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

IT is our present purpose to call attention to the testimony of the New Testament on the above subject. The Church now lives under a new dispensation, and we find that there are directions in the Word of God fitted to give guidance amidst the peculiar difficulties that attend her altered case and circumstances. While the Old Testament contains the same general principles as the New, yet it is to the latter we chiefly appeal as our guide and authority as to what should be done in respect of separation from unsound religious bodies in these latter days. The New Testament speaks directly to the Church in its present position, as emancipated from the bondage of ritual and confinement to locality which was her divinely appointed lot during the earlier period of the world's history. We have already given the testimony of the Old Testament on this subject.

II. Let us look, in the second place, at the testimony of the New Testament.

(1) Consider the words of Christ in the tenth chapter of Matthew. He there addresses His disciples, immediately before they go forth at His command to preach the Gospel to "the lost sheep of the house of Israel." He says, at the 14th verse, "And whosoever shall not receive you nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." Again, at v. 34-38—"Think not that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." The fourteenth verse indicates that the apostles were not to persist in obtruding themselves and their message where these

were deliberately rejected, and we find that this principle was invariably carried into practice, as may be seen in the book of the Acts. It is a vain charity or faithfulness that leads men to take an opposite course from that prescribed by Christ Himself.

The other verses plainly intimate that the declaration of the true Gospel of Christ will be accompanied with results the reverse of pleasant to the flesh, and that all who will follow Him must be prepared to sacrifice, when His cause demands it, the favour of the dearest earthly friends, yea, to lay down life itself. It has been made a cause of reproach to our Church that its existence was the occasion of divisions in congregations and families. But has it been the means of producing any more serious results than those indicated in the above chapter? Again, many persons make a great cry about peace, as if that were the one thing needful. Well, we by no means disparage the value of peace, and deplore every unwarrantable division. But peace of conscience before God is more precious than peace with one's neighbour, and the former peace is absolutely consistent with the utmost opposition to sin and error, whilst the latter is frequently not so. It may be, therefore, necessary to separate from a so-called Church, to lose friends, comforts, and all earthly things in order to have a good conscience and to follow Christ.

(2) Observe the example of the Apostle Paul at Ephesus, in Acts xix. 8, 9. There we are told that "he went into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them and separated the disciples, disputing daily in the school of one Tyrannus." This incident informs us that there is a time at which it is the highest duty of Christ's faithful witnesses to separate from men who condemn the way of the Gospel. The Jews, in the above case, not only hardened their hearts and refused to believe the truth, but began to speak evil of it. This revealed a deliberate opposition to the Gospel, and when there was added to this, the aggravation of venting this enmity "before the multitude," the Apostle withdrew from them and separated the disciples. When religious bodies, therefore, by their representative courts deliberately reject "the form of sound words," "the way" of the Gospel, we are at perfect liberty by apostolic example to separate from them.

(3) Note the following words of counsel which the Apostle, by the Holy Ghost, gives to the Church at Rome. "Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."—(Rom. xvi. 17.) If this advice is valid in regard to our duty toward individuals, it is no undue application of it to say that it points out the same duty toward collective bodies who cause offences contrary to sound doctrine. Frequently it is the small dissenting body that is charged with division and offence, and the

large body is esteemed innocent. This is a prevalent notion in our times, but in the vast majority of cases it is a delusion. Again, it is written, "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."—(2 Cor. vi. 15-17). Infidelity has gone to a greater height in the Free Church of to-day than ever it did since the Christian era began in any body professing to be a part of Christ's visible Church. If the above command—"Come out from among them and be ye separate, saith the Lord"—does not apply to people within her pale, we confess we don't know where to apply it.

(4) Lastly, let us observe the Apostle's injunctions to Timothy. The latter was a minister of the Gospel, and the Holy Ghost by Paul gives special directions as to how discipline is to be exercised in the Church. At the close of the First Epistle it is written—"These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself."—(1 Tim. vi. 2-5). Again, Timothy is warned that in the last days perilous times shall come, when men shall be lovers of their own selves, blasphemers, lovers of pleasures more than lovers of God; and a dark description of their several features is given, which concludes with the words—"having the form of godliness, but denying the power thereof: from such turn away." We do not know words that describe better the condition of things in the greater number of the professing Churches of our time, and we think the duty of all who would be faithful to Christ is unmistakable.

In a future article we hope to answer objections to the above views anent separation, objections that have been drawn from the example of Christ in relation to the Church in His time on earth, and from some other passages of the New Testament.

A NOTE FROM REV. JOHN KENNEDY, REDCASTLE.—On one occasion, when this eminent minister was preaching about the forgiveness of sins, he asked the question—"How am I to know if I got the forgiveness of sins?" He answered—"If you got the forgiveness of sins, through the blood of Christ, you did not get it with a dry eye. I do not speak of the bodily eye, but of the soul's eye. Secondly, if you got forgiveness through the blood you will not forgive yourself. And thirdly, if you got forgiveness through the blood of Christ you will think more of the Author who gave you the forgiveness than the forgiveness itself."

A Sermon.

BY THE REV. JONATHAN RANKEN ANDERSON.

PREACHED IN KIRKFIELD CHURCH, GLASGOW, 24TH DECEMBER, 1837.

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 “Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.”—ISAIAH l. 10.  
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THE visible Church, both in the Jewish and in the Christian dispensations, has ever contained two widely different classes of men; the one whose hearts are right with God, and steadfast in His covenant; the other false hearted and hypocritical. But He who walks in the midst of the golden candlesticks, and whose eyes are as a flame of fire, hath always been able to distinguish the one from the other. For, however men may succeed in concealing their formality and deadness from their fellows, they cannot possibly hide it from Him who, with the glance of His all-seeing eye, can penetrate the thickest gloom, and pierce the best wrought covering. And as He thus distinguishes His friends from His enemies, even though they wear the same name, and make the same profession, so He can hold communion with the former, and keep at a distance the latter. In His word, accordingly, there are messages addressed to His own people, and others addressed to persons of an opposite character; and when accompanied by His good Spirit, these messages reach their respective destinations, even though the two classes be mixed up into one body, and exhibit to the eye of man the same general aspect. In the chapter from which the text is taken, the Messiah Himself appears, and describes in very sublime terms the greatness of His might, and the fitness He possessed for His prophetic office. “The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning: he wakeneth mine ear to hear as the learned.” And then, looking at the mass of the Jewish people, and afterwards at the body of professed Christians, he says, “Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.” We have here to notice:—

I.—The character of the person addressed.

II.—The condition he is supposed to be in.

III.—The direction given how to act in this condition.

I.—We have then, in the first place, to notice the character of the person that is addressed: he is one “that fears the Lord, and obeys the voice of his servant.”

I. "*He fears the Lord.*" By many this is considered a very common and a very easy attainment; for, in their view, it means only a sober and honest mode of life, as distinguished from gross intemperance and flagrant wickedness. But this is a deep and fatal mistake, which, if not renounced, will conduct the soul down to the gates of destruction. The truth is, that so rare and so difficult is it to fear the Lord, that it is not to be found, no not in the slightest degree, in any unregenerate man, and altogether exceeds the power of a creature to produce it. The account which God gives of men in their natural state is, that "there is no fear of God before their eyes."

The Lord Himself must come near to the stout-hearted and rebellious sinner, and manifest to him somewhat of His glorious majesty and infinite holiness. By such a visit, the soul is awakened from its atheistical sleep, the veil of pride is torn from the heart, the scales of prejudice are taken from the understanding, and the whole man is roused to contemplate the great sight. For God discovers Himself as the I Am, the incomprehensible, the all sufficient, the eternal God, to whom every knee should bow in holy reverence and every tongue confess in deep humility. He further discovers Himself as the Supreme Law-Giver, and Judge, and Ruler of the creature that is now brought into His presence, and presses upon his conscience the obligations of His holy, just, and good law. He yet further discovers Himself as the Being against whom the creature hath sinned, and by whom He hath been dishonoured; and therefore as He who is ready to take vengeance on him for his manifold iniquities. By these discoveries the man is filled with great dismay, and feels as if he were ready to drop into a gulf of misery, from which it is impossible he can escape. He is constrained to own that he is guilty, and that he deserves to perish; and he sees that he is in the hands of One against whom it is utterly vain to contend. He therefore submits himself to His sovereign will, and gives himself up into His hands to be disposed of as seems good in His sight. "I have sinned, and what shall I do unto Thee, O Thou preserver of men?"

And now, the Lord begins to impart a new series of discoveries, as wonderfully encouraging and consolatory as the former were awfully afflicting and overwhelming. For, observe, a man never will be brought to fear the Lord by a discovery of the character of God as the Creator, the Law Giver, the Judge, or the Avenger of sin, and the enemy of the sinner. This may produce slavish terror, causing its subject to flee from the Divine presence, or to wish that God did not exist; but it will not generate the filial fear of which the text speaks, which draws the heart to God, and causes it to delight in Him. But the same glorious God manifests Himself as merciful and gracious, as "rich in mercy to all that call upon him," as waiting "to be gracious" to the returning prodigal, as ready to pardon and bless sinners, even the chief, who come unto Him; and thus a ray of hope dawns upon the

soul, and the sinner looks for the mercy of God to help him in his time of need. "But there is forgiveness with thee, that thou mayest be feared."

The work we have thus noticed is carried on by the Lord Jesus Christ, the only Mediator between God and man; and it is in His person, office, and work that the awakened sinner is taught to contemplate the Divine character as at once the just God, and yet the Saviour; and it is at His hands that he receives the spirit of wisdom, power, and love, by whom the views we have glanced at are opened up and applied to the production and maintenance of the principle of the fear of the Lord. By the principle thus implanted, the man is led to worship reverently at the footstool of the heavenly throne; to hearken diligently to the voice of His word, to stand in awe of offending Him, and to labour to do what is pleasing in His sight. "The fear of the Lord is the beginning of wisdom, and to depart from evil is understanding."

2. The person is further characterised as one "that obeys the voice of his servant." He has his mind enlightened in the knowledge of the personal glory of Christ as God-man, at once the Son of God, of the same nature with the Father, and the Son of man, partaker of flesh and blood. He is instructed in His official character as the Servant of the Father, and sees His commission with the seal of supreme authority upon it. And from a discovery of these truths he is led to take his seat at the feet of this great Prophet, and in an humble, docile, and submissive frame of mind to say, "Speak Lord, for thy servant heareth." The Lord Christ accordingly condescends by the word, read or preached, by the exercise of meditation and prayer, or by other means which He has Himself appointed, to open His lips, and to tell the lowly disciple what He hath seen and heard with His Father. He unfolds to him the immensity of the Divine perfections, till the believer sometimes exclaims in profound admiration and awe, "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" He reveals to him the wisdom, holiness, and infallibility of His counsels, till the believer, wrapt in astonishment, cries out, "Oh the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" He leads him, sometimes by deep and painful exercises, into a further knowledge of the law of God, the enormity of his own sins, and the inveterate nature of his depravity, so that he loathes himself in his own eyes, because of his abominations. He shews to him His covenant of grace in its immutable basis in the Divine purpose, in its precious blood that cleanses from all sin, in its perfect righteousness, in the obedience unto death of the surety Christ Jesus, in its abundant blessings of grace here, and glory hereafter; and by the discovery the soul is refreshed and exhilarated, and takes up the language of the Psalmist, "He hath made with me an everlasting covenant,

ordered in all things, and sure : for this is all my salvation and all my desire." He tells him how it becomes him as a believer to walk, the disposition he should cultivate, the temper he should exhibit, the motives by which he should be actuated, and the ends he should pursue ; and the believer says in all lowliness of mind, " I esteem all thy precepts concerning all things to be right, and I hate every false way." " I have sworn, and I will perform it, that I will keep thy righteous judgments." He tells him of the trials he is to endure, the dangers he is to encounter, and the afflictions he is to suffer, but cheers him with the promise of His presence, the assurance of His help, and the hope of final victory ; and therefore the disciple replies, " None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God. Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

He who thus obeys the voice of Christ, the faithful servant of the Father, is the man who proves that he fears the Lord ; and in vain does any man pretend to fear the Lord who does not obey the voice of Christ. For what is the most simple test of reverence for God ? Is it not bowing to His revealed will ? And what is His will to His people ? " Behold I send my angel before you, beware of him, and obey his voice, forsake him not for my name is in him." " He that honoureth not the Son honoureth not the Father who sent him."

II.—We have, in the second place, to notice the condition in which the person is supposed to be : it is " walking in darkness and having no light." By this remarkable language is denoted in general a state of perplexity and distress ; for as liberty and joy are in Scriptures expressed by the term *light*, so bondage and affliction are called darkness. We must, however, carefully distinguish between the *darkness* in which they who fear the Lord and obey His servant may sometimes walk, and that in which the children of this world are said to dwell. For though they be called by the same name, yet in their nature they are essentially different. The children of Israel met with many afflictions in the wilderness, but they never returned to the darkness and servitude of Egypt.

1. The darkness of the people of God is *felt* : they know when they are deprived of the light and left to grope in the darkness. The children of men are insensible to the darkness in which they are enveloped : they think they see their way clearly : they often feel quite satisfied with themselves : they are full of hope, and sometimes of joy. " Now ye say, we see, therefore your sin remaineth."

2. The darkness of the people of God is afflictive ; it is felt to be a cause of grief and alarm, nor are they at ease and in comfort

till it be dispelled. But the world are full of mirth and cheerfulness; the blessed God is far away, but they do not miss Him; the salvation of Christ is not possessed by them, but they do not feel the want of it; the consolations of the Holy Ghost are not enjoyed by them, but they are not alive to their need of them; and thus it is that the world rejoice when the disciples of Christ have sorrow.

3. The darkness of the people of God is temporary; it is a cloud which sooner or later passes away, and then the light arises upon them in its divine sweetness and power. The darkness of the world is *eternal*: for while the people of God are approaching nearer and nearer to deliverance, the world are sinking deeper and deeper in guilt and misery, and the darkness of unbelief and sin grows denser and more dense till it is succeeded by the gloom of the second death. For in eternity, as there will be no night to the saved, so there will be no day to the damned. But though the darkness in which true believers may walk is thus essentially different from that of the ungodly world, yet it is far from being agreeable to them. For, first, the perception of divine things is clouded. The things of God are exceedingly lovely in themselves, and to a true believer they contain all which is necessary to his true happiness. For the world offers nothing which can afford suitable exercise to his mind, nor supply satisfactory good to his heart. Let the foolish ones of the earth amuse themselves with the fine sights that are exhibited in the vain show of the world: the man who fears the Lord, and obeyeth the voice of His servant, can get no pleasure from these that will yield true and solid happiness. He has got a new nature, and it pants after the objects of another world altogether; and that world is revealed only by the light of the truth and Spirit of Christ. Let a believer get into the spiritual world, and contemplate any of the objects which it presents, it matters not what it be, he is in his proper element, for there is not an object which does not to him reflect somewhat of the divine glory: even sin, the most odious and destructive thing in the universe, is so exhibited, in the light of Divine justice and holiness and truth, in such a way as to awe and delight and satisfy the believing soul. But there are times when this spiritual scene is to his apprehension wrapt in thick darkness, and he cannot apprehend in its true beauty and grandeur any one of the objects with which it is peopled. In this case his mind is entirely vacant, or rather filled with vain thoughts, and these are as little fitted to fill his understanding as chaff is to allay the cravings of hunger. His soul needs truth, divine saving truth, and if he do not obtain it, he is in darkness. In this case, was the patriarch Job when he said, "O that I knew where I might find him, that I might come even to his seat!"

Secondly, he that walks in darkness and has no light may have his faith in divine things shaken. In the absence of a clear and vivid perception of these he may be upheld by a firm persuasion

at once of the reality of their existence, and of the certainty of his interest in them, just as a person in the darkest night may most firmly believe that this city is peopled with inhabitants, though he do not see them. The darkness, however, may so far prevail as to deprive him of any comfortable hope that he is interested in the things that are unseen and eternal. He may be assailed with doubts whether he hath indeed found Christ, the pearl of great price, and obtained in and with Him a title to the heavenly inheritance, and a begun and growing meetness for its enjoyment. Nay, he may come to the conclusion that his past experience has been an illusive dream, and that still he is in the gall of bitterness and the bond of iniquity. But even this conclusion, grievous as it may seem, would be tolerable did the soul see the way clear and open to the glorious Saviour, and were it enabled to embrace the invitations of the gospel in their rich and free grace. He may not, however, have this refuge just at hand into which he may flee, but in the darkness that surrounds him may judge that he is cut off for his part, and that there is no hope. For he may at the time be unable to realize Christ as altogether glorious, and able to save to the uttermost, and may see nothing in Him that is excellent or desirable. But there is worse than this: the darkness may continue to thicken around him till he begin to question whether there be any Saviour at all, and to fear that after all the gospel may be a cunningly devised fable. For, when a man cannot realize it to his relief and comfort, the enemy takes occasion to insinuate that there is no such thing, and that it is vain to look to that quarter for help. In many instances, things grow to such a height, that the man begins to doubt the very existence of God, and may be reduced to the gloomiest and most wretched of all conclusions, that "there is no God." In this case, the darkness is deeply distressing, for it not only covers with blackness the present joys of the soul, but seems to cut off for ever the hope of their returning. To self-conceited professors of religion it may appear scarcely credible that any man who fears the Lord, and obeys the voice of His servant, can be brought into such depths; and therefore little sympathy may be expected from such towards those who are visited with this affliction. But, ask the most deeply exercised saints, and they will tell you that this is no strange trial, but that often have they been called to encounter it. The Psalmist seems to have been under the influence of this atheistical temper when he said, "Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning."

In the third place, he that walks in darkness and has no light may be full of fears and perplexities as to the path of duty. For it is the light of Divine truth that he has chosen as his guide in all things, and that we have seen is obscured, and it is by faith he discovers the path which this light points out, and that may be

shaken and ready to fail. By these means, he is deprived of that which was wont to make his path plain, and now he is brought to a stand, and knows not to which hand to turn. He may even be like the Egyptians when visited with the plague of darkness: they rose not out of their places during its continuance. The poor believer cannot advance on the way to Zion, nor attend with any comfort or success to his spiritual concerns. He may appear, indeed, to the eye of sense to be active and laborious, but he knows that it is with him a mere bodily exercise, which profits little. He may go through the form of prayer, but the way to the throne of grace is to him barred up, and he cannot enter into the Divine presence. He may listen to the preaching of the Word, but it meets with no cordial response in his heart, and affords no solid satisfaction to his soul. He may associate with those who fear the Lord, and talk with them of the great things of His law, but still he is not what he desires to be, and has not what he desires to enjoy. He is even like a captive shut up in a dungeon, that sees not the light of heaven, that breathes not the pure atmosphere, but is fed with the water of affliction: "I am shut up, and cannot come forth. He hath laid me in the lowest pits, in darkness, in the depths."

Now, it is hard to conceive how afflicted is the condition of the man who thus walks in spiritual darkness, and has no light. For it is not merely the privation of positive good that he endures, in the light of the Divine countenance, in the absence of Christ, the life, the stay, and the joy of the soul, in the suspension of the sweet communion of the Comforter, the spring of his activity and consolation; but there is also the infliction of positive evil in a barren state of mind, a cold heart, an unprofitable life, a stupid or an accusing conscience, and in the prevalence of every manner of corruption. For darkness is the season in which men are assailed with terrors and dangers and death; and so a season of darkness and desertion to a believer is a time when his enemies take advantage to vex and harass and wound him. "I am a derision to all my people, and their song all the day: he hath filled me with bitterness: he hath made me drunk with wormwood."

III.—We are thus brought to consider, in the third place, the direction given to the person in this condition, how he is to act. "Let him trust in the name of the Lord, and stay himself upon his God." The speaker in the text we have already seen is the Lord Christ, the great Prophet of the Church, who has "the tongue of the learned, that he may know how to speak a word in season to him that is weary." He is not an unconcerned observer of the afflictions of His people, for "in all their afflictions he is afflicted." And while he sits by the furnace, and tempers the flame, and controls its operations, He prepares the way for them in due time coming forth like gold seven times tried. "*I have seen, I have seen*"—He says to Moses with great energy of

expression—"I have seen the affliction of my people Israel, who are in Egypt, and am come down to deliver them." And in the text He is introduced as marking the dark and distressed condition of His chosen, and addressing to them the words of counsel and comfort. The simple fact that he condescends to address them, and that in the language of hope, is full of encouragement, and ought to prepare them to listen with interest and attention.

He tells the man who walks in darkness and hath no light to trust in the name of the Lord. For that name is descriptive of all which is necessary to ensure his preservation in the hour of trial, and to accomplish, in the proper season, his deliverance from it. For is he deprived of the light which discloses to his soul the spiritual and heavenly things in which he delights? In the name of the Lord there is a light which can dissipate the thickest gloom and open up to the weakest understanding the treasures of Divine wisdom and love. Is he deprived of all evidence of his interest in Christ and His great salvation; and is he therefore filled with despondency and fear? In the name of the Lord there is light to clear up this important matter and to animate him with good hope, through grace. Is he perplexed with doubts as to the ability and readiness of Christ to receive him? In the name of the Lord there is light to set before him the all-sufficiency of Christ to save, with such clearness and power as to overcome all his doubts, and to confirm his faith in the word of Divine testimony, that He is able to save to the uttermost. Is he involved in the horrible gloom of Atheism, and does the universe appear to him wrapt in a darkness blacker than death? In the name of the Lord there is power to dispel this awful darkness, and to exhibit the glory of His Being in a light the most convincing and establishing. Is he bewildered as to the dealings of Divine Providence, the state of the Church of Christ, or the path of his own duty? In the name of the Lord there is treasured up all that is needful to supply his wants as to these matters.

For, brethren, what is the name of the Lord but the Lord Himself, in the peculiar view of a revealed or manifested God? And can any one for a moment doubt that there is in Him everything which His people can require, in the different situations in which they may be placed? To doubt of this is to sap the foundations of all religion, and to cut off the hope of all creatures. For, in the infinite sufficiency of the Divine nature lies the stability and happiness, yea the very existence of angels and men. And this is the principal view in which the name of the Lord is to be contemplated by the man who walks in darkness and has no light. But along with this, he must remember that this name is immeasurably exalted above the possibility of being affected by the changes of time. The believer's feelings may vary, his views may alter, and even his principles may be shaken. He may thus see what he was wont to confide in pass away, and his soul assume the

appearance of a desolate waste, without one prop on which he may lean. But, though the desolation were real, not apparent; though it were permanent, not temporary; the name of the Lord remains unsullied: His majesty is not impaired: His beauty is not tarnished: His greatness is not diminished: His power is not weakened: His mercy is not dried up: His truth doth not fail; and therefore in the midst of the deepest affliction may the believer exclaim, "God lives, and blessed be my rock."

Now, as he is thus called upon to trust in the name of the Lord as all-sufficient for his help, and independent of time and circumstances, so he is further directed to "stay himself upon his God." The glorious Being, whose name has just been referred to, has condescended to establish a peculiar relation between Himself and those who fear Him and obey the voice of His servant. He takes them to be His people, and manifests Himself to them as their God. The basis of this relation is the sovereign and eternal purpose of Divine love in Christ Jesus, by whose mediation and work it is fully carried into effect, and this purpose, resting as it does on the glory and all-sufficiency of the eternal I Am, Father, Son, and Holy Ghost, is as firm and immutable as the Divine nature itself. The ground, therefore, on which the believer in darkness is commanded to stay himself, is substantially the same as that on which he is commanded to trust, with this most important addition, that the whole fulness of Godhead is seen to be engaged for his protection, and safety, and happiness, and that in a covenant which shall never be dissolved. And hence, He who in one passage appears as declaring that His name is "I am, that I am," and in another thus speaks, "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you; this is my name for ever, and this is my memorial unto all generations."

How suitable and sufficient is this support to the believer that walks in darkness! For, as it is one which is not, and cannot be affected by any darkness that can arise—for "the darkness and the light are both alike to him"—so, observe, it is one to which, in the very greatest extremity, the believer may repair, and from which he may derive seasonable relief. The darkness may be such that he can see no manifestation of the Lord his God; for manifestations are His acts, and therefore clearly distinguished from Himself, and moreover, can be apprehended only in particular circumstances. But no darkness can affect His glorious being and fulness, and therefore on this immovable rock may the soul repose, till the gloom of desolation, and distress, and danger pass away. The floods of temptation and affliction may lift up their voice; the waves of tribulation may dash with tremendous fury; the heavens may be clothed with sackcloth, and the earth may reel like a drunken man; the whole system of created things, temporal and spiritual, may be awfully convulsed, and appear as if they were ready to pass away. In the midst of the commotion may the soul

rest with entire confidence on the Lord, for He that is on high is higher than the great sea billows, and in Him the believer is as safe as Noah was in the Ark from the waters of the deluge. "God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

And to trust in the Lord in the midst of darkness is most honouring to Him. We grant that it is difficult to exercise this confidence in such circumstances, for the darkness may not only be very deep and distressing, it may appear to be sent by God Himself, and the believer may have to say, "He hath cast me out of his sight." Now, to trust to a Being whose throne is covered with clouds, whose wrath seems to wax hot against us, who not only lets enemies fight against us and prevail, but who stretches out His own hand to afflict, oh! here brethren is a noble triumph of faith. And how does faith come up to this? Why, it deliberates with itself thus—The dark clouds that I see gather around me, from whatever quarter they come, are but the works of the Lord; it is not on them I have cast anchor but upon His name, His self-existent, immutable, and eternal being; and that upon a covenant which is built upon the Rock of Ages. Let the darkness therefore be increased a thousand fold, let the blackness of hell encompass me, I know that Jehovah remains the same; He shines in transcendent glory, and beauty, and majesty, and therefore my eternal interests are unaffected by the thick darkness. He indeed seems to set His terrors in array against me; He appears as if He would swallow me up, but He has told me to trust in Him, and he cannot deny Himself. "Though he slay me, therefore, yet will I trust in him." "I am cast out of thy sight, yet I will look again toward thy holy temple."

APPLICATION.

I. We here see who they are that fear the Lord. Not every one that makes a profession to that effect; for many say they fear Him who give mournful evidence that they are totally destitute of that holy principle, and the inconsistency of these people is most glaring, if they had only eyes to see it. For, in one and the same breath they will lay claim to the fear of God, and confess that they are not saints or religious persons. From this it is plain that their fear of the Lord is a very different thing from that which is spoken of in Scripture, for in this infallible record it is one of the most common designations of the true people of God; the people of prayer; the people of holy lives and heavenly conversation; and they who are not of this character are charged with having no fear of God. We know that it is very mortifying to the pride of the carnal heart, to admit that a man has no religion at all, and do what we will, and say what we may, people will continue to flatter

themselves that they have some little religion, even though they do not make so much work about it as many. What can we do but pity the delusion of such persons, and plead that God would convince them of their error before it be too late. For never will a man seek the fear of the Lord in right earnest till he be convinced that he is an entire stranger to it.

2. We further learn from this passage that those who fear the Lord, and obey the voice of His servant, may sometimes be in great perplexity and distress, and that too not for a short but even for a long period; they may walk in darkness and have no light. The causes of this are very various. The Lord sometimes afflicts them in His sovereign pleasure, for the glory of His grace. So was it with Job who was brought into deep darkness, though no particular crime is laid to his charge. He may afflict them in wrath against the church generally, and we take it that much darkness is at present experienced on this account. The church is overrun with a set of formal and dead professors, who have no more life in them than the boards they sit upon. And these come before the Lord as His people come, and pretend to worship as His people worship, but they are an offence to the Holy One of Israel; their services are an abomination in His sight. Let them not say, if they get no good in the house of God, they can do no harm: this is a mistake, they do harm to themselves, for by sleeping under the word of life, or dreaming with their eyes open, they get inwardly hardened, and they do harm to God's people; for they are the cause of the withholding of the blessing as Achan was. We know from bitter experience that there is a great withholding of the Spirit of God in our public assemblies, and the children of God go mourning over their leanness when they ought to be rejoicing in the abundance of His goodness. And one cause of it, we believe, is, that the house of prayer is very much a house of merchandise. But another cause of the darkness with which they who fear the Lord are afflicted is their own sins: they wander from their chief good, and are engrossed with the world: they are alienated from Christ, and full of their own spirit: they neglect secret duties, or superficially perform them; and thus they grieve the Holy Spirit, and bring upon their souls darkness and sorrow. "I will go and return to my place till they acknowledge their offence and seek my face, in their affliction they will seek me early."

3. We see hence that even when they walk in darkness and have no light, whatever be the cause of it, they are not forgotten, nor forsaken by the Lord Christ. He does not, indeed, appear to their spiritual sense, and this is a principal aggravation of their distress; for what is tempest or gloom to the soul that has Christ along with it? He may even appear to be asleep, as He was in the ship with His disciples, and insensible to the dangers that surround them. But, in truth, He is awake to their condition, and concerned for their interests. His eyes are upon their "ways, and

he seeth all their goings," and even in the midst of the darkness may they hear His voice directing them how to comfort themselves in the time of trial. He does not tell them to be contented with the darkness, knowing they might suffer much worse. He does not tell them to do what they can to get out of it. He does not tell them to apply to men and means for relief. No. He bids them take refuge in the name of the Lord, and in the exercise of faith look for help from its immense and unfailing treasures. But, it may be asked, how is a man to trust in this name who is perhaps groping in the darkness of Atheism? We answer, just by setting this name in opposition to the suggestions of the devil, and maintaining that it cannot be that there is no God; and we put it to you, Whose voice ought to prevail, that of the father of lies, or that of the Faithful and True Witness? The devil says "Despair," Christ says "Trust," the devil says "Doubt," Christ says "Stay yourselves upon God." Now, look to Christ's Word, and He who gave the Word will give strength to apprehend and make use of it. Let those who are in darkness but take up the words of Christ and put them to the test, and they will find that here indeed He has spoken a word in season.

4. We must not conclude, however, without adverting shortly to the case of those who are not immediately addressed in the text. To them there may appear no great distinction between themselves and the people of God; but to the blessed Redeemer it seems otherwise, for He spies out His people, let them be ever so closely mixed up with others, and sends to them by His good Spirit a word of consolation and hope. To this word, however, you have no right who do not possess the character we have described, and, indeed, to you it will appear of little use, for not being in the situation to which it is applicable you know nothing of its value. But Christ has a word for you too. Oh that you would incline your ear and hear it, for it is your life. "If ye will not hear, and if ye will not lay it to heart to give glory unto my name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings." "If thou wilt not fear this glorious and fearful name, the Lord thy God, then the Lord will make thy plagues wonderful."

PSALMS AND UNINSPIRED HYMNS.—Widow Macintosh, Castle-town, a pious woman who died some years ago, was mourning the introduction of human hymns in place of the Psalms, and made the following remark to a friend:—"The Book of Psalms is made up of three parts. The first is on the destruction of the wicked, the second on the experience of the Church, and the third on the praise of the Lord. All is there that the Church requires."

The Opening of Assemblies.

THE Annual Assemblies of the Established and Free Churches were opened at Edinburgh on Thursday, 20th May.

At the Established Assembly, the retiring Moderator, the Rev. Dr. Scott, Edinburgh, delivered a brief address. In the course of his remarks he said that his Moderator's engagements during the past year had led him over a wide extent of country, and it was his happy privilege during the last twelve months to see the Church at work under a great variety of conditions. The impression that had been left on his mind was this, that the Church of Scotland was never stronger, never healthier, never worthier of respect than in this year of grace. At the conclusion of the address he named for the Assembly's acceptance Dr. William Mair, Earlston, as the Moderator for the present Assembly, and the latter took the chair amid applause.

Dr. Scott's address was from beginning to end confident and jubilant in tone. It is well to rejoice and take courage if sufficient cause is shown, but otherwise it is better to speak with trembling. If the Established Church was "never stronger, never healthier" than this year, it is strange that its pulpits were never more largely occupied with men of ritualistic and rationalistic principles. There is now a Broad Church Rationalistic Society as well as a High Church Ritualistic Society within her pale. The one leads to infidelity and atheism, and the other to superstition and Romanism. Between the two societies we are afraid the whole Church will be engulfed in destruction. Dr. Scott makes much of the Church's industry, but it is worth remembering that increase of agencies and enlarged membership are no infallible tokens of true spiritual progress. These things are perfectly compatible with the utmost spiritual degeneracy. He considers the most striking note of the Church's vitality to be "the prevailing consciousness everywhere of defects to be remedied." Many, we know, regard the Presbyterian form of worship to be a serious defect, and therefore are making reforms in the downward direction of introducing hymns, instrumental music, reading of prayers, and other vain observances. The reference to reform reminds us of a remark made by a late esteemed elder in the north, "It is not information or reformation, but regeneration that we need." It is regeneration in the soul of the individual that is the indispensable requisite to prosperity in the Church, and unless this important change is insisted upon, all other methods will only help to garnish a sepulchre of dead men's bones. Nothing would give greater pleasure to those who love the prosperity of Zion than to see the Established Church returning in practice to the scriptural principles of the Reformation, but a great work has yet to be accomplished in the hearts and minds of her representatives before this will be done.

The Free Church Assembly was opened by a sermon from Principal Miller, Madras, the retiring Moderator, and by an address from Dr. Hugh Macmillan, Greenock, the new Moderator. It is significant to observe that Dr. Hutchison, Moderator, Principal Hutton, and two other leading ministers of the U.P. Church were present at these opening services.

Dr. Macmillan, in his address, took a panoramic view of the whole age since Queen Victoria sat upon the throne, and said they found that the people of this country had made more material and moral progress during these sixty years than during all the previous ages put together. We are not disposed to question the fact of material progress, but as for moral progress, we take quite a different view, and must be judging by quite a different standard from Dr. Macmillan's. Morality, we think, is at as low an ebb in our times as it has been since the Reformation. Sabbath breaking was never at a greater height, and drunkenness is making no decrease. Profanity in public speeches and press articles presents an unblushing face, while the newspapers constantly report suits for divorce, showing that sacred conjugal ties and obligations have a very loose hold upon a considerable section of the people, both in the lower and higher grades of society. Dr. Macmillan proceeded to enlarge upon the discoveries of science and the advantages it has brought, advantages in many ways, we admit, highly useful to society. But what are we to make of the following sentence? "The scientific method has created a greater regard for truth than ever before existed in the world." Ours has always been the impression that it is Jesus Christ, "the way, the truth, and the life," who creates by His Word and Spirit a regard for truth in the hearts of men, and that no other person or thing can do so. The scientific method, as pursued by the greater number of the scientists of to-day, is undoubtedly not prompted by His Spirit, for instead of bringing men to acknowledge His Word as infallible, supreme, and authoritative, this method produces an undisguised contempt of it in matters of prime importance. The Bible record of the origin of life and the creation of the world is despised, and the modern absurd and irrational theory of evolution is substituted in its place. But Dr. Macmillan further states that this scientific method "has reacted beneficially on the moral world, and led to an intolerance of every form of falsehood. The scientific method is carried into theological studies, and men under its influence refuse to accept conventional or traditional evidence, and insist upon subjecting even the most sacred things to the most rigid investigation. Veracity is the passion of their life. They must verify everything, and seek truth at the bottom of every well of knowledge, and in this way the influence of recent science in some directions, and to a certain extent, has been unsettling. But upon the whole, it has been a great and permanent advantage. True religion cannot possibly suffer from the tests and methods

of science properly conducted. For one truth cannot destroy another truth, any more than one sunbeam can destroy another sunbeam. Indeed, the results of true science are wonderfully helpful to religion." Now, this manner of speech is quite familiar to us in these days, but its value is very small when carefully examined. We are told that the scientific method produces an intolerance of every form of falsehood, and yet leading men in the Free Church profess by their ordination vows to accept the account of creation as stated in the Word of God, and yet openly declare their belief in the theory of evolution which gives that Word the lie. The scientific method that doesn't breed common honesty cannot lead to an intolerance of every form of falsehood. The introduction of this method into theological studies has produced a greater regard for everything that is contrary to truth than has been witnessed for centuries. The Bible has been treated as if it were a piece of dead matter that had received constant accretions or additions by unknown processes from time to time. The Old Testament especially has been broken into pieces, and many parts of it are declared to be the workmanship of authors other than those whose names they bear. If veracity is the life's passion of our modern critics it is very strange that they have a passion for treating, as if they were myths and forgeries, and that on the most fanciful and unwarrantable reasons, great portions of the Word of the living God. If true religion has not suffered no thanks to the promoters of these methods. Some of us have sat under professors who applied so-called scientific methods to the Scriptures, and if we did not come away buried in blank atheism and infidelity we have cause for gratitude, not to our teachers, but to the God of truth. Many of the results of modern science are made use of not to help religion, but to destroy the reliability of the Word of God, and thus to snatch away the good seed of the kingdom, whereby alone true religion can be promoted. It is our firm and deliberate conviction, after study of the subject, that no more malicious scheme ever came from hell as an attempt to wreck morality, religion, and the Church of Christ, than the scientific method as applied to the Bible by present-day writers in the Free and other Churches.

We shall not follow Dr. Macmillan through his speech in which he speaks much about "the incalculable good" that the Free Church has done. It is a pity that so much literary skill should be wasted in lauding to the world the supposed good works of a body that has done, by legislative acts and written publications, incalculable injury to the cause of Christ.

NOTIONAL knowledge makes a man's head giddy, but it will never make a man's heart holy.—*Dr. Thomas Goodwin.*

Diary of the late Alexander R. Coltart.

OCTOBER 9th, 1859.—With a mind often averse to think of God, and ever too ready to run out after vanity, I continually come short of what I might do or what I might attain to. I make but little progress in knowledge of the way of leading a life of faith. A single day does not pass in which I do not allow my mind to engage in things which profit nothing, and what is worse, often preferring that state to the way plainly pointed out by my own conscience and the Word of God.

11th.—This day have I again to make another entry here of my foolishness and sinful compliance in a matter which, as a follower of Jesus, I ought not to allow. Yet on this day also I have read and been able to contemplate with delight some portions of God's Word. God is truth, and is as a great rock, however far we may wander from the right path. He is ever to be found stedfast and immovable in His Word and promise, ready to help and succour those who come to Him aright—who come in the name of Jesus.

25th.—I cannot see the death and righteousness of Christ to be mine, now as I did of late, nor can I call God Father in my prayers, nor have I experienced any joy now these several days. Yet I know I shall yet enjoy the light of His countenance again, and then will I ask for eyes to see, and for more faith and spiritual life, of which there seems to be none except when looking to Jesus.

November 7th.—I see myself, on account of sin, to be nothing, and to be able to do no good thing. I can neither think nor act in a manner at all becoming or consistent with my profession as a Christian. Yet am I conscious that God is inviting me to come to Him, and access to His presence is offered, and thence come some flashes of light and joy to visit my darkened soul.

27th.—I am still almost without light from above, and am guilty of heartless neglect of duty to my Saviour. I detest myself, I know not what to write, I am so bad in heart. I am wearied opposing its foolish desires. In this state it sends forth hourly swarms of vain thoughts, vanity after vanity, worldly mindedness, doubts, despondency, each in its turn claiming sway. Hopeless task to bring order out of this confusion. This tide of evil bears all before it. Whatever good things I may have enjoyed, or may yet enjoy, are as surely the gifts and graces and work of the Spirit of Christ, as that the light cometh from the sun, for in myself there is no good whatever. Surely all His goodness will not be lost on this ungrateful and evil nature of mine. My faith might surely be strengthened by the recollection of His gracious dealings with my soul in those days when all was bright and joyful by His grace and presence. Now He seems to hide His face, and there is nothing but dreary darkness and misery. I long for God's favour that I may be reconciled to Him. I know He is ready and willing to help, but I cannot find Him, who by one ray of His reconciled countenance could turn all this darkness into light.

December 3rd.—Being conscious of exercising a little faith, I find it tells on the soul by producing peace and joy unfelt before, and but for former experience not even understood.

4th.—I now know I am helped of God, for I find in my heart a steadfast trusting in Him, and the constant accompaniment of joy, and love of Christ, joy matchless and great and sweet. I can abandon all over to Him, and in peace repose in His grace without the least fear of how I shall be dealt with in time to come. Christ is altogether lovely. His love is infinitely dearer than all the most refined joys the world has, or ever can have to give. I find access to God in prayer, encouraging, kind, and inviting, when I think of that promise, "If ye shall ask anything in my name, I will do it." This is one of the greatest things in the Christian life, viz., praying in Christ's name. If I may call it an attainment, it is one of the highest. There is a simplicity and a depth here that thousands seem never to dream of, but to the Spirit-taught Christian, it is as a well giving out the water of life continually, a patient way of deriving untold comfort and a wealth of blessings.

January 22nd, 1860.—When I look back on the condition of mind in which I was about a year ago, I can honestly say it is much better now, though I see my nothingness and helplessness. I am assured of God's goodness, and great kindness and readiness through Christ, to give me all I require.

28th.—To-day I experience the goodness of the Lord, for with joy and gladness have I been enabled to make my prayer for those things I need, having in some measure felt that Jesus is formed within me, being enabled to put on His righteousness. I know that my prayer has been heard and accepted, being offered in the name of Jesus. Every word seemed to leave my lips, as if it came from the Spirit of Christ. This is a mystery to all who never experienced its truth, but to one who has tried and tested its astonishing power, it is simple and reasonable, being the dealings of God with the soul, and often clearly and plainly bears the mark of His own peculiar work; there is nothing else like it. How watchful I ought to be that I live constantly in the blessedness of this condition. It seems as if the honour of my Saviour were in some degree in my keeping. May I be faithful and careful that I grieve not His good Spirit, and take warning from past experience in which I have found, that before and after seasons of spiritual attainment, temptations and failures are frequent. Almighty Father, draw me unto Thy Son, unite my soul unto Him, and teach me to live, move, speak, and think, that all I do may be done through Him, and look for no gift, blessing or grace, but by Him. May His will be done, and may I be dealt with after His wisdom and goodness.

29th.—To some extent am I enabled to trust the providence of God in regard to myself. I experience a calm, kindly, powerful influence, drawing and teaching me to trust in the goodness and providence of God, inspiring me with the assurance that my

temporal concerns are as much in His hands as are my spiritual, and that all His gifts and blessings are to be sought for by faith, and that in accordance with my faith shall His gifts be. There are many things laid up to be given as soon as I shall have faith to draw them down. What untold pleasure and enjoyment there is in the assurance that there is a Being infinite in goodness, kindness, love and mercy; ruling and watching over all things. I do this day rejoice in God. His name is heaven to me. The most glorious excellence, pleasures incomparable are felt in thinking of Him. No delights or joys will for a moment compare with those which the soul feels when God reveals Himself to it, for He is seen to be love. There is such a combination of all that is glorious and adorable, that all who see Him thus, must worship Him and love Him with all their heart, soul, and strength. And this glorious Being is the Father of my Lord, my Friend, my Saviour, who has given His life, and has left His Spirit to guide those who believe in Him into eternal life. Strong faith is found only in union to Christ. When I feel in prayer that my words are His words, I cannot doubt but that they are heard and accepted. May I at all times be guided and saved from my own weak and evil heart.

30th.—The way of the world, its customs and laws, are ever freshly insinuating themselves into my thoughts, often in the eve of getting undue hold of me again. As I am alone, I have no strength, things present seem strong and formidable until past or overcome, then they are but little. By the grace of God only can I live a spiritual life.

February 10th.—A day or two ago I felt conscious of some power motioning my inclinations to communion with Christ, but instead of yielding, to my shame I attended not, and for the poor reason that I was at the time engaged in some study. When I had finished, I intended to turn my attention to devotion, but when I put away the book I was reading, the good frame of mind was gone and could not be recalled. The same comforting views of Jesus, the joyousness of spirit which I had an hour ago was departed, and when I did attend to devotion all was dry and barren.

15th.—I experience a feeling of gladness at the view that God is the maker and owner of all things, the giver of every good and perfect gift. And by His power they all endure, and continue to bear the stamp of His laws. If my soul has been, and still is under the influence of His grace, this must have been effected at His command, and must be one of His works. Why then should it fail any more than any other work in nature? His word is all-sufficient to create, it is also all-sufficient to uphold, and will continue to perform the good work which He has begun.

March 5th.—I am painfully sensible that I am unable to do anything really good. I cannot keep my thoughts from wandering away from God do as I will. I must continually watch, and every day go to Him to be helped, and have my mind impressed with trust in His promises, and His goodness on all occasions.

April.—I have for some days back found great peace and satisfaction from trust in God. I experience a lively joy in considering that all concerning me is under the guidance of a Being unchanging in holiness, justice, goodness, and mercy. I rejoice that He is almighty and infinite, and with entire confidence do I commit all my affairs unto His care.

May 20th.—I love to look on the trees, green fields, and this vast and solid earth, the mighty sun in his glory giving forth light and heat far and wide. My soul starts with surprise, and enjoys a stronger and fresher belief in His being, wisdom, and power. It reads in these things mighty evidences of eternal truth and unchanging purpose. I have had evidence too of His love, and why should I ever doubt it will fail, any more than that He should fail to maintain any other work which He has made.

24th.—I have in some measure again been enabled this day to see and feel the goodness of God, and find access to Him through Christ. There is no approaching the throne of God but through Him. The prayers I make I am enabled to offer in the name of Jesus. That name carries with it strong assurance. No sooner are the words uttered than they are carried away to the ear of God who, I know, certainly doth regard them with unspeakable kindness. O that I always had this grace to see my Saviour as now, His glorious work being revealed to my mental vision. This faith sanctifies and gives peace to the conscience, and offers before God that well-pleasing righteousness of His dear Son, the only way in which He can be glorified by us.

Reminiscences of Duncan Cameron, Duthil.

IN the April Magazine "Joseph Mackay and Duncan Cameron, Duthil," was very interesting to some people in Duthil. William Sinclair of Wick, writes in his Diary not long before his entering into rest in 1884, "Had a long letter from Duncan Cameron, Duthil. He bears fruit in old age." And it is likely he was bearing the finest fruit of his life at the time, forgiving his enemies and praying for them. He too was nearing the end of his journey at this time. His remark was to a dear Christian that met him, "This is an extra year; the Lord is gathering home His own people," and they were both gathered shortly after. When out catechising for the last time, he was saying that it was impressed on him it was the last time they would meet, and although he was not troubled with the fear of man, it was his regret that he was not faithful enough. Being at a funeral about this time he observed one of his bitterest enemies standing at a distance, and he went straight up to him, and said, "James, I am going to eternity, and I do not wish to go with anything between any creature and myself," and offered him his hand. Meeting another on the road, he did the same to him. On the Friday of

the communion, while speaking to the question, altogether against his usual, he broke out in prayer for a considerable time. He had great pity for the rising generation. At the prayer meeting on the evening of that day about the middle of his prayer his voice changed, but he continued sweetly to pray for them, every one that wronged him, and asked forgiveness for every wrong he did to anyone. At the end, with a great effort he cried out, "We shall never meet any more till the great day," and then went home to die. To one that sat with him the last night he said, "Read the fifth chapter of Revelation," and asked to sing the first verse of the sixth psalm. Soon after he fell asleep. D. F.

The late William M'Gilvray, Stratherrick.

WE regret to learn the death of Mr. William M'Gilvray, farmer, Aberchalder, Stratherrick, which took place on the 17th of April. He was about 84 years of age. His remains were interred in Boleskin Churchyard. From boyhood, his life was exemplary in every place in which his lot was cast. When a young man, he made no public profession of faith, but the Word and prayer and public worship were his delights. Even at that period of life, the solitudes of the Strathnearn hills heard his voice frequently ascend in prayer. He was much attached to the Rev. Archibald Cook, Daviot, under whose ministrations he was for a long period, until he had to leave Strathnearn—his home at that time—for Australia, where he spent 28 years. About 15 years ago he returned to Scotland, and since resided at Aberchalder. It was during his stay here that he made a public profession of his faith in Christ. In his lifetime he experienced so much of the evil of sin, of the depth of the iniquity of his own heart, of the craftiness of the enemy of souls, that he would scarcely talk of anything else. He was evidently, in the strength of divine grace, waging war on the legions of spiritual enemies which were seeking his own life—legions which the Spirit of God, through the truth, had revealed to him. Although he was for a season in heaviness, through manifold temptations, he knew the consolations of the Gospel. On his deathbed he frequently, and with much manifest consolation, spoke of the redeeming love of Christ, and the wonders in store for the heirs of glory at the right hand of God, where a place is prepared for them nearer the throne than the angels themselves occupy. Two years ago he, who knew not what bodily sickness was until then, was seized with an attack of influenza, the effects of which caused his death. He was conscious to the last, and regularly, morning and evening, prayed with the household until the morning before he died. His death leaves the parish poorer spiritually, one light is extinguished, a praying soul has been removed, and the Free Presbyterian Church of Scotland has lost a warm, attached, and generous friend.

The "Marrow" Controversy.

(Continued from page 17.)

HAVING given a brief description of the book which Boston looked upon as a discovery, let us now turn our attention to what befell it in Scotland. Mr. Drummond, hearing Boston speaking so highly of the book, desired to get a reading of it. After perusal, it passed into the hands of the Rev. James Hog, Carnock, who republished it in 1718. It was again republished in 1726, with notes by Thomas Boston, which notes occupy much more than half the space of the "Marrow."

The "Marrow" was not long in circulation when Principal Hadow of St. Andrews, in a sermon which he preached before the Synod of Fife, attacked the book as teaching universal redemption and other errors. His sermon, which was entitled "The Record of God, and Duty of Faith therein required," was published, by request of the Synod, in April, 1719. Immediately a shower of pamphlets was poured upon the religious public, which had the effect of stirring up the interest of the people. Principal Hadow seems to have been one of those coldly orthodox men who have pretty clear views of doctrinal truth, but whose hearts have never been moved by the wail of the perishing, nor their souls made glad because the Gospel of Christ is so extensive in its call, and so effectual when applied by the Spirit. It is commonly said that the Principal bore a grudge against Hog since their student days in Holland. Be that as it may, this one thing is certain, that the General Assembly were not long in taking the book into consideration after the Principal's attack. After the Auchterarder case the Assembly had appointed a committee under the name of "the Committee for Purity of Doctrine." This committee, we will charitably suppose, fired with a zeal worthy of a better cause, and deeply concerned for the purity of doctrine in the national church, summoned Messrs. Hog, Warden, Hamilton, and Brisbane before it. Hog, in answer to one of the questions put by the Committee, said "he had received more light about some of the important concerns of the glorious Gospel by perusing that book than by any other human writings which Providence had put into his hands." The committee having reported to the Assembly, that court at once condemned the "Marrow" as teaching (1) assurance is the essence of faith, (2) universal atonement and pardon, (3) holiness not necessary to salvation, (4) fear of punishment and hope of reward not allowed to be motives of a believer's obedience, (5) believers are not under the law as a rule of life. Needless to say, the "Marrow" taught no such doctrines, but owing to the manner in which sentences were wrenched from their context, the "Marrow" appeared to be a very dangerous book. The passing of this Act caused alarm and distress to the friends of evangelical truth, for, as the Marrowmen put it, the

Assembly had condemned "a bundle of sweet and pleasant Gospel truths." They lost no time in an endeavour to get this Act repealed. At the next Assembly a representation was presented to the following effect:—"The representers express their grief that inasmuch by their Act the Assembly had given a severe blow to gospel truth in condemning the following positions as unsound and dangerous, viz. :—'That in the Gospel the Father hath made a free unlimited offer of Christ and of salvation to all men, by virtue of which every individual who hears the Gospel has warrant to take hold of the said offer, and to apply salvation to his own soul; that an assured persuasion of the truth of God's promise in the Gospel, with respect to one's self in particular, is included in the very nature of saving faith; that the believer's holiness is in no way the price or condition of his salvation; that believers, in yielding obedience to the law as a rule of life, ought not to be influenced either by mercenary hopes of heaven or by slavish fears of hell; that the believer is not in any respect under the law as a covenant of works; and that it is a just and scriptural distinction which is made betwixt the law as a covenant of works and the law as a rule of life in the hands of Christ.'"^{*} The names of the ministers who signed this representation are James Hog, Carnock; Thomas Boston, Ettrick; John Bonar, Torphichen; John Williamson, Inveresk; James Kidd, Queensferry; Gabriel Wilson, Maxton; Ebenezer Erskine, Pormoak; Ralph Erskine and James Wardlaw, Dunfermline; Henry Davidson, Galashiels; James Bathgate, Orwell; and William Hunter, Lilliesleaf. Among these the reader will at once recognise the names of Thomas Boston, Ralph and Ebenezer Erskine as names that have been familiar to him from earliest years. Boston was one of the most outstanding men of his day. "Brave, honest, capable of forming his own opinions about everything, never letting a question lie by him unsettled, combining with the aspirations or ambitions of a strong and active intellect, a sense of responsibility which pressed him to work with his might. In spite of the most unfavourable circumstances he found his way to theological eminence, and left his mark both on the theology and religion of his country." He was the ablest Hebrew scholar of his day in his own country, and by far the ablest divine. The figure of Boston stands out very prominently on the page of Scottish Church History, his memory is kept fragrant in the hearts of his pious countrymen, and it may be safe to predict that the name of Thomas Boston will be lovingly remembered and cherished in Scotland as long as there is a people who love the truth as it is in Christ Jesus. The Erskines, while not having written anything that attained such a wide circulation as the "Fourfold State," have exercised quite as great an influence over the people of Scotland, if not greater than Boston. The burning

^{*} Mackerrow's "History of the Secession Church," vol. I., p. 18.

fervour of their preaching, and the evident delight they had in proclaiming the infinite fulness that dwelt in Christ, gave them an honoured and revered place in the hearts of their hearers. Again, being prominent figures in the Secession of 1733, the sphere of their influence was widened, and the mark of their theology was for long stamped upon the teaching of the church which made such a noble stand against the tyranny of General Assemblies, and the unjust claims of patronage. The other names are not quite so well known to us, but while they may not have been men to whom the world would beck and bow, their names have come down to us in honoured company, and we honour them for the noble stand which they took against the moderatism of the national church. But to return to the proceedings of the General Assembly against the representers as they were called. The King's Commissioner having become suddenly indisposed during the sitting of the Assembly of 1721, the court was dissolved, and the representation was referred to the Commission. After various appearances before the Commission, twelve queries were presented to them, to which they were requested to return answers. Ebenezer Erskine and Wilson of Maxton prepared the answers, stating at the same time that "their condescension herein shall not be construed as an approbation of this method of proceeding, nor be improved as a precedent." These answers were apparently not received by the Assembly—they are usually printed as an appendix to the later editions of the "Marrow"; further reference will be made to them when we come to deal with the theology of the Marrowmen. The Assembly of 1722, while apparently ignoring the answers of the Marrowmen, did not ignore the Marrowmen themselves, for they were ordered to the bar, where they were rebuked and admonished "in the hope that the great lenity used towards them shall engage them to be more dutiful in future." The blind irony of these words did not chill the representers' ardour, for they protested against the Assembly's Act, declaring "it shall be lawful for us to profess, preach, and bear testimony unto the truths condemned by the said Acts, or whatsoever shall follow thereupon." Here now was a grave crisis! Will the Assembly depose these men, seeing that they refuse to obey its decisions? No doubt they would had it not been for the earnest solicitations of the government, who dreaded the effect of a breach in the church at a time when the country was threatened with an invasion. "Had not this influence been exerted," says the elder Dr. MacCrie, "there is reason to believe that the sentence would have been more severe, and in that case the Secession would have taken place ten years earlier than it actually happened."* So ended the judicial proceedings of one of the greatest controversies ever carried on within the Church of

Scotland. The condemnation of the "Marrow" made the people all the more anxious to know about it, and the Marrowmen became the people's heroes. Popular feeling was certainly on the side of the marrowmen, and their communion seasons were attended by thousands. From Boston's account of such times they must have much resembled our own Highland communions. D. B.

(To be Continued.)

Remarks by the Rev. Finlay Cook, Reay.

"And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; and I will say, It is my people; and they shall say, The Lord is my God."—ZECH. xiii. 9.

MR. COOK said:—"What is the first thing that the Most High puts into the fire? Pride. And what comes out? Humility. Many is the fire the Lord puts His people into, but the sweetest fire ever a child of God was in was the fire of Christ's redeeming love. When the Lord puts His children into this fire He moulds their wills like His own will. Have you noticed a blacksmith at work? He puts the cold bar of iron into the fire and leaves it there until it comes into a melted state, then he moulds it into any form he wishes. The iron in the course of time gets as cold and hard as ever, but it never loses the moulded form. So it is with the people of God in their experience. They may feel as cold and hard as iron, but their souls will never lose the mould they got in the fire of redeeming love. The Christian has to face many trials, but the severest trial for a child of God is when God's Word becomes to him a wilderness. The throne of grace also may become to you a wilderness, the Sabbath a wilderness, yea, your prayers may be burning you, your profession stoning you, and nothing left you of all your enjoyments but a heap of ashes. Nevertheless, it is out of that heap of ashes that a door of hope will be opened to your soul. "They shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God." Take the case of the children of Israel in the Valley of Achor. Achan was stoned with stones and burned with fire, but it was, after all, in this way that the Valley of Achor became a door of hope to the children of Israel."

THE LATE TIMOTHY NATHAN.—A Dingwall correspondent writes us to say that the pious Timothy Nathan met his death by drowning about 12 years ago. This sad event took place when he was on a visit to Lewis. When crossing some lake or ford, the tide overtook him and he was drowned. Some articles belonging to Timothy are still to be seen in Dingwall.

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

(XI.)

MONTROSE, 4th January, 1880.

MY DEAR FRIEND,—I will have to be brief to-day, and you will not grudge brevity when I tell you that I have quite a number of new year's greetings—friendly souvenirs in the shape of books, &c.—to acknowledge, all which kindnesses on the part of friends should fill my heart with gratitude, although I have many trials and tossings to act as ballast. But I believe it is best for us to be kept in our own place by the stinging thorns of affliction, if nothing else will do, than to be allowed to take our own way—the way, too often, of folly and of pride.

I hope this will find you well—well in soul and in body. I trust also that — is getting better, and that it may please the Lord to spare him for service in the church on earth; but, if otherwise designed, it is because the Lord has a higher sphere of work for him in the church above. And yet I have sometimes thought, as to the office of the ministry in the church on earth, that if we realized in the least measure the inconceivably momentous issues to immortal souls—issues of either an eternity of bliss or of an eternity of woe, according as they receive or reject the Gospel message—we must feel that we know not if, even in heaven itself, there will be work more important than the proclamation to sinners of the blessed Gospel of the grace of God, which brings “glory to God in the highest,” and in which all the adorable perfections and attributes of the Triune Jehovah are harmonized and magnified to the very uttermost.

I observe that you say in your last letter—“The communion is to be observed in Dingwall first Sabbath of next month, and I wish I could be there in spirit, if only to get a crumb of what will be going; come you too.” With all my heart, but your invitation is after all too late, for I am there in spirit already. I had a letter from the dear host announcing the forthcoming solemnity, and in replying to him, I enclosed a card to be placed on the parlour mantelpiece so that the assembled friends and brethren might see it, and on the card I wrote—“A brother, cast down but not destroyed, desires a place in your supplications and sympathies.” But then, as it is with “all my heart” that I respond to your invitation, there comes as usual a scolding for you. For what? For saying you would like to be there to get a *crumb*. Now, it is very right and proper that after a feast of Christ's is over, we, in view of our ill-deservingness and nothingness, should be thankful for the smallest crumb—the very least taste of Christ and Him crucified that may have been vouchsafed to us. But that is a very different thing from preparing and arranging beforehand to be content with just a crumb, seeing that the Lord says—“Open thy mouth wide and I will fill it.” This systematic cutting down and

limiting and diminishing of the grace that is in Christ's words is very far from being honouring or pleasing to Him, and it ought not to be allowed to go on, as if our object was to get the *minimum* or smallest portion consistent with our getting anything at all. Christ has not stinted the provision of the covenant. "He gave *Himself* for us." Neither has He stinted the bestowal of the provision. "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Are we then, as it were, to stint our own mercy, so far as in our power, by our unbelief, our unwillingness, and our unthankfulness? O! be not content without getting Christ—a whole Christ—to dwell in your heart by faith. Be importunate with Him to give you soul appetite, yea, heart relish for the provision of Zion.

Am I too hard upon you? Well, say "his bark is worse than his bite," and you know that the bark of the St. Bernard's dog has sometimes done good service to poor travellers. So do not think I have been scolding you, or if you do, take it as a very affectionate scolding, for I would desire, especially in this first week of a new year, to greet you well and lovingly in the name of Him in whom all time centres, and who inhabiteth the praises of eternity.—
Yours, &c. HUGH MARTIN.

Eachdraidh Eaglais na h-Alba.

1556.] Bha a nis luchd-dreuchd na h-Eaglais Pàpanaich air an làn-dùsgadh o am brудар, anns do shaoil leo, gu 'n robh obair an Athleasachaidh air dol gu làr: agus chuir iad rompa gu dian, gu 'n seasadh iad ri aghaidh na deuchainn, agus gu 'n cuireadh iad fathast an obair fuidh 'n casaibh féin. Chuir iad gairm-mòid gu Iain *Nocs* e g' a thaisbeanadh féin 'n an làthair, ann an Eaglais àraid an Dun-éidin, air a' chùigeamh là deug do cheud mhios an t-samhraidh, 's a' bhliadhna 1556. Shònruich Iain *Nocs* dha féin, air ball, gu 'm freagrachd e a' ghairm-mòid so, agus gu 'n rachadh e air aghaidh gu an coinneachadh. Thàinig e 's an rùn so a stigh do Dhun-éidin là no dhà roimh àm na coinnimh, agus Mr. *Ersin*, triath *Dhuin* 'n a chuideachd, agus àireamh maith do dh' uaislibh eile. Ach ghlac an t-sagartachd Phàpanach eagal. Chunnaic iad a nis, nach freagrachd e dhoibh deanamh ri Iain *Nocs*, mar rinn iad ri Pàruig *Hamilton* agus ri Deòrsa *Uiseart*. Chaill iad am misneach. Chuir duinealas Iain *Nocs*, agus a' faicinn a nis dhoibh a' chùl-taic bha aige, fuidh fhiamh iad. Cha robh na Pàpanaich làn-chinnteach am biodh màthair na Ban-rìgh (aig an robh an riaghladh,) air an taobh. Agus mar so b' iadsan nach do chum a' choinneamh, iad féin: 'n uair thàinig Iain *Nocs* air aghaidh a réir na gairme a fhuair e, cha robh fear-dùidh no breitheamh r' a fhaicinn. Cha do leig e 'n cothrom seachad. Shearmonaich e gu

follaiseach an Dun-éidin, a' deanamh drùidhidh air inntinnibh an t-sluaigh ni bu doimhne na chaidh riamh roimhe a dheanamh orra; agus a' meudachadh eagail agus imcheist nan naimhdean. Bha cuid do dhaoineibh mòra na Rìoghachd, aig an àm cheudna bha air an lìonadh le cùram agus le h-iongantais araon, fuidh chumhachd an ùrlabhrachais thréin sin leis an do shearmonaich Iain *Nocs* an soisgeul 'n an éisdeachd; agus chuir cuid dhiubh sin impidh air gus an do sgrìobh e litir gu màthair na Bànrigh, a' cur an céill a dhòchais na 'n tigeadh i g' a éisdeachd gu 'm feudadh e bhi gu 'm faiceadh i aobhar dhi féin, i a thionndadh gu creidimh an Ath-leasachaidh. Ach an uair a fhuair i an litir, cha d' rinn i ach amharc gu h-eutrom oirre, agus 'g a toirt seachad do làimh ardeasbuig Ghlascho, bha 'n a làthair 's an àm—ars ise—"An toigh le bhur mòrachd litirmhagaidh a leughadh?"

Ach 'n uair bha Iain *Nocs*, mar so, gu gaisgeil a' cur na h-oibre mòire air a h-aghaidh an Alba, thàinig litrichean d' a ionnsuidh á *Genebha*, a' guidheadh air gu dùrachdach gu 'm pilleadh e dh' ionnsuidh a' choimhthionail a dh' fhàg e 's a' bhaile sin. Agus an déigh dha gach céarna far an do shearmonaich e roimhe a ruigsinn a ris, agus gach coimhthional dhiubh earalachadh, agus beagan làithean a bhuileachadh ann an cuideachd Iarla Earra-ghàidheal, a bha an uair sin 'n a chomhnuidh ann an Caisteal Caimbeul, dh' fhàg e an Rìoghachd air a thurus do *Ghenebha*, air mìos deireannach an t-Samhraidh 's a' bhliadhna 1556. Cha bu luaithe dh' fhalbh e, na thug luchd-dreuchd na h-Eaglais Pàpanaich an ath ghairm-mòid dha, gu e a thighinn 'n an làthair, agus fios aca gu maith gu 'n robh e an déigh an Tir fhàgail. Shuidh iad a nis ann am mòd; agus 'n uair nach do thaisbein se e féin, thug iad binn-dlùidh a mach 'n a aghaidh mar ana-creidmheach; agus loisg iad a dhealbh aig àrd-chrois Dhun-éidin;—treubhantas anabarrach gun teagamh, so!—a nochd an naimhdeas a bha 'n an cridhe, ged nach robh cumhachd aca a nochdadh an aghaidh an duine e féin.

Ged dh'fhàg Iain *Nocs* Alba 's an àm, bha teagasgan an Ath-leasachaidh fathast air an searmonachadh, air feadh iomadh céarna do 'n Tir. Bha fear, Iain Douglas, bha 'n a mhanach, a chuir cùl ri mearachdaibh na Pàpanachd, agus a ghabh Iarla Earra-ghàidheal a stigh d' a theaghlach féin mar fhear-searmonachaidh. Agus 'n uair dh'oidhirpich àrd-Easbuig Chill-Rimhinn a thoirt air an Iarla, an duine so a chur air falbh, dhiùlt an t-Iarla, agus thug e fasnachadh dha gu là a beàis. Thàinig Iain *Uilloc*, dachaidh o mhòr-thir na Roinn-Eòrpa mu 'n àm so, cuideachd, agus thòisich Pòl *Methuan* ri teagasgaibh an Ath-leasachaidh a shearmonachadh, an Dundeada, mar rinn dream eile mar an ceudna air feadh na dùthcha timchioll.

Chunnaic, luchd-dreuchd na h-Eaglais Pàpanaich an Alba, a nis, nach robh e an taobh stigh d' an comas obair an Ath-leasachaidh a bhacadh; agus bhuaidhaich iad le màthair na Bànrigh, aig an robh uachdaranachd na Rìoghachd a nis 'n a làimh féin, gu 'n

gàirmeadh i luch-teagaisg an Ath-leasachaidh air beulaobh àrd-chomhairle na Rìoghachd ; agus gu 'n tugtadh a' chùis-dhìtidh 'n aghaidh, iad bhi a' togail ceannairc agus ar-a-mach, a measg an t-sluaigh—innleachd a 's tric le luchd-geur-leanmhuinn a ghabhail, gu bhi mar lethsgheul do 'n geur-leanmhuinn, agus an dochas gu 'n cuir iad mar so bacadh air firinn Dhé. Ach chaidh an gnothuch gu tur 'n an aghaidh aig an àm so. Thàinig an luchd-searmonachaidh do Dhun-éidin, a réir na gairme a thugadh dhoibh. Ach thàinig àireamh co mòr d' an càirdibh 'n an cuideachd, 's gu 'n do mheas luchd-comhairle na geur-leanmhuinn, nach biodh e 'n a ni ro thèaruinte dhoibh, dol ni b' fhaide. Ach thàinig gairm fhollaiseach a mach—a' mheud 's a thàinig a a stigh do Dhun-éidin gun fhios a chur orra tighinn, iad a dh' imeachd gu iomall na duthcha fa choinneamh Shasuinn, agus iad a dh' fhanuinn cùig là deug an sin, fuidh ùghdarras cheannaird an airm. Chunnaic na daoine uaisle bha air taobh an Ath-leasachaidh, gu furasda, ciod i an rùn leis an deachaidh a' ghairm ud a thoirt a mach : chruinnich iad an ceann a chéile ; agus an àit ùmhlachd a thoirt do 'n ghairm, thog iad orra, agus thug iad lùchairt na Ban-rìgh orra ;—dhòmhlach iad a stigh gu dàna, duineil, air beulaobh màthar na Ban-rìgh, far an robh i 'n a suidhe ann am meadhon a cuid comhairleach, agus nan Easbuig. Bha duine foghainteach do na daoine uaisle so, *Chalmers*, triath *Ghadgirth*, agus labhair e air an ceann mar so—"A bhean uasal, tha fhios againn nach 'eil 's a' ghairm so tha air tighinn a mach, ach as-innleachd nan Easbuig, agus a' mhic-dìolain sin (Ard-Easbuig Chill-Rimhinn) a tha 'n a sheasamh ri d' thaobh. Tha sinne a' bòideachadh do Dhia, roimh dhuinn géill a thoirt do 'n ghairm ud, gu 'm bi aon obair-latha againn an toiseach. Tha na leisgeirean bradach sin (na h-Easbuigean) 'g ar sàruchadh féin agus ar cuid tuatha ; tha iad a' cur dragh' air ar luchd-searmonachaidh, agus 's ann a b' àill leo iadsan agus sinne a mhòrtadh. Am fuiling sinne so ni 's fhaide? Cha 'n fhuiling!—cha bhi an gnothuch mar so ni 's fhaide!" Agus air dha labhairt mar so, ghlac gach duine dhiubh a cheannabheart cruadhach, am boineid cogaidh a bha fasanta 's an àm ud an Alba—agus srog iad orra an cuid boineid, an làthair na mnatha mòire ud. Thòisich a' chailleach a nis ri ciùineachd, dh' àicheadh i gur h-ann uaipe féin chaidh a' ghairm a chur a mach ; agus thug i an cead do 'n luchd-searmonachaidh falbh dhachaidh. Mar sin chaidh an gàbhadh so seachad.

Beagan làithean an déigh sin bha gluasad àbhachdach a measg sluagh a' bhaile mhòir. Is cleachdamh 's an Eaglais Phàpanaich, làithean nan naomh, mar their iad riutha bhi air an coimhead le mòr ghreadhnachas. Agus ann an dùthchannaibh Pàpanach fathast, tha mòran ni 's mò urraim air a thoirt do là an Tighearn. Tha a naomh àraid féin aig na h-uile Eaglais, no tigh-aoraidh. Agus air là àraid, là breth an naoimh sin,—tha na sagairtean a' togail agus a' giùlan mu 'n cuairt iomhaigh an naoimh ud an làthair an t-sluaigh, agus an sluagh bochd, meallta, a' cromadh sìos

do 'n Ìomhaigh, 's a' toirt urraim agus aoraidh dhi. Is e an naomh *Gileas*, air an robh Eaglais àrd Dhun-éidin air a sloinneadh, ann an làithibh na Papanachd. Agus aig an àm mu 'm bheil ar n-eachdraidh, air do latha an Naoimh sin tighinn, thug na sagair tean a mach Ìomhaigh an Naoimh so, 's bha iad 'g a giùlan le mòr ghreadhnachas air sràidibh a' bhaile, ann an dòchas gu 'n tugtadh an aon spéis cheudna 's a b' àbhaist, do 'n Ìomhaigh, leis an t-sluagh. Ach bha atharrachadh air tighinn air inntinn an an t-sluaigh—'s ann a dhòmhlaidh iad a stigh, timchioll nan sagart agus na h-Ìomhaigh—thilg iad sìos an Ìomhaigh ri làr, tharruing iad i tre chlàbar nan sràid, bhuail iad an ceann bharr na h-Ìomhaigh, thilg iad sin an Ìomhaigh anns an lochan bha an uair sin air taobh mu thuath baile Dhun-éidin; agus an déigh a luidrigeadh 's an lochan, tharruing iad a ris a mach i, agus loisg iad i! Chuir so uiread do eagal air màthair na Ban-rìgh agus luchd-dreuchd na h-Eaglais Pàpanaich, gu 'n do chuir iad rompa a nis roimh dhoibh tuilleadh: oidhirp a thoirt gu casg a chur air obair an Ath-leasachaidh, cuideachadh fhaotainn dhoibh féin, a thogadh fiamh ann an inntinnibh chàirdean an Ath-leasachaidh. B' i a' chomhairle a ghabh iad, chum a' chuideachaidh so a dheanamh cinnteach, gu 'n deanadh Pàrlamaid na h-Alba reachd a dhaingneachdh, a giùlan gu 'm biodh mac bu shine Rìgh na Frainge air a phòsadh ri Ban-rìgh òg na h-Alba, agus le so gu 'n deantadh 'n a rìgh e air Alba; agus an sin, gu 'm biodh a leithid do dhluth-chàirdeas eadar an Fhraing agus Alba, agus gu 'n neartaicheadh so an Eaglais Phàpanach ann an Alba, air dhòigh co mòr, agus gu 'n rachadh le a luchd-dreuchd cur as gu h-ìomlan do obair an Ath-leasachaidh 's an Tìr.

1557.] Ach fhad 's a bha màthair na Ban-rìgh agus na h-Easbuigean a' cur na h-innleachd so air a h-aghaidh, bha cinn-iùil an Ath-leasachaidh ann am mòr dhéigh gu 'm pilleadh *Iain Nocs* dachaidh o *Ghenebha*. Sgrìobh Iarla Ghlinne-càirn, Morair Erscin, Morair Lathurn, agus Morair Seumas Stiùbhard, litir d' a ionnsuidh, 'g a chuireadh, 'n an ainm féin, agus an ainm am bràithrean 's an aobhar, a' guidheadh air pilleadh do Alba, far am faigheadh e na h-uile ullamh gu éirigh leis, agus eadhon am beatha a ghabhail 'n an làimh, agus am maoin aimsireil, air taobh na fìrinn agus an fhìor chreidimh. Air do *Iain Nocs*, 'n uair fhuait e an litir so, a chomhairle a chur ri *Calvin* an Diadhair urramach bha an *Genebha*, agus r' a chàirdibh eile, chomhairlich iad dha pilleadh; agus thog *Iain Nocs* air, gu a chead a ghabhail d' a chàirdibh thall, agus ghabh e a thuras, tre 'n Fhraing, gus am faigheadh e tighinn a nall do Bhreatann; ràinig e baile 's an Fhraing d' an ainm *Dieppe*. Ach 'n uair ràinig e am baile sin, 's ann a fhuair e litrichean á Alba, a' feitheamh air, 'g a mhi-mhisneachadh gu mòr, agus a' comhairleachadh dha e a dh' fhanuinn an sin 's a' cheart àm, gus am faigheadh e tuilleadh sanais, mu shuidheachadh chùisean an Alba. Sgrìobh e litir as a' bhaile sin, do àrd-mhaithibh na h-Alba a thug an cuireadh dha tighinn

dachaidh, a' toirt geur achmhasain doibh air son am mi-sheasmh-achd. Agus neo-thoileach mar bha e an gnothuch a thoirt thairis, dh' fhan e 's a' bhaile sin, car iomadh mìos, an dòchas gu 'm faigheadh e tuilleadh misnich o a chàirdibh ann an Alba, tighinn air aghaidh. Agus bhuilich e an ùine ann an sgrìobhadh litrichean treuna, cudthromach mu ghnòthuichibh follaiseach na h-Eaglais. Agus air dha feitheamh fada, gun e a dh' fhaotainn na misneich uatha bha feumail, phill e a ris do bhaile *Ghenebha*, mu thùs na bliadhna 1558.

Ach 's an àm cheudna, bha cùisean a' tighinn air an aghaidh an Alba. A dh' aindeoin nan litrichean mi-mhisneachail a fhuair Iain *Nocs*, bha cinn-iuil mhaithlean na h-Alba a thug an cuireadh dha, fathast ealamh gu seasamh air a thaobh, agus air taobh na firinn. Sgrìobh iad litir eile d' a ionnsuidh, agus chuir iad le làimh teachdair sònruichte i fad no slighe gu *Genebha*. Agus ged chaidh dàil a chur 'n a pilleadh do Alba, gidheadh rinn na litrichean a sgrìobh e o bhaile *Dieppe*, ach beag uiread do mhaith do 'n aobhar agus ged bhiodh e air pilleadh 'n uair a ghairm iad e air tùs. Mu dheireadh, 's ann a thàinig maithean na Tìre, agus na h-uaislean bha air taobh an Ath-leasachaidh an ceann a chèile, agus chum iad coinneamh an Dun-éidin,—a' cur an comhairle r' a chèile ciod a b' fhèarr dhoibh a dheanamh a nis. Agus rùnaich iad gu dileas, duineil, treibhdhireach, gu' m buanaicheadh iad air taobh obair an Ath-leasachaidh; agus a chum gu 'm biodh misneach agus neart aca 'n co-chomunn maille r' a chèile, chuir iad rompa, Bann, no Cumhnant a sgrìobhadh, agus an ainmean a chur ris, a' gabhail os làimh gach aon a chèile a dhìon, agus aobhar an t-soisgeil a sheasamh. Chaidh an sgrìobhadh ainmeil, sònruichte so, a tha air a shloinneadh le luchd-Eachdraidh—an ceud Chùm-hant, a tharruing a mach, agus ainmean chàirdean an Ath-leasachaidh a chur ris, an Dun-éidin, air an treas là do mhìos meadhonach a' gheamhraidh, s' a' bhliadhna 1557; agus mar bu ni ro-shònruichte, cudthromach e 'n a latha féin; agus mar is eisimplir e air a leithidibh eile; cuiridh sinn sìos an so e, mu choimneamh ar luchd-leughaidh. Tha e a' dol air aghaidh mar so:—

“Tha sinne, a' faicinn, 'n ar latha, cionnus a tha Satan, 'n a bhallaibh, is iad ana-Criosdan an ama so, air gharq chorruich, ag oidhirpeachadh bhi a' tilgeil sìos agus bhi a' claidh soisgeil Chriosd agus a shluaigh; agus buinidh e dhuinn, mar ar dleasdanas anns am bheil sinn fuidh fhiachaibh, bhi ri strì ann an aobhar ar n-ard-Mhaighstir, eadhon a dh'ionnsuidh a' bhàis, air dhuinn bhi lan-dearbhta, gu 'm faigh sinn a' bhuaidh ann-san. Agus air dhuinn ar dleasdanas so a thoirt cùramach fainear, tha sinn a' gealtuinn ann an làthair Rìoghalachd Dhé, agus an làthair a shluaigh, gu 'n cleachd sinn ar dichìoll gus a' chuid a 's iomallaiche, tre a ghràs-sa, agus gu 'm builich sinn ar n-uile chomas, ar n-uile mhaoin, agus eadhon ar beatha, a chum 'fhocal ro-bheannaichte-san, agus a shluagh, a dhionadh, agus a shuidheachadh, agus gu 'n saothraich sinn, air gach aon dòigh so-dhéanta chum s'

gu 'm bi ministeirean dileas, gu soisgeul agus sàcramaintean Chrìosd a fhrithealadh, gu glan, agus gu firinneach, aig an t-sluagh. Cumaidh sinn suas iad sin, bheir sinn caidreamh dhoibh, dìonaidd sinn iad, agus uile shluagh, Chrìosd, agus gach aon bhall d' a shluagh, le ar n-uile chomas; agus builichidh sinn ar beatha féin an aghaidh Shàtain, agus gach uile chumhachd aingidh, a tha a' rùnachadh no ag oidhirpeachadh uilc an t-sluaigh cheudna. Agus tha sinn 'g ar nasgadh féin ris an fhocal naomh sin, agus ris an t-sluagh sin. Agus tha sinn a' tréigsinn, ag àicheadh, agus a' cur cùl ri coimhthional Shàtain, ri gach saobh-dhòigh, ri gach gràinealachd, agus ri gach iodhol-aoradh a tha 's a' choimhthional (no a measg an t-sluaigh) sin. Agus foillsichidh sinn sinn féin, n' ar naimhdibh dhoibh sud uile, le so ar gealladh dileas an làthair Dhé, agus sin air fhianuiseachadh d' a shluagh, le ar n ainmean a chur ri so. An Dun-éidin, air an treasamh là do mhìos meadhonach a' gheamhraidh, 's a' bhliadhna 1557. Dia air a ghairm 'n a Fhianuis."

Chuir Iarla Earra-ghàidheal, Iarla Ghlinnecàirn, agus Iarla Mhortoin, agus Gilleasbuig Morair Lathurn, agus Iain Erschin, triath *Dhuin*, agus àireamh mòr de mhaithibh eile na Tìre, an ainmean ris a' chùmhnannt so. Agus a thaobh gu 'n robh am focal "Coimhthional" gu tric aca air ainmeachadh; is e "Morairean a' choimhthionail," an sloinneadh a fhuair a' mheud 's a chuir an ainmean ris; agus is e "An Coimhthional," an sloinneadh a chaidh a thoirt do mheud agus a lean riutha sud.

Agus ged chunnaic, 's a dhaingnich ian an sud an tomhas neirt a bha aca féin 's an Tìr, gidheadh bha morairean a' choimhthionail an geall na h-uile ni bhi air a dhèanamh leo féin air gach dòigh bu chiùine, 's bu mheasarra; agus nach-brosnuicheadh iad an dream bha 'n an aghaidh gu stri, gus nach gabhadh sin seachnadh dhoibh ni b' fhaide. Chuir iad rompa fein, a réir so, nach iarradh iad ni bu mhó aig an àm, na gu 'n àithneadh màthair na Ban-rìgh do gach fear-teagaisg 's an dùthaich, gu 'm fritheileadh e seirbhisean a' Chràbhaidh 's a' chainnt Bheurla; agus ag aontachadh 's an àm, gu 'm biodh a mhàin a' chead aig luchd-teagaisg a' chreidimh Ath-leasaichte a bhi a' teagasg ann an tighibh, agus ann an teaghlachibh, gu h-uaigneach, gus am faighteadh saorsa dhoibh gu 'n searmonaicheadh iad gu follaiseach. Chaidh an iarrtus sin uatha a chur air beulaobh màthar na Ban-rìgh leis an Ridir Seumas *Sandilands*. Thug i freagradh ciùin miodalach do 'n iarrtus, a' geallt-uinn gu 'n tugadh i a' chead so dhoibh, co fhad 's a bhiodh e 'n a comas; agus 's a' cheart àm, thug i dìon do luchd-teagaisg theagasgan an Ath-leasachaidh, gus am faighteadh cùisean bhi air an socruchadh, ach 's a' cheart àm, nach biodh coinneamh fhollaiseach 's am bith air a cumail leis "a' choimhthional," an Dun-éidin, no ann am baile *Lide*. Troimh an réite so nis, bha luchd-searmonachaid theagasg an Ath-leasachaidh air an gabhail a stigh do thighibh "mhorairean a' Choimhthionail," agus shearmonaich iad anns na tighibh sin.—*An Fhianuis*.

A New Iniquity.

ALTHOUGH it be true that there is no new thing under the sun, especially in the domains of sin, still some turns of human affairs have an aspect so strange and startling as almost to merit the term new.

We refer in this manner to a recent development of public impiety which has taken place in the West of Scotland, viz., the running of a Sabbath excursion steamer on the Firth of Clyde. This form of evil has been unknown on the Clyde for the last twelve years. Previous to that time an old steamer or two essayed the traffic, but the drunken disreputable tone of the business as then carried on scared away the respectable class of pleasure seekers, and finally, on the withdrawal of the spirit license from these steamers, the business collapsed. The present attempt is much more bold and dangerous, being furthered by a fine steamer, extensive advertising, and respectable teetotal management.

We referred in our December number to the proposals which were being made regarding the project, and now the thing has become an accomplished fact. On Sabbath, 9th May (a beautiful day of the Son of Man unmeet for such unholy work), the steamer "Victoria" made her first trip to Rothesay, and on Monday there were ostentatious notices of approval in the secular prints, and painful reflections on the part of all right-thinking people. From us the projectors and abettors of the scheme shall receive, as is meet, a scathing overhaul.

The owners of the vessel are the "Clyde Steamboat Co.," calling themselves a limited liability company, but the question is, Is there any limit to the liability of a company which means to thrive by the public contempt of one of God's unalterable laws? Swift retribution, in the shape of loss of character and loss of income, usually visits the houseowner who lets his property to thieves or other professional sinners. Time was when hardly less infamy attached to Sabbath desecration. Both the purveyors of the temptation and the patrons thereof were regarded as moral outlaws. Impressions caught from Scripture and Providence, of a mysterious connection between Sabbath breaking and calamity, made the mass of common people, in Scotland at least, hold aloof from the opener kinds of Sabbath sin. These impressions are now mostly worn away. The maintenance of the sixth, seventh, and eight commandments may still be accounted necessary to the well-being of society, but the morality of the fourth is esteemed of trivial moment. A man, it is now considered, may be a very good fellow and keep no Sabbath at all. Thus the Glasgow *Evening Citizen* takes pains to tell us that the secretary of this profane steamboat company is a "courteous" gentleman, as if to certify that courtesy and all other moral excellencies can maintain themselves well enough without the aid of the Puritan Sabbath.

The editor of the same paper, in his ignorant, light-hearted way, gleefully reports that although all this supposed wickedness has taken place, yet the heavens have not fallen. But herein the editor errs, not knowing the Scriptures nor the ways of God. It is not the manner of the heavens to fall immediately on the heads of transgressors. Immense long-suffering and gentleness, the procurement of Him who rose from the dead on the first Christian Sabbath, is extended even to presumptuous sinners; but none the less is the iniquity marked, none the less will the offender be stricken when the hour of visitation comes.

“ When those that lewd and wicked are,
 Spring quickly up like grass,
 And workers of iniquity
 Do flourish all apace;
 It is that they for ever may
 Destroyed be and slain,
 But Thou, O Lord, art the Most High,
 For ever to remain.”

Two incidents in connection with this affair are worthy of note. The first is more agreeable to mention. It is the resolute attitude of the Dunoon authorities against the bad project. The steamer was advertised to call at Dunoon on the way, but having done so, the *bona-fide* travellers who meant to enjoy themselves in the town found the pier gates fast locked. No admittance was to be had; for the authorities, jealous for the amenity of the place, or for higher reasons, had resolved to bar the intruders out. An official of the town, on his own initiative, did indeed devise a round-about means of exit for some who landed on the return journey; but next Sabbath when a consignment of trippers arrived they found the gates locked as before, and a constable keeping sentry, who civilly warned them that their proceeding was illegal, upon which those baffled conspirators against the sanctity of the Sabbath and the public peace withdrew to the ship and held an indignation meeting in the cabin. Next Sabbath no attempt was made, but the owners of the steamer have brought the matter before the Board of Trade to obtain, if possible, from those authorities, a mandate compelling the Dunoon officials to open the pier for Sabbath traffic, a piece of tyranny which we hope the Board of Trade will never lend itself to. The Dunoon authorities have in this business the co-operation of the residents of the burgh, and they certainly have the moral support of the whole sober and right-thinking section of the general community.

The other notable incident of the steamer's first Sabbath cruise was the presence on board of a nun bound, as we are carefully informed, on some mission of mercy to Dunoon. She also was knocking in vain at the gate of the pier.

That an agent of the papal power in her official robes should figure in a virulent latter day effort to break down the sanctity of the Scottish Sabbath is a very significant matter, and yet one that

quite accords with the fitness of things. If we consider all that lies under and behind the personality of this nun her presence here is quite dramatic, and imports no less than a challenge to Scottish Protestantism. For the head of protesting Christendom is Scotland, and the strength of Scottish Protestantism has been the well kept Sabbaths of our covenanters and pious people for the last three centuries. Now if it will come to pass that there shall be no more days of the Son of Man in Scotland, no more hallowed seasons of New Testament worship whereby the souls of men are delivered from the slavery of lust and superstition, and whereby even the mass of common society is leavened with higher principles; but instead thereof we have the Continental Sabbath, a day for one half of the population to groan in brutish labour and the other half to riot in brutish pleasure; this will be pleasing in the eyes of Rome, and her most religious people—her monks and her nuns—will, it seems, gladly ally themselves with Sadducees and the very dregs of the population in bringing about this result.

But we wish we had the gift of sarcasm to scathe the mawkish maudlin subserviency of the modern press in all their references to what pertains to Rome. This nun has received much notice from the morning and evening papers. It has been represented what a gross outrage it is on fine sentiment to prevent her going about in steamboats on the Sabbath to perform good works. It has been represented what an unlovely irrational thing our Scottish Sabbath is when such an angelic and poetic mission as that of the nun was thwarted by its antiquated scruples. Thus does the modern press shew its shallowness and witlessness. With glozing words it admires and advertises the cruel boa-constrictor that is yet to strangle its own liberty.

But we forbear for the present any further remarks on this subject.

Marion Macleod, Elphin, Assynt.

IT occurred to me that I should give a short sketch of the life of Marion M'Leod, Elphin, Assynt, who was a mother in Israel and mighty in the Scriptures, although she never learned the alphabet. Her first pricking of heart was under the teaching of the late Donald MacKenzie, catechist, of Stoer. While Donald was on a visit to Elphin, at one of his diets of catechising, this proud young girl, well dressed, went to hear him. There and then an arrow went into her heart. The writer was personally acquainted with this pious woman. I happened to visit her once, and she told me that at one time she was under great distress of mind. There was a communion at the time in Kincardine, Ross-shire, and the ministers who were assisting, were Rev. John Kennedy of Redcastle, and Dr. MacDonald of Ferintosh. She went there but got no relief. Rev. John Kennedy was to preach on the Tuesday following in Creich. She went there but got no

relief. She was informed that Rev. Finlay Cook was to have his communion in Reay. She resolved to go there, and the resolution was, if she would not get relief there, that she would leave off following the means of grace. When the communion was over she was not any better, went into her lodging-house and threw herself upon a bed in great despair. She was not long in this state when a woman came to her and said, "It would be better for you to be praying outside." Marion said, "I cannot pray." The woman answered her, "Come out with me, and I will pray with you." Marion obeyed, and both knelt down behind a dyke. The woman made a long prayer, rose and left her lying there, with the hood of her cloak covering her face. She was not very long in that position when she felt the end of a stick touching her. She looked up, and saw a man standing beside her. He said to her, "Poor creature, you are lying there among the pots, I was looking for your case for thirty years, and did not find it until now." Before the man finished speaking, she got relief. This man was Alexander Gair. I was once down with Marion at Creich communion. Duncan Cameron, Duthil, was there. She attended his private meeting in his lodging-house. On our return home from the communion, I was with her in a cart, and she told me that Duncan Cameron said at the meeting that he was eighty years old and it was only four prayers he made during that long period. The last time the writer saw this pious woman, she asked him to be present at her funeral, which he was spared to be, and the coffin was carried shoulder high on the parliamentary road, many miles, to Inchnadamph. Marion died about fifteen years ago at the age of seventy-five.

W. S.

LOCHINVER, 14th April, 1897.

The late David Budge and 'Voluntaries.

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

DEAR SIR,—In your April Magazine a letter appeared, written a number of years ago by the late godly David Budge, Barrock, of hallowed memory, a Free Church elder, well-known and highly respected in Caithness. But you have recorded it at a most inopportune season, as the letter has given much offence to the ministers and office-bearers of that body who are on the eve of consummating union with the professed voluntary U.P. Church. Honest David Budge called things by their right names, and could never draw a line between the Voluntary and the Arminian. Years before he entered his rest, he saw the Voluntary element, like a deadly cloud, settling down on the Free Church, which gave him many sorrowful days and nights, causing him to unburden himself in the expressive language of the letter referred to. Had David been an ordinary Christian his testimony at this date might be considered fanaticism, and therefore of little value,

but a resurrection of the sayings of such a godly man, we need not wonder, should cause uneasiness to many in the Free Church. There is no doubt they would like to suppress the testimony of such fathers, but that being recorded in heaven, and in the hearts of the few scattered remnant throughout the land, no ingenuity of Satan and fallen man can ever efface that witness on earth.

W. C.

Notes and Comments.

A SABBATH CONCERT.—On Saturday, 22nd May, the following service was advertised in the *Scotsman* for Sabbath evening, 23rd, at Old Greyfriar's Established Church, whose minister is the Rev. John Glasse:—Haydn's "First Mass in B Flat," by the Choral Society, assisted by a *Quintette of Strings*. The assistance referred to, we understand to mean a string band of five persons. This note needs no comment, except that this musical exhibition, which can only be regarded as a profanation of divine worship, was probably got up to meet the tastes of members of Assembly presently sitting.

A SHADOW OF A COMING EVENT.—It was also advertised that Rev. John Smith, D.D., of Broughton Place U.P. Church should preach in John Knox's Free Church, Edinburgh, whose minister is Rev. John Macewan, D.D., one of the leaders of the "Constitutional" party in the Free Church.

"OUR HOLY CHURCH."—This expression fell from the lips of Dr. Scott, retiring Moderator of the Established Church in the opening sentence of his address to the Assembly. The expression to us smells of the Church of Rome, and would suit the lips of the Pope better than a Presbyterian Minister.

A VERY DEFECTIVE THEOLOGIAN.—According to the editor of the *British Weekly*, the theology of the late Professor Drummond has the following serious defects:—"Of the Atonement he made nothing, not that he rejected it, but that he had no place for it and received it as a mystery. Many—and we among the rest—believed that he never had complete intelligence of the religion of Redemption, simply because he had no adequate conception of sin, and had no sufficient place for it in his teaching."

THE DIAMOND JUBILEE.—Great enthusiasm prevails at present in many quarters in connection with this, the sixtieth year of the Queen's reign. We have no special desire to introduce a discordant note. But we cannot help saying that there is cause for humiliation as well as thanksgiving at the present time. Her Majesty and the Royal Family have given in the past far too much countenance to Romish personages, and the Romish system and worship. They have been no devotees to Protestantism. The inauguration of a Third Reformation by the Queen on the throne, Parliament, and Commons would be the best way to celebrate the Diamond Jubilee.

Literary Notice.

THE HIGHER CRITICISM: THE GREATEST APOSTACY OF THE AGE. By D. K. Paton. London: Passmore & Alabaster, 4 Paternoster Buildings.

A correspondent has kindly sent us a copy of this little work, and we have read its 78 pages with great pleasure and interest. The author is a Presbyterian, and as far as we can gather, a Presbyterian whose views are sound, not only upon the inspiration of the Scriptures, but also upon the fundamental doctrines concerning sin and salvation. This work is an able exposure of the Higher Criticism. It is written in a clear vigorous style and as a popular treatise on the subject, the best that has yet appeared. The author begins by pointing out that the conclusions of the Higher Critics are practically the same as those held by infidel writers in the past, such as Bolingbroke, Voltaire, and Tom Paine. The only difference is that these men took up the consistent attitude of antagonism to Christianity as a whole, while the modern critics continue within the pale of the professing Church and profess to receive its doctrines. A quotation from the Theological works of Paine shows that this infidel in 1795, held the view that there must have been two authors to the prophecy of Isaiah, a delusive opinion that has got great popularity at the present time by the work on Isaiah of Professor G. A. Smith, F.C. College, Glasgow. Our author then goes on to show that the Higher Critics in their treatment of the Old Testament write in direct contradiction to the testimony of Christ, who spoke of that book as the infallible Word of God. To prove this, a quotation is given from "Studies in Theology," by the Rev. James Denney, D.D., of the Free Church, Broughty Ferry, who was elected the other day by the Assembly to the chair of Theology in Glasgow. "Referring to the opening chapters of Genesis, which contain the account of the Creation and the Fall, this writer (Dr. Denney) declares these chapters to be neither science nor history," but "myth," and he explicitly thus writes:—"The plain truth, and we have no reason to hide it, is, that we do not know the beginning of man's life, of his history, of his sin." And again he says:—"We do not know the beginnings of man's life on historical evidence, and we should be content to let them remain in the dark till science throws what light it can upon them." On the other hand, it is shown that in Matthew xix. 4-6, the Lord Jesus referred to passages in the first and second chapters of Genesis where "the beginnings of man's life" are recorded as the words of God. We have only touched upon a few things in the book, but there is much more in it worthy of note. Our correspondent says, he believes, all the ministers in this country have had a presentation copy, and we hope they will digest it well. It would be also most desirable that it should be largely circulated among the people, and none of our readers should, if possible, lack a copy.