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

IN the present article we shall endeavour to answer one or two objections which have been made from the New Testament against separation from unsound Churches.

One of these objections has been based upon the example of Christ. Objectors point out that Christ continued in the Jewish Church until His death, notwithstanding its corruptions, and that consequently the faithful ought to remain in corrupt Churches. Now, this argument, to say the least, proves too much. It proves that it is not our duty at any time to leave any Church no matter how corrupt. This would lead us to act contrary to express injunctions of the Word of God already stated, and would involve an extreme that no one but a rank Papist would adopt. According to this argument, it was a mistake to have left the Church of Rome at the Reformation. It was also a mistake to have made a Disruption in 1843. Many who profess to be great admirers of that event use the example of Christ against the Disruption of 1893 forgetting that, according to their own argument, there should never have been any disruption. Some may argue, however, that Christ continued in the Jewish Church until He was cast out and put to death, and so that people should not leave corrupt Churches until physical force is employed against them. But this method of reasoning proceeds upon a misapprehension. It never requires physical force to put men out of an unsound Church when they are convinced that by remaining in it they should be unfaithful to Christ and His cause. The constraining power of conscience, and of the love of Christ is all that is necessary. The persons that require physical force to compel them to do their duty cannot claim much love to Christ. But it may be objected did not the martyrs suffer? Yes; but that took place after they renounced the authority of those who became their persecutors. As long as they acknowledged the sovereignty of Popes and prelates they were at peace, but no sooner did they

take up a separate position than they were persecuted to the death. The argument employed from the example of Christ is a wholly fallacious one which will appear more clearly to be so in our further remarks.

The objection to separation based upon Christ's example is founded upon a misapprehension of His relation to the Jewish Church, and of the time when the old dispensation terminated. The old dispensation did not terminate until the death of Christ. The temple with all its rites and ceremonies continued to be the divinely appointed centre of worship until the law of commandments contained in ordinances was done away with by the blood of Christ. It was when Christ offered the one sacrifice of Himself for the remission of sins, that the many sacrifices of bulls and of goats which could never take away sin, ceased for ever. It is manifest therefore that the Lord Jesus was under obligation to recognise the temple and all its services, no matter what was the personal character of the priests, until He offered Himself a sacrifice upon the cross. He was "made under the law to redeem them that were under the law." He was made under the ceremonial as well as the moral law. He was circumcised after His birth, and Joseph and Mary offered a sacrifice for Him, according to the law of Moses. He commanded the lepers after their cleansing to show themselves to the priests and offer a sacrifice according to the law of Moses. He proved all through His earthly life that He was made under the ceremonial law. It was, in fact, impossible that He should do anything else than acknowledge the Jewish Church and its institutions, however wicked many of its leading men may have been. It is evident, therefore, that His example in this respect is no copy to His people now. By His obedience to the ceremonial law they are freed from all ceremonial institutions. The privileges of the Church were then confined to one nation, and one locality, but now these privileges are extended in the Gospel to all nations under heaven. To apply Christ's relation to the Jewish Church to the circumstances of believers in relation to Churches now is simply making null and void the whole work of redemption, and is bringing back believers to the bondage from which they were redeemed. Under the Christian dispensation, wherever the whole counsel of God, as it is in Christ Jesus, is held in faithfulness and purity there is the Church of Christ. But if bodies which profess the faith of the Gospel depart from that faith, we are at perfect liberty to separate from them. Yea, it is our duty to do so that we may maintain the truth. Not that people under this dispensation should separate from Churches lightly and without sufficient cause. There is such a thing as the sin of schism, and men are likely to fall into it as well as into other sins. But the body from which we, as a Church, were compelled to separate departed so grievously from the faith that we wonder any person who has the least respect for the Word of God can remain in it.

Another objection has been drawn from the messages which were given to the angels of the seven Churches in Asia, recorded in the third chapter of Revelation. It is affirmed that nothing is said in these messages about separations or disruptions. To this we answer, first, that these messages were sent to those which the Holy Ghost denominates Churches, and which bore the marks of the true Church of Christ, notwithstanding some declensions. All religious bodies are not real Churches of Christ, and therefore all have not a real title to be considered on the same platform with the seven Churches in Asia. Again, we find that these Churches are not charged with renouncing fundamental doctrines of the faith. The Church of Ephesus is commended for patience and labour, but exhorted to greater love and zeal. The Church in Smyrna is commended without rebuke. The Church in Pergamos is also spoken highly of. "Thou holdest fast my name, and hast not denied my faith." "But I have a few things against thee," no doubt grievous things, but yet things of which they may now repent at the Lord's command. The Church in Thyatira is also addressed, "I have a few things against thee." The Church in Sardis is reprov'd for its deadness. The Church in Philadelphia is commended. The Church in Laodicea is rebuked for its lukewarmness and self-righteousness. Now, whatever declensions had befallen these Churches, none of them had fallen so low as some so-called Churches in our day, which give liberty to their members to believe views that undermine the very foundations of the faith, and of which, as public bodies, it is impossible to give any commendation whatsoever. The Churches in Asia were chiefly chargeable with lack of love, zeal, and spiritual life, not so much with unsound doctrine. There is some hope of Churches, however dead, that adhere to the Word of God in its purity, because the Holy Spirit who works by and with the Word may bless it to their quickening and revival. But these bodies which have treated the Word of God as a common thing have thrown away the seed of life and are in danger of perishing for ever. We think that no argument against separation from unsound Churches can be based upon the messages to the seven Churches in Asia.

In concluding this article, we feel constrained to refer to the fact that the representative courts of our own Church are charged at present in a certain quarter, with departing from our principles. We would desire to assure our readers that the charge is wholly groundless, and that there is not a principle in our constitution but we, as a Church, hold as firmly and consistently as ever.

MARK OF THE TRUE FEAR OF GOD.—I think that a man who had the true fear of the Lord would, were he alone in a case in the heart of the earth, there dread sin as much as in the presence of his fellowmen.—*Francis Swanson, "Ministers and Men."*

The Meeting of Synod.

THE Synod of the Free Presbyterian Church met at Inverness on Tuesday, 6th July. The proceedings were opened at 12 noon with a religious service, conducted by the Rev. Alexander Macrae, Kames, moderator, who preached from Heb. iii. 5, 6. At the end of this service it was resolved that the moderator should in future be appointed for a twelvemonth, and accordingly Mr. Macrae was elected for another half-year. A committee was appointed to consider the order of the business, and the Synod adjourned to meet again in the evening at 6 o'clock. At this sederunt, Rev. J. S. Sinclair, Glasgow, gave in a deliverance on Sabbath observance, prepared with the assistance of the Rev. Neil Cameron, according to the instructions of Synod at last meeting. Rev. J. R. Mackay moved its adoption, and that it be printed in the Magazine. It was also agreed to send copies to the Prime Minister and the leader of the House of Commons. Rev. Roderick Mackenzie reported on the theological training of the students. He said that the Committee had entrusted the training of divinity students for last winter to Rev. J. R. Mackay, Gairloch, and Rev. John Macleod, probationer, and the result had proved very satisfactory. Mr. Mackay gave an interesting account of the past session at Gairloch, and said that the work had been heartily and successfully carried through by the students. The Synod then formally appointed Rev. Messrs. Mackay and Macleod as theological teachers or professors, the former to teach Hebrew and Systematic Theology, and the latter, New Testament Exegesis and Church History. Mr. Dugald Cameron, student, was appointed to preach to the fishermen at Fraserburgh and Peterhead for seven weeks. The annual financial statement was read. The clerk intimated that he had received from a friend a donation of £70, to be equally divided between the Students' Aid Fund and the Sustentation Fund. The circulation of the Magazine was reported to be about 2,200 per month, subscribers were exhorted to be punctual in their payments, and an appeal was made for the co-operation of all interested in the Magazine in the way of contributions. A discussion also took place on the subject of "Our Church Principles," and it was agreed that the ministers of the Church should preach one Sabbath a year on this important subject. The Synod adjourned, to meet next day at 10 o'clock a.m.

The Synod met on Wednesday morning at 10 o'clock. The case of the Rev. Allan Mackenzie, Inverness, and his congregation, which has been before the Northern Presbytery for some time, was then taken up. Parties were called to the bar. Mr. Mackenzie appeared in support of an appeal from the finding of the Northern Presbytery, at a meeting held in Strathcarron on 17th November, 1896, anent the Committee of his congregation. He also supported an appeal from the finding of the Northern Presbytery,

at a meeting held in Inverness on the 24th February, 1897, anent a petition from members and adherents of his congregation for the election of office-bearers and the sacrament of the Lord's Supper. After Mr. Mackenzie addressed the Synod in support of these appeals, the Rev. J. R. Mackay, Gairloch, and the Rev. D. Macfarlane, Raasay, appeared in defence of the action of the Northern Presbytery. After Mr. Mackenzie was heard again in reply, the Rev. Neil Cameron, Glasgow, rose and addressed the Synod. He concluded by moving the following as the finding of the Synod on the case :—

First.—The Synod, having heard parties at the bar, find : (1) that the Northern Presbytery have fully justified their procedure in respect of their having deemed it inadvisable to sanction the election of office-bearers in the divided state of the congregation ; (2) that the said Presbytery acted wisely and Scripturally in expressing their agreement with the elders that the sacrament of the Lord's Supper should not be administered until a better state of feeling prevail in the congregation. The Synod therefore dismiss the Rev. Allan Mackenzie's appeal on this count.

Secondly.—The Synod having considered the whole circumstances of the case instruct the session that, instead of carrying on financial affairs as at present by means of a Congregational Committee, they at their first meeting constitute themselves into a Deacon's Court, and that, until a better state of things prevail in the congregation that would justify the election of office-bearers, they ask four or five members in full communion to assist them unofficially in financial matters.

Thirdly.—The Synod deplore the injudicious conduct of the Rev. Allan Mackenzie in having widened this painful disagreement ; (1) by rushing to the public prints, and that while the matters in dispute were under the consideration of the Courts of the Church, instead of showing a meek and peaceable spirit which the servants of Christ should cultivate and cherish ; (2) by making public statements regarding the character of office-bearers and members of Committee which the Synod cannot pass by without strong disapproval. They therefore exhort Mr. Mackenzie in the future to do everything in his power to secure harmony in the congregation and to pursue the things that make for peace.

Mr. Murdoch Macdonald, elder, Glasgow, seconded the motion, and the above became the finding of the Synod.

Mr. Mackenzie protested against this finding. The protest was accepted, and the Rev. Messrs. Cameron and Sinclair were appointed as a Committee to frame replies, and bring them up at next meeting. The sederunt lasted for four hours.

The Synod adjourned to meet again in Glasgow, on Tuesday, the 16th November.

Sabbath Observance.

DELIVERANCE OF SYNOD.

THE Synod of the Free Presbyterian Church of Scotland, met at Inverness on 6th July, 1897, viewing with deep concern and alarm the existence at the present day of widespread disrespect and profanation of the holy Sabbath, hereby express their profound sorrow and humiliation at this state of things, and desire; first, to bring before the members and adherents of this Church and all who are concerned the weighty obligations that rest upon all men to sanctify the Sabbath; secondly, to deplore and condemn Sabbath desecration in every form and especially in those more obnoxious forms presently prevalent; and thirdly to enjoin upon all the members and adherents of this Church in their respective stations the duty and privilege of a careful observance of the Lord's day, and of furthering the sanctity of that day in the land by every lawful means in their power.

First. The Synod would call attention to the universal and perpetual obligation to sanctify the Sabbath as viewed in the light of the following considerations:—

(1) The original institution of the Sabbath. In Genesis ii. 3, we are told that "God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Having ended the work of creation God rested on, blessed, and sanctified the seventh day. Our first parents in virtue of this example and institution came under obligation to sanctify the Sabbath. They were the representatives of the race, and therefore the same obligation rests upon their posterity to the end of the world.

(2) The place occupied by the fourth commandment in the moral law. The commandment to sanctify the Sabbath forms an integral part of the moral law. That law is necessarily of universal and perpetual obligation, and is admitted by all to be no mere ceremonial institution destined to pass away with the old economy. The ten commandments were spoken by the voice of God, and written with His own fingers on the tables of stone on Mount Sinai. Therefore, the fourth commandment possesses the supreme authority of God Himself. On this very account we are as much obliged to keep the Sabbath holy as to refrain from idolatry, murder, theft, or any other sin. The fourth commandment is therefore binding upon all to the end of time.

(3) The observance of the Sabbath was to continue after the Jewish Sabbath passed away. The Lord Jesus said, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil."—(Matt. v. 17.) The fourth commandment being, as already shown, an integral part of the moral law was therefore not abrogated by our Lord.

(4) Prophetic passages in the Old Testament such as Isaiah lvi. 6, 8, and lviii. 13, 14, clearly refer to New Testament times

and proclaim the perpetuity of the Sabbath. Warnings are given to refrain from polluting it, and the blessing of God is promised to those who will "call the Sabbath a delight, the holy of the Lord, honourable."

(5) The institution of the first day of the week instead of the seventh as the Christian Sabbath is proved by many passages in the Word of God. This institution is foretold in Psalm cxviii. 24, as "the day which the Lord hath made," when "the stone which the builders refused is become the head stone of the corner." The Lord Jesus, after His resurrection repeatedly met with His disciples on the first day of the week (John xx. 19, 26). The apostles and early Christians also celebrated public worship on that day. In Acts xx. 7, we are told that the disciples met on the first day of the week for the breaking of bread, and Paul then preached to them. The early Church contributed to the relief of the poor by the injunction of the apostle on the first day of the week (1 Cor. xvi. 1, 2). These frequent references to the first day of the week as a special day for religious worship as distinguished from the seventh or any other are convincing evidences of the change of day. Again, in Hebrews iv. 10, it is written, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." "There remaineth therefore a rest (or the keeping of a Sabbath) to the people of God." It is evident from the above that just as God rested on the seventh day from the work of creation, so the Son of God entered into rest after He had finished the work of redemption. The result is that there now remains the keeping of a Sabbath commemorative of the rest into which Christ entered when He rose from the dead on the first day of the week. And considering how much more glorious is the work of redemption than the work of creation this appears highly fitting in the eyes of believers. In apostolic times the Christian Sabbath was known as "the Lord's day."—(Rev. i. 10.)

(6) Lastly, the first day of the week has been held ever since in the Church as the Christian Sabbath. God has signally blessed it by many gracious outpourings of His Spirit upon those who waited on Him in the ordinances of His own house on that day.

On the above grounds it is held that the sanctification of the Sabbath is of universal and perpetual obligation.

Secondly. The Synod deplore and condemn Sabbath desecration in every form, and especially in those more obnoxious forms presently prevalent throughout the land. The following is an enumeration of some of the more prominent ways in which the Lord's Day is profaned:—the running of railway trains and coaches, the sailing of steamboats, and the transmission of passengers, letters, or goods thereby; the service of cars and 'buses in some of our large cities, the making and repairing of railways and car lines; the opening of public parks, gardens, museums, and art galleries; the allowance of political meetings, and secular and

so-called religious concerts; the opening of shops and the traffic in milk; recreations, such as cycling and golf; walking for health or pleasure, and the paying of social visits; the writing and posting of letters, the reading of secular books and papers, conversation upon worldly topics, etc.; and also the posting of letters and the sending away of goods on Saturdays that will be transmitted on the Lord's Day. The Synod also regard with strong disapproval and keen sorrow the laxity of view on this important matter that prevails in most of our communities and professing churches. Magistrates, who ought to rule in the fear of God, are generally lukewarm as to Sabbath desecration, whilst the Parliament of this country permit many forms of this evil to prevail, which they could rightfully prevent.

Thirdly. The Synod enjoin upon the members and adherents of the Church, and very specially upon heads and guardians of families, the duty and privilege of a careful and Scriptural observance of the Lord's Day, and in their respective stations of furthering the sanctity of this day to the utmost of their power.

The Synod conclude this deliverance by pointing out that the testimony of Scripture and the signs of the times combine to show that it is impossible for any nation to have spiritual prosperity or to enjoy long temporal prosperity that does not sanctify the Lord's Day according to the commandment, and express their earnest desire that the Lord in His infinite mercy would pour out His Spirit upon our land so as to bring us to true repentance for our sins, and cause us to hallow the Sabbath day and to reverence all divinely appointed institutions.

A Sermon.

(REPRINTED FROM THE WORKS OF CHRISTOPHER LOVE.)

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*"But rather fear him who is able to destroy both body and soul in hell."*—

MATTHEW x. 38.

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THE observation you may remember from these words, is this, That the consideration of this, that God hath absolute authority over men and women to cast their souls into hell, should work in the hearts of His own people an awful fear of God.

In the prosecution of which, I have gone over seven queries already; I now proceed to the eighth in order, which is this,

Query 8. Whether the torments of hell are eternal or no? whether they shall last for ever, or whether they shall have an end? And herein speaking of this, I shall first resolve it in the general, and then answer it more particularly.

i. In general, that the torments of the damned are eternal torments. And to prove this, I shall give you both Scripture and

reason. For Scripture, Matt. xviii. 8, there the fire is called unquenchable fire ; and Jude verse 7, it is called eternal fire, that torments the wicked ; and Matt. xxv. 6, they are called everlasting torments, which shall last for ever. And 2 Thes. i. 9, Everlasting destruction, They shall be punished with everlasting destruction from the presence of the Lord ; and Daniel xii. 2, They shall be put into everlasting contempt. Now put all these together, unquenchable fire, eternal fire, everlasting punishment, everlasting destruction, and everlasting contempt. And these Scriptures will clearly evidence, that the torments of the damned must be everlasting torments.

But now for reasons to prove this ; I shall name a few.

I. These torments must be eternal ; because the justice of God, which they have wronged by their sins can never be satisfied. But till the justice of God be satisfied, the wicked must be tormented.—Luke xii. 28. The wicked shall be in hell, till they have paid the utmost mite. Now if he cannot pay God his due, and make God amends for the sins he hath done, he must so long lie in hell. But it is impossible for a wicked man to pay his utmost mite, to satisfy God for what he hath wronged Him ; therefore Jesus Christ, who is God as well as man, must come down in the elect's stead to make God amends for the wrong they have done Him in Adam, and by their sins upon earth ; and for this reason the torments of the damned must be eternal. I have read a story of Tiberius Cæsar, that being incensed against an offender in his court, the offender petitioned to the emperor, that his punishment might be hastened, that he might know to what he should trust. The emperor returns this answer "O man, I am not yet friends." Why beloved, thus saith God, wicked men they wrong God's justice, and they wrong God's kindness, and they wrong God's authority, and will not be subject to his commands. Now wicked men they expect their torments should soon end. No, saith God. He answers them as Tiberius did his malefactor, I have not yet restored you to favour ; you and I are not yet friends, you have not made me amends for the wrong you have done Me ; therefore you must yet suffer.

2. Wicked men will sin to all eternity ; therefore their torments must be eternal. As long as there is sin in a man, the Lord will torment that man ; for sin and punishment cannot be severed, sin is like oil, and God's wrath like fire. As long as you cast oil upon fire, the fire cannot cease burning ; as long as sin is in a man's nature, a man cannot be free from suffering. Rev. xiv. 11. —"The smoke of their torments shall ascend for ever and ever." The wicked sin in hell for ever, and therefore for ever shall be punished ; their cursings are their hymns, howlings their tunes, and blasphemies their ditties ; there the wicked blaspheme God that made them to condemn them to hell eternally, Rev. xvi. 11, 19, 21. "Being cursed of God, they curse God again." There they blaspheme his justice, because he judged them, his wrath,

because they feel it ; there they condemn his mercy, because they did not taste of those mercies ; and there they will curse the blood of Christ, because that blood did save thousands, and not save them. Hell is made up of nothing but blasphemies and sins ; there they do everlastingly sin against God ; and therefore everlastingly shall be tormented by Him.

3. The godly shall be in everlasting joy, therefore the wicked shall suffer eternal torments, their condition shall be quite contrary one to another ; the torments of one shall last as long as the joys of the other. As the one is for the glory of God's grace, so the other is for the glory of his justice. The wicked in hell continually sin against God, yet they have never a heart to repent them of the sins they commit against God, therefore for ever must they be punished. If men go on in sin, and have no heart to repent, God must go on in punishing. For God will go on in punishing so long as man goes on in sinning impenitently. It is the speech of an author, the damned shall still grieve but it shall be for their punishment, they shall never be converted in a way of pardon, or a way of grace. And thus far I have spoken in general.

But now in particular, which will more illustrate and evince the matter. And here I shall show you, that every thing that is conducive any way to the torments of the damned, is eternal, and therefore the torments must be eternal. And I entreat you, lend me your attention a little, to go over every sad subject to you. I shall comprise all under eight heads.

1. The God that damns a wicked man is an eternal God, therefore the punishment must needs be eternal. As long as there is a God, so long there shall be a hell, saith Chrysostom. Isaiah xxxiii. 14. "Who can stand before the everlasting burnings?" God is a God from everlasting, burning wicked men : He is so called, because to everlasting God will burn and torment ungodly men. So Romans xvi. 26. "The commandments of the everlasting God." Now, if that God be an everlasting God that torments the wicked, their torments must last as long as God is, and so be everlasting torments. Mr. Bolton, upon this subject, hath this expression, "Suppose all the mountains of the earth were mountains of sand, and many more mountains still added thereto, till they reach up to heaven, and a little bird should once in every thousand years take one sand of this mountain, there would be an innumerable company of years pass over before that mass of sand would be consumed and taken away, and yet this time would have an end ; and it would be happy for man, if hell were no longer than this time." But this is man's misery in hell he shall be in no more hope of coming out after he has been there millions of years than he was when he was first cast in there ; for his torments shall be to all eternity, without end, because the God that damns him is eternal.

2. The fire that torments wicked men is eternal fire, Jude verse 7. "They suffered the vengeance of eternal fire." So Isaiah xxx.

33 and lxvi. 24. And if so, then the torments must needs be eternal also.

3. The prison that receives wicked men, is an eternal prison, it is such a prison as shall never fall to ruin, as shall never be broken down, and digged through by thieves ; it is a prison that shall shut you in, out of which you shall never escape, Jude verse 6. Hell is called everlasting chains of darkness. If you are in the dark, you know not which way to go ; if you are bound in chains of darkness, you are out of hopes of escaping ; and this sets forth the condition of hell, that if you are once in, you cannot get out. It is therefore called a bottomless pit. If a man be once sinking, he shall never cease till he fall to the bottom : so it is in hell, if you are once shut in there, you shall never come forth.

4. The worm that gnaws the conscience of wicked men, it is an eternal worm, Isaiah lxvi. 24. Mark ix. 44. "There the worm shall never die." Now, this worm is no natural worm, such as gnaw upon men's flesh in the grave, but it is the strivings of conscience, and the accusations of conscience ; this is the worm that shall still gnaw, and eat out the peace of man. The heathen themselves, though they had no Scripture, yet by the light of nature they had a glimpse of this. I have read in Virgil, an heathen poet, that he speaks of one Tytius, that had a vulture every day gnawing in his liver, and in the night it was repaired and made up again, that so the vulture might feed upon the liver the next day ; and thus they made a resemblance of hell, and of the gnawing of conscience there. This vulture, thy conscience, shall eat out thy peace, and torment thee with thoughts of terror, and this thou shalt have till time shall be no more. Now put all these together, the God, the prison, the fire, and the worm eternal ; the torments must needs be eternal also.

5. The loss of God, and glory, and Jesus Christ, is an eternal loss. You know when friends part, though it be but for a while, their very parting provokes tears ; but if they part, never to see each other upon earth, what floods of sorrow doth their parting cause ? When thou art a-dying, thou art departing not for a time, but for ever ; thou bidst an everlasting adieu to God and Christ, and all the saints among whom thou livest here in company, thou bidst them farewell, never to see them more, never to enjoy society with them more. Thou art to be cast into a dungeon of darkness, never to see the sun ; into a bottomless pit, never to come out ; into a society of devils, never to be with Christ and His saints. Your loss is an irrecoverable loss. "You shall see Abraham, Isaac, and Jacob in the kingdom of heaven, but you shall be shut out thence." Your loss will be an everlasting loss, therefore needs must your torments be everlasting torments.

6. Sin, the cause of hell torments, is everlasting, therefore the torments must be eternal also. Put but the cause, and the effect must be ; take away the cause, and the effect will cease. Seeing sin that is the cause of hellish torments lasts for ever, wicked men

shall to all eternity blaspheme God in hell, blaspheme his justice, and blaspheme his mercy, and blaspheme the blood of Jesus Christ; therefore hell torments, the effects of sin, must be so also.

7. The sentence that is passed against wicked men is an everlasting sentence, "Go from me ye cursed into everlasting fire," a sentence like the sentence of the Medes and Persians, never to be revoked.

8, and lastly. The body and soul that is the subject of torments is eternal. The body, it is here mortal and subject to corruption; here it must die, but in hell neither body nor soul shall ever die. Thy soul subject to torments is an eternal soul, Rev. ix. 6. No man shall be able to make an end to himself, or of another. Now put all these together—thy God is an eternal God, hell is an eternal prison, the fire an everlasting fire, the worm eternal, the soul and body eternal, and sin the cause of all is eternal also, and then tell me if it can be gainsayed but that the torments of the damned must be eternal.

Use 1. Is this so, that the torments of the damned they are eternal? Then,

1. This point administers matter of confutation to that ungrounded opinion of Origen, who held that though there be a hell, and though the wicked are tormented (for that he grants), yet he thinks that at the day of judgment there shall be no such thing as hell; but that all, not only the wicked upon earth, but the devils also shall be saved. A most gross opinion; for if these torments be eternal, and the wicked must be punished everlastingly, then surely this opinion of Origen, that all shall be saved, and hell destroyed, yea the very devils themselves saved, must needs be false. This doth plainly and clearly overthrow that opinion.

2. Are the torments of hell eternal torments? This should teach you that live upon earth to take heed that you run not the hazard of enduring these eternal torments for temporary vanities. If you sin, you can sin but for a while; if you get unjust gain, you enjoy it but for a while; but if you are damned, you shall be damned to all eternity. Therefore take heed that for these you run not the hazard of eternal torments. As we say, you may buy gold too dear; so you may buy these worldly vanities too dear. Demosthenes that was tempted by the harlot Lais to uncleanness, this Lais did demand for one night's pleasure ten thousand drachmes; Demosthenes bethought himself, and returns her this answer, "I do not love to buy pleasure at so dear a rate." If Demosthenes, a heathen, could answer a temptation thus, I would have you that are Christians to answer it stronger. You are tempted by the devil to sin, if you yield you may run the hazard of losing God, losing Christ, and undergoing these everlasting torments. Now give a check to your hearts, and say I do not intend to buy pleasure at so dear a rate, I do not resolve to lose a God, and lose a Christ, and hazard the sufferings of eternal torments for ever for a sin. Put off a temptation with these resolutions.

3. This affords matter of condemnation to all desperate livers, who wish themselves to be in hell before God would have them there. How many are there that cry God to damn them, and God to sink them, and God to confound them? Alas poor men! they know not what they wish to their souls. Men that do not only by wishing, wish themselves in hell, but that would be self-murderers would send themselves to hell before God would have them. Did a man but know what this place of torment is, he would never have such words as these in his mouth. Why? if you do not know I will tell you; when you wish God to damn you, you wish but this, that God should take you from a pleasurable world, from your contents and comforts, from a place of delight and pleasure, and that he should send you to a place of darkness, a dungeon of darkness, a bottomless pit, where you shall never see light; that God should banish you from His presence, never to have one good look from Him more; that God should send you into unquenchable fire to burn you, into a lake of brimstone to choke you, and to have devils to torment you, where your torments shall be easeless, endless, and remediless. This is to wish yourselves in hell; and therefore let the thoughts of this, that hell torments are eternal, let this give a check to all those that cry for God to damn them; for alas! you wish the greatest misery that can befall you, either here, or in the world to come.

4. Learn hence, all you that are redeemed by Jesus Christ, learn patiently to undergo whatever temporary affliction God lays upon you in this world. Though God lays never so heavy affliction upon you, though you have a month's pain of the stone, a year's pain of the gout, a lifetime of sickness and weakness in your body, yet bless your God that you are delivered from the greatest pain of all; these are but flea bitings to the torments of the damned. And therefore if God hath freed you from the torments of hell, be patient, though God never so much afflict you while you are in this world. This use the apostle makes of this doctrine, 1 Thes. i. 6-10, compared together; "You received the word in much affliction, yet with joy." Here they were much afflicted, yet joyful; upon what ground? "Because you did wait for his Son from heaven, even Jesus that delivered us from wrath to come." Here is the ground of their joy in affliction, because they look for a Jesus. As if he should say, O blest be God, who hath delivered us from wrath to come, the greatest torment. Therefore we may very well rejoice and be patient under affliction which for Christ's sake or the profession of the Gospel we meet with in this world. We are freed from the greatest torments, therefore we may very well undergo the less. O all you, the redeemed of the Lord, this doctrine of hell torments should strengthen you much to bear any affliction here, because your afflictions are not eternal; God hath freed you from eternal torments, greater afflictions than ever you shall undergo in this world.

5. Are the torments of the damned eternal torments? Then O labour while you live in the world, that you do not miscarry to all eternity, that you do not plunge yourselves into this infernal gulf out of which there is no recovery. While you are here there is hope, but hereafter you are past hopes. Labour while you live here, that you do not incur an eternal state of misery. Zeuxis the painter being asked why other men slubbered over their work hastily and finished so much, when he took so much pains, and spent so much time to finish his work and make it complete. He answered—"Other men trade for profit, but I paint for eternity, to have my works seen to eternity, that future ages may behold them." Beloved, I would have you as this painter was; other men they will sin, and they will swear, and they will get unjust gain, they care not how; but why do they thus? because they are for their profit, they only look after the world, and the pleasures thereof. Yea, but you, you are to work for eternity, and therefore you ought so to live, as that to all eternity you might be happy, and not plunge yourselves into these infernal flames. A ninth query follows.

Query 9. Seeing the torments of the damned are eternal torments, whether can it stand with God's justice to damn man for ever for sinning but for a time? Flesh and blood might here rise up against his Maker, and say, I died when I was young, haply I did not live 10 years, and I am likely to be damned to all eternity; is this just with God? Another may say I died when I lived but so long, and I am as like to incur as great punishment as the oldest man alive; is this justice in God to damn a man to all eternity for sinning but a while? Thus wicked men may plead against God. To answer this, therefore, I shall resolve it affirmatively, that it is just with God to condemn a man to eternity though he sins but for a little time here in this world. And to make good this, I shall lay down four or five particulars.

1. To vindicate the justice of God, I answer that punishment is not to be estimated by the length of time wherein the fault is in doing, but to be proportioned to the nature of the fact. As, for instance, suppose a man doth break open a house, it may be he is not an hour in breaking open the house, yet it is just with the magistrate to keep that man in prison till the sessions come, a great while longer than he was in doing the fact. A man, being angry with another, may give him a deadly wound in the twinkling of an eye, that man may be in prison all his life, and well if he escape so, though the fact was done in a minute's time. Now if man may punish a long time according to the fact, will you straiten God? Shall God be straitened of that in which men have liberty? If a man for doing a fact in an hour may be punished all his life, and man may do it, shall not God also?

2. Because sin is against an infinite God. Now sin being committed against an infinite majesty, it doth deserve an infinite punishment to be inflicted. You know in the same fact the

punishment is greatened or lessened, according to the person against whom the fact is done. If you give a blow to an ordinary man, this may only amount to some petty suit at law, and some small fine to be paid ; but if you give a blow to a prince, you may endure the rack or imprisonment for life, because the person is eminent against whom you offend. If sin were against an ordinary person, it had not been just in God to inflict extraordinary punishment ; but sin being against that God that is infinite and eternal, therefore it may be just with God that infinite torments should be inflicted ; that seeing wicked men sin against God, who is the chiefest good, who is an infinite person, by a divine right, therefore the punishment of evil may be inflicted upon them to all eternity.

3. Should man live for ever, he would sin for ever, and therefore God seeing this disposition in man, He may justly damn man for ever, though he sin but for a time. Man sins his eternity, therefore God may punish his eternity. Man sins as long as he can, therefore God will punish as long as He can. If man will for ever sin, it is just with God to give him a curb, and give him a check, and make him ever to suffer.

4. Because wicked men, though they can sin no longer upon earth, yet after they are dead they carry their very sins into hell with them, and there they go on in sinning still, and repent not, and there they increase their blasphemies still, and their provocations against God still, more than they did upon earth. Now put all these together, and you can no way tax God's justice for giving hard measure to wicked men, nor any way fasten cruelty or injustice upon your Maker.

Lastly. Wicked men by sinning have lost an infinite good, and opposed an infinite good, therefore they must endure an infinite evil. Seeing the wicked do despise the infinite grace and infinite mercy of God, and the infinite merits of a Christ, and the infinite tenders of grace from God, therefore they are justly involved into infinite punishment. You have received infinite kindness from God, kindness without number : if you sin against these infinite mercies, it is just with God to punish you with infinite torments, for the nature of your punishment is to be correspondent to the nature of your offence. It is the speech of an ancient author, "That if there were ten thousand hells, and ten thousand times more torments in those hells than there is, it were not enough to make amends to the justice of God for man's sins." Wicked men, did they endure ten thousand times more than they do, they cannot satisfy and make God amends for the wrong they have done Him by sinning, and therefore it is no way injustice to damn man for ever, though he live but a while to sin here.

Is this a truth, that it very well stands with God's justice to damn man for ever, though he live but a while in this world to sin against Him ? Then by way of instruction, this should teach you the evil and abominable nature of sin. If sin were not abominable

evil, it would never have such intolerable punishments annexed to it; you may know the lion by his paw, and so you may know sin by its punishment. If sin contract so great a guilt, and deserve so heavy a load of wrath to be laid upon a sinner. Oh sin, sin must be an extreme evil. Therefore do not look upon sin with slight thoughts, you had better run into hell than into sin; sin is worse than hell, because it made hell to be hell. If torments be eternal, and it be just with God to damn men to those torments for one year's sinning, then see sin to be evil indeed. When you see a man drawn on a hurdle to the gallows, you imagine that man no ordinary thief or murderer, but some abominable traitor to the state. By the greatness of the punishment you guess the greatness of the fault. Here you may guess at sin to be a fact extremely sinful and extremely evil, because it hath so extreme and so intolerable a punishment annexed thereto. Therefore I entreat you look upon sin with detestation, and look upon sin in its aggravating nature. We look upon sin in a diminishing glass, and see sin less than it is; but you should look upon sin with an aggravating glass, and see how sin is attended with everlasting and eternal punishments, and therefore must needs be greatly evil.

2. Learn hence, that little children and young infants, though they live but a day, they are in as great danger as men that live an hundred years; for it is not for your time that God will censure you, but for the odious nature of sin. And the reason why I draw this inference from hence, is to take off that blind conceit of people; they will call children innocent, as if they were harmless, as if they were without sin, and many women will wish themselves where that child is, though that child may be damned. Yet mistake me not, I do not say all children are damned, for God hath secret ways to work grace in them and save them, as He hath open ways to save others. Yet children, I say, though they live but a minute in this world, God may justly punish them for the sin of their nature.

3. Is God just though he punish men to all eternity for sinning but a while? Then, O you young men and women that are before God this day, consider this, you have lived long enough in sin to deserve eternal torments, if you are never so young. Let these thoughts rest in your hearts; I have been long enough to be a subject of hell, therefore stop and stay, and do not go further in sin, lest you aggravate and increase your own torments.

Lastly. Learn hence, not to charge God with severity, to be a hard-hearted God; do not charge God to be an unjust God; for here you see in resolving this question, God's justice fully cleared, that he may damn you unto eternal torments, though you have sinned but a little time in this world.

“His name shall endure for ever, His name shall be continued as long as the sun; men shall be blest in Him, all nations shall call Him blessed.”

Diary of the late Alexander R. Coltart.

JUNE 3rd, 1860.—Having again done that which I ought not to have done, and left undone much which I ought to have attended to, and thus sinning, I find my comforting views of Christ are lost. There is an undefined fear about me, accused by my conscience, haunted with doubts, uncertainty, and gloom. I am miserable.

17th.—I have, after humble confession and abhorrence of sin, been helped of God. I do again rejoice in Him. Gladness and thankfulness fill my heart, like one who has found a treasure. Those words of Jesus, "Because I live, ye shall live also," comfort and inspire me with new life, enlarging the foundation of my faith. I ought to read a part of the Bible every day, for I believe there is always to be found in it something new, wonderful, and fitted above all things to comfort and cheer a mind in distress, and to furnish food for the soul in conferring upon it blessing upon blessing, accomplishing a change of mind entire and marked.

July 1st (Sabbath).—I have not spent this day as I ought to have done. When I make resolutions I always come short. In looking forward I say, "Surely no temptation shall lead me aside to-day," but the day is now gone, and a small temptation suffices to divert me from my aim. What a mighty thing is the present! Some things look small when coming in the distance, large when we are in their midst, and small again when they are past. Present enjoyments are often but trifling in themselves, yet the mind welcomes them, valuing them at more than they are worth, and is reluctant to part with them.

15th.—There is that in me still which would, were it listened to, draw me altogether away from God; an evil principle ever ready, on all occasions, to lead away the mind and best affections of the heart to the dark land of unbelief and distrust. To be safe I must fight against it, abiding and trusting in Jesus, for in Him only have I light and happiness. Thus believing in Him I must live, if He lives.

August 21st.—I am sensible of a sustaining power enabling me to trust in Christ. I know I can do nothing of myself. But when I see that I have lived and died in Him, I also see clearly my right and title to His fulness, and can with strong faith ask for any grace.

September 5th.—I have again done wrong, and come short of that trust I so lately enjoyed, shamelessly preferring low gratifications to the high felicity of the condition of a believer. I have not stood fast as I had resolved to do, and as it well became me who have experienced so much of God's goodness.

14th.—Sin intercepts communion with God, it takes away confidence in Him, and in its train come immediately many doubts and fears. It is so with me, I cannot say "heavenly Father" in prayer, and try as I will I cannot bring my mind to a

devotional frame, and strange, I fail to see the beauty of the Gospel. No gladness finds its way to my feelings when I think of it. I am hard of heart, not being impressed or affected. The truths of God seem locked up. I feel poor and miserable, vile and weak. I hiss at my own conduct, it is shameful, I abhor it. To prefer things so vain and trashy to His favour—so often shown with such loving kindness. Where are now my gratitude and love? Surely I am one of the vilest of the vile. Oh, that I could repent as I ought. Yet, as I am, will I wait for deliverance, knowing even now that Jesus will remove all this evil, for I know how compassionate He is.

27th.—Yesterday I felt as if the load was lighter, and to-day I can look up. I feel as if my heart was restored. Faith, love, and light are again visitors to my soul.

30th.—These three days has my cup overflowed with rich blessings from God. I have clear views of Christ's atonement, and the accompaniments—faith, love, joy—follow. O what joys! They pass understanding. O to know the greatness of His love! I do realise the matchless satisfaction of believing—that silent, wondrous thing which brings in its train blessings of untold wealth, of goodness infinite. I am made to feel joys surpassing any power of description. I know as well as if I heard the voice of God saying—"Thy sins are atoned for, and the righteousness of Christ is yours." To realise this faith is to feel all through my being that God is well pleased. Christ has wrought out my salvation, perfect and finished, and is saying—"Salvation was prepared for thee long since, nothing more is needed or can be done, enter now into the enjoyment of it." Overshadowed with this great gift, the gates of heaven seem to me open, and a boundless sea of goodness is in view. Every faculty of my soul is filled with a sense of His unutterable goodness and love, more than sufficient to captivate all hearts. I am sure that God is never known till He is seen to be "love." To believe that the work of salvation is accomplished is a great step in the spiritual life. There are too often some doubts in the mind that there is still something to do—something or other to remove or overcome—before the mind dare lay claim to salvation; except when the Spirit of Christ shows the soul that its redemption has been wrought out, and atonement for its sins has already been made. A perfect righteousness, even Christ's own, is freely given to the soul. I think no man can believe this without experiencing such a degree of joy and gratitude and love to God the Father, Christ and the Holy Spirit, as will surpass immeasurably anything of the kind which can possibly arise from the strongest emotions common to the human heart's best affections. It is strange I cannot always see it thus. It appears so plain just now that surely I cannot fail again of perceiving what is so plainly shown. One grand lesson I ought to learn from this is, namely, to act faith always directly on Christ, so as to obtain a believing possession of His salvation and a right to the blessings

accompanying it, and thus may be able to claim to be led and guided by His Spirit. Day by day I realise the blessings of this truth, "He that believeth is justified from all things." This gladdens me all day long, and at night when I awake its joys are ready to flow into my heart, though not with the same strength as at the first.

October 27th.—One day has not passed since the 27th September without a feeling of the comforting influence of faith in Christ, having confidence in God, and enjoying constant access to Him in prayer, being enabled to use Christ, so as to make my petitions in His name, and in His name to offer to God thanks and glory for all His gifts. Abiding in Jesus, I obtain full assurance of God's favour, and am under the guidance of the Holy Spirit.

November 25th.—There is still a battle to be fought. There are still undue cares and desires to suppress, an undercurrent of inclinations tending always off from the right path. When a time of refreshing comes from the Lord, these evils of our nature seem to keep back, and hide like the stars when the sun arises. The soul is like the prophet receiving food on which to live forty days. Similar is the experience of the believer's life. He is from time to time visited by his Saviour, but he ought to fight the good fight in the intervals, and prove his faith to the Lord in His absence. There is work now to do, and I must take care and not succumb. O! I do need to be careful, and watch and wait for the coming of the Lord. I have no doubt but the coming of the Lord, so frequently mentioned in Scripture, means the visits of the Spirit of grace to His people in private life, as much as His last coming to judge the world.

January 20th, 1861.—I find that in myself I cannot in the meantime think one good thought. Last night I endeavoured to impress my mind and feelings, and to bring them into a lively and devotional frame, but could not do it. Nor can I see things in the same light as I lately did. Clouds and darkness seem lowering. No doubt the reason is that I have not been conducting myself as I ought. Laziness and negligence I am certainly guilty of, and for all so dark as it now is, not a week since I could rejoice and be glad in prayer.

24th.—Peace and joy are again mine. And I must again record from my own experience that those great blessings are nowhere to be met with but in seeing the work of Jesus, and relying entirely upon it. And it is altogether by His grace and assistance that I am able to do so. I stand indebted to Him for everything.

February 21st.—Peace and happiness have been my lot for some time. Prayer has been a delight. My mind has not gone after the world or vanity so much as formerly. I find much joy in looking up to and trusting in God. Trust in Him is wonderfully well calculated to compose and bring rest and peace to the soul.

March 3rd.—I find that I fail in exercising faith in Jesus as I ought. A single day has not passed last week, but in the evening

my conscience reproached me for neglect of duty. Were I to keep Christ before my eyes as I ought, the case would be different. Still, I have not been without peace, but whatever good I have tasted has come while looking to Jesus. The moment I am able to see Him to be my Saviour, and to know that His righteousness is mine, then do I see the great power of salvation on the heart, for then the affections are drawn to Him who has done so much for me. A reconciliation thus effected leads captive the soul which loves Him in return, and feels invited to come to Him. And a communion does as really take place as that I am a living being. Feeling clothed with the righteousness of Jesus, in the presence of God, I glorify Him in the chief way a creature can, by offering anew the perfect and well pleasing service of His dear Son. There is a growing of grace in the soul every time it acts faith on Christ. A sense of safety is experienced, then comes love, the dearest and sweetest of all, followed by a full tide of joy and gladness, gratitude and assurance too, all clear, bright, and abundant, yet all in one.

24th.—I find access to God in prayer with a portion of joy, but not in the same degree as sometimes before.

26th.—O how weak, faithless, and inconstant I am! I have this day done foolishly through a very small temptation. Shame, shame on my want of firmness! When will I know myself aright? I ought to be suspicious of all I do on my own judgment. How humble I ought to be, and try to live as under the eye of Jesus at all times. I do not stand up for His cause. I yield to very small temptations. When not resting on Jesus Christ I appear weaker than other men.

The “Marrow” Controversy.

(Continued from page 67.)

THEOLOGY OF THE MARROWMEN.

IN reading the writings of the Marrowmen, one cannot but be struck by the great emphasis they lay on the universality of the Gospel offer. Not that this was quite new in Scottish theology, for Rutherford, Trail, and Binning brought it out in their teaching, though, perhaps, not with so much emphasis. It was the old problem—How can there be a universal offer of the Gospel and only a limited atonement?—that called forth the energies of the Marrowmen in an attempt to give some explanation of apparently irreconcilable doctrines. In this attempt they were in the habit of using expressions that seemed to indicate that they held the doctrine of the Arminians on universal redemption. Before dealing in particular with the real position of the Marrowmen as to the extent of the atonement, some reference must be made to a mediating school of theology which arose in France in the seventeenth century. This theology had for its express purpose the reconciliation of the doctrines of Calvinism and Arminianism. Its first advocate was Cameron, who was followed by his own pupil,

Amyraldus, who gave his name to the new theology. It was represented in England by Richard Baxter, and what is known in our country as the "double reference" theory of the atonement is simply Amyraldianism or Baxterianism under another name. The advocates of this doctrine hold that God gave His Son to die to provide redemption for all men indiscriminately, at the same time He wills that effectual grace be given only to the elect. The Marrowmen have often been charged with holding this doctrine by those who have given very little attention to their writings. It is true that the United Secession Church and its modern representative, the United Presbyterian, has "elaborated and elaborated and elaborated" (as Dr. Duncan puts it) the doctrine of the Marrowmen on the Gospel offer until they have reached their doctrine of the "double reference" of the atonement. But to place the doctrines of the Marrowmen with those of Dr. Brown of the United Secession Church, as Dr. A. Hodge seems to do in his "Outlines of Theology," is doing serious injustice to the Marrowmen. Reference has already been made to the emphasis they laid on the universality of the Gospel offer; the following quotation from Ralph Erskine's "Gospel Sonnets" gives a very good idea of the "Marrow" teaching on this point:—

"The Gospel preacher then, with holy skill,
Must offer Christ to whosoever will,
To sinners of all sorts that can be named,
The blind, the lame, the poor, the halt, the maimed,
Not daring to restrict the extensive call,
But opening wide the net to catch them all,
No soul must be excluded that will come,
No right of access be confined to some.
Though none will come till conscious of the want,
Yet right to come they have by sovereign grant;
Such right to Christ, His promise and His grace,
That all are damned who hear and don't embrace;
So freely is the unbounded call dispensed,
We therein find even sinners unconvinced."

Such, then, is an example of their teaching on the freeness of the Gospel to sinners. Into this department of their preaching they threw an intense fervour and enthusiasm, and the warmth with which they pressed it constitutes one of its brightest features. In setting forth this freeness of the Gospel to sinners, the Marrowmen used expressions that seemed to imply that they held the doctrine of a universal atonement. There can be no doubt but that the tenets of Arminius had much to do in hampering the post-Reformation divines in making use of the universal terms employed in Scripture in proposing the Gospel remedy, and that they did so more than was necessary in proclaiming the glad tidings to sinners and in calling them to believe on the Saviour.* It was this point that the Marrowmen took up as their own peculiar ground. This charge of universalism against the Marrow was founded on the following passage:—

* These are remarks from unpublished papers by Dr. MacCrie on this controversy.—*Vide* "Life," p. 330.

"*Neophytus* asks—But, sir, hath such an one as I any warrant to believe on Christ.?"

Evangelista answers—I beseech you consider, that God the Father, as He is in His son Jesus Christ, moved with nothing, but with His free love to mankind lost, *hath made a deed of gift and grant unto them all*, that whosoever of them all shall believe in this His Son, shall not perish but have everlasting life."

It was the expression, afterwards to become so famous in this controversy, that God had made "a deed of gift and grant unto all mankind" of His Son that gave some appearance to the charge of universalism. But what did the Marrowmen mean by such an expression? Simply the "ministerial offer" of the Gospel. They strongly repudiated Arminianism and Baxterianism. Another passage on which Principal Hadow based his charge of universalism is—"Go! teach every man without exception, here is good news for him, Christ is dead for him."

Thomas Boston says concerning this passage—"Therefore he saith (*i.e.*, the author of the "Marrow") not 'Tell every man Christ died for him,' but 'tell every man Christ is dead for him,' *i.e.*, for him to come to and believe on: a Saviour is provided for him; there is a crucified Christ for him, the ordinance of heaven for salvation, for lost mankind in the use-making of which he may be saved." Many other passages might be quoted, but the above is deemed sufficient to show that, while the Marrowmen used expressions which at first sight seem rather startling, yet, when they give their own explanation of these expressions, we find that they held firmly the doctrine of a limited atonement. Before passing from this feature of their teaching, I cannot forbear giving a quotation from a work of Dr. Kennedy, which is all the more appropriate as it gives the doctor's own view of the Gospel offer, and also his opinion of the "Marrow" teaching on the point. Speaking of the universal call, he says—"Do they believe that Christ is all and in all, that God's testimony regarding Him is true, and that they are commanded to preach 'the Gospel of God concerning His Son Jesus Christ to every creature?' If so, what can they desiderate in order that they may say to every sinner to whom they preach, 'Believe on the Lord Jesus Christ and thou shalt be saved.' This is the Scripture version of the Gospel call, and *I can never hesitate to proclaim it, till I conclude that Christ is unworthy of being trusted and God unworthy of being believed.* The idea of the call being the offer of a gift has driven the Scriptural form of it out of the minds of many men altogether. This other (*viz.*, the one he has stated above) was the form it assumed in the thinking and teaching of the Marrowmen" (Man's relation to God). It is very probable that it was owing to the school represented by Rutherford, Trail, and Binning in the seventeenth century, and by the Marrowmen in the eighteenth century, and by the evangelicals of more recent times, that hyper-Calvinism has never flourished in Scotland as it has done in England.

Another prominent feature of the Marrow teaching was their doctrine of faith. They were charged with asserting that assurance is of the essence of faith. "Believe on the Lord Jesus Christ and thou shalt be saved. That is, be verily persuaded in your heart that Jesus Christ is yours, and that you shall have life and salvation by Him, that whatsoever Christ did for mankind He did it for you," says the Marrow. That the Marrowmen taught that assurance is of the essence of faith cannot be denied, but what did they understand by the term assurance. "I believe, and I am sure," says Riccalton, "are reciprocal terms; and, as it is here that the very nature and essence of faith lies, it spreads its influence through all its consequential actings; it is this which gives one confidence in his applications and approaches to God, and in trusting His promises. . . . But, at the same time, this assurance which I make the same thing with believing must be carefully distinguished from that which, I know not by what means, has in a manner appropriated this name unto itself; whereby a person sees, and upon good grounds concludes, himself in a state of salvation, and one who has an actual interest in Christ, justification, and pardon, with the rest of these benefits which belong to such as are brought into covenant with God by our Lord Jesus Christ." Boston, in one of his notes, says—"He (*i.e.*, the author of the "Marrow") doth not determine this assurance or persuasion to be full or to exclude doubting; he saith not be *fully* persuaded but be *verily* persuaded, which speaks only the reality of the persuasion and doth not at all concern the degree of it." It was in answer to the eighth query, which dealt with this matter, that the Marrowmen displayed their theological ability—they seemed to have literally ransacked all the writings of the great Reformation divines who, they maintained, supported their definition of faith. It will be seen from the above that they meant by assurance "appropriating persuasion." That they held that assurance in the sense which we attach to it was not of the essence of faith may be easily learned from their writings and from the record of their own experiences. They meant simply what Dr. A. Hodge means when he says—"True faith does essentially include the assurance (1) that Christ is able to save us (2) that He is faithful and will save us if we believe." Such assurance which divines define as the assurance of faith is of the essence of saving faith. But what they define as the assurance of hope, which is the assurance of our own personal salvation, is not of the essence of saving faith but is a fruit of the same. As far as we have been able to gather from the writings of the Marrowmen, and the works written in their defence, they taught exactly what the younger Dr. Hodge teaches, in his "Outlines of Theology," and what our Shorter Catechism teaches when it says that "faith in Jesus Christ is a saving grace whereby we receive and rest upon him alone for salvation as he is offered to us in the gospel."

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

(XIII.)

MONTROSE, 17th March, 1880.

MY DEAR FRIEND,—Your last letter pleased me much, with the exception of one sentence in which you say “I wish I could believe that God was as favourably disposed towards me as you are.” You will next be saying, in the supremacy of your theological attainments, “I wish I could believe that God was as wise and as good as you are.” Now, why am I doomed to be thus always affectionately finding fault with you? Suppose that my letters are, as you say, “cheering and helpful,” are they not very far from being “good and perfect?” You know well that “every good and perfect gift cometh down alone from above, from the Father of Lights, with whom is no variableness, neither shadow of turning.”

Why are you still “off and on” in this way? Why ever saying—“I could not take *this*, I would not presume to believe *that*, I fear such and such a promise of the Word was not meant for *me*.” Who was it meant for, if not for you and the like of you? We read that “it is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners,” and if I say “that’s for me, that suits me—a sinner—a chief sinner,” would you take the bread of life out of my mouth and say, “No, that’s not meant for you.” Well, if you would scarcely do so to me, why do it to yourself? Do you think God is honoured thereby? Far otherwise; for if we are not, as sinners, to bring our needs and our wants alongside the promises of God in His Word, and plead their fulfilment to our own special case, I do not know for what reason He has put these promises in His Word, or how else we are to get the benefit of them? O! it’s a grand thing to gather up, as it were, everything—everything—all that we are and have been and have done, as lost, self-destroyed sinners, and all that we need that Christ should do for us; and lay the weight of all, over on the grace and faithfulness of the promise that tells of a Saviour to the uttermost, and give that promise a fair trial, and see if it will bear us, and all our weight of sin and guilt, of helplessness and misery. For the promise was not to Abraham and his seed through the righteousness of the law, but through the righteousness of faith; and if they which are of the law be heirs, then faith is made void and the promise made of none effect. “Faith made void and the promise made of none effect”—what a collapse! Then all from Abraham downward who have relied on the promise have their foundation taken away, and heaven is made empty if the promise is made of none effect. It need not now be asked—“Who are these that are arrayed in white robes, and whence *came* they?” but “whither are they *gone*?”

Also these holy beings who never sinned, but who stand confirmed by the Word of the Lord, they may call on the rocks to pity them and fall on them, for if the promise is made of none effect their foundation is insecure and uncertain. But these are only creatures placed in jeopardy, but what of the unchanging Jehovah, our Lord and our God? What of Him? Is His Word, by which the heavens were of old and by which all things consist, is His Word to go out in smoke and to vanish into eternal falsehood? For so it would be if faith is made void and the promise made of none effect. "Oh!" you say, "these are terrible thoughts." Not more terrible than true, for if we are to contemplate faith made void and the promise made of none effect, we must contemplate *all* the consequences that would relentlessly follow thereupon. If there were reason to doubt by one hair's breadth the veracity of that Word which upholdeth all things in heaven and in earth, if there were reason to suspect by one jot or by one tittle that faith would be made void and the promise made of none effect, there were equal reason to assume the eclipse and collapse of all that glory of God which by His unalterable Word He has manifested and made known. But blessed for ever be He who hath said—"The Scripture cannot be broken. Heaven and earth shall pass away, but My Word shall never pass away."

Somehow I cannot help thinking that the time is not far off when it will please the Lord to batter and break down these secret nooks and corners of unbelief that you are too fond of hiding in, to bring you out from these false refuges that you are too fond of sheltering in, and to make you see that they will never do. It is when we are hunted out from every vain confidence that we are fitted to hear the Lord's declaration of free saving mercy, and to listen with silent adoring wonder to such gracious avowals as this—"I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." "Let me see thy countenance, let me hear thy voice, for sweet is thy voice and thy countenance is comely." And should her disconsolate countenance be that day blurred and blotted with tears—as well it may be—and should her voice be broken and discordant—as indeed it is—yet when Christ's voice is heard in accents of grace and love, her countenance will be no more sad but will be worth while even for Him to look upon, and her voice will be no more songless but will be worth while even for Him to listen to, for all that is within her shall that day leap for joy; and there shall be none in heaven or in earth to hinder her, yea, not a voice raised even in hell to say "What doest thou?"

Somehow, as I said, I think this day is not very far off. Go away then and seek it, and plead for it on the ground of Christ's own promise—"Blessed are the poor in spirit, for theirs *is* the kingdom of heaven. Blessed are they that mourn, for they *shall* be comforted."—Yours, &c.

HUGH MARTIN.

A Few Notes of Dr. Love's Last Days upon Earth.

NOVEMBER 11th, 1825. — Visited Dr. Love on Monday. Found him very weak, but the fever a little abated. He was in a remarkably pleasant frame of mind, evidencing much of the humble and contrite heart. He received me with the greatest kindness, and was much pleased when told that I was to sit up with him that night. He was quite collected, but had been wavering the night before, and was much alarmed, thinking the house was beset by robbers, &c., but instead of ascribing this to the strength of fever and disease he told me he had been much tried by Satan the night before, but that it was well he had not been permitted to make him unruly, and next morning he said to one who came to visit him — "You would not expect to find me in this degraded situation. I can do nothing, I cannot even think a right thought, I am a useless stick." He said again — "What construction will a careless world put on all this?" [He said this in reference to Mrs. Love's trouble and his own wavering the night before.] But these words are sometimes found precious to the believer — "Tell it not in Gath, publish it not in Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." At another time, when asked if he would take a little wine, he said — "Water is too good for me." He expressed the greatest gratitude for any little thing done to him. Sometimes when asked if he was lying easy he said that he was sometimes too easy, that he had much need of a little strength to enable him to overcome temptation. It being answered that as his day was so should his strength be, and that He should make His strength perfect in his weakness, he said with much energy — "It is well it is so written." At another time he observed, "It is very dangerous for a Christian to make a wrong step." At another time, "If a Christian step out of the right way he will find it difficult work to get right again." Again he said, "I have been much perplexed of late about the Lord's conduct towards the unconverted. His ways of dealing with me have been very mysterious." It was supposed he referred to his having been so long laid aside from his work, and his earnest desire after the salvation of sinners. At another time he said, "This is a sore conflict, but I have been gaining a little ground of late." One said, "You will be made more than a conqueror through Him that loved you." He said, "That is too much, I have only gained a little ground, I am still in the conflict, I know I will ultimately be so but I am still on the enemy's ground." On the 13th he was still getting weaker, but quite free from wavering. He appeared to be still much depressed in spirit, complaining that he had much to do with a wicked heart. One mentioned that she had heard him say in a time of great affliction that the Lord was known for

a refuge in the palaces of Sion. He, in a most impressive manner, said—"Yes! I have found Him in my experience to be such." In a little after this conversation he expressed a wish to sit up. Owing to his great weakness it was necessary when at any time he sat up that a person should sit behind him to support him. After sitting a little he looked round him, and seeing Mrs. Love and two other friends at his bedside, he began in a most interesting manner to address us. He said, with much dignity and solemnity, "Believe in God. He is the only living and true God." He took a striking view of His glorious perfections, but dwelt more particularly on His unchangeableness. He remarked how much this view of the character of God was calculated to comfort and support His people's minds. He observed that whatever unjust views we might at any time entertain of His character, He was still the same, yesterday, to-day, and forever. His love towards His people was still the same, however dark and mysterious His dispensations might appear. They had no effect on the mind of God. He then observed that though He had made them to drink of the wine of astonishment, He will yet make us to drink deep of the consolations of the Holy Spirit. He then in a most affecting manner pressed on us to seek that we might be enabled to draw nigh to the God of Salvation, in every situation in which we may be placed, whether it be under a sense of guilt or temptation, or feel weakness. "At no time keep back, but lay hold of Him as the God of Salvation, and seek that you may receive enlightened views of the Redeemer, and seek at all times to lean upon Him and rest upon Him, and cleave to Him and cling to Him, and do not let Him go." He then took a very delightful view of the great condescension of God, that though He was the high and lofty one that inhabiteth eternity, yet He condescended to dwell with him that was of a humble and contrite heart, and not only so, but to hold sweet communion with him. He then in a most affecting manner pressed on us to seek with the apostle that we might know that He was able to do exceeding abundantly above all that we can ask or think. He then said he felt he was not able to say more at present, but he hoped we all knew something of these things, and "Oh seek," said he, "that you may know more of them." He then said he hoped to be able to say a little more at another opportunity. On receiving a glass of wine after this, his last solemn and faithful testimony to the loving-kindness of his God, from his dying bed he in an affectionate and dignified manner looked around him and said—"May you all be visited with the light of His salvation; may you all be made to drink deep of the wine of His consolations." It is impossible to give an adequate description of this truly solemn and delightful moment, and what were our feelings to hear this eminent servant of the Lord, who had so long borne the burden and heat of the day, and who had in such an eminent way been honoured as being instrumental in bringing many souls to the Redeemer, now from

his dying bed leaving such a testimony to the loving-kindness and faithfulness of Sion's King, recommending Him and His ways to those around him, and imploring that we might be visited with blessings from on high. It would have been to me truly gratifying had his bed been surrounded by some dear friends who would have highly relished this last precious discourse. He never before preached in such peculiar circumstances. He appeared through the rest of this day to be deeply impressed with the great importance of prayer, and wished that spiritual exercises were gone about in his room. He said he was desirous to give some counsel that night, but was much perplexed about it. One present said that "the Lord was a present help in time of need." He said, "He will be ultimately so, but not always to our experience; I am waiting for deliverance." A little after he said he knew not how to set his face to this work. There was much difficulty connected with it; "there is much good, and consequently much evil, depending upon it; it is of such a nature that the good and the wise ought to have been exercised about it. Those in particular who are not here ought to be deeply concerned about it, but I will look up for that wisdom which is from above to direct me." His mind appeared to be quite absorbed in deep thought, and a little after he enquired for Mrs. Love. On being told she was in bed, he appeared disappointed, but after a pause went on, saying—"I am much perplexed about this counsel which I have to give. I know not how to enter on it. His ways are very mysterious. What will the unconverted make of all this. There is great difficulty connected with it; human wisdom is too little; angelic wisdom would fail;" but, looking up, he said with great energy, "but I will look up to that mercy and that wisdom and that power that is infinite." He then, in a most affecting manner, addressed two friends who were present respecting Mrs. Love, speaking to each of them separately in a most interesting manner respecting Mrs. Love which quite overpowered them. At this time Mrs. Love entered the room. He paused for some time, and, taking her affectionately by the hand, said—"My dear, I feel more for you this night than ever I felt before. I have endeavoured in my feeble way to counsel you, but all my counsel has failed." Then, looking up with reverential awe and dignity in his countenance, he added—"And I now commit you to Him whose counsel cannot err." After he had, in this deliberate and solemn manner, given up Mrs. Love, and left those solemn charges on us, in the near prospect of his leaving this world, he appeared to have his mind unburdened, and remained through the night in a happy frame of mind, though very weak. He expressed much anxiety about us, lest we should suffer from waiting on him, and said more than once to us to take care of ourselves. We felt much affected at his great kindness. At another time he said, "These words of the Psalmist are very striking—'The sacrifices of God are a broken heart; a broken and a contrite spirit, Oh

God, thou wilt not despise.'” He added that the Redeemer found great difficulty in making atonement for sin. It was answered that he had made a complete atonement. He said, “Yes! but wretched sinners despise that atonement.” It was answered that the Father approved of it. He said, “Yes!” A little after he added, “If my security depended on empty forms what would they do for me now?” Again, “I wish to be done with empty forms.” At another time he expressed a desire to have the following passages read to him:—“Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth.”—(Psalm lxxx. 1). “I removed his shoulder from the burden; his hands were delivered from the pots. Thou callest in trouble, and I delivered thee; I answered thee in the secret place of thunder; I proved thee at the waters of Meribah.”—(Psalm lxxxi. 6, 7). Also Psalm lxxxvi. 1-5. In hearing those passages read, he appeared to experience much delight, lifting his hand up and down, but he was so weak that he could not say anything at this time. At another time he said, “God’s word is a pure word; it enters into the dwellings of the righteous and it abideth there.” At another time, when Mrs. Love came into the room, he said—“The Lord liveth, and blessed be my rock; He has done wonders, and He will do wonders.” At another time he said he had need of a little of the strength that Daniel got, and wished that passage to be read, Dan. x. 18, 19. He said at another time, “The more I think of the Lord’s excellency, the more vile do I appear.” In a little after, “But there are some who do not wish to see their own vileness; they are too proud; they think too much of themselves; but I will leave all such, and the Lord will tame them.” Again he said, “The Lord whom you seek shall come suddenly to His temple.” From the Sabbath before his death, being the Communion Sabbath, he was very low, but entirely free from wavering. He was able to speak but little, but appeared to be habitually engaged in prayer, sometimes saying in an impressive manner, “Oh come again, oh deal bountifully, oh look down, oh pity!” At one time, when saying with a very impressive voice, “Oh come,” one said, “Come, Lord Jesus, come quickly.” He showed that it was this he desired by turning his head round and saying in a very emphatic manner, “Come, come, come.” Some time after he said, “Help the poor and needy.” One standing by said, “The Lord will help the poor and needy when they call on Him.” He cried out in an extended tone of voice, “I’ll call on Him who will hear me.” Monday night he was very low and did not require a drink through the night, but when it was given him about eight o’clock I went to the bedside to look if he was asleep. As usual, he took me affectionately by the hand to show that he was awake. He then took me by both hands and said in a low voice, his eye beaming with pleasure and his whole countenance showed the heavenly serenity of his mind, “I want the full ear.” After a pause he said,

"I long for perfection." In a little he said in broken words, "It is the Father's good pleasure" (he could not proceed). It was said to him, "to give you the kingdom." He said with energy, "Yes!" He then referred to Hebrews ix. 14—"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God!" He then in broken accents referred to Rev. iv., the last verse, and chap. v., the twelfth verse, expressing the ascription of praise in a very distinct manner. He then lifted up his eyes and said "Help!" It was said to him that the Lord was a present help in the time of trouble. He said, in a most affecting manner, "Want speech, want speech." His whole frame appeared to be agitated, but he was unable to express the joy and peace which he then experienced, and which so evidently appeared in his countenance and remained even in death. In a little after, Mrs. Love came into the room. He took her by the hand and said in a distinct voice—"He will help you, He will raise you up, He will deliver you and all such." After this interesting conversation, he was unable to say anything, but continued in ejaculatory prayer, except on Wednesday he said to Mrs. Love—"When the poor and needy seek water and their tongue faileth them for thirst, I, the Lord, will hear them; I, the God of Jacob, will not forsake them." He continued in the same state till Thursday evening at six o'clock, when he took another shock, after which he lay without much motion till Friday evening at twelve o'clock, when his happy spirit took its flight and he entered into the joy of his Lord on the 19th December, 1825.

Deed of Separation by Ministers and Elders

From the Church calling herself the Free Church of Scotland.

WE, the undersigned Ministers and Elders of the Free Church of Scotland, considering that the Constitution of said Church as settled in 1843 is contained in the Westminster Confession of Faith, as approved by the General Assembly of the Church of Scotland in 1647, the First and Second Books of Discipline, the Larger and Shorter Catechisms, the Claim, Declaration, and Protest of 1842, the Protest of 1843, the Act of Separation and Deed of Demission executed in the last-mentioned year, the Formula appointed to be subscribed by Probationers before receiving license, and by all office-bearers at the time of their admission, together with the Questions appointed to be put to the same parties at Ordination and Admission, and the Acts of Assembly of the Church of Scotland prior to 1843; and, further, considering that the Establishment Principle—that is the national recognition and encouragement of religion and the Church of Christ by the State as such—is part of the Constitution of the

Free Church of Scotland as settled in 1843, and since repeatedly affirmed in Acts and Proceedings of her General Assemblies, and that the maintenance of said Principle is binding and obligatory on all Ministers and Office-bearers of said Church ; and now seeing (1st) That the present subsisting Church now calling herself the Free Church of Scotland, through majorities of her Commissioners in General Assembly met, has, in violation of one of the fundamental principles embodied in the Constitution of the Free Church of Scotland, of late years repeatedly passed resolutions having for their object the separation of Church and State, and the abandonment of the distinctive testimony of the Free Church of Scotland in favour of a national recognition of religion, and that without any declaration in favour of any Scheme for the Reconstruction of a National Church on the basis claimed by the Church of Scotland in 1842 ; (2nd) That the present subsisting Church, calling herself the Free Church of Scotland, by sanctioning the use of uninspired hymns, has departed from the original Standards of the Free Church of Scotland ; and by the authorisation of instrumental music in the public worship of God has altered the ancient and universal practice of the Church of Scotland, and violated the purity of worship as understood by the Free Church of Scotland in 1846 ; (3rd) That the said present subsisting Church, calling herself the Free Church of Scotland, through judgments of her General Assemblies, now not only tolerates but supports office-bearers who do not hold the "whole doctrine" of the Confession of Faith—especially the doctrines of the Divine Authorship and entire perfection of all the Scriptures of the Old and New Testaments, which "whole doctrine," by their ordination vows, said Office-bearers owned and declared to be the true doctrine which they would constantly adhere to ; (4th) That by passing the Declaratory Act (1892) the said present subsisting Church calling herself the Free Church of Scotland, through her General Assemblies, has, in so far as said Church is concerned, destroyed the integrity of the Confession of Faith as understood and accepted by the Disruption Fathers and their predecessors, and instead of the Westminster Confession of Faith as the recognised standard of orthodoxy in the Church, in all its heads and articles, has substituted what is called "the Substance of the Reformed Faith therein set forth," the Church, through the majorities of the Members of her Courts, being by said Declaratory Act made the sole judge of the particular points that are to be included under this category of doctrines—a provision which overthrows the fixed Doctrinal Constitution of the Free Church of Scotland, and lays its creed at the feet of an irresponsible majority to determine the same as it will ; and (5th) That the majority of the Ministers and Elders who for the present rule and guide the said present subsisting Church calling herself the Free Church of Scotland have, in the instances above set forth, abandoned one of the most vital principles of the Free Church of Scotland ; have

practically embraced Voluntaryism; and have passed acts and resolutions under which the Standards of the Free Church of Scotland can be and are violated; whereby they have ceased to represent the Church of Scotland as settled in 1843. In consequence whereof we resolved to separate from the said present subsisting Church calling herself the Free Church of Scotland; therefore, and in order the more formally and to effectually carry out said resolution, we, the ministers and elders, hereto subscribing for ourselves and all who may now or hereafter adhere to us—under the solemn declaration that we and they now adhere as we and they have heretofore done to the Constitution and Standards of the Free Church of Scotland as settled in 1843, and set forth in the several documents above named, and to the whole principles therein embodied—and in humble dependence on the grace of God, the help of our Lord and Saviour, and the presence and blessing of the Holy Spirit, have separated, as we do hereby separate, from the present subsisting Church, calling herself the Free Church of Scotland; declaring, however, as we hereby specially provide and declare that we for ourselves, and all who may now or hereafter adhere to us, in no degree abandon or impair the rights belonging to us as Ministers of Christ's Gospel and Pastors and Elders of particular Congregations, to perform freely and fully the functions of our offices towards our respective Congregations or such portion thereof as may adhere to us; that signature or adherence to this Deed of Separation shall in no way prejudice our right to maintain the Doctrines and Principals of the Free Church of Scotland as set forth in her authorised standards and authoritative documents as recognised and understood in 1843, and to take all steps that may be necessary to vindicate said Doctrines and Principles; that we are and shall be free to exercise government and discipline in our several judicatories separate from the said Church, according to God's Word and the constitution and standards of the Free Church of Scotland as understood in 1843; that henceforth we are not and shall not be subject in any respect to the ecclesiastical judicatories of the said present subsisting Church calling herself the Free Church of Scotland; that the rights and benefits accruing to the Ministers subscribing or who may hereafter adhere hereto in connection with the Free Church of Scotland Ministers and Missionaries Widows and Orphans Fund are hereby reserved; that this Deed of Separation shall noways be held as a renunciation on the part of such of said Ministers as are Ministers of Churches or occupants of Manses built by private contribution, or of any rights which may be found to belong to such Ministers or to their Congregations or to the Office-bearers of such Congregations, or to existing and future Trustees on behalf of such Congregations or their Kirk-Sessions in regard to the same, by virtue of the intentions and destination of the contributors to the erection of said Churches or Manses, and to the acquisition of any lands thereto attached or

otherwise, according to law; and that there is hereby specially reserved to us, the subscribers hereto, and to all who may now or hereafter adhere to us, power and authority to take all steps that may be necessary to vindicate our or their status, and all advantages, rights, and privileges, both sacred and civil, of whatever nature and description soever, which may righteously be found to belong to us and to those who, by adhering to her constitution and standards as settled in 1843, claim to represent the Free Church of Scotland, and we consent to the registration hereof for preservation.

In testimony whereof, these presents, written on stamped paper by Æneas Fraser, Clerk to Innes & Mackay, Solicitors, Inverness, are subscribed by Mr. Donald Macfarlane, Minister at Raasay; Mr. Donald Macdonald, Minister at Shieldaig, and Alex. Macfarlane, Teacher of the Public School at Raasay, Elder, all at Portree on the fourteenth day of August, 1893, before these witnesses—John Robertson Mackay, Preacher of the Gospel at Gairloch, and Allan Mackenzie, Student of Divinity, residing in Inverness.

(Signed)	DONALD MACFARLANE, Minister.
(")	DONALD MACDONALD, Minister.
(")	ALEX. MACFARLANE, Elder.

(Signed)	JOHN R. MACKAY, <i>Witness.</i>
(")	ALLAN MACKENZIE, <i>Witness.</i>

Eachdraidh Eglais na h-Alba.

1558.] Air do luchd-dreuchd na h-Eglais Pàpanaich a nis bhi air am bacadh o an làmhan a leagail air luchd-teagaisg an Ath-leasachaidh, gu coitchionn, rùnaich iad gun trècair idir a nochdadh do neach 's am bith air an ruigeadh cumhachd an làimh 's an àm. Bha fear *Ualtar Mil*, sagart, bha a nis aosda, an aghaidh an deachaidh cùis-dhìtidh a thoirt ann an làithibh a' Chardinal *Bheutonaich*, ach a fhuair teicheadh air falbh o an an-ìochd fhuilteach aig an àm sin. Fhuair e e féin a chumail as an t-sealladh rè iomadh bliadhna, a' searmonachadh gu follaiseach air uairibh, ach mar bu trice an uaigneas, thall 's a bhos air feadh na Rìoghachd. Fhuair eadh a mach e mu dheireadh le cuid do luchd-tòireachd an Ard-Easbuig; ghlac iad e, agus thug iad leo e do Chill-Rimhinn, gu bhi air a chur fuidh dheuchainn air son a bheatha. Bha an duine so urramach 'n a shean aois, tuilleadh 's ceithir fichead bliadhna, air a chromadh slos; ach gidheadh thagair e a chùis féin gu fearail, dìongmhalta, 'n uair a sheas e 'g a dhìonadh an làthair na cùirte Pàpanaich bha gu breth a thoirt air. Ach chaidh binn-dìtidh a thoirt a mach 'n a aghaidh, e bhi air a losgadh gu bàs. Agus bha a leithid do urram agus do thlus aig na h-uile neach dha, agus nach faighteadh a h-aon a ghabhadh os làimh obair a' chroch-adair a ghabhail air féin. 'S ann a thog an gnìomh a bha iad a' dol a dheanamh uamhas agus gràin ann an

inntinn agus ann an cridhe gach neach ; gus an d' fhuair an t-Ard-Easbuig, mu dheireadh, neach do a luchdmuinntir féin, air an tug e dol, agus an gnìomh oillteil a ghabhail os làimh. Agus air an ochdamh là fichead do mhìos deireannach an éarraich, 's a' bhliadhna 1558, fhuair *Ualtair Mil* am bàs, anns na lasraichibh, agus ri h-uchd a' bhàis phiantail eagalaich sin, e a' glaodhaich a mach—"Air mo shon-sa, tha mi ceithir fichead bliadhna 's a dhà, agus a réir nàduir, cha b' urrainn mi bhi fada beò co dhiubh ; ach éiridh ceud fear a 's féarr na mise a mach o luathair mo chnàmhan. Tha mo dhòchas ann an Dia gur mi an duine mu dheireadh a dh'fhuilingeas am bàs an Alba air son an aobhair so."

An uair a chualas iomradh a' ghnìomha bhuirb so air feadh na Tìre, ghluais e cridheachan na dreama bha air taobh an Ath-leasachaidh air fad, mar gu 'n cluinnteadh leo fuaim na trompaid. Thog sluagh baile Chill-Rimhinn càrn mòr chlach mar chuimhneachan air an ionad far an do chuireadh *Ualtair Mil* gu bàs. Ghearain "Morairean a' Choimhthionail" ri màthair na Ban-rìgh, an aghaidh a' ghnìomha bhuirb so chaidh a' dhèanamh, agus an aghaidh an-ìochd fhuilteich nan Easbuig. Agus a nis, air do luchd-searmonachaidh theagasg an Ath-leasachaidh fhaicinn mar bha inntinne dhaoine air feadh na Tìre air an dùsgadh 's air an gluasad, thòisich iad ri dol a mach gu follaiseach, agus ri searmonachadh an t-soisgeil ni bu déine, 's ni bu bheothaile na rinn iad riamh roimhe gus a nis. Ach cha robh as-innleachdan màthar na Ban-rìgh fathast air an coimhlionadh aice ; agus uime sin chleachd i a cuilbheirtean féin, gu stòladh a chur air inntinnibh agus air gearainibh an t-sluaigh. Chuir i an céill do cheannardaibh an Ath-leasachaidh, nach robh i féin air chor 's am bith ciontach do bhàs *Ualtair Mil*,—gu 'm bu shagart e ; agus gu 'n robh e uime sin fuaidh riaghladh agus fuaidh chumhachd na h-Eaglais. Gheall i gu 'n deanadh i féin na bha 'n a comas, gu a leithid so a chur air ais agus a bhacadh gu laghail, le ùghdarras na Pàrlamaid ; agus mar so chinnich leatha "Morairean a' Choimhthionail" a mhealladh ; oir chunnaic i nach boidh e tèaruainte dhi am fearg a bhrosnuchadh gu follaiseach, gus am faigheadh i cuideachadh uatha gu a h-as innleachd dhomhain agus chuilbheartach féin a thoirt gu buil.

Choinnich a' Phàrlamaid mu dheireadh an fhogharaidh 's a' bhliadhna 1558 ; agus choisinn màthair na Ban-rìgh le a h-innleachdaibh gu 'n robh 's a' Phàrlamaid sin na h-Easbuigean Pàpanach agus an t-Iarla Araineach air an ceann, air an dara taobh, agus "Morairean a' choimhthionail," air an taobh eile, air an toirt gu aontachadh eatorra féin, gu 'm biodh crùn rioghail na h-Alba air a bhuileachadh air mac rìgh na Frainge, agus gu 'm biodh e mar sin 'n a rìgh air an dà Thìr. Dh'aontaich "Morairean a' choimhthionail" roimh àm coinneachaidh na Pàrlamaid, gu 'n cuireadh iad an cùis thagraidh féin an làthair na Pàrlamaid sin, a' guidheadh gu 'm biodh gach ana-cothrom bha an sluagh a bha air taobh oibre an Ath-leasachaidh a' fulang air an toirt as an rathad

orra, agus gu 'n cuirteadh casg agus bacadh le ùghdarras na Pàrlamaid air an uachdaranachd bha an Eaglais Phàpanach ag iarraidh bhi a' gnàthachadh os an ceann. Ach chinnich le màthair na Ban-rìgh a thoirt orra gu 'n do chuir iad dàil 's a' ghnòthuch, a' gealltuinn dhoibh, na 'n togadh iad aig an àm so a mhàin Fianuis, no *Protest*, an aghaidh nan nithe mu 'n robh an gearan, gu 'm faigheadh iad cothrom eile, ann an ùine ghèarr an cùis thagraidh a thoirt air aghaidh gu cothromach. Agus 'n uair chuir iad a stigh an Fhianuis fhollaiseach sin, thug i freagradh dhoibh, gu 'n cuireadh i ann an ùine ghèarr dòigh air gu 'n rachadh na nithe air an do ghearain iad, a shocruchadh. Bha "Morairean a' choimhthionail" toilichte 's an àm leis a' ghealladh a fhuair iad mar so. Ach air do mhàthair na Ban-rìgh air an dòigh so, a comhairlean féin a thoirt gu buil, gu h-àraid gu 'm biodh an crùn rìoghail air a bhuileachadh air mac rìgh na Frainge, thug i làn-ghealladh, gu h-uaigneach, do Ard-Easbuig Chill-Rimhinn, gu 'n cuidicheadh ise leis a nis; agus ghabh iad comhairle le chéile ciod an dòigh bu ghiorra agus bu chinntiche anns am feudadh iad obair an Ath-leasachaidh a mhùchadh 's an Tìr gu tur.

Tha luchd-eachdraidh air a dheanamh 'n a ni làn-shoilleir o cheann fada, Gu 'n robh aig an dearbh àm so, comhairle agus co-bhoinn eadar luchd-riaghlaidh rìoghachd na Spàinnteach agus na Frainge,—agus is ann aig bràithribh màthar na Ban-rìgh, bha an uachdaranachd 's an Fraing aig an àm sin,—Gu 'm bitheadh obair an Ath-leasachaidh air a cur fuidhe gu h-ìomlan leo, air feadh na Roinn-Eòrpa gu léir. Tha e air a dheanamh làn-shoilleir mar an ceudna gu 'n robh làn-fhios aig màthair na Ban-rìgh air a' chomhairle fhuilteich uamhasaich so. Agus do bhrìgh agus gu 'm b' i Sasunn an Rìoghachd bu chumhachdaiche 's an Roinn-Eòrpa, anns an robh an creidimh Ath-leasaichte, (no *Protestanach*) a nis air 'aideachadh, agus gu 'm b' i Ban-rìgh Ealasaid bha aig an àm air an rìgh chaithir an Sasunn, b' i cuid do na chomhairle ud a chaidh a ghabhail leis an dà Rìoghachd mhòr Phàpanach ud, gu 'm biodh Ban-rìgh Shasuinn air a tilgeil bhàrr na rìgh chaithreach, agus an crùn rìoghail air a chur air ceann Rìgh no Ban-rìgh do na Pàpanaich. Agus do bhrìgh agus gu 'm b' i Ban-rìgh òg na h-Alba, Màiri, ban-oighre laghail chruin Shasuinn, shaoil leo, gu 'm b' e an dòigh a b' fhèarr a b' urrainn iad a ghabhail, obair an Ath-leasachaidh a chur fuidhe an Alba 's a' cheud àit—uachdaranachd na Pàpanachd agus na Frainge a shuidheachadh an Alba, agus an sin, gu 'm biodh an comas ni bu mhò ionnsuidh a thoirt, agus a' bhuaidh a chosnadh, an Sasunn. B' fheumail chum so uile, gu 'm biodh crùn rìoghail na h-Alba 's a' cheud àit air a bhuileachadh air mac Rìgh na Frainge—fearpòsda Ban-rìgh na h-Alba; agus is ann a chum so a dhaingneachadh, a chleachd màthair na Ban-rìgh a h-uil' innleachdan gu sgleò a chur air "Morairean a' choimhthionail" an Alba, gus an aontaicheadh iad ri a comhairle féin; agus i a' gealltuinn gu feallta, cealgach, dhoibh, aon uair 's gu 'm biodh rìgh air Alba, an sin gu 'n tugadh

i féin le a comhairle, dion agus furtachd do luchd-searmonachaidh a' chreidimh Ath-leasaichte an Alba, o mhi-run agus o naimhdeas nan Easbuig, agus gu 'n cuidicheadh i leo, obair an Ath-leasachaidh a chur air aghaidh.

Air dhi a nis soirbheachadh an fhad so 'n a comhairle féin, bha an t-àm air tighinn anns an do smuainich i gu 'm biodh e tèaruinte ni bu leòir dhi a gnùis atharrachadh. Agus mu dheireadh na bliadhna 1558, dh' aontaich i gu 'n tugtadh gairm-mòid do luchd-searmonachaidh a' chreidimh ath-leasaichte iad féin a nochdadh an Cill-Rimhinn an làthair an Ard-Easbuig, air an dara là do cheud mhìos an earraich, gu freagairt do 'n Ard-Easbuig agus do 'n Eaglais Phàpanaich air son na ghabh iad orra féin ann an dreuchd na ministreileachd a ghnàthachadh idir, no teagasgan ana-creidmheach, mar thubhairt iadsan ris an t-Soisgeul, a shearmonachadh. 'N uair chualas so le càirdibh an Ath-leasachaidh, thog Buidheann dhiubh orra, agus dh' fhalbh iad gu màthair na Ban-rìgh; agus dh' oidhirpich iad impidh a chur oirre i a thoir-measg a leithid so do ghnìomh bhi air a cheadachadh leatha. Chuir iad an céill dhi, an déigh na bha air tachairt a cheana, ann an cùis *Mr. Mill*, gu 'n robh iad a nis air cur rompa féin gu 'm feitheadh iad air a' mhòd, far an robh a chùis gu bhi air a gairm; agus gu 'm faiceadh iad an ceartas aig an luchd-searmonachaidh; agus na 'm b' e agus gu 'n rachadh a' gheur-leanmhuinn so air aghaidh, gu 'm biodh aon chruinneachadh a thigeadh, 'g a amharc, nach facas fathast a leithid do chruinneachadh sluaigh an Alba. Chuir so uiread do eagal air màthair na Ban-rìgh, gu 'n d' òrduich i gu 'm boidh dàil air a chur 's a' ghnòthuch. Aig an àm cheudna, chuir i gairm a mach gu'n cruinnicheadh ard-mhaithean na h-Alba, agus gu 'n cumadh iad coinneamh an Dun-éidin, air an t-seachdamh là do mhìos meadhonach an earraich, 1559, gu comhairle a ghabhail cionnus a b' fhèarr a shocruicheadh gach aimhreit bha air éirigh 's an 'Tir mu chùisibh a' chreidimh, agus leis an robh an rìoghachd a nis re ùine co fhad air a cumail fuidh thrioblaid agus fuidh bhuairesas. Agus a chum 's gu 'm bitheadh na cùisean souile air an toirt am follais gu h-ìomlan, ghairm Ard-Easbuig Chill-Rimhinn coinneamh do luchd-dreuchd na h-Eaglais Pàpanaich, 's an àit, agus air an là cheudna.

Interesting Letter from Holland.

UPWARDS of two months ago, on 21st May, a young man came up and spoke to the Rev. Alexander Macrae, Kames, on one of the Clyde steamers. The stranger, who turned out to be a Dutchman, asked Mr. Macrae about a place referred to by Samuel Rutherford in his writings. This led to an interesting conversation on religious subjects. The young man was on his way home to Holland, but left his address. Mr. Macrae wrote him, and gave some account of the state of religion in Scotland. The following worthy letter is the reply, and, we are sure, it will

be perused with the utmost pleasure and interest by many of our readers. The English is a little defective, but we think it better to give the letter almost word for word, while withholding the writer's name and address. Holland was once the refuge of our Scottish reformers, and is bound to us by strong historical ties. No one can tell what may be the beneficial spiritual results of this new connection so unexpectedly and providentially established.

"DEAR FRIEND,—Was I glad to have met with you on the Clyde steamer on Friday, 21st May; not less agreeable was me your letter of the 31st.

I was not without desire to get acquainted in Scotland with the Church of God, and to know where the Lord feedest and makest to rest the flock at noon. I don't know what it was that attracted you to me, but I could not leave until I entered upon a conversation with you. Sorry it had to be broken off so soon. Yet our short acquaintance might, if it would please the Lord, give a relation which could be entertained by correspondence, though it is not my custom to write much out of my business. Probably the reason of that is my being far from God. I cannot hold fast the faith of the love of God in Christ *to me* which I believed formerly to be poured out in my soul by the Holy Ghost in the forgiving of sin. Now, I am without all that would be a proof to me that it was a work of the Lord. I know that, if I might have one time received it, the Lord is righteous in being gone away, and to make that I cannot see my signs, and I would be desirous to weep o'er my sins, and to attribute God to be righteous, but to my sadness I have to miss that. This makes me grievous if I belong to the people of God, and takes away my freeness in enter upon relation with the people of God, but I cannot let it, feeling that unexplainable ties bind me to the true people which I love and esteem high. With concern I read your letter, with agreement your confession. You would not have wearied me, even when you had gone on in telling in what manner the Lord made that confession to be the confession of your heart. What agreeable is to hear that also in far lands yet the confession of the way in which the Lord saves His people is kept high. It is here seldom as it is with you. Yet the Church here is not yet died away, though the faithful are little in the land, but also in this way, mercy glories yet against judgment. The true people lies here very dispersed and distracted, for the greatest part assembling in private meetings at the house of one of them, and while missing the living service reading old preaches (sermons) as I told you already. As for us we read at present the preaches of Philpot on Sabbath evenings. Though Baptist, his preaches are very edifying and bear witness of a ghostly (spiritual) knowledge of the work of God in the souls of His elected. Perhaps they are also known to you, being translated from English. As I told you already on the steamer, we have, besides our Dutch divines, yet many translated from English, as Love, Erskine, Rutherford, Joseph Simonds, Guthrie, Durham, &c., which are among God's blessings, good

food for a hungry soul. Sorry that often our soul is so full that we loathe this honeycomb.

I translated your letter into Dutch, and left it to read to some of my friends, who were much enjoyed with it. I read also with concern your ecclesiastical station, also the Deed of Separation. I am desirous to hear if and how you might experience the Lord's approbation of this work. Here in Holland we had also, as I told you shortly, an interesting separation of the Established Church, but I believe there is not to find much of the Lord's work in it. For the greatest part God's versed people could not unite with it, and afterwards they did not regret to have kept themselves back. Happy who in these dark days but may be kept behind the Lord for not to go than where He goes before, who receives grace for to wait till He calls. As for me, I must confess not to know where the Lord has His Church here as an outward organ, so that I should not know where to join. Thus we are deprived of the sacraments, and to my shame I must confess to be very insensible of it. Ah, might the Lord once bow down to me for to look at me wretched, and to say once to my soul, "I am your salvation" (Ps. xiii.), that I might rejoice me with the people of God and believe that God's eternal love is also extended to me unworthy, but that I might experience also the fruit of it in a continual sadness to God.

Now, for this time I will finish, hoping to hear again from you. It is not to expect that I come soon again to Scotland, though I should be glad to visit you. Might you ever pass the sea, my door is opened to you, I believe you would not pass me. Be the Lord your continual teacher in your difficult and important charge. He give you to speak comfortably to Jerusalem, to speak with the fatigued a word at the right time, to comfort the afflicted with the comforts you are yourself comforted with. Receive my heartily greetings with all who love the Lord Jesus.—
Your truly friend, C. B. v. W."

My trade friend in N—— tries to get the "Trial and Triumph of Faith," and "Christ dying and drawing sinners to Himself," but he might not yet succeed.

Notes and Comments.

DEATH OF PRINCIPAL BROWN.—Principal Brown, the head of the Free Church College, Aberdeen, died on 3rd July, in his 94th year. He was ordained to the pastorate of Ord in 1835. About forty years ago he published his important work on the Second Advent, controverting the premillennial view, a work which is worthy to be read. He is, however, best known as the biographer of Dr. John Duncan. As a Churchman, he sided with the degenerate majority, though he took the orthodox side in the Robertson Smith case.

SCANDALOUS DOINGS AT GLASGOW.—The "Catholic Young Men's Society" have had their annual Conference at Glasgow.

At one meeting a paper was read by Professor Stacks on "Dangerous Literature." He was pretty rough on modern novels, dividing them into two classes—the historical and the hysterical. He also shot off some arrows against the vices of modern journalism. The free press is, of course, an eyesore to Rome, though it is certainly the duty of someone to castigate the various vices which characterise a press whose freedom has degenerated into license. But when he presumed to include the Bible among dangerous books, he showed the usual distemper of his sect. "Indiscriminate Bible reading," he said "was a thing which tended to scandal and disedification." The name assigned to canine madness is "hydrophobia," literally "dread of the water." This disease is rampant in the Romish sphere—dread of the water, viz., the living water which flows from the fountainheads of Scripture. That this life-giving stream should have free course and be glorified among the nations is a thing which fills the Romish zealot with madness, and he sets himself with hearty goodwill to poison and stop the supply. We cannot, however, profess to be scandalised at this display of anti-Biblicalism on the part of the Romanists. It is a mere case of use and wont. It was what fell out on the Protestant side that has scandalised us. On Monday, 3rd August, the Lord Provost and a number of the city dignitaries gave a reception to the R.C. delegates in the Corporation Chambers. Such a significant concession to Papal assumptions has not been made in Scotland since the Reformation. Of course, it was done in name of liberalism and charity. The Lord Provost when he opened his mouth must needs advertise his weakness and ignorance. He said "he had welcomed many visitors of late, but none so warmly as those before him. He wished them Godspeed in the work to which they had set their hands. Each one present, he had no doubt, was trying to do his best to help his fellows, and they were, he believed, succeeding in some measure in raising the moral tone of mankind." Our fair spoken Lord Provost is probably a professing Christian of the common neutral type, with no theological principles to speak of. If a holiday company of Buddhists or Mohammedans came his way he would dish up a few cheap benedictions to them with the same ready alacrity. Here he invokes the divine blessing on a company of fanatics whose pet idea is to put down the Bible. In an age of freedom a man may hold what private opinions he pleases, but the Chief Magistrate of a Protestant community had no business so to compromise himself and his constituents. Our fathers won this land with all the liberties thereof by fair fight from the Papal tyranny three centuries ago. The usurper nevertheless has not abated one jot of his intentions to repossess and tyrannise as before. We owe his agents, therefore, not the smallest particle of civic honour and congratulation. As for the Lord Provost, we may charitably suppose that his historical knowledge is defective, and that in his youth one important part of his education was neglected. It is a pity, however, that such

ill-furnished gentlemen should be hoisted to eminent place in the community. What says the prophet in his grief, "As for my people, children are their instructors, and babes rule over them."

TROUBLE IN THE WORKSHOP.—There is at present a strike in the engineering trade, and 70,000 men, it is reported, are idle. This gigantic dislocation of industry is not without important moral bearings. The ostensible demand of the workers is for an eight hours' working day. If such a scheme of industry is seriously contemplated, we cannot but admire the egregious folly of it. Such a perilous proportion of unoccupied time would inevitably hurry hundreds of men to ruin. It may of course be suggested that much mental improvement will result from the opportunity for reading and study, but we must consider human nature in the mass, and pronounce that a general sixteen hours interval of leisure would mean a mere access of vice and dissipation. With regard to the temper shown by the working classes, while not blind to the faults of the capitalist, it seems to us the workers have given place to a bad spirit. Their views for the most part are sordid and earthly, and confined to having a good time in the present world. They have developed a temper most opposite to the injunction of the apostle—"Look not every man on his own things, but every man also on the things of others," and are in the habit of being quite reckless who is injured so be they get their turn served. We speak nothing against a firm and timely stand made for just rights, but a great many industrial contests of late years have not been of this character. Neither have the final results been happy. For, after some months of semi-starvation, they have been forced to accept employment on the same or worse terms, having in the meanwhile not only injured themselves and their families, but impaired the well-being of the whole circle of allied industries.

THE SABBATH EXCURSION STEAMER ON THE CLYDE.—The Board of Trade has sanctioned the bye-law closing the Dunoon pier from midnight on Saturday till midnight on Sabbath. Notwithstanding this, the rowdies of the Sabbath breaking excursion boat, with lawless impudence, landed after the decision of the Board of Trade was intimated, and made way for themselves by breaking the pier gates. An immense crowd was gathered to view the scene. The rioters received cheers for their demoniac rudeness. No arrests were made, but the authorities of the town have taken steps to bring the principals to justice.

PRINTER'S ERROR.—A somewhat awkward printer's error would be observed in our last number. At the latter end of the Note on the Columba celebrations, the epithet "fleshy" occurred in a very absurd connection. The two last sentences of the note should read thus—"Columba we suppose to have been a real Christian who worshipped God in the spirit, and had no confidence in the flesh. He, yet speaking through extant memorials, disclaims all connection with a spectacular fleshly religion and bids all that motley band not to affront his ashes."