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Some Features of Present-Day Preaching.

IT is a common remark that the pulpit of the present day has lost its power. The remark is to a considerable extent true, and the evidences of its truth abound on every hand. The most of people care more for the dictum of the newspaper editor than for that of the preacher. The reasons which are adduced by observers for this state of things are varied. The sceptic says that Christianity is a worn-out dogma, and that it must give place to newer and more liberal ideas. The churchman, whose religion changes with the times, affirms that Christian teaching is not keeping pace with the progress of learning and science, that the pulpit is falling behind the age, and so is losing its hold on the people. This is the inconsistent philosophy of the man who has already adapted his Christianity to the times, and finds that the times care nothing for it. Our humble view of the matter is that the preachers of the day have let go their hold of the fundamental doctrines of the Gospel, have lost their divine message, and no human gospel, no mere appeal to the reason and tastes of men will make up for the loss. It is our present purpose to touch upon some features of current preaching, and point out its defects and excesses.

1. The subject of sin is very defectively treated. Sin is that terrible evil that meets us in every corner of the world. It shows its dark lineaments in every class of society, from the lowest to the highest. It enters equally the gorgeous palace and the dilapidated hovel. All are conceived in sin and shapen in iniquity. Its vile marks appear in the words and deeds both of the child and of the man. It stands with unblushing face at the street corners of our villages and cities, and anon it hides itself in our houses behind the cloak of morality and even religion. But it is sin all the same. The great truth, enunciated in the Scriptures, is verified to the last degree by daily experience. "All have sinned and come short of the glory of God." Why is it that so little is said about sin in the pulpits? Many preachers address their congregations as if there were no such thing as sin, and as if their

audiences were made up of a perfectly holy people. Again, when many speak of it, it is open sin they intend by the name. They seem to have no idea of sin as a principle in the heart, they esteem only outward acts to be sin. The prophet says, "The heart is deceitful above all things, and desperately wicked: who can know it?" —(Jer. xvii. 9.) Here is the root of the evil. The tree is corrupt, and so must be the fruit. The only remedy for this depravity is a new creation, a new birth, and the preachers who simply emphasise sin in its outward aspects, and say nothing of the total corruption of man's nature, are wrapping poor souls in a delusion that shall ensure their perdition at last. Some again think of sin as simply the mark of an unconverted state, and treat all professors of religion as if they had no sin or deceitful heart to contend with. The fact that the vast majority of their people is enrolled upon the list of church membership adds an additional reason why they do not speak of sin. The truth, however, remains that it is the real people of God who carry on the conflict with sin in the arena of their own hearts, and who need words of stimulus and encouragement to strengthen them in their spiritual warfare. The preachers who do not touch upon this region, and the professors of religion who are satisfied with the omission of all reference to it, give unmistakeable evidence that both classes are ignorant of the essential elements of true religion. The Apostle Paul, whose life from his youth was outwardly blameless, cries, "O wretched man that I am! who shall deliver me from the body of this death?" Of course, we by no means commend the man who constantly dwells upon the fact of sin without giving a clear and full exhibition of the remedy. One preacher at least at the present day is famous for continually dwelling upon sin in its several forms, as if this was the way to cure the evil. It is our opinion that this method only strengthens the evil. Certainly it is the preacher's duty, like a good physician, to open up the disease, but will that alone cure the patient? Verily not. As surely may you expect that man to be an example of perfect health who would day by day peer into a filthy sewer and inhale its foul atmosphere as to expect that the people who are Sabbath after Sabbath treated with delineations of human depravity without Gospel relief be model Christians. The great subject of preaching is "Jesus Christ and Him crucified," and it is invariably the case that the men who are ignorant of Jesus Christ and the power of His death and resurrection either know nothing of sin or have incongruous notions of it.

2. The subject of future punishment is lost sight of. We heard of a pious man once coming out of a Church and exclaiming aloud, "No devil here, no hell here!" Truly the words might be written above the doorway of the vast majority of Churches in this land. Is this because the great enemy has ceased to live, or because the fire of the pit of wrath

has been extinguished? Far otherwise. The adversary of God and man was never more active than at the present time, and one of his devices is to make men disbelieve his existence altogether. He knows they shall be then perfectly safe in his grasp. Some only make his existence the subject of ridicule and the matter of jokes, and the popular preachers of our day are not free from the guilt of this crime. As for the place of woe, it seems to be entirely forgotten. Sermon after sermon is preached in many pulpits, and hell is seldom referred to, except it may be under the linguistic terms of Hades or Gehenna, convenient enough to hide the reality and not to offend the delicate susceptibilities of the hearers. Is this charity? Is it charity for the watchman to blow no trumpet of warning when the sword is coming upon the land? If we are to give the least iota of credence to the Word of God, it is certain that multitudes are on the broad way to destruction. And yet men who stand up to preach the everlasting Gospel warn not sinners of the fact, but allow them to slide smoothly on to eternity as if all were safe for heaven. This is a killing charity, and the blood of thousands will be found in the skirts of those who practice it. One reason of all this hiding and obscuring of future punishment, is an inadequate view of sin and its deserts. Many regard sin simply as a defect or mistake. Others look at it in its external aspects, and measure its guilt simply by external results of present disgrace or misery. The Bible presents sin in its relation to God and His law, and it is only by viewing it in this relation we can understand its true character. Man was originally made for the glory and enjoyment of his Creator, and it is sinful to seek a lower end. Fallen man, however, seeks no higher end than his own self-interest, ignores the claims of his Creator, and makes a god of himself. We are, therefore, described in the Scripture as enemies to God. Sin in its ultimate end, not only seeks the destruction of soul and body, but also aims at the extinction of the being of God. Sin is, therefore, a great evil, and deserves a great punishment. Sin is committed against an infinite God, and deserves an infinite punishment. The Lord Jesus, therefore, declares that the wicked "shall go away to everlasting punishment."—(Matt. xxv. 46.) All unregenerate persons, no matter how good their outward character, are among the wicked, for the same unimpeachable authority also says, "Except a man be born again, he cannot see the kingdom of God."—(John iii. 3.) Such facts as these are hidden from the people in this advanced age, but this will not save souls from going down into the pit. The Lord is righteous in all His ways and works, and the "wicked shall be turned into hell and all the nations that forget God."—(Psalm xix. 17.) True love to the souls of men would proclaim this truth from every housetop. It is surely a cruel charity that hides it from perishing souls.

In our next article we shall deal with further features of present-day preaching.

A Sermon.

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"Come unto me, all ye that labour and are heavy laden, and I will give you rest."—Matt. xi. 28.

THESE are the words of Him who has the tongue of the learned, to speak a word in season to the weary. The Lord Jesus was anointed to preach glad tidings to the meek, to bind up the broken-hearted, and to proclaim liberty to the captives. He was the great Prophet of the Church, and left an example to preachers in all ages. His sermons abound with precepts and promises, warnings and invitations, doctrine and experience, law and gospel. Observe in a previous part of this chapter that He preaches the law in all its righteous terrors, pronounces woes unto Chorazin, Bethsaida, and Capernaum, and declares that it will be more tolerable for Tyre, Sidon, and Sodom than for them in the day of judgment. Observe also, in the verses which precede our text, that He there teaches the divine sovereignty and man's ignorance and need of spiritual illumination. He thanks the Father that the things of the Gospel were hid from the wise and prudent and were revealed unto babes. "Even so, Father; for so it seemed good in thy sight." He then declares His exalted commission as mediator between God and men, and the impossibility of any man knowing the Father or the Son except by special revelation. "All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither any man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him." It is in immediate succession to this declaration in regard to divine sovereignty and man's need of divine illumination that the Lord Jesus sends forth the gracious invitation of our text to burdened souls. Each of these truths has its own place in Gospel preaching, and it is the work of the messenger of Christ to declare the whole counsel of God. In the meantime we direct attention to the words—"Come unto me, all ye that labour and are heavy laden, and I will give you rest." Let us, in dependence upon divine grace consider:—

I.—The persons invited: "All ye that labour and are heavy laden."

II.—The invitation: "Come unto me;" and

III.—The promise: "I will give you rest."

I.—The persons invited. These persons are described as "all ye that labour and are heavy laden." Labouring persons are such as toil with difficulty and fatigue, while heavy laden persons are such as carry heavy burdens. The words are to be taken

figuratively, and therefore wherever we see persons toiling with burdens, mental or spiritual, there we see the persons addressed by Christ in the text. We think these words apply to three classes: persons burdened with temporal concerns, awakened sinners, and tried believers.

1. Persons burdened with temporal concerns. We know that the words have a very important meaning for persons burdened with spiritual concerns, and are frequently applied exclusively to these persons, but we think they embrace a still wider class, and that for three reasons. (1) The Lord Jesus does not specify spiritual concerns exclusively. He addresses all that labour and are heavy laden, no matter what their toils and burdens are. (2) Many persons, unconcerned about their souls, are burdened with the troubles of this present life. They seek rest, but run to false refuges. They stand in unspeakable need of the rest Christ is able and willing to bestow. (3) Believers themselves are frequently bowed down with the cares of this life. Christ offers them rest from these cares as well as from soul troubles, and therefore they gladly make use of the invitation and promise contained in the text in the hour of earthly tribulation.

We now enumerate some of the things with which persons under temporal concerns are burdened with:—

(1) Bodily troubles. Multitudes, both young and old, labour under bodily affliction. The young sometimes at an unexpected moment find disease taking hold of their frames that disables them from all active work. Their worldly prospects are blighted, and, living for no higher end than this life, they lose all their happiness and lie down under a burden of despondency. Others again, in riper years, are constantly racked with pain, and groan heavily under the frailties of a decaying body. Many such persons are destitute of all true consolation. The present life with its pleasures is fleeting away, and they have no real hope for eternity. It would be well for such to seek rest in Christ. He says to all these miserable persons—"Come unto me, and I will give you rest."

(2) Family troubles. Some have lost by death their right hand or their right eye, and feel the world empty and life not worth living. Others find their families to be a source of grief and not of comfort. They have much to burden them in the family circle and outside of it, and are frequently bowed down with sorrow, even unto the gates of death. There is only One who can help in such cases, even He that is a husband to the widow and a father to the fatherless, the help of the helpless, the Friend that sticketh closer than a brother, who says—"Come unto me, and I will give you rest."

(3) Troubles in worldly estate. Some have a life and death struggle with poverty all their days. Others, richly provided with this world's goods, lose all their possessions. Such are burdened with their responsibilities, and fears of debt and disgrace constantly

cloud and darken their pathway through life. There is something in Christ that will help even such if they only come to Him. "The earth is the Lord's and the fulness thereof." The Lord Jesus says—"Come unto me, and I will give you rest."

These constitute some of the more familiar forms of temporal trouble. Christ invites all that labour and are heavy laden to come to Him for rest. It does not affect the freeness of the invitation that many of the persons mentioned are unconcerned about their souls. As far as the invitation is concerned, the greatest sinner and the most eminent saint are equally invited. The invitation is addressed to all, unreservedly, that answer the description. Persons unconcerned about the salvation of their souls have all the more need to come to Christ. He will teach them the value of the soul, the depravity of their nature, and their need of a Saviour from sin and wrath. The rest that He gives is spiritual in its nature, and no one will attain it without learning the need of a Saviour. When we invite such to come to Christ, we do not ask them to come for simply a temporal rest. That will do them very little good. Christ offers a spiritual and eternal rest, and it is only at His feet that we can learn our need of it. By His Spirit, through law and gospel, He teaches sinners their spiritual wants. He shows them the burden of sin and guilt that lies upon their shoulders. Temporal troubles will be out-weighed by spiritual concerns, and both will make errands to Christ. They are truly to be pitied who are burdened with the concerns of this present life and are insensible to the concerns of eternity. A felt burden of temporal trouble weighs them to the earth. An unfelt burden of sin, if not removed, will yet weigh them down to hell. They are now miserable in time, and they shall one day enter upon a miserable eternity, unless through grace they come to Christ for the promised rest.

2. Awakened sinners. Men by nature are asleep to the things of eternity. They do not realise their true position in the sight of God. They are unconscious of the being and operation of sin in their hearts. They are insensible to the fact that countless sins are reckoned against them in the book of God's remembrance, and that they will yet have to render an account for these sins before the judgment seat of Christ. It is the Holy Spirit who awakens men to see where they stand before God. They then cry out, as many did on the day of Pentecost, "What shall we do?" They begin to feel burdens they were formerly insensible of, burdens of immeasurably greater weight than any they ever felt before.

(1) They labour under soul-concern. At one time the soul gave them no anxiety. They scarcely believed that they had a soul. Their chief concern was—"What shall we eat, or what shall we drink, or wherewithal shall we be clothed?" If they got their bodily wants satisfied, they did not care what became of their souls. If the flesh was served, the soul might go to hell. Now

the case is changed. The great question presses home upon their consciences—"What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"—(Mark viii. 35, 36.) Their chief concern now is their souls, and their bodies get a very subordinate place.

(2) They labour under a sense of sin. "When he [the Spirit] is come, he will reprove the world of sin."—(John xvi. 8.) Sin was at one time a mere name, now it is a great reality. It used to give them very little concern. They regretted open sins because of reproach in the sight of men, but sin in general gave them no trouble. They, in fact, found pleasure in secret sins. Again, they only charged themselves with a few sins, and esteemed themselves no worse than their neighbours. Now they see their sins to be innumerable. They feel their iniquity to be very great, and acknowledge themselves the chief of sinners. They come to the conclusion that none ever cherished such vile sins as they have done, and are weighed to the dust with the burden of them. The cloud of their iniquities darkens the heavens, and makes their prospects of the blackest and most hopeless description. They cry with the psalmist—"Mine iniquities are gone over mine head; as a heavy burden they are too heavy for me."—(Psalm xxxviii. 4.)

(3) They labour under the guilt of sin. The Lord said to Adam when he was in a state of innocency and came under the covenant of works for himself and his posterity, "In the day thou eatest of the tree of knowledge of good and evil, thou shalt surely die." The apostle Paul also by the Holy Ghost affirms, "The wages of sin is death." God is righteous and can by no means clear the guilty breakers of His law. "The law is holy, just, and good." It righteously claims perfect obedience from all that are under it. Now the Spirit of God brings home to the conscience of the awakened sinner the righteous and reasonable claims of God's law, and the guilt of disobedience in heart and life is fastened upon his conscience. The natural heart may raise many excuses for sin, but all these palliations of guilt vanish before the entrance of the law. What is more reasonable than that creatures originally created in the image of God should love and serve their Creator, and what is more vile and deserving of punishment than deliberate disobedience to and enmity against Him? The soul that is truly alive to its sin is sensible that it deserves punishment. It therefore labours under a sense of the curse of the law. It formerly thought the curse had to do only with notorious transgressors. Now, there is not a curse or threatening within the Bible from beginning to end, but to which it feels it has exposed itself. Souls in this condition are heavily burdened. It is not the curse of the law alone that crushes them down, but the wrath of God therein revealed. "The Lord is angry with the wicked every day." Their sense of guilt is intensified by the thought that their glorious Creator, the Lord of heaven and earth, infinite in

holiness and infinite in goodness, is angry with them. He is "a consuming fire" to the workers of iniquity. Guilty souls labour under a fearful looking for of judgment and fiery indignation that will devour the adversaries. The truth declares that "the wicked shall be turned into hell and all the nations that forget God." An accusing conscience predicts coming judgment, and the awakened soul is afraid he may some morning open his eyes in hell. Such are the effects of a sense of guilt upon the conscience. To sinners that are burdened with an accusing conscience, the curse of the holy law and the wrath of a righteous God, the Saviour addresses the gracious invitation, "Come unto me, and I will give you rest."

(4) They labour under the yoke of sin. "Whoso committeth sin is the servant of sin."—(John viii. 34.) Men by nature are in bondage to sin. They imagine themselves to be free, but when they are awakened by the Holy Spirit they find themselves under the dominion of sin. They discover that sin reigns in their hearts. The apostle says, "I am carnal, sold under sin." Sin has a mighty power. It darkens our understandings, hardens our consciences, enslaves our wills, and corrupts our affections. The whole man is depraved by sin, and awakened souls learn this by bitter but wholesome experience. They can no more free themselves from the yoke of sin than from the guilt of sin. Wherein lies the power of sin? It lies in the heart itself. Sin has power over us not by any external pressure, but in virtue of our inward love of it. Awakened souls realise this, and their burden becomes heavier. They feel themselves bound hand and foot with the cords of their own iniquities. They become sensibly helpless as well as guilty sinners. The Lord Jesus says, "Come unto me, and I will give you rest."

(5) They labour under the bondage of the world and the devil. The world has a mighty power over fallen man. None can overcome it, but "he that believeth that Jesus is the Son of God."—(1 John v. 5.) Man at first got dominion over the creatures, but now the creatures have dominion over him. Men are taken up with the things that are created to forgetfulness of the Creator. By nature we worship and serve "the creature more than the Creator, who is blessed for ever."—(Romans i. 25.) The scholar, the scientist, the man of business, each worships his respective occupation. His thoughts and affections are wholly devoted to it. If we give ourselves wholly to our lawful callings and forget God, we put the creature in place of the Creator. Awakened sinners find that the ties and occupations of this world bind their souls, so that it is with the greatest difficulty they can raise them to the contemplation of spiritual things. Again, they realise themselves to be in bondage to the devil. The apostle says in Ephesians ii. 2, "In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." It is this great enemy that carries souls captive at his will. When sinners begin to flee

from his bondage he uses all his powers and devices to hold them fast. Awakened souls find that they have a mighty adversary to contend with, and that nothing will enable them to overcome the wicked one but the power of God. The Son of God took flesh and blood "that, through death, he might destroy him that had the power of death, that is the devil."—(Heb. ii. 14.)

(6) They labour to get rid of their burdens. Some wildly rush to the vanities and pleasures of the world that they may get ease to their consciences. Some labour to shake off their burdens of sin and guilt by engrossment in the business of life. It is one thing to be awakened to a sense of sin and another to be enlightened in the knowledge of Christ, and so there is great danger of ignorant souls, more anxious for comfort than saving grace, committing spiritual suicide when troubled with their sins. It is the work of the devil to quench convictions, and they who deliberately quench the Spirit of God in their consciences are guilty of soul suicide. They are in danger of sinning against the Holy Ghost. Again, others resort to spiritual methods to get rid of the burden of guilt and bondage of sin. They go to good resolutions. They resolve to do better in time to come. They go to prayer and religious duties, they begin to weep and cry over their sins. They may even renounce open sin if they have been guilty of it, or if not, they may apply more rigid rules to their daily life and conversation. They secretly conclude that these duties will take away their burdens and secure for them rest in the favour of God. But they find out that their best duties are defiled with sin and self, and so their efforts for deliverance prove a failure. They will, however, try a still better way. They read in the Scriptures that it is by faith in Jesus Christ, and not by works, sinners can obtain freedom from sin and peace with God. Faith is commanded, and they will do their utmost to obey. In the strength of natural convictions they will exercise faith, and they for a time rest their hope for eternity on a natural intellectual faith in Christ. This also proves a failure. It produces no holiness of heart or life, and so the floods of their lusts and corruptions break forth again and sweep away the natural faith in which they depended. To all who have learned that by the deeds of the law no flesh shall be justified in the sight of God, to all who have been taught that their own faith cannot give them rest and salvation, Christ says, "Come unto me, and I will give you rest."

3. Tried believers. We now touch briefly upon the third class to which apply the words "all ye that labour and are heavy laden." This class is found among the people of God. Christ did not promise His disciples much ease or comfort in this life. He said, "In the world ye shall have tribulation." In fact, believers are not exempt from any of the troubles already enumerated that are common to all men. There is this difference, however, that they have a sure and certain interest in the exceeding great and precious

promises of the Gospel, so that all things will work together for their good, whilst others have only offers of mercy, forgiveness, and rest, and may, notwithstanding, perish in their sins. Again, believers have frequently the same burdens as awakened souls have. Past and present sins frequently becloud their sky and make them go sore bowed down, and they require to come time after time to a throne of grace for deliverance from the guilt and bondage of sin, and from the snares of the world and the devil. The psalmist was often in the depths, crying, "Look upon mine affliction and my pain; and forgive all my sins."—(Psalm xxv. 18.)

The following are some of the burdens of believers:—(1) Indwelling corruption. The dominion of sin has been broken, yet the being of sin is still in their souls. Sin in all its various workings lusts against the work of the Spirit of God. "The flesh lusteth against the Spirit and the Spirit against the flesh."—(Gal. v. 17.) Sometimes the flesh gains a victory, and they are constrained to cry, "Iniquities prevail against me." At all times they have to carry about with them the body of sin and corruption. The apostle longed for deliverance, and cried, "O wretched man that I am! who shall deliver me from the body of this death?"—(Rom. vii. 24.)

(2) Temptations. "There hath no temptation taken you but such as is common to man."—(1 Cor. x. 13.) The saints of God have undergone severe temptations in all ages. They have temptations from *the world*. The pleasures, riches, and honours of the world are so alluring, that they prove traps and snares even to the true people of God. They have temptations from *the flesh*. The carnal mind, which is enmity against God, and which still remains in them, is active enough in seeking to lead them astray from the paths of righteousness. It constantly represents sin in the most pleasing colours. It constantly minimises the guilt of sin, and says "It is a little thing." They have temptations from *the devil*. Their great adversary takes advantage of the sin that remaineth in them to make it the fuel for the fiery sparks that he casts into their souls. He frequently injects into their minds foul, wicked, and blasphemous thoughts and desires. They are sometimes in deep waters where standing they have none. They are tempted to regard all their past experience of the power of the truth to be a delusion. They are tempted to disbelieve the Word of God. They are tempted to deny the fundamental doctrines of the Gospel. They are tempted to atheism. There is no evil that has mastery over the human race but to which they may be tempted. "But God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way of escape that ye may be able to bear it."—(1 Cor. x. 13.)

(3) The hidings of God's countenance. They have frequently to endure the withdrawal of the divine countenance. "Thou

didst hide thy face and I was troubled.”—(Ps. xxx. 7.) The Lord sometimes withdraws His countenance in sovereignty. The soul is not able to find out any immediate cause in itself for the withdrawal. This is the experience of those who live in close communion with God. In the case of most Christians, the divine withdrawal is easily traceable to some particular sin or sins. The Lord chastises His people for going after other lovers. He will not allow them to rest at ease in the lap of any carnal lust. He will let them know that He is angry. When they seek Him, He will not be found of them for many days. They then begin to groan under this dispensation, fearing that the Lord will never return again. His word, however, still remains in their hands, and the voice of love is still to be heard in the Gospel, saying, “Come unto me, and I will give you rest.”

II. The invitation: “Come unto me.” A word by way of verbal exposition. The word “Come” here used is in the original a particle of incitement or exhortation, and we have seen it deduced from this fact that the exhortation “Come” does not imply a call to motion towards the person who invites. This is a mistake. The particle is similar to the word “Hither,” and consists of an exclamatory invitation or command to motion, as if the speaker addressed, with a wave of the hand, a number of wearied persons, “Hither unto me, and I will give you rest.” The fact also that the word “unto” is in the text a proposition of “motion towards” irrefutably confirms this view.

1. The person to whom the labouring and heavy laden are invited.

(1) This person is the Son of God. He is co-equal with the Father and the Holy Ghost in the undivided Godhead. He is the Word that was with God, and was God.—(John i. 1.) If anyone can give rest to the labouring and heavy laden, surely He that is God can. If He cannot, no other can give rest. He is also the Son of Man. “The Word was made flesh, and dwelt among us.”—(John i. 14.) “When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law.”—(Gal. iv. 4, 5.) The Son has all the resources of the Godhead at His disposal, for it pleased the Father that in Him should dwell the fulness of the Godhead bodily. He has all the qualities of a perfect humanity, for He took flesh and blood yet without sin. If such a remarkable Person cannot meet our case as burdened souls, there is no hope for us elsewhere.

(2) This person has procured rest for the labouring and heavy laden. Every creature of Adam’s sinful race deserved to suffer the miseries of this life and that which is to come as the righteous reward of sin. But God in His infinite mercy and unspeakable grace laid the help of an innumerable company of hell-deserving creatures upon His own eternal Son. Sin was the cause of all the toils and burdens to which sinners were exposed,

and unless sin was taken away none of these toils or burdens could cease to be. The Lord therefore laid upon Christ the iniquity of all the elect. He became their surety to the Father, and He promised to do all that was necessary for their salvation. The Father therefore made Him sin, imputed their sins to Him. As a consequence, He required to bear the curse due to these sins. He was made a curse. The apostle, speaking for the Church, says, "Christ has redeemed us from the curse of the law being made a curse for us."—(Gal. iii.) He laboured and was heavy laden during the days of His humiliation. He bore the full weight of the curse of God upon the Cross. He suffered and died under the burden of the wrath of God that poor, sinful, burdened souls might escape the deserts of their sins. He laboured and was heavy laden that they might obtain rest in a way consistent with the claims of righteousness. He has now entered into everlasting rest as the forerunner of His people, and He will bring all His children into the enjoyment of that rest. He is now exalted to give rest, the rest of deliverance from sin, and the rest of forgiveness. He is exalted "to give repentance to Israel and forgiveness of sins."—(Acts v. 31.) It is this glorious Person, the exalted Redeemer of God's elect, to whom the weary and heavy laden are invited to come.

2. What is implied in coming unto Jesus Christ?

(1) The renunciation of every other source of rest. All other resting places are inadequate and temporary at the best. The soul must renounce every other person or thing under heaven as either a ground of hope for eternity or as an object of supreme affection. We were made originally for God, and nothing less than rest in Him will give the soul permanent and solid satisfaction. God is in Christ reconciling sinners to Himself, and in Christ there is to be found all that satisfies both God Himself in His holy perfections and the awakened soul in all its longing desires. Sinners must be shut up to Jesus Christ as their only hope of rest and salvation, otherwise they will not come to Him. The soul that is found at the feet of Christ, saying, "Lord, to whom shall I go? Thou hast the words of eternal life," is not far from the kingdom of heaven.

(2) The persuasion of Christ's ability and willingness to save sinners. It is one thing to have a notional belief in Christ's ability to save, it is another thing to believe in it under a real sense of one's condition and necessities as a sinner. Every thing in the soul itself conspires to produce the conclusion that no power can save. The unspeakable depravity of the heart, its deliberate opposition to God and Christ and the things of the Gospel, and the awful guilt of this wickedness, make the poor soul think there is no one that can deal effectually with his case. Unbelief cherishes harsh uncharitable thoughts of God even as revealed in His Son. Unbelief will cast doubts upon the divinity and power of Christ. In such circumstances it is not a little thing

when the soul has a firm persuasion that Christ is able to take away the burden of guilt and reigning corruption and give rest. Another step is to come to a firm persuasion of Christ's willingness to save. The awakened sinner is apt to conclude that Christ is not willing to save. He believes Christ is willing to save men, viewing them as elect, but he is slow to believe Christ is willing to save men, viewing them as sinners. This does not proceed from any jealousy for the sovereignty of the Son who quickeneth whom He will. It proceeds from dark unbelieving views of the gracious character of Christ and of the declarations He has given of His purposes in His Word. When the light of the Gospel begins to shine into the soul with greater power and clearness it comes to the conclusion Christ is willing to receive sinners, even the very chief. "The Son of Man is come to seek and to save that which was lost."—(Luke xviii. 10.)

(3) An actual approach to Christ. When does this take place? It takes place at that moment when the soul, renouncing all hope in any other, sensible of its guilt and helplessness, and persuaded of Christ's ability and willingness to give rest and salvation, is enabled by the Spirit to embrace Him as He is freely offered in the Gospel. It is then that the sinner comes to Christ. It was, however, Christ who first came by His Spirit into the sinner's soul, and then drew the sinner unto Himself. They who desire to come to Christ will ask the Spirit to reveal Christ unto them, and enable them to come to Christ. Souls truly coming to Him are deeply sensible of their need both of Christ and of the Spirit. We cannot dispense with either, and must have both, if ever we find rest and salvation.

3. The authority with which the invitation is given. It is not human authority. A man may be the ambassador of the message, but it is Christ Himself who invites. He is God, and they who refuse the invitation cast contempt on the authority of God. If you refuse to come to Christ, you not only ensure your own everlasting misery, but you dishonour your Creator, and treat with contempt the highest manifestation He has given of His glory. Some one may object and say he is unable to obey the command. That is true. But this also is true. He who gives the command is able to give you power to obey it. "Ask and it shall be given you." He gives the Holy Spirit to them that ask Him. But you say you cannot ask in faith. Come then, totally destitute, to a throne of grace, and wait—not in idleness but in urgency—until He give you faith and bring you nigh to Himself. "It is good that a man should both hope and quietly wait for the salvation of the Lord."—(Lam. iii. 26.)

III.—The promise: "I will give you rest."

Let us notice, first, the rest Christ gives.

1. A present rest. No sooner does the labouring and heavy laden soul come to Christ than it obtains rest. This rest is comparative in degree and interrupted in experience. Not so

from any deficiency in Christ, but from the soul's imperfection in this present life. Absolute and uninterrupted rest will be enjoyed when the soul, made perfect in holiness, enters into glory. The present rest, however, is of unspeakable value. It consists in the following things:—

(1) Rest of justification. The awakened soul labours under a sense of sin and of the curse of the holy law. But at the moment it is enabled to come to Jesus Christ for salvation, it enters upon the rest of justification. "Being justified freely by grace through the redemption that is in Christ Jesus." The Lord Jesus wrought out everlasting righteousness for the guilty and the unrighteous. When such come to Him they are made partakers of freedom from the curse, and of a perfect imputed righteousness. "Being justified by faith, we have peace with God through our Lord Jesus Christ."—(Rom. v. 1.)

(2) Rest of conscience. The conscience, when awakened and enlightened by the Holy Spirit, becomes a heavy burden to the sinner. It calls for the vindication of God's justice and the condemnation of the guilty. Nothing will give rest to this conscience now but that which is just and righteous. Nothing will meet the case but Jesus Christ and the blood of His atonement. The blood of Christ gave infinite satisfaction to the justice of God, and so the sinner who comes in all his guilt to Christ and has this precious blood applied by the Holy Spirit to his conscience, finds rest. "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?"—(Heb. ix. 14.)

(3) Rest of sanctification. In regeneration when the soul is quickened by the Spirit and united to Christ it is delivered from the reigning power of sin. "Sin shall not have dominion over you; ye are not under the law but under grace." The believer finds rest in deliverance from the grinding yoke of sin, Satan, and the world. Every step in the life of holiness is a step of entrance into rest. Christ is made unto His people sanctification as well as righteousness. They are complete in Him. There is a fulness of holiness in Him that will supply all their defects. The more they seek after holiness the more they draw out of the fulness of sanctification that is in Christ Jesus. They "give thanks at the remembrance of his holiness."—(Psalm xcvi. 12.)

(4) Rest in the enjoyment of God's favour and countenance. "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance."—(Psalm lxxxix. 15.) The divine favour is the source of unspeakable rest and delight to poor souls long tossed upon the sea of God's wrath. Like Jonah, they have been in the belly of hell. The waves of divine wrath passed over them, and they were afraid every moment of being engulfed in these mighty waters. But now in Christ the light of God's countenance shines with its cheering and strengthening

beams upon their heads, and they are at rest. "In that day thou shalt say, O Lord I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me."—(Isaiah xii. 1.)

(5) Rest of consolation. There is "strong consolation" provided for all "who have fled for refuge to lay hold upon the hope set before us."—(Heb. vi. 18.) All the promises are yea and amen in Christ Jesus. There is consolation for every trial, and strength against every temptation. The apostle exclaims in holy rapture—"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation."—(2 Cor. iii. 4.) In Christ Jesus the holy and righteous God, at whose hands we deserve everlasting wrath, is the God of all comfort. The rest of consolation is in Christ.

(6) Rest of satisfaction. Every thing that the soul needs for time and eternity is in Christ. There is light against darkness, life against death. There is in Him an object worthy of the soul's supreme affection. God Himself in the fulness and glory of His perfections is revealed in His co-equal Son. Nothing will fill to the very full the immortal soul but God. Here then in Christ is the rest of soul satisfaction. "Delight thyself in the Lord." He becomes a husband unto poor sinners. Christ as a husband loved the Church and gave himself for it, and He is willing that His people should find their supremest delight and happiness in Him. "Rest in the Lord."—(Psalm xxxvii. 7.)

2. A future rest.

(1) Rest of complete deliverance from sin and sorrow. At death believers are made perfect in holiness. They are freed from "the body of this death." They are delivered from all sorrow. "God shall wipe away all tears from their eyes."—(Rev. xxi. 4.)

(2) Rest of immediate, uninterrupted, and perfect enjoyment of God. Believers shall enter into the new Jerusalem, a city of which it is written, "and there shall be no night there; and they need no candle, nor light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever."—(Rev. xxii. 5.)

Let us observe, in the second and last place, that this rest is graciously and freely given by Jesus Christ.

i. It is a gracious gift. "For by grace are ye saved."—(Eph. ii. 8.) The rest spoken is one of the great blessings of the salvation that is in Christ Jesus, and therefore we must be debtors to grace for it. Our best works could not purchase one moment of this rest. Christ required to shed His precious blood in order to secure it for the unworthy. It is of unmerited favour that it is bestowed upon any. The Lord said "I will have mercy on whom I will have mercy," and in fulfilment of that gracious sovereign decree sent His Son to suffer and die for hell-deserving sinners.

The Son quickeneth whom He will, and all who come to Him for rest learn by the teaching of the Spirit that this and all the other blessings of salvation proceed from the sovereign grace of God in Christ Jesus. "Salvation is of the Lord."—(Jonah ii. 9.)

2. It is a free gift. Christ does not ask any price. He invites sinners to come "without money and without price." He upbraids those who heed not His invitation, "Ye will not come unto me that ye might have life." He exhorts them to come labouring and heavy laden as they are. This gift is promised to every coming soul, and Christ will be as good as His word.

In conclusion, we invite all weary and heavy laden souls to Christ. We do so in His own name, for it is He that gives the invitation. If you are still in your sins, laden with the burden of God's wrath, flee for refuge to this hope set before you in the Gospel. Sin will inevitably sink you down to hell except you come to Jesus Christ. In your guiltiness and helplessness look unto His merit and power. "He is able also to save unto the uttermost them that come unto God by Him. If you are one who once tasted the sweet rest that is in Christ, but now are tossed about upon the billows of trial and temptation, remember that "He is the same yesterday, to-day, and forever." Ask Him now to succour you, and you will find that He is a present help in the time of need. To all burdened souls He says even now in the everlasting Gospel, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Diary of the late Alexander R. Coltart.

(Continued from page 173.)

JANUARY 26th, 1862.—O that I were wise and careful to seek after God in this continued season of peace and health which I now enjoy! My mind does not perceive spiritual things at present. A darkness seems to be over the sky. I cannot see Christ's work so clearly as I did. Some short gleams I have at intervals, but am not able to retain them. I fear there is really a want of desire and earnestness about me.

February 9th, Sabbath evening.—How many troubles and anxieties have I been delivered from this last year! Each for the time it lasted seemed the worst, yet all have passed, and what are they? By trusting in God one escapes much trouble. In God's Word there is such store of comfort. Every promise through Christ is full of life and love. The more they are contemplated, the more lovely they appear.

April 17th.—How weak and wavering I am! Sometimes doubtful, and I fear, naturally distrustful. It is only at times that I am able to believe so as to derive comfort.

28th.—Surely I can never be again so blind and stupid as not to have this truth which now cheers and infuses life into my whole being. Here it is this day bending heart and soul before its sanctifying influence. Let me examine it; the reason for this gladness is this, Christ is mine and all His work while on earth. Knowing this, how can I ever again feel fear or complain of aught I may have to suffer. This salvation by faith in Jesus Christ is the perfection of wisdom.

May 12th.—I am assured that every good thought that arises in my mind is the work of God's Spirit. My own thoughts are easily known. They are all vain, trashy, desponding, apprehensive, distrustful, never leading to anything of worth, or that which is really good. I am wandering, often aimless, slothful, neglectful of duty, pleased with any little present enjoyment. When the truth is impressed by Christ's Spirit it has Christ for its foundation, always tending to Him, ushered in with joy, faith, and love. Doubts and fears fly before it, and the soul is introduced by prayer to God's throne.

May 10th, 1863; Sabbath evening.—A friend called this evening, and the conversation went on subjects harmless, it may be, in themselves, had it been on a week day, but occurring as it did, my conscience does not acquit me, and consequently my mind is in a disquieted state. O how I wish my religious principle were stronger, and that my too yielding disposition were strengthened into resolution. I must be more watchful on every occasion to avoid temptation. The greatest evil that attends those weaknesses is that the conscience is injured, and the mind becomes alienated from God, and imperceptibly loses confidence in Him, being disinclined to approach Him. Must be reconciled to God, else I shall have no peace.

24th.—My spiritual condition is more dark and barren now than when I made the last entry. I have neglected to endeavour to do my duty to God. I fear I undervalue Christ. There is a mysterious inconsistency in me, for there is something continually prompting my heart to delay and put off coming to Christ, until a better state of mind ensues, or until I feel more worthy of Him. At the same time I know I can do nothing without Him, and am utterly unworthy of Him. How often have I experienced the truth that in Him only there is help to be found! O for a taste of the living joys of His salvation! O heavenly Father draw me to Thy Son that I may again have spiritual life!

June 7th.—I fear I am making no progress in religious matters. I have neglected to act faith in Christ, and consequently come far short in every duty. For weeks have I been relax. I, however, sometimes see a glimpse of salvation, and for these moments feel joy, like drops from God's own hand alighting on my soul, but this is very transitory.

14th.—I must again record continued neglect. My desire for spiritual things is weak. O for a sound view of the work of the

Lord Jesus, and for that unspeakable blessing, an appropriating faith to believe that the merits of Christ are mine. O God introduce me to my Redeemer that I may again be assured of my soul's union with Him. Help me to say heavenly Father again, then shall the flood gates of thy former joys be opened.

21st.—I experience some measure of faith, appear to feel some healing of the soul, but find it difficult to continue in this state. To do so and to cultivate society is a difficult thing. How many persons of good character and disposition appear to have but little Christianity about them!

August 16th.—I can again say that I have felt some of the blessings of Christ, having had the experience of some degree of faith, and been enabled to lay hold of Christ.

November 22nd.—In prayer I have found a quiet calm rest. O the wondrous power God has hid in faith! He has so constituted the soul that no other joys than those which come by faith in Jesus Christ will satisfy, heal, or give rest and strength when weary. But one view of Him as my Redeemer confers all, all that my spirit craves, and in the most exalted degree makes known the goodness of God, the work of Jesus, and the sweet influences of the Spirit. All these things swell in grandeur and excellency on the illuminated mind from which the sense of guilt is expelled. Living in the light of His countenance I am assured of the eternal truth of His redeeming love.

December 11th.—I have had a season in which I have been enabled to see and understand that Christ has made a complete atonement for sins, and that God is always ready to reconcile to Himself those who sincerely believe this, and do really trust to Christ. The sweet peace, gratitude, and love to God which immediately follow are witnesses to this truth. Assurance of pardon is always in my experience followed by joy and love which seem to change my nature and give courage and strength to the mind in proportion to the degree of faith I am enabled to exercise.

April 10th, 1864.—Notwithstanding the experience I have had of God's goodness, weakness and many cloudy days and dark nights have been my lot since I made the last entry here. O how faith fails, that far-reaching faith that once seemed to rise to heaven itself, and come back freighted with the rarest blessings, each one sparkling like a precious stone. It is strange how doubts can ever again enter the heart, but it is so, and it is exceedingly distressing. What shall I do? I will wait and hope.

May 6th.—O the sin of unbelief, a destroying evil! It seems a prince among devils.

August 7th.—I am far from being watchful as I ought to be, undervaluing the grace of God when I am freed from trouble. Prayer is too often neglected. To lead a life of faith I must never lose sight of Jesus. Faith in Him must furnish my chief good and soul's strength.

October 9th.—I find it good to exercise my mind thus—to think I belong to Christ, even every member of my body His property. How can I then degrade them by uses which he does not allow! I should keep my hands clean because they are His, and so in regard to all the other members. If they are His, they suffered and died with Him. I am led to think that He is also mine. All His merits, good works, and pure righteousness are mine too. God the Father does identify me with Him. In Him according to His deserving I am accepted.

January 15th, 1865.—I am to-day conscious of an affectionate feeling for the name of Jesus, and am enabled to some extent to believe on Him, having joy and appearance of strength in exact accordance with the measure of faith I am enabled to exercise. God is ever the same. I find the best way to make progress against the weakness and natural evils that seemingly will always cling to me, and even at times get the mastery, is boldly to lay claim to an interest in Jesus, and firmly hold on to the belief that God has pardoned sin, and that Christ has made an atonement. This I have tried and proved, and have found that upon the first taste or feeling of faith thus placed at that instant do joy and light flash on my soul. Like Christ of old casting out devils, so are doubts and fears cast out of my mind, and in their place come love, joy, and faith. Joy is the strength of the soul. Gratitude and love to God make the sweetest part of my earthly existence.

January 15th, 1873.—Should this book fall into the hands of anyone who will be at the trouble of reading it, the remark may be made, "What a time has elapsed since the last entry was made." But do not come to the conclusion that it was because I had no more of God's mercy and special kindness to note, or no more of my own worthlessness to record. From the time I made the last entry until the above, God's goodness to me has continued all through the same, ever to be found in the same place. Whatever may have been my sins He hath been ever ready to pardon when sought in sincerity. The time has now come when the end of my days appears to be in view. I think I must shortly die, and with greater earnestness I have sought God, and for some time seemingly in vain. But this day I found Him, merciful, good, and kind as ever. In the near prospect of death I can say that the bare knowledge there is a God is in itself bliss. But assured as I am that He is my God, merciful and good, this is happiness supreme. It quite overcomes the fear of death, gives courage instead of fears, peace instead of terrible alarm, joy and love instead of despondency. Father, in Christ's name, I thank Thee for the unspeakable gift.

ALEXANDER R. COLTART.

"AND He that sat upon the throne said, Behold I make all things new."

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

(XV.)

MARYTON,

MONTROSE, 12th May, 1880.

MY DEAR FRIEND,—I long to hear from you. Have I never an affliction that you seem to wish to be apart from me in your sorrow; I, from whom, what is it can you tell, that the Lord hath not taken? What would become of such as I am, were it not that the "will of God" is to be seen coming forth in and through the sufferings of Christ to "sanctify, or set apart and make godly" the lonely ones for Himself, and to bring them more and more into experimental conformity with Him who had to say, "I am become a stranger to my brethren, an alien to my mother's children." Therefore, though we be afflicted it is for your sakes, as Paul says; or whether we be comforted it is also for your sakes, for our hope of you is steadfast, yes, steadfast as the everlasting hills, that as ye are partakers of the sufferings, so shall ye be also of the consolations.

I do not know when I have suffered more in sympathy with a bereaved one than with you, not only at the first, but since I got your message, that you lacked the faith that would follow the forerunner within the veil. But, my dear friend, the glory within the veil does not need your faith of it in order that its tides of blessing may keep pouring in upon the spirits of the just made perfect. We are sometimes apt to mistake between faith and imagination, and to think that if we have not lively views of heavenly things we have not faith. But faith is not a view. At least it is not a view *of a scene*, it is a crediting and honouring of God on the ground of His own Word, and He has Himself told us by the mouth of the apostle what is the place and the work of faith both as regards Divine truth and human destiny when it is said that salvation "is of faith, that it might be by grace." That text is like a delicate and beautiful balance—its two scales being grace and faith—"it is of faith that it may be by grace," and you cannot touch the one scale without affecting the other also. Now, in self-jealousy you doubt concerning the one scale—your faith—but do you doubt concerning the other—God's grace? Do you not believe that in and through Christ grace reigneth, grace aboundeth; yea, that Christ is grace and gives grace, and is given by grace? You do believe that. Then let that scale alone, and let us examine the other—your faith. Both God and you are agreed that salvation is by grace, but that in order to your actually obtaining it, it must be of faith. The grace is certain and undoubted, certain on God's part and undoubted on yours. But the faith must exist also, in order to

your salvation. But have you not just said that you believe that salvation is by grace, and is not that faith? If you believe in grace, is not that faith? If you accept of grace, is not that faith? If you welcome grace, is not that faith? If you submit to grace, is not that faith? What are you puzzling at? The only need-be for faith is, that it may be by grace. Are you to make a god of your faith, as if it were the source of salvation, whereas it is only the empty space into which grace pours a free, full, and finished salvation. Therefore, look up to God, and confess your unbelief, your ignorance, and your folly, and tell Him that you must be indebted to Him not only for salvation from sin, but for salvation from unbelief, and from error too. Is not that as good faith as there is need for? And tell Him also that you are resolved to stick to His own terms, that salvation is by grace; and since He has said that it *is* to be by grace your believing His Word makes it yours by faith.

Now, I have given you a few sentences, which may the Lord be pleased to bless, for your help and comfort.

Hoping to hear from you soon.—Your true friend,

HUGH MARTIN.

Remarkable Letter from an African King.

THE following remarkable letter from the King of Toro, a country situated in Central Africa, appeared in *The Gospel Magazine* for August, and we are sure it will be perused with lively interest by our readers. The magazine explains that the letter has been received by the Church Missionary Society. This society, we are glad to know, is in connection with the evangelical party in the Church of England. The King of Toro writes in a very admirable manner, and the tone and contents of his letter lead to the conclusion that he is a genuine convert to Christianity. At a time when nations that have enjoyed the light of the Gospel for centuries are casting off their allegiance to Christ, it is good news to hear that a king in the dark continent of Africa wants to arrange all the matters of his country for God only, so that all his subjects may understand that "Christ Jesus He is the Saviour of all countries, and that He is the King of all kings." May this message from a heathen land stir up all who seek the coming of Christ's kingdom to pray that Ethiopia may soon stretch out her hands to God!

"The Church Missionary Society has received a very interesting document from Central Africa, namely, a letter from the King of Toro, asking that more teachers may be sent to him. The letter is addressed 'To the Elders of the Church in Europe.' Kasagama, King of Toro, was baptised at Mengo on 15th March, 1896, and he received the name of Daudi or David. He is

described by Bishop Tucker as being 'a remarkably able and intelligent man,' 'full of zeal and energy.' In his letter he says:—

'I greet you very much in our Lord Jesus Christ, who died for us on the cross to make us children of God. How are you, sirs? I am Daudi (David) Kasagama, King of Toro. The reason why I commence to tell you that is because I wish you to know me well. God our Father gave me the kingdom of Toro to reign over for Him, therefore I write to you, my brethren, to beseech you to remember me, and to pray for me every day all the days. I praise my Lord very, very much indeed for the words of the Gospels He brought into my country, and you, my brothers, I thank you for sending teachers to come here to teach us such beautiful words. I therefore tell you that I want very much, God giving me strength, to arrange all the matters of this country for Him only, that all my people may understand that Christ Jesus He is the Saviour of all countries, and that He is the King of all kings. Therefore, sirs, I tell you that I have built a very large church in my capital, and we call it, "The Church of St. John." Also that very many people come every day into the church to learn the Words of Life—perhaps a hundred and fifty; also on Sunday they are very many who come to worship God our Father in His holy Church, and to praise Him. I also tell you that in the gardens near here we have built six churches. The people of this place have very great hunger indeed for the Bread of Life; many die every day while still in their sins because they do not hear the Gospel. The teachers are few, and those who wish to read many. Therefore, sirs, my dear friends, have pity upon my people in great darkness; they do not know where they are going. Also, I want to tell you that there are very many heathen nations close to my country—Abakonjo, Abamba, Abahoko, Abasagala, Abasongola, Abaega, and many others in darkness. We heard that now in Uganda there are English ladies; but, sirs, here is very great need for ladies to come and teach our ladies. I want very, very much that they come. Also, my friends, help us every day in your prayers. I want my country to be a strong lantern that is not put out in this land of darkness. Also, I wish to make dear friends in Europe, because we are one in Christ Jesus our Saviour. Now, good-bye, my dear friends. God be with you in all your decisions.—I am your friend who loves you in Jesus.

DAUDI KASAGAMA.'

LET us not deceive ourselves with the shadows and appearances of things in a few duties of piety or righteousness; no, nor yet with many of them, if we find not this great work (sanctification) at least begun in us. It is sad to see what trifling there is in these things amongst men. None, indeed, are contented to be without a religion, and very few are willing to admit it in its power.—*Dr. John Owen,*

The Christian Ministry.

A SKETCH BY LATE REV. JOHN MACDONALD, A.M., CALCUTTA.

THE following sketch was written in 1836 by the late Rev. John Macdonald, A.M., Calcutta, when he was minister of the Scots Church, Islington, London. It forms part of an introduction which this eminent and devoted minister, son of the distinguished Dr. Macdonald, of Ferintosh, "the Apostle of the North," wrote to a small treatise entitled, "Christ in Believers the Hope of Glory," being the substance of several sermons by the Rev. John Brown, of Wamphray, who lived during the times of persecution in Scotland and died in Holland in 1679. Mr. Macdonald takes occasion in his introduction to this book to compare the ministry of his own time with that of a former age, and while we, at this date look back to the period at which he wrote as one fruitful in the full and powerful preaching of the Gospel, he, in reflection upon still more glorious times, expresses the fervent longings of his soul for the uprising of a race of Gospel ministers, men filled with the spirit of Christ, who should take the place of a large number of preachers even in his own day, whose ministrations were dead and formal at the best. After some reference to the personal history of the Rev. John Brown of Wamphray, and the sermons of which he was the author, Mr. Macdonald thus concludes this introductory sketch :—

"In Brown of Wamphray's ministrations, we have not obtruded on our famishing souls that oily sentimentalism, or that iced intellectualism, which so abound in this epicurean age of the Church—but we have the true bread, just as it has been gathered, wholesome and nutritious. Oh, that amidst the multitude of our *popular and evangelical* preachers and writers, we had but a phalanx of *godly and spiritual* men like him—men of heart—men of business—who would in right earnest negotiate between the Prince of Life and dying men, and not merely transact between a dead doctrine and a blind intellect; men who will not ever be substituting the vague idea of 'Religion' for the living person of the Son of God, or 'Moral Influence,' for the personal operation of the Holy Ghost!

In contemplating a past age, through such a work as this, and in contrasting our present character as a Church, with the worthies of that day, have we not much reason to be "stirred up to call upon the name of the Lord, yea, to take hold on him" as our covenant God, that He may come in, and dwell with us, and in us, as our Hope of Glory? Have we not much reason to pour forth our hearts, saying, 'O the Hope of Israel, the Saviour therefore in the time of trouble! Why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside but for a night to tarry? Why shouldest thou be as a man

astonied, as a mighty man that cannot save? Yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not !'

Oh do we not in these our days, need a race of men, full of strong and ardent *love* to the living and divine person of our Lord Jesus Christ, who can discern between the Master and His service, and love the latter for the sake of the former; men who can discriminate between the infirmities of the flesh and the image of Christ, so as to love that which is His, in spite of all that mars it?

Do we not need men of *humility*, contented to decrease, provided Christ increase; ready to live or die, to work or cease, to do or suffer, under Christ's eye alone; not desiring notice or advancement from men; but thinking only for that 'Saviour, which is better than life,' and wistfully catching that eye whose beam glisteneth upon us in secret and silent power?

Do we not amidst our multitude of covetous worldlings, and laborious earthworms in the Church, need a race of *holy and heavenly-minded* men, who shall pursue after holiness more than riches; and whose evident and supreme ambition shall be, perfect conformity to, and constant fellowship with Him, who sitteth in heavenly places, even the Son of God; who shall speak of heaven as those who do really thirst for it; and who would even now prefer it to earth, were their Lord's work but done and His purposes completed?

Need we not also a race of men, in whom Jesus of Nazareth may be evidently seen, dwelling by faith, as their sole and cherished hope, men who will *breathe Christ*, reflect Christ, diffuse Christ, savour of Christ, and glorify Christ; so that every work to which they set their hands, every gift they give, every sermon they preach, every prayer they offer, may be perfumed with the unction of His name; and so that the world might be compelled to say, 'These men also have been with Jesus?'

Is there not need amongst us also of a band of *self-denied* men; who by reason of their living and indwelling Hope of Glory, would lay all things at the feet of Christ, and taking up their cross, would follow Him whithersoever He led them; in whom it would be seen, as in the days of Zion's martyrs, that in their meekness, purity and zeal, they were living sacrifices, ready to be offered; who would stand bound by cords of love, which they would not loose, and cannot break, to the altar of Christ's service; and whose only voice would be 'Thy kingdom come, thy will be done on earth as it is in heaven?' O how would such confound the armies of the aliens!

Need we not men so *filled with the Holy Spirit* that He should become their very life; men full of joy without levity, full of peace without presumption, full of might without pride; men promoting the kingdom of Christ by their evident happiness, and strengthening their brethren by their constant hopefulness of mind; who

should at all times so act, speak, and suffer, as they who are living temples of God the Holy Ghost, ever rejoicing in their hope, even when constrained to exchange Saul's armour for David's sling and pebble; men not blustering in their speech, not vaunting in their turn, but advancing in the silent consciousness of God dwelling within them? Oh for such men of God amongst us!

And lastly, do we not need an army of Christian men, who shall never think that they may sit at ease and rest them, that they may doff their armour, or hang up the Gospel trumpet in selfish silence, while hundreds of thousands in their own land, and hundreds of millions over the world, are trodden under foot of him who 'was a murderer from the beginning,' and are daily burying in the pit of eternal death, 'Without Hope?' Jesus is *our* hope: by the Gospel has He become such to us; that Gospel of 'Christ in us our hope' we hold on trust also, for those who are perishing around our dwellings, and over the world: for 'God *would* make known this mystery among the Gentiles:' and to us He hath committed the work of its publication.

Men and brethren, let us arise with Christ in our camp as the Hope of Glory: let us each one shake off our sleep of selfish ease: let us arise and take possession of our promised land which is not Judea, but the world. Oh when shall that day once come, when all Christians, in their every calling shall live for this, not as a subordinate, but as a primary end, that 'every creature' in Britain, and 'every creature' in Europe, Asia, Africa and America, and 'every creature' over the whole world may hear of the blessed mystery of 'Christ in us the Hope of Glory!'

'Awake, O north wind, and come thou south; blow upon our garden, that the spices thereof may flow out!' 'Awake, awake, put on strength, O arm of the Lord: awake as in ancient days, in the generations of old. Art not thou it that cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that made the depths of the sea a way for the ransomed to pass over?' 'Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence!' 'Come from the four winds, O breath, and breathe upon these slain that they may live.'

Thou'rt fairer than all men;
Grace in thy lips doth flow;
And therefore blessings evermore
On thee doth God bestow.

Thy sword gird on thy thigh,
Thou that art most of might;
Appear in dreadful majesty,
And in thy glory bright!

'Surely I come quickly; Amen. Even so, come, Lord Jesus.'

An Instructive Letter.

THE writer of the following letter was esteemed as a man of worth and piety, and died in Aberdeen about 20 years ago:—

72 BONACCORD STREET,
ABERDEEN, 4th October, 1873.

MY DEAR ——— I received your esteemed favour on Saturday morning, and I beg leave to plead guilty to the charge of culpable negligence in not writing you sooner, and throw myself on the leniency of the court of your conscience.

I see you are still mourning sore like a dove, proving clearly that the dove is not dead else it is not possible it could mourn. A mourner in Zion, what is that? It is a living branch of the true vine, a man who makes his companions of all those who fear God. It is good for us always to remember that salvation belongeth to the Lord, and He alone is the sovereign disposer of it. The best saint that ever was on this earth can say truthfully he never had any claim on the blessed God for it. The wages of sin is death, and all have sinned and come short of the glory of God, therefore all that are saved it must be by grace through faith, and that is the gift of God, free and unmerited by any. He is not a hard master, but full of compassion and tender mercy toward *poor* sinners. None ever went to Him in this state truly that He cast away. "He filleth the *hungry* with good things, and sendeth the rich empty away." It is true He does not always let His own know what He is doing; this perhaps would ruin them. He looks upon them, and sees them writing bitter things against themselves at the very time that He is writing sweet things for them. "What ye know not now ye shall know hereafter." "I have many things to say unto you, but ye cannot bear them now." They have their days of darkness and their days of light, their ups and their downs, their times of adversity and their times of prosperity, they eat the bread of adversity and drink the waters of affliction. The world does not know them and does not understand them. The natural man understandeth not the things of the Spirit of God, they are foolishness unto him. Amidst their trials and sore afflictions, Christ the Lord sometimes visits them, and drops a word of comfort into their ear. "Ye now have sorrow, but I will see you again."

There are very few of this stamp to be found in the present time. I am grieved and afflicted to see multitudes of ungodly professors that swarm over the land like locusts, destroying the green pastures of the living word of the living and true God. And their corruptions and fraud stink in the nostrils of honest men. This applies principally to their leaders. Surely retributive justice cannot be far off. The great golden god is the most

popularly worshipped over the nations, specially our own poor guilty land, selling what they call the gospel for money. One was addressed, that attempted this ungodly traffic with the true gospel of the grace of God, in the following words, long ago: "Thy money perish with thee, for thou hast neither part nor lot in this matter." Oh, my dear friend, these men are making infidels by wholesale. No wonder though popery be rising in our cities and villages, and surrounding our shores. No man of the least discernment could believe the monstrous stuff thought of and publicly taught in the most of the pulpits in poor deluded Scotland, and all this and the Bible in their hands. I see nothing for this nation but the judgments of the righteous and Holy One whom we have grievously offended by our terrible inventions.

All this has come upon us, not for the sins of the world, but for the sins of the people of God. Oh! the wickedness that has been and still is in them, none knows but Him who knows all things. But blessed be His name He hath, in His love and undeserved mercy, resolved to purge out this unholy leaven, for He loves with everlasting love poor sinners, but hates their sins. The Lord Jesus makes His people sensible of His comings and goings at times. I knew a remarkable instance of it this by past summer, and yet cannot get it out of my mind, the light that shone was very visible, not to the natural eye, but to the spiritual. Two brethren were walking on a lonely country road, conversing freely about the great salvation and exclusive sovereignty of God in Christ in saving sinners, when all of a sudden their fellowship became so united and so sweet that they stood and looked on one another with their suffused eyes full of tears, and their hearts as soft as wax. This continued as they walked for miles, and as they drew near their dwelling this subsided in a measure, but returned in the evening at the family altar. I cannot give a proper account of it, neither am I clear on the propriety of speaking of it to everybody. David says, "*Come all ye that fear God,* and I will tell what He did for my soul." To lay such things before the present religionists would simply be casting pearls before swine. When Christ comes in His grace He makes the path of duty very plain and clear, and if the spouse be drowsy or sleeping He awakens by a repetition of grace. He arouses to action, and out pours the prayer, praise, and supplication, and they are able to speak with their enemies in the gate, and do battle against the uncircumcised Philistines. The weak become strong, and they put to flight the armies of the aliens. The mother-in-law of John Knox was a godly woman, but she appears to have been much in the furnace of affliction about spiritual matters, and this eminent servant of God, although hunted by wolves and banished his country, expounds in a foreign land the sixth psalm, and sends it to her bit by bit, to try through grace and bind up her broken heart. He was obliged to use another

name to conceal himself from these bloody men of his day in doing this work. I would advise you to take a look into this grand exposition, you will find it in the Free Church cheap publications. We will be very glad to receive a visit from you when you come north. My daughter will be in Glasgow in the end of this week if all goes well and nothing occurs to prevent.

With united and kind regards to your circle, I remain, yours sincerely,

ALEXR. MILNE.

The Bible and the Sculptures of the East.

AN interesting lecture on the subject of the Bible and Eastern Sculpture was recently delivered at the British Museum, and *The Gospel Magazine* gives the following summary of it:—"The lecturer, Rev. Dr. Samuel Kinns, author of *Graven in the Rock*, &c., pointed out the marvellous manner in which the historical narratives of the Bible are confirmed by the sculptures and tablets in the Assyrian and Egyptian galleries of the museum. He pointed out Sennacherib depicted before the gates of Lachish, on large slabs in excellent preservation; and on a terra-cotta cylinder his scribe has given the detailed account of the invasion of Jerusalem, which corresponds in minute particulars with the Scriptural record. Ahab and Jehu are mentioned on the black obelisk discovered by Layard; whilst all the narratives in Daniel were shown to be verified by the records of Nebuchadnezzar, this name being upon nine out of every ten of the millions of bricks scattered over the ruins of Babylon; the building of his temples and palaces, as well as the walls of the city, being also fully described upon his tablets. And, more important still, Dr. Kinns pointed out cylinders in the cases showing that Belshazzar was the eldest son of Nabonidus, and in Sir Henry Rawlinson's opinion, united with his father upon the throne of Babylon. Besides this, on another tablet the account is given of Belshazzar's death, and of his soldiers weeping for him at Akkad. Tablets were exhibited giving the account of the deluge, which also surprisingly agree with the Biblical story of that catastrophe. In the Egyptian galleries were shown sculptures of the Pharaoh of Joseph, the Pharaoh whose daughter took Moses out of the bulrushes, the Pharaoh at whose court Moses spent about forty years of his life, and the Pharaoh of the Exodus. There was also shown, in a very perfect condition, a statue from the treasure city of Pithom; besides a collection of endless other treasures more or less bearing upon the Scriptural narratives which every lover of his Bible ought to see, for such facts not only strengthen the faith of a believer but may also completely silence the sceptic."

Aobharan an Dealachaidh.

Aobharan air an toirt seachad leis an Urramach DOMHNUL MACPHARLAIN, Rathasaidh, leis an Urramach DOMHNUL DOMHNULACH, Shildeig, agus le feadhainn eile airson a bhi 'g an cur fein suas mar Chleir air leth fo ainm, "Cleir Eaglais Shaor na h-Alba."

"Nochd thu do d' shluagh nithe cruaidh; thug thu oirnn fion a' bhuairis ol. Thug thu bratach dhoibhsan d' an eagal thu, gu bhi air a togail suas air sgath na firinn."—SALM lx. 3, 4.

THA sinn a' mothachadh gur coir dhuinn ann a bhi gabhail ceum cho soluimte agus cho cudthromach ri bhi diultadh uachdranachd cuirtean na h-eaglais sin aideachadh a tha 'ga h-ainmeachadh fein mar Eaglais Shaor na h-Alba agus ann a bhi 'gar cur-ne fein suas mar Chleir air leth (tha sinn a mothachadh gur coir dhuinn) cunntas aithghearr a thoirt air na h-aobharan a ghluais sinn gu so a dheanamh.

Aig am an Dealachaidh anns a bhliadhna 1843 agus airson aireamh do bhliadhnachan an deigh sin rinn an Eaglais Shaor fianuis air deadh aidmheil fa chomhair an t-saoghail. Rinn sinne gairdeachas an so air dhuinn a bhi meas gu'm b'i a h-aidmheil fianuis Chriosd. Ach anns an tomhas anns an robh sinn air ar deanamh aoibhneach leis an fhianuis agus leis an aidmheil so cha b' urrainn sinn gun a bhi air ar cradh ann a bhi faicinn nithean a tachairt o chionn beagan bhliadhnachan a tha sinn a meas 'nan cullsleamhnachadh ro mhor o na ceuman a rainig i 'na ceud laithean. Tha i nis airson aireimh do bhliadhnachan air aon de na puingean bunaiteach aice fein a chumail, ach beag, am folach—tha sinn a ciallachadh coirichean crun an Fhir-shaoraidh mar Rìgh nan Rìgh agus Tighearn nan Tighearn; tha i air sgur dhe bhi togail fianuis airson na simplidheachd agus airson na fìor-ghloine airson an robh aoradh follaiseach na h-Eaglais Chleirich ann an Albainn comharaichte riamh o am an Ath-leasachaidh, ach thar na h-uile nithibh tha i o chionn ghoirid air mi-dhillseachd a nochdadh a thaobh an ni sin a chaidh earbsadh rithe mar mheur do dh' Eaglais Chriosd—eadhon a bhi coimhead bhriathra Dhe.

Bha na clanaidhean so, mu'n abair sinn focal a rithist, 'nan aobhar doilghios da rìreadh dhuinn agus bheireadh iad oirnn annta fein agus dhiubh fein sgur de bhi comh-oibreachadh le luchd-dreuchd a bha mar so neodhileas do 'n ni a dh' earbadh riu mur b' e gu'n robh sinn a saolsinn nach deachaidh beantuinn ri steidh na h-eaglais gus an d' rinneadh an t-Achd-Mineachaidh 'na lagh. 'Se so, ma ta aobhar sonruichte ar dealachaidh gu'n do rinneadh an t-Achd-Mineachaidh 'na lagh anns a bhliadhna 1892 agus gu'n do dhaingnicheadh e leis an Ardsheanadh anns an ath-bhliadhna—1893.

(1) *Leis an Achd so tha sinn a meas gu'n deachaidh steidh na h-Eaglais atharrachadh agus a thruaillleadh far am bu ghloine agus*

a bu neo-thruaillidh a bu choir dhuinn a ghleidheadh. Fo chleoc ruin a bhi cumail suas fallaineachd teagaisg agus sith is aonachd na h-Eaglais tha an t-Achd so a thoirt do'n Eaglais—'se sin ri radh anns a cheum mu dheireadh do'n Ard-sheanadh—cumhachd a thaobh a riaghailtean fein nach robh aice air chor sam bith 'na ceud shuidheachadh. Tha an t-Ard-sheanadh—a chuir a's airde anns an Eaglais—air a dheanamh suas do aireamh araidh de luchd-dreuchd na h-Eaglais. Bhoidich a h-uile fear de'n luchd dreuchd so gu'n aidicheadh gu'n cumadh e suas agus gu'n dionadh e riaghailtean teagaisg araidh a bha air an comharrachadh a mach agus air an daingneachadh gu soilleir. Tha na boidean so 'nan luidhe air uile luchd-dreuchd na h-Eaglais co dhiubh am bheil iad 'nam buill de'n Ard-chuir no nach eil. Bha e mar fhiachaibh air an Ard-sheanadh a rinneadh suas de earrainn de luchd-dreuchd na h-Eaglais a bhi deanamh a reir dleasdanais gach aoine d' a chuid bhall agus cho fada 's a chum iad ris an doigh so agus gun ni sam bith ni b' fhaide bha an Eaglais a seasamh ann an daimh ceart ri 'riaghailtean fein agus bha saorsa an taoibh bhig aig am feudadh atharrachadh beachd a bhi ris a mhor-chuid air a dionadh. Ach a nis 'nuair a tha an t-Achd-Mineachaidh (1892) a cumail a mach gu'm bheil puingean teagaisg ann an Leabhar Aidmheil a Chreidimh—gun a bhi 'g ainmeachadh ciod na puingean araidh a tha ann—mu'm feud daoine eadar-dhealachadh beachd a bhi aca anns an Eaglais agus a thaobh a h-uile cuis a dh' fheudas eiridh gu'm bheil comas aig an Eaglais—'se sin an t-Ard-sheanadh—eadardhealachadh a dheanamh eadar na nithean a bhuineas do bhrìgh a Chreidimh Ath-leasaichte air a chur sios ann an Leabhar Aidmheil a Chreidimh agus na nithean nach buin da, tha cumhachd air a thoirt do'n Ard-sheanadh gu bhi sonruchadh a reir an toile fein ciod iad riaghailtean suidhichte na h-Eaglais. Airson aireimh do bhliadhnachan bha a chuid a's mo anns an Eaglais Shaoir a cleachdadh an doigh oibreachaidh so; ach tha eadar-dhealachadh mor eadar daoine leo fein agus gun ughdarras ge b'e air bith cho lionmhor 's a bhios iad a bhi gabhail agus a cumail ri leithid so a dhoigh agus an ni ceudna a bhi air aideachadh le ughdarras ann an laghanna na h-Eaglais. Coimhcheangailte ris an ni so cha'n eil e deanamh na cuise idir ni's fearr ach ni's miosa gu'm bheil an cumhachd so air a thoirt do'n Ard-sheanadh 'nuair a tha na ceistean agus am bann-sgriobhaidh (Formula) fhathast gun atharrachadh. Oir 'nuair leis an dara ceist a tha a h-uile fear-dreuchd fathast a boideachadh gu'n aidich agus gu'n cum e suas agus gu'n dion e teagasg Leabhar Aidmheil a' Chreidimh gu h-iomlan mar a chaidh gabhail ris le Ard-chuirtean na h-Eaglais roimh so tha cumhachd air a thoirt do'n Ard-sheanadh leis an reachd so air daoine fhuasgladh o na boidean so anns an tomhas a's math leo co air bith le'm math fhuasgladh a ghabhail. Tha sinn a creidsinn gu'm bheil riaghladh na h-Eaglais tre Ard-chuirtean air a deanamh suas de luchd-ionaid an t-sluaigh a reir inntinn Chrìosd agus mar sin bha sinn a meas gu'n robh barrantas againn

a bhi sparradh air luchd-dreuchd umhlachd a ghealltuinn dhi mar ni a shuidhicheadh le Criosd 'na thigh fein cho fad 's a sheas i ann an daimh ceart ri 'riaghailtean sgrìobtuireil fein. Ach 'nuair a tha an Ard-chuirt a seasamh ann an daimh neofhireanta ri 'riaghailtean fein tha sinn a meas nach eil ughdarras againn so a dheanamh ni's faide agus chaneil sinn a dol ro fhada ann a bhi 'g radh gu'n deachaidh steidh na h-Eaglais a thruaillleadh far am bu neo-thruaillte a bu choir dhi a bhi air a gleidheadh.

(2) *Leis an Achd-Mhìneachaidh (1892) tha 'n Eaglais uile gu leir air comh-roinn a ghabhail do chionta a chul-sleamhnachaidh a chaidh seachad (ni a bha dhuinne mar a thubhairt sinn 'na aobhar broin da rìreadh) an ann rathad anns nach robh comh-roinn aice mu'n do rinneadh an t-Achd so 'na lagh.* Tha e mar gu'm biodh iartus an Ard-sheanaidh o am gu h-am gu'm biodh an Eaglais Steidhichte air a di-steidheachadh (ni a dh' aobharaich gu'n do sguir an Eaglais, ach beag, a bhi toirt fianuis air dleasdanas na rioghachd a bhi 'g aideachadh agus a cumail suas a Chreidimh Phrostanach agus Chleirich) air a cheadachadh gu h-ughdarrail fo'n Bharrier Achd. Tha e mar gu'm biodh cead air a thoirt le lagh na h-Eaglais a bhi gnathachadh laoidhean neo-dheachduichte agus innealan ciuil ann an aoradh follaiseach an ionaid naomh—nithean a tha le cheile gun ughdarras na firinn agus an aghaidh lagh na h-Eaglais. Tha e mar gu'm biodh co-dhunaidhean na h-Eaglais aig da am sonruichte a thaobh neo-thuiteamachd agus domhearachdas nan Sgrìobtuirean Naomha co-dhunaidhean a tha 'g gabhail beachd air an teagasg so mar ni nach eil a buntuinn ri brìgh a Chreidimh Ath-leasaichte—air an daingneachadh gu tur le ughdarras lagh na h-Eaglais. 'Se so teagasg air nach urrainn sinn tuilleadh agus cus cudthrom a leagadh eadhon gu'm bheil na Sgrìobtuirean neofhaillineach agus neomhearachd ach agus tha Eaglais an De Bheo air a gairm air dhoigh araidh anns a ghinealach neo-chreidmheach so gu bhi 'ga aideachadh fa chomhair dhaoine. 'Se 'th' ann teagasg a tha gu tric air a chur fa'r comhair le ar Tighearn agus leis na h-Abstolaibh, tha e air a dhaingneachadh gu cothromach le Focal Dhe air fad agus 'se aon tearmunnn a Chreidimh Ath-leasaichte. Ach tha cuid de'n luchd-dreuchd agus de'n luchd-teagaisg a's mo ughdarras agus inbhe anns an Eaglais ag agairt mar an coir fein, ni a tha ise a' cheadachadh dhoibh, cha'n e a mhain nach cumadh iad teagasg sam bith de'n t-seorsa so ach mar an ceudna gu'm feudadh iad 'aicheadadh gu follaiseach. Mu'n do rinneadh an t-Achd so 'na lagh bha na clonaidhean so 'nan aobhar broin ro dhomhain duinn ach bha bunait na h-Eaglais gun atharrachadh agus 'se so a mhain a dh' fhireanaich ar fantuinn ann an coimh-cheangal ri Eaglais anns an robh a leithid de mhearachdan lionmhor. Ach a nis do bhrìgh tre 'n Achd so gu'm bheil cumhachd cho mor air a chur ann an lamhaibh an taoibh mhoir anns an Ard-sheanadh—leis am bheil iad 'g am fireanachadh fein 'nan uile chodhunaidhean a thaobh nan cuisean a dh' ainmich

sinn—cha b' urradh dhuinn ni b' fhaide cuirtean na h-Eaglais aideachadh gun a bhi 'nar luchd-comhroinn d'a cionta.

(3) *Leis an Achd-Mhineachaidh (1892) tha nithe air an cur ri ar fianuis agus ri ar n-aidmheil-creidimh a tha sinn a meas neochuimte ri Leabhar Aidmheil a Chreidimh (Iar-mhinsteir) no ri Focal Dhe.*

Oir 'nuair anns a cheud earrainn de'n Achd ann an laimhseachadh gradh Dhe a tha ard-uachdranachd Dhe air a h-aideachadh a thaobh a ruin tearnaidh thatar ionnan agus ag aicheadadh gu'm bheil an ard-uachdranachd so air a taisbeanadh a thaobh a ghraidh—ni a tha an aghaidh teagasg nan Sgriobtuirean (Rom. ix. 13; Eoin xiii. 1; Eph. v. 25; Eabh. xii. 6; Taisb. iii. 19). Dh' fheudadh briathran an Achd a thaobh foillseachadh gradh an Athar agus gradh a' Mhic a bhi air an gabhail ann an seadh sgriobturail; ach feumar na briathran sin a thuigsinn ann an solus nam briathran a tha 'g innseadh foillseachadh gradh an Spioraid agus 'nuair a thuigeas sinn mar so iad feumaidh sinn co-dhunadh gu'm bheil a chainnt a tha air a gnathachadh mu ghradh an Athar agus mu ghradh a' Mhic air a gnathachadh ann an seadh neosgriobturail agus neo-riaghailteach. Oir a reir Thituis iii. 4, 7, 's ann ann an ionnlaid na h-ath-ghineamhuinn agus ann an ath-nuadhachadh an anam a bha marbh ann an euceartan agus ann am peacaibh a tha gradh an Spioraid air 'fhoillseachadh agus cha'n ann 'na stri a mhain.

A ris 'se ni ro-chudthromach a tha ann an so do bhrìgh gu'm bheil e buntuinn ri teagasg na Reite. 'Se teagasg Focail Dhe a thaobh na firinn so gu'n "do ghradhaich Criosd an Eaglais agus gu'n d' thug se e fein air a son a chum gu'n naomhaicheadh agus gu'n glanadh e i le ionnlaid an uisge tre'n fhocal chum gu'n cuireadh e i 'na lathair fein 'na h-Eaglais ghlormhoir gun smal gun phreasadh no ni sam bith d' an leithidibh sin ach gu'm biodh i naomh agus neolochdach. "Tha Leabhar Aidmheil a Chreidimh gu h-iomlan a' co-chordadh ris an teagasg so 'nuair a tha e 'g radh "na h-uile airson an do choisinn Criosd saorsa tha e gu cinnteach agus gu h-eifeachdach 'ga comh-chur riu agus 'ga tabhairt dhoibh." Tha e mar fhiachaibh oirr briathran an Achd-mhineachaidh mu ghradh Chriosd a leughadh ann an solus nam briathran a tha cur an ceill foillseachadh gradh an Spioraid agus ma ni sinn so 's fheudar dhuinn co-dhunadh gu'n do ghradhaich Criosd muinntir agus gu'n d-thug se e fein air an son gidheadh nach eil e a' co-chur dhoibh sin uile na saorsa a choisinn e dhoibh. Agus mar so tha clàonadh mor o theagasg Focail Dhe air an fhirinn bhunaitich so.

A ris tha sinn a meas nach eil an Eaglais air gleidheadh a' chreidimh 'nuair a tha i a' cur an ceill anns a cheud Earrainn (b) de'n Achd, "nach eil an Eaglais so a' teagasg agus nach mo a tha i saolsinn gu'm bheil an Leabhar Aidmheil a teagasg roimh-orduchadh dhaoine chum bais dealaichte ri am peacadh fein;" oir o'n a tha am focal "bais" air a ghnathachadh ann an so gun mhineachadh tha na briathran a dol an aghaidh Focail Dhe a tha

'g radh "gu'n d' thainig am peacadh a steach do'n t-saoghal tre aon duine agus am bas tre'n pheacadh agus mar sin gu'n do rioghaich am bas air na h-uile dhaoineibh do bhrìgh gu'n do pheacaich na h-uile" agus a ris, "tre easumhlachd aoin duine gu'n do rioghaich am bas tre aon. Anns na h-aitean sin tha an t-Abstol a gnathachadh an fhocail "bas"—tuarasdail a' pheacaidh—gun a chorr a mhineachadh, agus tha e 'g radh gu'n d' thainig am bas air na h-uile do bhrìgh an daimh ris a' cheud Adhamh. Tha sinn ag aideachadh gur e so run-diomhair mor; gidheadh 'se rundiomhair e a tha e mar fhiachaibh air an Eaglais a choimhead a ghnath. Ann an aite a bhi 'ga choimhead ma ta tha an t-Achd Mineachaidh gu ladarna a' briseadh a steach air agus cha mhor nach eil e 'ga thoirt gu neoni.

Mar an ceudna 'nuair a tha an Eaglais ag aicheadhadh gu'm bheil feum do-sheachuinte air an t-soisgeul airson tearnadh nam fineachan tha i ag aideachadh ni airson nach urrainn i dearbhadh sgriobturail sam bith a thoirt agus tha sinn a meas gu'm bheil an aidmheil so an aghaidh Leabhar Aidmheil a' Chreidimh agus earrainnean do'n Sgriobtuir mar a tha Gnath. xxix. 18; Rom. x. 14, 15; agus Eph. ii. 12.

A thuilleadh air na mearachdan sin a tha sinn air ainmeachadh tha sinn a' meas gu'm bheil beachd eutrom agus neosgriobturail anns an Achd air fad air peacadh agus air obair an Spioraid Naoimh; ach cha'n eil sinn a' saòilsinn gu'm bheil e mar fhiachaibh oirrn leudachadh air na cearban sinn agus cearban eile fa leth. Chunnaic sinn gu'm bheil aideachadh air a dheanamh, tre 'n Achd Mhineachaidh, ann an ainm na h-Eaglais Shaoir air teagasgan bunaiteach agus nach eil an t-aideachadh so a reir Focail Dhe. 'Se aon ni ro-chudthromach airson am bheil Leabhar Aidmheil-Creidimh feumail gum faigh Eaglais leis a bhi sgaoileadh a mach mar Eaglais brataich airson na firinn. Tha bratach air a sgaoileadh a mach anns an Achd-Mhineachaidh ach cha'n ann air son na firinn. Cha'n urrainn sinn comh-oibreachadh leis an Eaglais a tha sgaoileadh a mach na brataich so. Tha'n Eaglais mar Eaglais gu ro-dhurachdach a cur an ceill, mar nithean a tha seasamh ann an clar-eudain foillseachadh nan gras, teagasgan araidh a chunnaic sinne a bhi neo-chuimhte ris an fhirinn agus muinntir sam bith a their an deigh so nach eil an t-Achd Mineachaidh a' cur uallaich sam bith as ur air muinntir anns an Eaglais tha iad ionnan agus ag radh a mhuinntir nach cord ri briathraibh an Achd nach buin iad do'n Eaglais idir air neo nach 'eil gnothuch sam bith aca ris an fhianuis a tha an Eaglais gu h-ìomlan a togail.

Tha sinn air ar gairm anns a' chàs so gu aon de steidhbheachdan bunaiteach na h-Eaglais Chleirich aideachadh agus a chur an cleachdadh. Tha eadardhealachadh steidhbheachd eadar an Eaglais Chleireach agus na h-Eaglaisean Neo-eisimealach ann an so gu'm bheil na coimhthionalan againn 'nan aon Eaglais agus 'nam buill aon d' a cheile air dhoibh aon Tighearn, aon chreidimh,

aon bhaisteadh a bhi aca. 'Nuair a tha an Eaglais air dol a thaobh o'n chreidimh tha sinn a diultadh fàsadh a ghabhail ann an seorsa do Neo-eisimealachd mar gu'm feudadh na coimh-thionalan a bhi saor o chionta 'nuair a bha cionta 'na luidhe air an Eaglais mar Eaglais.

A mhain a chum gu'm buanaicheadh sinne mar Eaglais air fianuis a thogail air taobh neothuiteamachd agus do-mhearachdas nan sgriobtuirean naomha, air taobh gradh arduachdaranail Dhe, air taobh teagasg an sgriobtuir mu thuiteam an duine agus na' nithe a shruth uaith, air taobh Ceannas Chrìosd air na cinnich, air taobh fìorghloine agus neothruaillteachd Aoradh follaiseach an ionaid naomh a bha comharraichte, cha'n ann gun ghnuis an Tighearna, ann an Eaglais Chleirich na h-Alba riamh o am an ath-leasachaidh—air son nan nithe sin a mhain tha sinn air ar comheigneachadh gu dealachadh a dheanamh. Nan robh sinn air fantuinn mar a bha sinn cha'n e a mhain nach b' urrainn sinn fianuis a thogail airson nan teagasgan agus nan steidhbheachdan sin ach mar an ceudna bhiodh ar cuid 's ar cuibhrionn fein againn dhe cionta na muinntir a tha 'g an tilgeadh agus 'gan aicheadhadh.

Tha sinn ag aicheadhadh an ni a tha g'u tric air a radh m' ar deighinn gu'n do sguir sinn a bhi de'n Eaglais Shaoir leis a cheum a ghabh sinn. Ann an aite sin a bhi mar sin tha sinn a cumail a mach gu'n do cho-eignicheadh sinn a chum gum biodh lan choir againn air a bhi de'n Eaglais Shaoir, gu ughdarras cuirtean na h-Eaglais sin a thilgeadh dhinn a sguir a bhi 'na fìor-Eaglais Shaoir na h-Alba 'nuair a rinn i lagh 1892 de'n Achd-Mhìneachaidh.

Bu mhath leinn sinn fein irioslachadh fa chomhair an Tighearna air son cho fuar agus a tha ar cridheachan ann an guothuichean a bhuineas cho mor d'a ghloir fein. Tha sinn ag aideachadh gu'm bheil sinn gu h-ìomlan neo-airidh air a bhratach sin a sgaoileadh a mach air son na fìrinn a chuir e a dh' urram air 'Eaglais fein ann an Albainn 's gu'n d' thug e dhi i ri' giulan. Ach ged nach eil sinne annainne fein ach mar anabas nan uile nithean gidheadh cha'n feud sinn bhi 'nar tosd air a leithid so do la achmhasain agus maslaidh. Bu mhath leinn ar n-uile earbsa a bhi anns an Tighearna ar fireantachd-ne. Tha sinn a coimhead ri' fhuilsan airson ar fireanachadh agus ar glanadh o gach uile neo-fhireantachd, ri a neartsan airson taic a chumail ruinn ri a Spiorad airson beatha stiuradh agus comh-fhurtachd.

Tha sinn ag guidhe air Dia gu'n tugadh e dortadh dhe a Spiorad cha'n e a mhain oirn fein ach air ar comh-luchd-duthcha gradhach-ne cuideachd, a chum gu'n duiisgeadh iad suas do'n aithne, "cum greim daingean air an ni sin a tha agad a chum nach glac neach air bith do chrùn," agus a chum gum foghlumadh iad gradh agus speis a thoirt do na sochairean do labhairt luachmhor a tha iad ann an cunnart a chall airson ghinealach ri teachd.

The Mania for Sport.

THIS form of depravity has gone a great length during these last years of the nineteenth century. The large margin of spare time enjoyed by the artizan classes, and the long intervals of leisure at the command of those whose time is said to be their own, have resulted, through the strong working of human depravity, in a mere access of dissipation and irrational excitement amongst all ranks and classes. Even a life swallowed up in mere labour, suppose it were useful and lawful labour, is fraught with risk of losing the kingdom of heaven, how much more when the intellectual life, to say nothing of the spiritual, is drowned in the floods of folly, vanity, and profanity which sweep through the football field, the horse race, and the yachting tournament.

There is one saddening circumstance of the present gaiety of the nations which accentuates the wrongness and heightens the danger of this abandonment to sport. It is that the main events usually take place on Saturday afternoon.

Doubtless, the shadow of a legal bondage-driven Sabbath should not project itself upon the closing hours of the week ; nevertheless, how Christianlike and beautiful were it to see an industrious God-fearing population, having filled the Saturday with labour as other days, when the even was come, inviting the approaches of the Comforter by meditation, quietness, and timely rest ; so that the power of Christ's resurrection might visit them on the morrow. This were more healthful for soul and body than the draughts of coarse pleasure which are presently swallowed.

To propound the opinion that the Saturday half-holiday is an evil and not a good may seem quite absurd ; nevertheless, we have the opinion, and we here give expression to it. The Saturday half-holiday has, for the great mass of the artizan class, ruined the Sabbath. Owing to mind and body being soiled and wearied with the long pursuit of pleasure—it may be the vicious pleasure of the Saturday—the man is quite unfitted for the exercises of the Lord's day. Drowsiness closes the eye and steeps the mind, or else the whole inner nature is an arena for the mad coursing hither and thither of vain and fleshly thoughts. Some young men think and breathe nothing but football during seven days of the week. We saw a contents bill some time ago of a sporting paper. Its main line was "Nothing about Crete, all about Saturday's game." That is to say, the fate of the nations was nothing ; the serious question for the devotee of sport was, how did the game go ?

Abandonment to sport and pastime was one feature of the last days of the Roman empire. While the people of the city were swarming to the amphitheatre and drinking draughts of coarse pleasure at the Gladiator contest, the thunderclouds of vengeance were gathering on the horizon, and the glory of Rome was about to set in blood and fire. Let the omen be averted from us—but surely some strange alteration on our morals and manners is necessary before we can think ourselves safe.

J. M'N.

Notes and Comments.

INSANE LIBERALISM.—The Hollander who would busy himself destroying the sea wall that keeps his fields dry would show little respect for the wisdom of his ancestors, and less for his own welfare.

We also have our dykes and breakwaters planted down in the religious sphere to repel worse floods than those of the North Sea. Yet the wisdom of the nineteenth century thinks it advisable to level these without further ado. This at least seems to be the import of the easy goodfellowship with Romanists and Unitarians which is now reported on the part of professed Protestants and Evangelicals. Within this last fortnight we have seen Dean Farrar, the Protestant dignitary of Canterbury, amicably piloting a company of Romanists through Canterbury Cathedral. These Romanists were members of the "Catholic Truth Society," possibly the same forward lot who lately were in evidence at Glasgow. At a meeting of the Society held thereafter, Cardinal Vaughan thanked the Protestant Dean for his courtesy, but intimated that he regarded him only as the temporary custodian of a building which rightfully belonged to a more ancient church. To admit the reprieved burglar into good society, and courteously show him over the house which he broke into before, and means to break into again, is politeness run mad. Even such politeness has Dean Farrar shewn.

But a more pronounced example of disloyalty to the vital principles of Christianity, and a more reckless lapse into a false liberalism is reported from Rothiemurchus. Episcopal dalliance with Popery is bad, but Presbyterian fellowship with Unitarians is worse. We allude to the meeting held on a recent Sabbath evening in Rothiemurchus to inaugurate a "Young Men's Christian Association." Mr. M'Dougall, parish minister, was in the chair, and the Revs. Dr. Reith and Mr. Gordon, Free Church ministers, spoke from the platform. But the prominent figure there was Dr. Martineau, the high priest of Unitarianism in this country. This gentleman, famed for literature and philosophy, is a Unitarian grown grey in the service of his bad creed. His distinctive tenet (which he was at no pains to conceal from the audience at Rothiemurchus) is that Jesus is not God. By him, therefore, both the foundation and the keystone of Christianity are destroyed; and yet, forsooth, he is paraded and patronised at the inauguration of a "Young Men's Christian Association," and professed ambassadors of the King of Kings countenance him, while he is trampling their Master's brightest crown under foot. There is a timely and proper intolerance which is obligatory on all sound professors of the Christian faith. "With such an one," says the apostle, "no not to eat." "If there come any unto you, and bring not this doctrine, receive him not unto your house, neither bid him God speed." What unapostolic charity, therefore, do we practice at the close of the nineteenth century.

If Baal be God let us follow him, but do not let us affect an impossible union between God and Baal.

AN OPTIMISTIC CHRISTIAN.—The Rev. John Munro, minister at Halkirk, was a Christian of a joyous and hopeful disposition. "He was a good man, and brought good tidings." The Most High fashions some of His people thus that there may be variety in His kingdom. The morning of the Communion Sabbath at Halkirk, in the year of the Disruption, was lowering and unpromising, and one of Mr. Munro's elders expressed a fear that they would have a bad day. But the minister, walking by faith, had better news to tell. "No Donald," said he, "we will have a good day; what the Lord gives will be good, many a good day He has given us, and He will give us a good eternity." The chronicler records that the weather mended and was fine all the day, according to the word of John Munro.

MUNICIPAL DOTAGE.—There are a great many wrong ideas and foolish practices prevailing at present in Town Councils. We live in an age when babes are appointed to rule. There is an almost universal degeneracy in the personnel of councillors and magistrates. Persons are invested with office whose main qualifications are frivolity and self-importance. Men void of understanding clamber into Boards and Council Chambers, and there play costly fantastic tricks that make the ratepayers weep. The poor city of Glasgow has been much vexed of late with the fads and whims of such busybodies. The latest folly that was threatened was the "Free" Library. At a time when the main reading of educated people is novels, and when these are so cheap that a barrow load can be got for a trifle of money, it is seriously proposed to equip a dispensary in each quarter of the city for the distribution of free reading—to tax driven shopkeepers and poor women who keep lodgers in order that all the loafers in the neighbourhood may have leave to doze and dawdle over a novel. The essential folly and wickedness of such a proposal, one would think, are self-evident. As much sanity, however, has been found in the city and council as has for the present shelved the project. Happy is the city or parish that is guided by wise councillors, men who have some knowledge of human nature, and have profited by the lessons of scripture, of history, and of experience. What the world needs is not novels, nor brass bands, nor other drugs, but life. The civil magistrate cannot supply this life, but let him at all events refrain from deepening the death. Let his treatment of the ills of society be that of the wise physician, and not the criminal procedure of the unprincipled quack, wheedling the patient into swallowing drugs and palliatives that procure ease at the expense of future pain.

A GREAT MAN ON HIS TRAVELS.—This is "Ian Maclaren" alias Rev. John Watson, D.D., the author of "Drumtochty" and other profitable and immortal works. He has been sojourning lately at Laggan Bridge, and there has been studying the

"secession" movement. As he tours among the simple peoples of his native country he looks on all things with a business eye. Soon he will present the results in a new "kailyard" novel wherein "secessionists" and other types will flit across the page in grotesque picturesque movement. The idle populations of Britain and America, thankful to be amused, will applaud the performance, and ten editions thereof will sell at a brisk rate. There is nothing so profitable now-a-days to authors and publishers as a good going "kailyard" novel or a piece of risky theology. Nevertheless, what shall it profit a Doctor of Divinity who writes novels and utters bad theology, if he gain the applause of two hemispheres, but finds in the end that he has not saved a single soul?

THE TURK AS MODERATOR.—A lady missionary, lately returned from the Holy Land, informs us that such are the passions that actuate the three Christian sects who dispute the possession of the supposed birthplace of Christ at Bethlehem, that were it not for the presence of the Turkish soldiery they would come to blows on the spot. The three sects are the Romanists, the Greek Christians, and the Maronites, and it seems they hate each other well.

A STUPID PRACTICE.—We allude to the practice of interviewing a great man and publishing the results in a magazine. The smart reporter invades the great man's office or study and diligently pumps him for personal jottings. Thus the fact is brought to light that he takes a cold bath in the morning, that he uses the type-writer and doesn't ride the bicycle, that his new book is nearly completed, and that his wife and he commenced house-keeping on £60 per annum. These important particulars being noted, are published in the magazine for behoof of the gossipy crew who read the same. All this is to the great jeopardy of the great man's modesty, for he is publicly told that he is a gifted and popular fellow. Such proceedings are of a very risky and unnecessary character. The children of Adam are all debauchees in self-glorying from their youth up. To explode the dynamite that lurks in each man's bosom by an electric shock of public puffery is an unneighbourly act. Christ did not pronounce his eulogium on John the Baptist till John's messengers were out of hearing, neither will a right-hearted man readily lend himself to the carrying out of such quackery. "It is not good to eat much honey, so for men to search their own glory is not glory." People should cultivate moral delicacy, and not degenerate into mere stalking horses of self applause.

THE LENGTH AND BREADTH OF THE LAND.—A person who owns an estate usually takes interest in every part of his possessions. Not the cultivated portion only, where his mansion is, but even the outlying heaths, lochs, and hilltops have a homeliness for him. When God conferred a large estate on Abraham, He said—"Arise and walk through the land, in the length of it and in the breadth of it." Even such an inheritance as this is the Bible to a Christian man. The landscape of Scripture is wide

and varied, and according to differences in individual character and experience one believer may find himself more at home in one part than another. "Everyone hath a psalm, hath a doctrine, hath an interpretation." But there is no good man or minister but would fear to be partial in the law. He would not like to dismember the Word of God by ignoring any part of it. Answerably to the apostolic dictum that "all scripture is given by inspiration of God and is profitable," every right-hearted man feels that he ought to abound in the knowledge of every part thereof; because not Paul only, and Isaiah, and the Psalms, but Nehemiah also, and Chronicles, and Judges are necessary to the perfecting of the man of God. In the Original Secession Church there is a rule observed which we would fain have in force among ourselves. It is the ordinance of the Sabbath morning lecture, whereby a whole book of Scripture is gone over in order. A chapter or extended portion is undertaken at a time, and the gist of it is given in one view. How fruitful and interesting the method may become is known to everyone who has read Dr. M'Crie's lectures on the book of Esther. In one of John Knox's writings, entitled "A most wholesome counsel touching God's holy Word," addressed to the common people of Scotland, who, for want of regular preaching, were fain to be content with the public reading of the Scripture, he says—"Further, in reading the Scriptures, I would ye should join some books of the Old and some of the New Testament together; as Genesis and one of the evangelists, Exodus with another, and so forth, ever ending such books as ye begin (as the time will suffer); for it shall greatly comfort you to hear that harmony and well-tuned song of the Holy Spirit speaking in our fathers from the beginning. It shall comfort you in these dangerous and perilous days to behold the face of Christ Jesus' loving spouse and kirk, from Abel to Himself and from Himself to this day, in all ages to be one. Be frequent in the prophets and in the epistles of St. Paul, for the multitude of matters most comfortable therein contained requireth exercise and good memory." The spirit and scope of these remarks is none other than that professing Christians of all degrees, eschewing the one-sided disproportionate tendencies of human nature, should in all spiritual knowledge and conversation endeavour to be as broad and varied as the Scripture itself.

ORDINATION AT ULLAPOOL.—On Tuesday, 14th September, the Rev. John Macleod, M.A., was ordained to the pastorate of the congregation of Lochbroom. The members of Presbytery present were Rev. Donald Macfarlane, Raasay, Rev. Roderick Mackenzie, Portree, and Mr. John Mackenzie, elder, Gairloch. Rev. Mr. Mackenzie, Portree, preached and presided. After sermon, Mr. Mackenzie put the questions to the pastor-elect, who, having signed the formula, was ordained to the office of pastor over the congregation of Lochbroom. Mr. Mackenzie then addressed the newly ordained pastor as to his duties, and Mr. Macfarlane the congregation as to theirs. There was a large congregation.

Literary Notices.

THE PROFITABLE LABOUR: Notes of a Sermon by the late Rev. J. R. Anderson. One Penny. Glasgow: John M'Neilage, 65 Great Western Road.

This is a neat little booklet of twenty pages, similar in form to "Wisdom's Request" recently issued, and very suitable for district distribution. Several striking passages occur among these notes. The closing words are as follows:—"Come, this night, and accept of Jesus as the 'Bread of Life.' Oh, come all. Let not doubt or fear keep any back. He says, Fear not, come near to Me, I pray you, let not pride and rebellion keep you. Come, and He will make you 'willing in a day of His power.' Let not hard hearts prevent you, bring them to the Sun of Righteousness, and they will 'flow down at His presence.' Let not procrastination keep you back. 'Now is the accepted time, now is the day of salvation.' I would not have you left in my hands, you are not safe there, and I cannot bear the burden. I would not leave you in your own hands, you are not safe there, neither can you bear the burden. I would not leave you with the ordinances, for they cannot save you. Come, and throw yourselves into the arms of Jesus. There alone you are safe. Seated on the great throne, lifting the sceptre of mercy, He swears: 'He that cometh unto Me, I will in no wise cast out.' Oh, how wise would it be in you to cry, I will in no wise refuse to come, and accept of Thee, Lord Jesus, as 'all my salvation and all my desire.' Amen."

PASTOR JACOB PRIMMER IN ROME. Price, 1s. 6d. and 2s. 6d. *Citizen Office, Dunfermline.*

While not following Mr. Primmer in all his methods of promoting the Protestant cause, we cannot but honour him for his persistent, intelligent, and uncommon zeal on behalf of the same. From his youth up he has been a fighter against this enemy of God and our country, and now he has procured for himself a supply of new weapons and arguments by viewing Romanism as it exists at head-quarters. He has been in Rome, where Luther was more than three hundred years ago, and has found the same immorality, superstition, and greed of gain that then were the prominent features of the "Holy City." Since the King of Italy absorbed the States of the Church into his dominions, matters have in some respects mended at Rome. The sanitation and morals of the city have been much improved, but as for the multiplied idolatries and impostures of the hierarchy, they flourish as green and vigorous as ever. The "Eternal City" is much beholden for sustenance to tourists from Britain and America, who circulate money so that the numerous priests and beggars may live. Mr. Primmer has written a large volume of experiences and reflections. What he saw of the sottish idol worship, relic-mongering, multiplied rites and mummeries of the baptised heathenism which is held out as the one holy and catholic religion will alarm anyone who perceives that the same deluge of perdition is too surely making way among Protestant nations. Those who wish a first-hand report of Rome, as she exists to-day, should procure this book.