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## Some Features of Present-Day Preaching.

*(Continued from page 203.)*

3. Many present-day preachers hold forth misleading views of the character of God. They insist upon some aspects of the divine character, and quite ignore other aspects. It is equally wrong, however, to omit important truths as to enunciate positive errors. The objection, in fact, that may be raised against a vast number of preachers is based as much upon what they omit to say as what they actually say. The error of omission is more subtle than others, but is none the less dangerous.

(1) Many represent the Most High as full of love and compassion, supremely tolerant of the sins and frailties of His creatures, but lay little or no emphasis upon His holiness and righteousness. They affirm with much plausibility that "God is love," and leave their hearers to conclude that the divine smile rests upon each one of them. What, however, is really implied in the words quoted? Do they mean that God loves sinners to the exclusion of all anger against them for their sins, or that, at the expense of righteousness, He will fail to punish impenitent transgressors? Verily not. This were to contradict the express statements of His own word. It is written, "God is angry with the wicked every day."—(Ps. vii. 11.) The intimation is also gone forth that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—(1 Thess. i. 7, 8.) To say that there is no righteous anger in God were also to deny the existence of hell. Many, we fear, are quite prepared to deny this, but if they do so, they must trample upon the plainest testimonies of Scripture, and the inward dictates of the natural conscience.

Further, they who ignore the divine righteousness also misunderstand the whole work of Christ. God sent His only begotten Son into the world as surely to vindicate the claims of His righteousness as to manifest the purposes of His love. The cross of Christ testifies to God's inflexible justice as certainly as to His unspeakable

grace. Christ suffered an accursed death that divine justice might be satisfied for His people's sins. His whole life of humiliation was a testimony to that righteous wrath with which God regards sinful men. He could by no means clear guilty souls without pouring out the vials of His holy wrath upon them or their substitute. Some may imagine this view of the case to be incompatible with God's love. So far from its being so, it is most evident that the vindication of His righteousness occasioned a more remarkable display of His love than was otherwise possible. If righteousness did not demand so great a satisfaction, love had not required to make so great a sacrifice. Righteousness asked from guilty men infinite sufferings as the penalty of sin. To this demand a full and overflowing satisfaction was given by the eternal Son of God in His obedience and sufferings unto death. The love of God, as expressed in the work of the Son, was here revealed in its transcendent glory. We hold, therefore, that those preachers who constantly descant upon the love and compassion of God without any adequate exhibition of His righteousness give an unworthy, impoverished, and therefore highly misleading view of the character of God.

(2) Many in the interests of the divine love either obscure or deny the divine sovereignty. They start with the fact that God is no respecter of persons, and draw from this the conclusion that there is no such thing as an absolute divine choice of men to salvation. This unwarrantable conclusion arises from a misunderstanding of the premises from which it is deduced. Certainly God has no respect of persons in that He esteems one person more highly than another on account of any natural qualities whatsoever. He Himself is the author of every good and perfect gift, and if we have anything that places us on a higher social or intellectual platform than others of our fellowmen, we have received it from God. He does not show us His gracious favour because we are rich, or learned or honourable. It is therefore because of no respect of persons on these or any other accounts that He chooses some to eternal life and passes by others. "All have sinned and come short of the glory of God." All equally deserve His righteous wrath in time and through eternity. The choice of God is not based upon anything in the creature, but solely springs from the good pleasure of His will. All the redeemed were "predestinated according to the purpose of him who worketh all things according to the counsel of his own will." (Eph. i. 11.) God is Creator and King of all the earth, and is therefore absolutely entitled to act according to His sovereign pleasure. And shall not the Judge of all the earth do right? The doctrine of divine sovereignty has little place in the preaching of our day. Man himself would be king and master. Sin made us rebels against the authority of God, and we are unwilling to acknowledge His just rights. One of the great tendencies of our time is to bring down the Creator to the level of the creature, and

to exalt the creature to the place of the Creator. This appears very conspicuously in that kind of preaching that makes much of the will of man and little of the sovereign will of God. Again many think the universal misery of our race a sufficient reason why God should bestow His love upon all His creatures, and they conclude that He actually does love all alike. Much is therefore made in the popular preaching of our day of this view. But what is this misery? It is that penalty which divine justice has attached to sin. Absurd therefore is the idea that that misery which divine justice demands as a penalty can, at the same time, be a reason whereby on righteous grounds the exercise of the divine love may be expected on behalf of the sufferers of it. Misery may afford scope for love, but it cannot merit it. Sinners are therefore entirely in the hands of God. He is righteous in punishing the guilty, but if He sees a way consistent with the claims of righteousness whereby the guilty may be saved, He is free to adopt it. As to whether all or some of the guilty will be made partakers of this salvation lies with Himself. If He gives the blessing of salvation to some, He does so of pure grace, and if He withholds that blessing from others, He does not do them any injustice. The universal misery of our race is no sufficient reason why God should love all or any of us, no more than that He should love the fallen angels who are reserved in chains of darkness against the great day. Preachers imagine that such doctrines will keep sinners from Christ, they therefore obscure or deny them. But they are surely foolish who suppose that the truth, however unpalatable to the flesh, will keep any sinner from Christ. It is a step towards Christ for a sinner to believe the whole counsel of God, that counsel which Christ came both to fulfil and to proclaim. Be it ours, therefore, in spite of all the unworthy objections that man or devil can raise, to give God the glory due to His name as the sovereign King who doeth according to His will among the armies of heaven and the inhabitants of the earth, and to accept in humble submission the truth of the sacred oracle when it declares "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—(Rom. viii. 30.)

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THESE are joined together in Zechariah xii. 10, a pouring out of the Spirit, and looking upon Him whom we have pierced, and mourning. The men of the world wonder what ails Christians to weep and mourn; but it is as comfortable to us to weep as to them to rejoice; it is sometimes as comfortable to us to mourn, as to them to laugh. We weep, because we cannot weep; and we mourn, because mourning is far from us. I'll tell you news, sirs, it is a heartsome piece of enjoyment when it is attended, that every piece of wrong our Master gets lies nearer our hearts than all the wrongs that lie upon ourselves.—*James Renwick.*

## A Sermon.

BY REV. JOHN MACLEOD, M.A., ULLAPOOL, ROSS-SHIRE.

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“Purge me with hyssop, and I shall be clean.”—Ps. li. 7.  
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IT is evident that no prayer for cleansing would be offered by one that did not find his need of cleansing. These words are not unmeaning. They are words, it is true, that are often used, and the frequency of their use may make us so familiar with their sound that perhaps we may not pause to consider their sense. This is a danger that we are exposed to in connection with everything that we are familiar with. The thought, half formed perhaps, yet still there, arises, “I know all this, and there is no use waiting to look further into it.” Yet, in connection with the words of God, this thought should not be allowed a place, no, not for a moment. None of His words are meaningless. They convey His thoughts, and these thoughts are a great deep. Their greatness exceeds search. High as the heavens are above the earth so are God’s thoughts above our thoughts. They are His. We are but creatures, and He the Creator. So in length, breadth, depth, and height they are measureless. Yet they are His thoughts in human words, and they have been given us to meditate on. They are ours to search into. Seeing then this is so, the danger of inattention to their sense owing to familiarity with their sound is a very real danger, and one to be at all hazards avoided. To skim over the surface of God’s word is to give it unworthy treatment. This is not what it deserves at our hands. He has in great condescension and grace sent it to us. Let us then give it its own place, and own it as His by meditating on it, and seeking to enquire into those thoughts of His that He would have us learn.

This prayer for cleansing then is not a mere form. It is a heart cry, with the echoes of which God’s living people are familiar all along the ages. The words, it is true, may be used with heartless formality, yet such was not their use when as a living cry they were wrung from the Psalmist’s heart. The burden of this cry God’s children are not ignorant of, for what David knew they know, what David felt they feel, and heart sympathy gives insight. Some know what it means in greater, others in less measure, but all true servants of Christ know in their own measure what the cry means, and what it involves. Different ages of the economy of grace have different measures of light on sin and grace, yet the great outlines have ever been the same as they ever must be the same. Sin is sin, and where the love of God reigns the love of sin is crucified, and where the love of sin is crucified, the soul’s prayer is that sin should be removed and destroyed. Grace is

grace, and salvation has ever been of grace, and grace is of God. To the God of all grace revealing Himself in grace the cry and prayer of His living loving subjects has in all ages been that He Himself would cleanse them and save them. In considering then these words let us look at their significance in view of the final revelation of God in Christ reconciling the world to Himself. And in so considering them let us look at

I.—What is complained of.

II.—The cleansing needed.

III.—The fountain where it is to be had.

IV.—The instrument.

I.—From the context it is evident that sin is the subject of the Psalmist's complaints. Sin has rendered him unclean. Cleansing from sin he needs and asks. The aspects in which sin presents itself to him are two. There is its guilt, "Against thee, thee only have I sinned." There is also its power, "Create within me a clean heart." There are two aspects in which sin presents itself still, and with each of them in its own place we have to do. They are distinct from one another. But though distinct they are most intimately connected. Sin is loathsome in the sight of God. It is creature pride. It is rebellion against God and His glory. It cannot pass unpunished. It cannot but deserve His wrath, and that wrath makes itself known. It leaves not itself without witness. And one awful witness of the wrath of God is the power that sin has over its subjects. They are its slaves. The will of the flesh they do. The mind of unrenewed man is wholly under its sway. Thus it dominates his whole being. From the heart are the issues of life. The guilt and the power of sin thus stand to each other in the relation of cause and effect. Because sin brings guilt it brings condemnation, and the first fruits of its condemnation is this that the sinner is dead in trespasses and in sins, is dead to God and the things of God. The law is the strength of sin. Its holy penalty binds over the offender to the power of sin. It delivers him unto spiritual death and bondage. The mind of man is darkened, and this is so because the law is the strength of sin. The affections of man are set on things seen. This is so because the law is the strength of sin. The will of man is rebellious, proud, unsubmitive. Man is intractable and disobedient, and this is so because the law is the strength of sin.

Let it not be objected that such doctrine as this obscures the beauty and the holiness of God's law. Nay, it rather shows it forth. It shows forth its very holiness. Evil cannot be tolerated. The curse must follow in its track, and the weight and awfulness of the curse correspond to the greatness of the offence that brings it down. The greatness of the offence can only be appreciated when the greatness and exceeding loveliness and holiness of God are known. It can be appreciated only when the honour and dignity of man as God's creature in His own image are known.

When these things are known, and as they are known, the folly and the malignity of sin come to light. That such a thing then as sin should pass unpunished, unfollowed by the holy indignation of the God of glory, is impossible, and the awfulness of the curse serves but as an index to show the awfulness of holiness and the malignity of sin. Thus then, instead of the curse being a blot on the fair face of God's law, it but shows with increased lustre the exceeding loveliness of that law when the breach of it brings on such dire effects.

The power of sin and its guilt are thus related to each other. The guilt brings on the power, and the sinner living under the power of sin as a child of disobedience makes his own case even worse by his continuance in the ways of sin. Further, guilt brings deeper condemnation, and thus deeper and deeper the sinner must sink, further and further he removes from his God, and more and more awful is his plight the longer sin is persisted in and the longer it is indulged. Blank hopelessness is all that the law presents to the offender as his prospects. Nothing else can it give him. Should it give him anything else it would deny itself, and that would mean that the unchanging and unchangeable One should deny Himself and change. Sin is loathsome in His eyes. It is soul destroying. Yet He has revealed Himself as a Saviour from sin. This leads us then to consider the cleansing here felt needful and asked.

II.—What is this cleansing? God has revealed Himself as the God of salvation. His salvation is no half salvation. The case to be met is difficult, and the provision made in divine wisdom and love is suited, exactly suited, to the requirements. The guilt of sin is to be removed. This is secured by justification. The power of sin is to be broken and subdued. This is to be secured by regeneration and sanctification. Justification and renewal are then to be placed opposite guilt and ruin. As in the case of sin's guilt and power this is the connection of cause and effect, so in connection with its removal there is a similar connection between justification and renewal. Guilt secures the power of sin as its consequence. Justification secures as its inseparable and meritable consequence the renewal of the nature. Sin has reigned to death, and it reigns in death, but grace reigns unto eternal life, it reigns through righteousness. Sin entailed the curse. Righteousness secures the blessing. In Christ this righteousness is revealed. He came to secure life—life in overflowing abundance—life for the dead. Through death this life must come, through the curse the blessing must come. From the law that gave death life must be won. This the Lord of glory secured. By His one obedience unto death He answered the law's demands. He exhausted its curse. He drank to its dregs the cup of bitter wrath and condemnation. The law that could and did give Him death could now but give Him life. It had nothing more to bestow. In all its breadth and glorious purity and holy severity

it had been magnified. A magnified law can give life as a broken law can give death. A broken law can give but death, nought but life can a magnified law bestow. He then, who was delivered because of our offences, was raised again because of our justification. For those for whom He died He rose. For those for whom He rose He lives. He died that they might never die. He lives that they too may live. Life and life-giving power are His, for He is the resurrection and the life. All authority is His. The hearts of the sons of men are in His hands, and He who died to expiate His people's offences lives to secure their final salvation. He lives, and death could no longer hold Him. They live when His sovereign voice bids them live. When He bids them live He but bestows upon them what He has secured for them. His resurrection life and His redeeming glory are for them, and thus willingly His people come to Him, for He draws them effectually by His grace.

Their regeneration thus is the fruit of His death. It is the working of His life. He gives them faith, and so unites them to Himself. This is not their desert, yet their curse and their death cannot withstand the conqueror of the grave. This is His desert. This is His reward. They are His redeemed ones. By faith He unites them to Himself, thus they are justified. By faith they embrace and are united to the Lord their righteousness, and thus for themselves they secure a title to life. The title is of grace, but of grace that reigns through righteousness. Christ is their righteousness. The grace is in Him. Eternal life is the reward of His work. It is their inheritance in Him. They need, however, not only the end, the salvation of their souls, but also the means, and the title to eternal life secures this. Eternal life is something present. It begins in regeneration. It is spiritual. But life is what the Psalmist needed, such life as this. This alone can subdue the power of sin. The power of Christ's resurrection is the only power that can secure victory over sin. In His righteousness this power lies. He then who is justified by the faith of Christ lives in the spirit of Christ. These things cannot be separated. If guilt then brings slavery, righteousness brings freedom. Guilt brings hopelessness, righteousness gives a sure and good hope, a hope that will not be put to shame. In Christ then is the cleansing that David needed and that we need.

If the question is "How can I have power to live to God's glory?" the answer is in Christ. What removes guilt breaks the power of sin, what secures acceptance bestows power. The helplessness of fallen man is an element of His guilt. It is his sin that he cannot love God as he should. It is his sin that he does not realise his position. It is his sin that he does not delight in Christ. What then has he first to do with? With the guilt of his sin. Until that is removed wrath and hopelessness must be his, and in Christ full glorious provision is made for the removal of guilt. Submission to the Lord our righteousness is our

immediate duty as it is our high privilege. Here is life. Here is hope. Here is victory. Here is power to overcome.

III.—The fountain of this cleansing. It is nothing else than the love of God. The love of God the Father in Christ His Son reigns unto eternal life. His church partakes of this eternal life. She is justified, she is sanctified, she is saved, all from the love of God. The distinguishing sovereign love of God is sought by the Psalmist in such words as, "Remember me with the favour thou bearest to thy people, visit me with thy salvation." God's salvation is His favour borne to His people. This secures their cleansing from sin, their deliverance from its guilt and its power. Their cleansing then proceeds from the sovereign will of God, from His sovereign love, and this love and favour is from everlasting. Seeing it is so, it is no wonder though it is to everlasting. God's love to His people is as one broad mighty stream sweeping from the mountains of His gracious eternal purpose on to the glories of a coming eternity. In its course it reaches His beloved, carries them on its bosom, and leaves them not. It carries them on to their eternal glory. This river, however, pursues a hidden course. Its way is known to none but God alone. Yet some traces of its working and existence are shown all along the course of human history. A glimpse of its current is seen in the curse pronounced on the serpent. There a spring, as it were, of living water bubbles up into the light of day. It comes from an inexhaustible fountain, and ever gives forth its living water for the refreshing of God's heritage. In the promise given and fulfilled to Abraham, in the history of Israel, this same river again and again shows itself. Its course is ever onward. Barriers of impossibility give way before it. Eternal power is in the hand of the eternal purpose of love that guides its course. At length, in the death of Christ, the glorious fulness and overwhelming force of this stream shows itself in its glory. Herein is love, not that we loved God, but that He loved us, and gave His son to be a propitiation for our sin. The love of the Father in His unspeakable gift is here revealed. He spared not His well-beloved. Here the love of Christ reveals itself. He loved His church, and gave Himself for her. He loved His sheep, and laid down His life for them. He laid it down that He might take it up. For them He laid it down, for them too He took it to Himself again. Life eternal then is His for them, but that life His Spirit imparts. For the great love wherewith He loved us, even when we were dead in sins, He hath quickened us together with Christ. The love of the Father reigns to eternal life. The love of the Son reigns to eternal life. The love of the Spirit reigns to eternal life. For this love is one, eternal life is its issue, eternal love is the fountain, and it reigns to eternity. Eternal love prepared the salvation. Eternal love procured the salvation. Eternal love secures the salvation. The fountain has been opened for the house of David, and the inhabitants of Jerusalem. In the death of Christ it has been



opened. It has been opened for sin and uncleanness. Here let us take notice of the harmonies of the Word of God. David was taught of the good Spirit of Christ to pray, saying, "Purge me, and I shall be clean." He was taught thus to pray, and he was inspired to record his prayer. His prayer and its record were from the working of the Spirit of Christ. Out of Christ's fulness they came, and this prayer did not return to the covenant fulness of Israel's God to come back again empty-handed. It came from Christ's fulness, and it did not come thence without sufficiency being there to meet it to the full. What David prayed for, Zechariah, hundreds of years afterwards, was inspired to promise, saying, "A fountain shall be opened for the house of David and the inhabitants of Jerusalem for sin and for uncleanness." The prayer came from the covenant fulness. The promise too came from that fulness. The prayer came not without the promise being there. The Spirit-taught prayer has its corresponding promise. That promise may be a written one as in this case or it may not. If it is not it underlies the prayer, because the prayer should never have been taught if there were no promise corresponding to its terms. In this case we have the recorded promise answering to the terms of the prayer, but hundreds of years passed ere that promise, in its exact suitableness to the prayer and its request, was recorded. The prayer, however, had equal power before the promise was recorded as it has since, for it was based on that promise. This lets us see the value, the unspeakable value, of the Book of Psalms and the prayers it records. They have all come from the covenant fulness, and that fulness has a sufficiency to meet them all. None of them is unwarranted, none presumptuous, and thus the soul that is enabled to breathe one of them forth from his heart has not alone the prayer, he has the underlying promise. Some of God's children may be harassed with the thought that no actual promise of His word has, as it were, swallowed up their souls, yet they know what it is to long for the fulfilment of His gracious promises. They know what it is to pray with David, "Purge thou me." Their prayer is the prayer of faith. It will not remain unheeded or unanswered. The promise underlies it, and God will not refuse to acknowledge His children's cry. The underlying promise is theirs, and that promise will not miss its fulfilment. For He will accomplish the desire of them that fear Him. He will deliver them. He will hear their cry. The cry of faith is but the exercise of faith, and faith fails not for its answer. God in His word reveals Himself as the God of salvation, as the Saviour of sinners. His revelation demands a suitable reception at the hands of sinners, and faith crying to the God of salvation, and saying, Bring my soul from prison that I may praise Thy name, will not be unheard, will not be unanswered. The fountain of salvation is in the sovereign will of the living God, and faith or prayer but glorifies Him as the living God who

does His own will when it comes to Him, and says, "Do as thou hast said." His royal purpose reigns to its own fulfilment. This is His revealed purpose, that every one that sees the Son and believes on Him shall have everlasting life. The living God is to be approached as He has revealed Himself. He hath revealed Himself in bestowing eternal life on whom He will, but He reveals Himself too in bestowing eternal life on all that believe on the name of His Son Jesus Christ.

IV.—The instrumental means. David's prayer is not alone purge me, but purge me "with hyssop," and these words cannot be without significance. The prayer is cast in the mould of a typical economy. That economy, however, is full of abiding truth, and the place that hyssop occupied in connection with sacrifice and cleansing accounts for the occurrence of the word here, and guides us to understand the part it plays. Hyssop was a small vegetable growth—the hyssop that grows on the wall. It is put at the opposite pole of the vegetable world from the cedar of Lebanon. Solomon wrote of trees from the lordly cedar to the humble hyssop. Bunches of this were used, as we see in the narrative of Israel's departure from Egypt, for the purpose of sprinkling sacrificial blood. The blood of the paschal lamb was received in a basin, and then with a bunch of hyssop was sprinkled on the lintels and doorposts of the houses of the Israelites. Wherever the blood was thus sprinkled the angel of death passed by, for the blood was a sign. Not only had the lamb to be slain. Its blood had to be sprinkled, and in connection with this sprinkling we see the part the hyssop plays. It applied the blood or the virtue of the blood. Where the blood was not applied death was certain. What is it then that applies the virtue of Christ's blood and thus answers as antitype to the typical hyssop? The blood of the lamb is the blood of the everlasting covenant, and the blood of the everlasting covenant sealed the redeeming work of Christ. It summed up the efficacy of all He did and suffered. It is His finished righteousness and that righteousness secured eternal life. It secured His resurrection. It is the power of His resurrection, and then the fountain of eternal life to all His people. For this it is that gives them life, and life more abundantly that He is the resurrection and the life. By the blood of the covenant, as the good shepherd, He was brought again from the dead. His eternal glorious reign as God-man mediator flows from His humiliation to death. God has highly exalted Him and given Him a name above every name. Eternal life then flows from the blood of the Lamb. Eternal life He gives to those for whom He died to secure it. But the eternal life He gives them is spiritual. It stands in the knowledge of the only true God and of Jesus Christ whom He hath sent. Eternal life secures deliverance from sin in its curse and its power, for it embraces the full virtue of Jesus' saving name. It is inward and spiritual, but life must have a beginning. The believer who is alive to God was once dead to God. His

life then had a beginning. A birth, a new birth there must be in order to newness of life, and the new birth is not from corruptible seed but incorruptible, even from the Word of God that liveth and abideth for ever. The Word of God proclaimed in a preached Gospel is the ministration of the Spirit. It gives life. Yet though we are brought to conclude that the deliverance from sin that the blood of the Lamb secures is applied by the Word of God, it is not the mere word or the dead letter. The Word of God must be mixed with faith. It must be a powerful word to produce such effects as these. Many hear the word who profit not from it. Others hear and derive profit from it. This difference is of God that sheweth mercy. His Spirit accompanies and applies the word in one case and not in the other. The word thus mixed with faith or the word with power is the instrument by which cleansing from sin is effected. It applies the virtue of the blood of the Lamb, and that bestows eternal life. The cleansing, however, that we have been speaking of has more than one aspect. How can the word mixed with faith be spoken of as the instrument of cleansing by which the guilt of sin is blotted out? The guilt of sin is cleansed away in justification. Justification is by faith and faith rests on the Word of God. The word is received as God's Word, the sinner sees himself in the glass of the word. He sees the Saviour too, and on the Saviour thus revealed he throws himself. Faith unites to Christ. Union to Christ secures life in His righteousness. His righteousness the believer has as his own. He is the righteousness of God in Christ. Thus the word serves as a bunch of hyssop to cleanse away the guilt of sin.

But we saw that not alone did David's cry seek deliverance from the guilt, it also sought deliverance from the power of sin. This the word as a living word gives also. It is the seed of regeneration. By the Word of God the believer is born again. Life is imparted by that word, and such life as secures deliverance from the power of sin. This Christ won for His body, the Church, and in the exercise of His own right He regenerates sinners, and brings them thus to the obedience of faith. Through this faith He unites them to Himself. In Him the justified sinner has a title for himself to deliverance from sin's power, and in praying the Lord to sanctify him wholly, he but asks what is his own in Christ. Thus the word applied cleanses from the power of sin, and the measure in which it dwells richly in the believer is the measure in which the power of sin is subdued. For walking after the Spirit in the exercise of the spiritual mind which is life and peace, is victory over the power of the carnal mind, which is death. Through sanctification of the Spirit and belief of the truth we mortify the deeds of the body and so live to God. Thus is the believer freed from the ruling power of sin. This liberty is given in regeneration. The word applies the redemption the blood has secured. Thus it acts as hyssop.

But it may be said, this is David's prayer, and he lived under the

Old Testament, what have we under the New Testament to do with such an attitude of spirit? Much in every way. This prayer expresses a frame of mind all suitable to the revelation of God as the justifier of the ungodly, and as the Saviour of the sinner. He alone could purge David. He alone can purge us. David needed this purging. We too need it. The prayer of importunate faith then got its answer. The prayer-hearing God is the same, and still He honours the prayer of faith, and so in every way this prayer suits us in New Testament times. It may, however, be said, David had long known the Lord, and was but expressing the believer's attitude of soul to his Redeemer, what has a poor outside sinner to do with such words? David's prayer and David's faith are expected from the sinner, and nothing less. David, one may say, was now a penitent backslider, what have we to do with his prayer? Every renewed approach of faith to the Lord is a repetition of its first approach. It always brings an empty sinner to a full Saviour. He who knows himself knows what cause he has for repentance, for mourning, for returning to the Lord as he came at first, for abiding in Him as he has received Him. All such know the value of David's prayer. Again, conscience, boldness, and strength for duty can only be maintained in the continued exercise of faith in the atoning blood, and he who knows himself and his need will not be the last to come with confession and petition saying to his covenant God, "Purge thou me with hyssop, and I shall be clean." Faith breathes out in these words, "I shall be clean." Yes, blessed be God—cleansed, purified—God's work. Let this then be our prayerful waiting attitude of spirit. Waiting God's answer in peace, let us ever say, "Purge thou me with hyssop, and I shall be clean."

## Free Presbyterian Church of Scotland.

*Reasons assigned by Rev. Donald Macfarlane, Raasay, Rev. Donald Macdonald, Shieldaig, and others, for forming themselves into a separate Presbytery, to be called the Free Church Presbytery of Scotland.*

"Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment. Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."—PSALM lx. 3, 4.

WE feel that, in taking the solemn and weighty step of refusing to own the jurisdiction of the Courts of the Church which calls herself the Free Church of Scotland, and in forming ourselves into a separate Presbytery, we ought to place on permanent record a brief statement of the reasons that have led us so to act.

In the Disruption of 1843, and for several years thereafter, the Free Church witnessed a good confession before the world. In this we rejoiced, for we considered her confession to be the testimony of Jesus Christ. But in the measure in which we were made glad by this testimony and confession, we could not but be grieved by what we consider to be very serious backslidings within recent years from the attainments of her early days. She has practically been for years holding in abeyance one of her own distinctive principles—we mean the crown rights of the Redeemer as King of Kings and Lord of Lords; she has ceased to bear that testimony for the simplicity and purity of public worship which characterised the Presbyterian Church in Scotland from the Reformation downwards; but, above all, she has recently proved unfaithful to that trust which, in common with every branch of the Church of Christ, she had committed to her, namely, the keeping of the oracles of God.

These declensions, to which we shall again refer, were the source of the sincerest grief to us, and would of themselves have afforded a satisfactory reason for our ceasing to co-operate with office-bearers who had thus betrayed their charge, were it not that we considered our constitution to have been intact before the passing of the Declaratory Act. The immediate cause, then, of our separation has been the passing into law of the Declaratory Act of 1892, and the re-affirming of the same by the General Assembly of 1893.

1st.—*By this Act we consider that the constitution of the Church has been altered and vitiated where we ought to hold it most sacred and inviolable.* Under cover of a desire to maintain purity of doctrine and the peace and unity of the Church, this Act gives the Church—that is, in the last resort, the General Assembly—a power with respect to its standards that it by no means possessed in its original constitution. The General Assembly—the supreme court of the Church—consists of a certain proportion of the office-bearers of the Church. Each of these office-bearers vowed to assert, maintain, and defend certain well-defined and fixed standards of doctrine. The obligations thus entered into lie upon every office-bearer of the Church, whether a member of the supreme court or not. The Assembly, consisting of a portion of the office-bearers of the Church, was bound to act according to the individual obligation of its members; and so long as this principle was recognised, and only so long, did the Church stand in a righteous relation to her standards, and thus also could the liberties of dissenting minorities be secured. But now, seeing the Declaratory Act (1892) states that there are matters of doctrine in the Westminster Confession of Faith—without specifying what these are—on which diversity of opinion is recognised in the Church, and that, in every case which may arise, it lies with the Church—that is, with the General Assembly—to draw the line between what does and does not “enter into the substance of the

Reformed Faith" set forth in the Westminster Confession—a power is given to the General Assembly to determine, at its pleasure, what the fixed standards of the Church are. For years this principle has been acted on by a majority within the pale of the Free Church; but there is a great difference between individuals, however numerous, tacitly assuming and acting on a principle, and the authoritative recognition of that principle in the laws of the Church. In this connection it does not improve matters in the least, but rather renders them worse, that this power is granted to the General Assembly while as yet the questions and formula remain unaltered. For while, by question 2, every office-bearer still vows to assert, maintain, and defend the whole doctrine contained in the Confession of Faith as received by former General Assemblies of the Church, the General Assembly has power given to it by this Act to absolve from doctrinal obligations, to an indefinite extent, as many as choose to accept of such relief. Believing that the government of the Church by a supreme representative court is in accordance with the mind of Christ, we felt ourselves warranted in calling upon office-bearers to promise obedience to it, as an institution of Christ in His own house, so long as it stood in a righteous relation to its scriptural standards. But when the supreme court is placed in an unrighteous relation to its standards, we consider that we are no longer warranted thus to act, and we feel justified in saying that the constitution has been vitiated where it ought to have been held more inviolable.

2nd.—*By the Declaratory Act (1892), the Church, as a whole, has become involved in the guilt of the past backsliding which, as we have said, was the source of our sincerest grief, in a way in which it was not involved before this Act became law.* It is as though the repeated resolutions of Assembly in favour of Disestablishment, by which the Church had practically ceased to testify to the duty of our nation to recognise and support the Protestant and Presbyterian religion, had received authoritative sanction under the Barrier Act. It is as though the use of uninspired hymns and instrumental music in the public worship of the sanctuary—each of them equally unwarranted and unconstitutional—had received constitutional sanction. It is as though the findings of Assembly in two well-known cases with regard to the infallibility and inerrancy of Holy Scripture—findings by which the doctrine is treated as one not entering into "the substance of the Reformed Faith"—had received final and authoritative confirmation under the constitution of the Church. The importance of the doctrine of the infallibility and inerrancy of the Scriptures cannot be over-estimated, and the Church of the living God is, in a special manner, in this age of unbelief, called upon to confess it before men. It is a doctrine frequently insisted upon by our Lord and His apostles, it is abundantly established by the Word of God throughout, and is the only safeguard of Protestantism. Yet

some of the most responsible office-bearers and teachers in the Church claim a right, which has been by her allowed, not only not to hold, but even to disclaim the holding of any such doctrine. Before this Act became law, these several defections were a source of profound sorrow to us; but the constitution was yet untampered with, and this alone justified our remaining in connection with a Church in which such defections prevailed. But now that, by reason of this Act, so great power is vested in a majority of the General Assembly, whereby they justify themselves in all their findings anent the cases referred to, we could not any longer acknowledge the courts of the Church without involving ourselves in her guilt.

3rd.—*By the Declaratory Act (1892), additions are made to our confession and profession of faith which we regard as not in accordance with the Westminster Confession of Faith or with the Word of God.*

For while in clause I., in the treatment of the love of God, the sovereignty of God is acknowledged in respect of His purpose to save, it is, in effect, denied that that sovereignty is manifested in respect of His love—contrary to the doctrine of the Scriptures (Rom. ix. 13; John xiii. 1; Ephes. v. 25; Heb. xii. 6; Rev. iii. 19). The statements made in the Act as to how the love of the Father and of the Son is manifested might be taken in a scriptural sense; but these statements must be understood in the light of the statement made as to the manifestation of the love of the Spirit, and when thus understood we must conclude that the expressions used in respect of the love of the Father and of the Son are used in an unscriptural and unconfessional sense; for, in accordance with Titus iii. 4-7, it is in the washing of regeneration and the renewing of the soul which was dead in trespasses and sins that the love of the Holy Spirit is manifested, and not in his “striving” only.

Again, this subject is of the greatest importance, inasmuch as it affects the doctrine of the atonement. The teaching of the Word of God about this doctrine is that “Christ loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish.” The Confession of Faith is in perfect agreement with this doctrine when it says that “to all those for whom Christ purchased redemption, he doth certainly and effectually apply and communicate the same.” We are bound to read the statement in the Declaratory Act about the love of Christ in the light of the statement made as to how the love of the Spirit is manifested, and if we do so, we are driven to the conclusion that Christ loved and gave Himself for a people to all of whom He doth not effectually apply the redemption He hath purchased; and thus the teaching of the Word of God, on this fundamental doctrine, is seriously departed from.

Again, we consider that the Church has not kept the faith when it states in clause I. *b.* "that this Church does not teach, and does not regard the Confession as teaching, the fore-ordination of men to death irrespective of their own sin;" for as the word "death" is here used without explanation, the statement runs counter to the Word of God which says that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;" and again that "by one man's offence death reigned by one." In these passages the apostle used the word "death"—the wages of sin—without further explanation, and declares that death has passed upon all on account of their relation to the first Adam. We acknowledge that this is a great mystery; yet it is a mystery which the Church is bound always to conserve. This mystery the Declaratory Act, so far from conserving, irreverently invades and practically explains away.

Further, in denying the indispensable need of the Gospel for the salvation of the heathen, the Church makes a profession for which it cannot give any Scripture proof—a profession which we consider to be contrary to the Confession of Faith, and to the Word of God in such places as Prov. xxix. 18, Romans x. 14, 15, and Eph. ii. 12.

In addition to these evils which we have particularised, we consider that a shallow and unscriptural view of sin and of the work of the Holy Spirit pervades the Act throughout; but we do not feel called upon to discuss these and other defects in detail. We have seen that, through the Declaratory Act, a profession is made in the name of the Free Church on matters pertaining to fundamental doctrines which is not in accordance with the Word of God. A very important purpose which a Confession of Faith serves is the displaying, by the Church as a whole, of a banner because of the truth. A banner is displayed in the Declaratory Act, but not because of the truth. With the Church that displays this banner we cannot co-operate. The Church, as a Church, "most earnestly proclaims, as standing in the forefront of the revelation of grace," certain doctrines which we have seen to be inconsistent with truth; and, for anyone after that to say that the Declaratory Act lays no new burden upon any within the Church, were tantamount to saying that those disagreeing with its statements form no part of the Church at all, or else have no interest in what testimony the Church as a whole should maintain.

We are called upon at this crisis to assert and act upon a fundamental principle of Presbyterianism. All the congregations of our Church, on a principle different from that of Independency, form but one Church, and are members one of another, having "one Lord, one faith, one baptism." When the Church has erred from the faith, we refuse to shelter ourselves in a species of Independency, as if congregations might be free, while the Church, as a Church, is involved in guilt.



Only that, as a Church, we might continue to testify for the infallibility and inerrancy of Holy Scripture, for the sovereign love of God, for the scriptural doctrine of the fall of man and its effects, for the headship of Christ over the nations, for the purity and simplicity of the public worship of the sanctuary, which, with such great and manifest blessing, characterised the Presbyterian Church of Scotland from the Reformation downwards, have we been compelled to take the last step of separation. By continuing as we were, we should not merely not be able, as a Church, to bear testimony for these doctrines and principles, but should ourselves be seriously involved in, and partakers of the guilt of those that reject and renounce them.

We repudiate the allegation so often made that, by taking this step, we have ceased to be Free Churchmen; on the contrary, we assert that we have been compelled, in order that we might righteously claim to be Free Churchmen, to renounce the jurisdiction of the courts of a Church which, by passing the Declaratory Act (1892) into law, has ceased to be the true Church of Scotland Free.

We desire to humble ourselves before the Lord because of our coldness of heart in matters that so deeply pertain to His glory. We acknowledge our utter unworthiness to display that banner because of the truth, which His Church in Scotland was so long honoured to bear. But although, in ourselves, we be but as the offscouring of all things, yet we dare not keep silent in such a day of rebuke and blasphemy. In the Lord our Righteousness alone we desire to trust. We look to His blood to justify and cleanse us from all unrighteousness, to His strength to support us, and to His Spirit to animate, guide, and comfort us.

We pray God that He would grant an outpouring of His Spirit, not only upon ourselves, but also upon our beloved countrymen, that they might awake to the command, "Hold that fast which thou hast, that no man take thy crown," and that they might be taught to love and value the unspeakable privileges of which they are in danger of being despoiled for generations to come.

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## Letters of the late Rev. Archibald Cook.

(I.)

DAVIOT FREE MANSE, 6th August, 1852.

MY DEAR SIR,—I received your letter last week. I am happy to understand you got safely home, and I trust you do not repent visiting this part of the country. We are a poor despised people, but I trust we have a few of the excellent ones of the earth among us, who will at last shine as stars in the kingdom of their own Father, and, if that be the case, the despisings and reproaches of this world are rather to be considered an honour, because He, who is the King of kings, while under a veil, was used in the

same way ; but who would be ashamed of being mocked by a fool on the street? You will be glad to hear that our dear young friends are enjoying their health, and I trust they desire to keep their eye fixed on Zion as their home, instead of Glasgow. The hill is steep, and difficult to climb, and their strength is at times not very great, but at the last I trust they will surmount all difficulties, and arrive at the top, so gain the day. The prize is great, the reward is glorious, and the victory is sweet. "There remaineth a rest to the people of God," and that rest is eternal, enjoying the fruit of their labour, or rather the Saviour's labour in them. They speak of returning home next week. I now feel it more difficult to part with them the longer they are with me. I use them as if they were my own children. At times I give them a little sugar, and sometimes a little milk ; at other times I make them weep, then I pray with them and make them cheerful again ; so you may see what company we are, who would bear with us except Himself? When an angel was offered to Moses, he refused him ; the ground on which he did so was that they were a rebellious people. So we need the sympathy, not only of our fellow creatures, but also of Him who is the fountain of sympathy, who was once tempted in all things as we are, yet free from all sin. He well knows how to deal with poor sinners, bruised with crosses without and difficulties within. He has the tongue of the learned, and knows how to speak a word in season to them that are weary. This is a cause of thankfulness to the poor people of God, who have many things which they cannot reveal to flesh and blood, and even at times to the Lord Himself, but He knows the meaning of their groanings, sighs, and tears, and comes over mountains of provocations speaking peace, "Fear not worm Jacob, I am your God," &c., "Because I live, ye shall live also." Joseph liveth, it is enough ; they thus see that He has not forgotten them. To be on the mind of the Lord Jesus is infinitely honourable, but to feel that one is so is unspeakably precious to a person truly alive about his eternal state. This is a part of the sweet tree put in the bitter waters. Often they think their state in the world and in their souls is inconsistent with the state of grace. It is easy for the enemy in such a state to get the advantage of them, and always in such cases he aims at driving them to despair ; but a word from the Lord with something of a new creation revives their soul, turns their bitter tears into a song ; or, as the Psalmist says, their sackcloth into dances, makes the lame man to leap as an hart, and the dumb to sing, and so encourages them to persevere in the ways of God and godliness. It is natural for one alive about his future state to look within, especially when they have some darkness, such as desertion, as Mary looked into the grave. When nothing appears there but uncleanness, they murmur, but it is not natural for one to look to the Lord. When He took the case of sinners in hand, He looked on His own resources, knew

His ability to meet all difficulties. A word from Him, with some power, turns the eyes from one's own miserable state to Himself in whom the fatherless findeth mercy, so as to cleave to Him like Job, "Though he should slay me, I will trust in him;" or like the woman who had a devil in her daughter, when beaten off, was cleaving to Him, till at last she obtained her request, "O woman, great is thy faith, be it unto thee even as thou wilt."

I hope you will not forget that you gave yourself to the Lord at His table, that you would be the Lord's and not your own, that you look for salvation through His blood and intercession. "He that putteth his hand to the plough and looketh back is not worthy of the kingdom of God."

Please give my love to Mr. —, and tell him when Dr. Love's sermons are ready to send me word, as there will be many for copies of his works in this county. The Lord be with you. Pray often, trust much, hate sin, love the people of God, and God Himself.—Yours sincerely,  
ARCHD. COOK.

## **Weighty Testimonies for the Sabbath.**

SIR JOSEPH NAPIER, BART. (*late Lord Chancellor of Ireland*).

"**H**OW many of them associated with the Lord's Day their happiest hours on earth and their brightest hopes hereafter! The shadow of Creation might have first fallen upon the Sabbath, but the light of Redemption now shone upon it, and the beams of the descending Spirit illuminated it. It was a day which God had associated with the work of Creation ended, with the greater work of redemption finished, with the work of the Spirit begun. It was the day on which the Redeemer rose from the grave and the Comforter came down from heaven; it was therefore the Lord's Day, on which they should rejoice and be glad, the day divinely appointed, apostolically appropriated for public worship and for common prayer, sacramental communion, charity and mercy. The record of Scripture and the testimony of tradition alike accredited its sanctity as the Sabbath of all who professed and called themselves Christians. It was made for man; it was his birthright; it was given to man that he might retire from the cares and labours and the turmoil of the world, to enjoy the blessing of high and holy communion with his God; but he warned the House and the country, that if by one false step they parted with their birthright, they could no longer preserve the blessing."—*From Speech in the House of Commons, 22nd February, 1856.*

LORD CAIRNS (*late Lord Chancellor*).

"The institution of the Sabbath took place long anterior to the Mosaic law, and was of far higher import; the commandment was given in a manner wholly different from that in which the ceremonial law was promulgated; and we had the highest authority

for saying that the Sabbath was made not for the Jews alone, but for men of all countries, and in all times. . . . If labouring men were overworked during the week, the way to relieve them would be by curtailing their labour during the week. The object they had in view was to give them as much rest during the Sabbath as they could; but it was a strange method of giving them rest to engage them in what, under the guise of pleasure, would in reality be a toil. He admitted the propriety of endeavouring to improve the comfort of the dwellings of the working-classes, and so endeavour to lead them to enjoy the pleasures of domestic life; but it appeared to him to be a curious way to make people domestic to induce them to leave their homes on the only day they had at their own command."—*From Speech in the House of Commons, 22nd February, 1856.*

LORD SELBORNE (*late Lord Chancellor*).

"We cannot fix our eyes too steadily upon the enormous interests which ~~society~~ has in maintaining that inestimable institution; and, whether we look to its physical, political, and economical, or to its moral advantages, we shall find them so great, that, for the sake of either class of benefit, almost any sacrifice of minor objects may well be made. What are the physical and economical advantages? They are that each seventh day is withdrawn from that arduous labour of body and of brain which would otherwise wear out the physical and mental powers; that man is rescued from his toil for the purpose of refreshing and husbanding his powers, so that every week he may recommence his work with renewed and invigorated energy. This is the physical benefit; and no man can venture to say how much of the successful industry, how much of the wealth, how much even of the greatness of this country, is due to the continual supply of strength which is chiefly maintained by this important institution. But the moral benefit is infinitely greater. The consecration of this day to God withdraws man once a week from the contemplations of secular and earthly things, and invites him, with a call which every man must hear, though all may not regard, to remember his eternal interests—to recollect that he is a spiritual being with an immortal soul; and that this world, its pleasures, its labours, its objects, and its gains, are not the only things for the sake of which he has been born into the universe. . . .

"All who have had any experience as to the source and origin of crime throughout this country will tell you, that on the scaffold and in the gaol hundreds and thousands have attributed their lapse into crime to the original fault of what is popularly called Sabbath breaking; and all these will readily concur in bearing testimony to the fact that the law which upholds the institution of the Christian Sabbath does more to educate and maintain a sound moral sense in a Christian people than all the museums and picture galleries in the world."—*From Speech in the House of Commons, 22nd February, 1856.*

## Notes of a Sermon.

BY THE LATE REV. ARCHIBALD COOK, OF DAVIOT,  
PREACHED, 13th November, 1845.

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*"What think ye, that he will not come to the feast?"*—JOHN xi. 56.  
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MY friends, man is made of two parts, soul and body. What comforts the body will not comfort the soul. It ought to be the one thing needful for us to get acquainted with the Saviour and reconciliation with God, for as the tree falls so it will remain through an endless eternity. In these words we see a doubt and a hope. "What think ye, that he will not come to the feast?" I intend to show:—

I. Some things that make the gracious soul to doubt that He will not come to the feast.

II. Some things that make the gracious soul hope that He will come to the feast, and

III. Some marks or evidences by which it may be known whether He hath been at the feast.

I. Some things that make the gracious soul to doubt His coming.

1. Things in the unregenerate.

(1) The first thing that makes the gracious soul to doubt is the mean and low thoughts regarding the Saviour in the heart of the unregenerate. Hence, some would rather go to hell than to be seen weeping in a corner for their sins. There is also a secret enmity against God in the heart of the unregenerate. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—(Romans viii. 7.) It is hidden from the creature himself, but that makes no difference. It is eternity alone that will awaken many to its existence in their souls. The Spirit declares it to be like a viper or a serpent. When there is a congregation gathered of such persons, is it any wonder that the poor, gracious soul will doubt that He will not come to the feast? There is no worldly creature but will take up a form of godliness, if he expects to gain a little of the world by it. When the gracious soul sees that, is it any wonder that he doubts He will not come to the feast?

(2) The pollution and uncleanness of the heart. Man was born full of sin, and he comes into the world with the love of sin. Hence he breaks out in cursing, drinking, Sabbath breaking, and other sins. When the soul thinks of this, is it any wonder though he doubts whether He will come to the feast? When we think of the infinite purity of the divine nature so that there is infinite hatred in it to sin, the soul may well be afraid. For, although there is infinite love and compassion in God to sinners, yet, until the love of sin be broken in the soul He can have no fellowship and communion with them.

## 2. Things in the people of God.

But the gracious soul may observe things among the people of God themselves that may create these doubts.

(1) The lack of spiritual discernment. When we see so little discernment between the spiritual approaches of Christ to the soul, and the warm affections of the stony ground hearers, the gracious soul may doubt His coming. When a soul comes a greater sinner from the closet than when he went to it, it is an evidence that the Lord met him.

(2) Coldness. When the gracious soul sees spiritual coldness between the spiritual members of the Saviour, those that he believes will be with Him through endless ages of eternity, the soul doubts He will not come to the feast. There is no communion, unless you know something of willingness to wash one another's feet. If a gracious soul has anger at a brute beast, even at a fly on the window, it will banish God from his soul.

(3) Little hatred of sin. When we see so little hatred of sin in those that we believe will be happy through eternity the gracious soul doubts He will not come. Look among professors, and see if you observe a wet face on account of seeing and hearing Sabbath breakers, swearers, etc., and when nothing of this is seen, is it any wonder that gracious souls doubt of Christ's coming to the feast? We read of Lot that he was vexed with the filthy conversation of the wicked. When a soul sees the unspirituality of those that he believes will be happy through eternity, he is afraid that Christ will not come. For example—when they meet in one another's houses, and then separate more hardened than when they met from the unprofitableness of their conversation, which was neither good for soul or body, time or eternity, the gracious soul fears He will not come. Many will go to eternity with the blood of souls charged to their account.

(4) Worldly conformity. The soul doubts he will not come to the feast when he sees conformity to the world among those that have a drop of spiritual tenderness. Some have a coat and a tongue for every company.

## 3. Things in the gracious soul himself.

The poor soul has things in his own bosom to awaken doubts as to Christ's coming to the feast.

(1) Hardness of heart. Others sit at ordinances like an adamant, but in the soul that knows something of brokenness of spirit, this hardness of heart comes like a mountain between them and the spiritual presence of Christ.

(2) Want of a view of sin as against God. I may see sin in every thought and duty, and yet cannot see it as against God. It is not easy to get such a view of it, so as to enable us to confess it, and mourn for it. This view will make a soul see every favour come from the sovereign grace of God.

(3) A lack of the spirit of wrestling. The gracious soul doubts Christ will not come when the spirit of wrestling is withdrawn.

Jacob said, "I will not let thee go, except thou bless me." But the Lord sometimes takes away this spirit in order to make gracious souls poor and needy. The world have only the form of prayer. Some old men have "the grace" and prayers they learned at school. They go to eternity withered branches for the fire.

(4) The absence of tokens for good. This makes the soul doubt He will not come to the feast. As for a professor who cares not for any token or answer, the Lord may be as careless for his salvation as he is himself. When the soul is looking for tokens, and not getting them, he fears He will not come.

(5) Secret sins. There is a secret sin in the gracious soul that he thinks no soul that received grace ever was troubled with, and which gives him trouble in sleep, in duty, etc. But it is not one sin he has, but millions of sins. Others have whole faith and whole hope, and can confess all their sins on the tip of their tongues. They have long, clever prayers, but the poor soul has broken prayers, broken hearing, etc., and it is of these souls the Lord makes up His jewels.

(6) Broken vows, engagements, and backslidings. These may awaken doubts that He will not come to the feast. Yea, after the soul enjoys drops of the divine love and favour he cannot get rid of the corruption of his own heart. You worldlings can speak about the world on Sabbath, and go to the Lord's table on Sabbath without fear. But it is the nature of love to create doubt. Love takes in fear, is afraid Christ will not come. Love also will enjoy the spiritual presence of the Lord. Separation from God is my terror, not my punishment, says the child of God. May He bless His word, and to His name be the praise. Amen.

*(Subject resumed.)*

"What think ye, will he not come to the feast?" If this question were in truth upon souls this afternoon, it would do them eternal good, but woe to that soul that can spend his days in vanity. When he will come to grapple with eternity he will reap the fruit of his vanity. There will then be millions of devils waiting to take away his soul to hell.

II. Some things that make the gracious soul hope that He will come to the feast.

1. The first thing that encourages the gracious soul that the Saviour will come to the feast is the representation of Himself in the ordinance of the Supper. "Take, eat: this is my body which is broken for you: this do in remembrance of me. This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—(1 Cor. xi. 24, 26.) This gives the encouragement that the spiritual presence of Christ may be looked for in the ordinance by the gracious soul. As one said, the ordinance is like a ring given to a spouse, every time she looks at it she remembers the

person who gave it. Thus ordinances in the Church are emblems of Christ's death, and many a poor broken soul got an earnest of eternal glory in them.

2. The soul may look for Christ's presence in the ordinance, because that for His own name's sake He has purposed to come to the soul in His own appointed means. In this way the greatest sinner may expect Him, as well as His own people. He can come to the greatest sinner in His own means.

3. Further, He has given his own promise: "For where two or three are gathered together in my name, there am I in the midst of them."—(Matt. xviii. 20.) This is the fruit of infinite love. He bound Himself in promise to His own people, and it exalts His own glory to come over mountains of provocations into their midst.

4. The soul may expect Christ's presence in His own ordinances where His people are. He must be where the objects of His love are. Indeed, we may say, that His delights were with them from eternity. "My delights were with the sons of men."—(Prov. viii. 31.)

5. The soul may hope for Christ's presence, because of the intimate relation between the Saviour and the objects of His love. Hence, they are called His spouse, wife, sister, mother, etc. Can He forget these souls, notwithstanding their shortcomings and sins?

6. Where there is something of repentance for sin, as it grieves God, the soul may hope for something of the spiritual presence of Christ at the feast. "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word."—(Is. lxvi. 2.)

7. Longing for Christ's presence. Where there is something of longing for the presence of Christ the gracious soul may hope that He will come to the feast. He promises to fill the hungry with good things, while He sends the rich empty away. What will fill the soul but the Three-One God?

8. Mortification of sin. Where there is something of the spirit of mortification the soul may hope for Christ's coming to the feast. To such persons the ordinance, the Sabbath, and the Bible are empty without Christ.

9. Spiritual union among Christ's members. Where this union is the soul has reason to hope for His presence. It was when they were of one mind that the Spirit came with power. O back-and-belly self has eaten up this world!

10. The presence of the poor and needy. Where these are, the soul may hope that Christ will come to the feast. At the great day Christ will say to many, "I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink." Get a rich professor into your houses at the sacrament times and you would be happy. There is none in heaven or earth who can handle the wounds of an outcast but the Saviour Himself. If we knew the value of a poor castaway we would prize them more. Two or three of them may bring the blessing to a whole congregation, when the poor creature thinks there is no Achan there but himself.



II. When the spiritual fellowship between the soul and God is broken. You, world, never felt this. The soul's iniquities have separated between him and his God, and his sins have hid the Lord's face from him. He has now lost his boldness. Formerly he could make long prayers, saying, Glory to Thee, now he would be content with crumbs. He is now willing to cast himself on Christ's hand to save him from sin and hell. Will you go to the table of the Lord and never shed a tear for sin? You may go, but you will be seven times more the child of the devil than before. You will be as carnal and worldly as ever. Is this the fruit of communion with Christ? Will you continue in this state until you land in eternity? Is it all your enjoyment to have collected a little money to leave it to your friends rejoicing at your death, when you are burning in hell? Oh, eternity, eternity, eternity! Oh, believer, be about Christ's hands. A drop of communion with Christ is the earnest of eternal glory. "Look unto me, and be ye saved," saith the Lord. Oh, be praying for His presence. He pours oil and wine into the wounds of the broken heart and contrite spirit. "I am Joseph your brother," He says, "notwithstanding your shortcomings, failings, and sins." "They that be wise shall shine as the brightness of the firmament," as the sun in the kingdom of their Father for ever and ever.

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## Letters of the late Dr. John Love. (LXXIX.)

LONDON, 9th February, 1795.

DEAR SIR,—In proportion to the progress of heavenly light and strength which it is given to me to experience, I desire to lay to heart the long continuance of the public desolation of God's work among you, and to be peculiarly concerned for the tedious darkness and withholding of felt deliverance which you and others have been lying under. "Lift up thy feet to the perpetual desolations," is a form of prayer long ago registered in that divine book, the perfection and glorious truth and power of which shall be the more displayed the more it is tried and called in question. Let us remember that we have to do with the King of eternity; and that, in the approach of our souls towards His infinite and ever-shining light, it is no great matter though, for a few years, yea, if it were possible, for many lives, we should have to do with "darkness, crooked things, hard things, and wine of astonishment." Yet it is fit that we should feel how fast we stick in that "miry clay," to be treading in which was once the chosen element of our cursed abominable souls. The grandeur of that sacred pull of Omnipotence which releases us from the horrid prison of apostate darkness, unbelief, and impenitence, must be celebrated in the highest heavens to all eternity. And who shall

tell the angels who never sinned, what the change is which a saved sinner experiences, if the sinner himself do not, after either a common or special quickening, feel in such a manner as he will not forget the workings of a heart deceitful above all things and desperately wicked, and the strugglings of the "great red dragon," who, accustomed to receive from mortals the honours of a god, cannot endure to be trampled, as the dirt of the street, under the feet of such feeble combatants?

I wish I could impart to you, and others with you, who are bowed down under the murdering lies of that "dethroned prince of this world," whom Jesus Christ hath long ago dragged at his chariot wheels, something of that power of faith which is an overmatch for this world and its invisible rulers. And is it to be accounted strange that He, who looks at worlds as so many little drops of the bucket, should, by a small touch of His arm, overcloud those whom apostacy from God hath made weak, and that He should raise up to victorious power others once no less weak, so that, "going in the strength of the Lord God," they should look every Goliath, earthly and infernal, broad in the face? I call upon you, and O that the Almighty may work by this call, to attempt to rise up from the bed of unbelieving despondency; for, be it known to you, "The kingdom of heaven is come nigh." The sun of celestial light and righteousness having once come near to this accursed globe, not as a destroying comet, but with healing in His wings, is now in the firmament of the heaven of heavens, and Omnipotence is about to roll off the black cloudy veil which hath long hid His glory. Know, consider, and believe, that your salvation is coming forth in all its bright ingredients of "wisdom, righteousness, sanctification, and redemption;" and that there is a time approaching when Christ shall reason the matter with you, and will put it to you, "Where is the deficiency? What is the want or objection which you can attach to my full-furnished feast of soul-delights? Behold those rivers and floods, those brooks of honey and butter, those immense waters of life, and keep away from them if you can!" What are thy profound secrets, O stubborn unbelief? Hast thou lighted, after so many thousand years, on some dark particular of the perplexed case of a sinner, which was overlooked in the deliberations of Him whose name is "Wonderful, Counsellor?" Be assured, you lingering, trembling, entangled souls, that Jesus is near to burst your strongest bands as a cobweb. Look up to Him, try to look, rub at the eyes of faith; yea, rub at the empty socket where the eye of faith should be, till you find yourselves "beholding the Lamb of God," and drawing in, by those mysterious looks which He Himself creates, inward healing, vigour, and ecstasy. This is the counsel which I should be bold to give you, though you were now at the last stage of a Methuselah life, passed through in black sorrow and darkness. And I think He who is in the midst of the throne would approve and make good my words.

J. L.

## Diamond Jubilee Memorial.

*An Appeal from the Women of Great Britain and Ireland for extending Civil and Religious Liberties to Women enclosed in Convents.*

TO THE QUEEN'S MOST EXCELLENT MAJESTY.—The humble Memorial of Your Majesty's loyal subjects, the women of Great Britain.

MAY IT PLEASE YOUR MAJESTY—We, Your Majesty's loyal and loving subjects, while thankfully acknowledging the goodness of Almighty God in preserving your valuable life, and extending your beneficent reign to a period beyond that enjoyed by any of your royal predecessors; and while further acknowledging the innumerable blessings which have been bestowed upon your subjects throughout your vast dominions, and the many humane laws which have been sanctioned by Your Majesty for the promotion of their well-being, happiness, and freedom, desire earnestly to plead on behalf of a large number of women within these realms who do not share in such freedom, benefits, and blessings as the rest of Your Majesty's subjects are favoured to enjoy.

Your Majesty's memorialists venture to point out the following facts:—

(a) That since the early part of the present century 865 convents have been established in Great Britain and Ireland.

(b) That no public record of the number of inmates of these institutions is known to exist, but it is estimated that the women in these convents must at the present time be not less than 20,000.

(c) That many young persons of tender age are induced, in a moment of enthusiasm, and by means of false and highly coloured representations of the character of a nun's life, together with the promise of celestial rewards at its close, to enter convents, and find, when awakened to the dread realities around them, that they are involved in hopeless imprisonment.

(d) That, with regard to the structural arrangements of conventual buildings, many of them are surrounded by high walls, that both the entrance and inner doors are trebly secured, and that underground cells are known to exist, showing that all possible means are used for giving effect to the Canon Law of the Church of Rome, which inexorably insists that nuns be made veritable prisoners for life. This law enacts: "That nunneries be carefully closed, and egress forbidden to the nuns under any pretext whatever without episcopal license," *i.e.*, of those who are deeply interested in keeping them where they are. Further on it is stated that "If a nun of her own accord throws off the habit (desirous of returning to her natural life) no allegation should be heard, but, being compelled to return to the convent, they must be punished as apostates." This law is supreme in every enclosed convent in Your Majesty's dominions.

(e) That the knotted cord disciplines are used more or less in all convents, and the more austere orders use the steel spiked

wire whips called iron disciplines, and other terrible instruments of torture.

(f) That nuns under vows are not free agents. The will of the Superior is in all convents absolute, and all correspondence to and from the convent is read by her, or by one whom she may delegate; and all communications not approved by the Superior are withheld, mutilated, or destroyed, as she may determine. Generally an iron grating, built in the wall, separates the nun from her visitor, whilst close by stands another nun, to hear every word and spy upon every action passing between them. Thus, free intercourse is rendered impossible, and no nun has the opportunity of making known to her friends without any wrong from which she may be suffering.

(g) That nuns have been transported from the British Isles against their will. Your Majesty's memorialists therefore plead that the deportation of nuns from English convents to affiliated institutions on the continent should be made impossible without due registration and license from the civil authorities.

(h) That private burial grounds being attached to convents, in which interments have been seen to take place at night, and having regard to the fact that there is no specific registration existing of the names and numbers of the inmates, the convent authorities have great facilities for avoiding the Coroners' inquests, and for evading the provisions of the Burial Laws.

(i) That the inspection of prisons, lunatic asylums, factories, workshops, &c., has brought comfort and liberty to many thousands of Your Majesty's subjects, while convents in Great Britain, unlike those even in Roman Catholic countries, are exempt from any kind of State supervision. And having regard to the well known fact that unbridled religious fervour has in all ages of the world's existence been productive of gross cruelty, excessive suffering, and even loss of life, Your Majesty's memorialists feel that the present state of things in regard to convents is one of the most inexplicable anomalies of British rule.

(j) That your memorialists are mindful of the benefits conferred under British rule upon Your Majesty's Indian subjects by the abolition of a long established religious rite, called Suttee, whereby Hindoo widows, under the delusion that they would thereby attain eternal beatitude, immolated themselves upon the funeral pile of their deceased husbands, causing hundreds of lives to be sacrificed annually, which abolition resulted in giving general satisfaction to Your Majesty's subjects. They are therefore absolutely convinced of the necessity for equally stringent laws being passed to prevent practices not less unnatural and cruel, and withal of life-long duration, inseparable from convent life.

Your Majesty's memorialists therefore humbly pray that Your Majesty may be graciously pleased, in the circumstances above stated, to cause a searching inquiry to be made into the system and practices of all conventual establishments within your realm,

and to institute such public control over them as shall preclude the possibility of any of your subjects immured therein being deprived of the benefit and protection of Your Majesty's laws. And your memorialists will ever pray.

NOTE.—This Memorial has been in process of signing for the last six months. Women only are allowed to sign, who must be at least sixteen years of age. Sheets of signatures should be returned, with the name of the sender, on or before 26th October, 1897, to S. J. Abbot, 8 Gray's Inn Place, Holborn, London.

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## Letter from Holland.

REV. Mr. Macrae recently received from our Dutch friend the following letter, which will be read with deep interest :—

*October 2nd, 1897.*

MY DEAR FRIEND,—If I had followed the first impression of my heart, when I got your letter, I would have written back immediately. I felt somewhat broken-hearted and sorrow for my being so far from the Lord, and an unworthiness that you would write me as representing for me the Church of Scotland, while there is no one, I am sure, in our land unworthier than I am. Ah! might I have only a little faith that the Lord has not forgotten and left me altogether. Might His dear Spirit but work in me that I might have mercy to wait in silence what the Lord will do, for I feel that He is pure in His speaking and righteous in His judging.

My desire should be that one of that dear people of God, being honoured to walk in His fear, might entertain the community of the Church of Holland with you; but I know no one of them whom I can charge with it, it being a poor and despised people, and knowing no one who learnt the English language. Also I dare not freely throw it from me, as the Lord brought us so wonderfully together; for what yet was it that drove me to you, though I had seen many ministers who did not attract me, that I expected to find in you what I was seeking? What was it that I had to feel that day on the steamer "Iona," such a sorrow for God, or at least such a desire to meet with one of His people? The Lord alone knows it. Now, when I have to write, and I am glad I may do it, yet I pray you will not surely consider me as one of the Lord's people, as I am missing now all signs to be one of that blessed people (though the Lord is good He might turn His face). But pray with me, if the Lord will permit you, that when my former experiences might have been of Him as a saving proof of His eternal love to a damnable one, it might please Him also to give me a little faith and love, as much as I want to be united with His will and to bow under Him. My desire is not, as far as I know, to seek for great things, but only I may love the Lord in His righteousness as well as in His mercy. How blessed was

David when he, in Psalm xxx., might pour out his soul to the Lord and tell his Redeemer his needs, for whom was all his desire and in whom he did not hope in vain. How happy was Hezekiah when he, seeing his enemies who were mightier than he was, was enabled to charge God in faith with their submission. I can follow them in their wretchedness, but I am missing their faith and salvation.

It is about 14 years ago that I believed the Lord had taken away my sins when the Lord Jesus revealed Himself to my heart in His necessity, dearness, and willingness as a Saviour. I rejoiced in my conversion. I expected to continue more and more in love, and holiness, and fear of God. I was always with the Lord, so thought I. I experienced His precious love. The sin was me the death, and Christ my life. But, alas! speedy darkness disturbed my soul. Sin became living. Snares opened and ensnared me, till I saw at last that I had forsaken the Lord and the Lord me. Oh, how unhappy felt I. My eyes were as fountains of tears from my sorrow, and I was almost desperate, seeing that I would surely loose the combat. My heart became more and more insensible. Only a few times in all these years I had experiences of which I believed at that time to be meddling and attendance (the work and presence) of God, which were melting my heart in repentance and sorrow, and giving me hope in the Lord. But soon I lost that again, and sank back in the same wretchedness. Formerly I said, in glad sorrow, "Lord, Thou knowest that I love Thee." Now I have to say, "Lord, Thou knowest my wickedness and enmity," and though I believe for God's people that all things work together for good to them that love God, yet I cannot include me in their number. I believe that God deprives His people of all their self-righteousness and self-confidence. I believe that they have to learn that their salvation is only in the Trinity God. I know that the revealing of the most little ray of God's love to me now should make me thousand times more happy as ever before, but I fear I will never receive it. With the first opening of my heart by the love of God, if this may ever have been truth, I thought I had to entertain myself that love and communion with God, and that I would be able too. Now I know that the least mercy is an everlasting wonder and a free gift of a sovereign God to a hell-rake. I cannot practise it, but it is the desire of my soul to let God reign. I wished to be in His hands as clay, that without opposition left form me Himself such a vessel as it pleases the Potter.

Though I cannot see to have got any actual blessing by it, yet I read Mr. Rutherford's "Trial and Triumph of Faith" with much agreement. Happy are they who fall in the hands of Jesus. We would not regret if we trusted Him our salvation.

I translated again your last letter by interviewing of my teacher (whom I have to keep, as my children—not being vaccinated—are not allowed to visit the school). They are also read by the most

principal of the scattered Church in the Netherlands, who prayed me to report you their brotherly greetings and their hearty agreement with your ecclesiastical point of view. They are very glad that the Lord yet visits his Church in Scotland. If you are honoured to come in the King's presence, let your prayer for the scattered people in Holland not be missed.

A few weeks ago I got also a letter from Mr. —. His letter was me very agreeable, and I agreed wholly with it. I hope to write him also a little letter. However, it shall be impossible to me to answer others as your letters, as I have a very busy affair and no time over. But I have always time to read letters, and so I will not complain if there are some of God's dear people who have a mind to write us now and then.

Receive our hearty greetings. Remember us in your prayers, and the Lord that holdeth the seven stars in His right hand, and who walks in the midst of the seven candlesticks, be with you.—  
Your loving friend, C. B. VAN W.

I hope you may be able to conceive my letters, for of course it is very difficult to me to write in English.

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## **The Saturday Half-holiday and Free Libraries.\***

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

SIR,—In your October issue, under the headings "The Mania for Sport" and "Municipal Dotage," some opinions are given expression to which I reluctantly call in question. In regard to the former article, I desire to state that my own personal opinion of the present public attitude to sport is entirely in accordance with the sentiments there expressed, and what the author has described as a mania might as fittingly be called idolatry. I fully apprehend the moral and spiritual dangers of those who devote their whole mind and energies to the pursuit of sport; for, while your author's views are derived from observation of sporting posters, mine are obtained from six years' experience in an office, where, from Monday to Saturday inclusive, the only topic of conversation was sport. This experience has led me to form the opinion that the love of sport is working more spiritual ruin in the community than is being done by strong drink. With the strength of his opinions on this mania, therefore, I do not find fault. What I object to is his absurd deduction as to the day on which these outbursts are held. He says, "These main events of the nations (plural) take place on Saturday afternoon." Your correspondent must surely be aware that in the United States and on

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\* We have no desire to introduce controversy into our pages, but we think this side of the subjects touched upon is entitled to be heard.—ED.

the Continent there is no Saturday afternoon, and that the Sabbath is used for these and other equally unworthy purposes. Further on it is stated, "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." Your correspondent, in viewing the evil and the day on which it occurs, draws the unwarranted conclusion that the latter is responsible for the former; a conclusion which is at total variance with logic, and which admits of other applications which, I expect, J. M'N. would shrink from. For instance, the Sabbath, in this country to a considerable extent, and on the Continent and in America to a much greater extent, is used for purposes totally at variance with its institution and character, and therefore are we to say of the Sabbath what J. M'N. has said of the Saturday afternoon. I think I am fully warranted in saying that it is absurd to charge the mania for sport against the Saturday half-holiday. I cannot imagine any one possessing this boon writing of it as your author does, and can only account for it on the supposition that J. M'N. does not himself possess the privilege. Those who spend the Saturday ill do not desire to spend the Sabbath well, and those who cordially love the Sabbath find the Saturday half-day, free from ordinary labour, an inestimable benefit in view of the Sabbath.

In regard to the Note and Comment on Municipal Dotage, which I take to be by the same writer, I object to the sweeping condemnation of Free Libraries. Here also it is the abuse of a good thing that ought to be condemned. I don't approve of novels by any means, but I have found the Free Library exceedingly useful in affording facilities for the reading of really valuable books not otherwise easily procured by the ordinary reader. In conclusion, I would suggest that a copy of the *F. P. Magazine* be sent every month to every Free Library in Scotland for use on the magazine table.—Yours, &c. D. M.

## Tus Comhairle an Aonaidh.

LE A. MACCOLLA, MINISTEIR NA H-EAGLAIS SAOIRE,  
ANN AN CILLE-CHUIMEAN.

A NNS a' mhìos Chéitein, air a bhliadhna so féin (1869), thug Buidheann Aonaidh na h-Eaglais Saoire air beulaobh an Ard-Sheanaidh an Cunntas deireannach, mu na co-dhùnaidhibh gus an d' thàinig iad, a thaobh nam puinge mu 'n robh co-labhairt eadar iad féin agus na Buidhneibh-Aonaidh eile, a bha air an comharrachdadh leis na h-Eaglaisibh eile a tha 'g iarraidh aonadh ris an Eaglais Shaoir. Tha 'n Cunntas so air a sgaoileadh gu farsuinn a' measg ar luchd-dùthcha; agus tha cuid a' saòilsinn gu bheil an tuilleadh aontachd 'n ar Eaglais, na tha, do rìeadh, innte. Uime.



sin, tha e iomchuidh gu 'm biodh e air a dheanamh aithnichte gu bheil easaontach 'n ar measg m' an chùis so; agus gu bheil aobhairean maithe, air son sin, bu chòir a chur an làthair ar luchd-dùthcha 'n an cainnt féin; a chum gu 'm biodh cothrom aca breth a thoirt air a' chùis, air an son féin; agus a chum gu 'm biodh làn-dearbhadh aca 'n an inntinn féin. 'Se so an t-aobhar air son am bheil na duilleagan so air an cur a mach.

Dh 'éirich iarrtus a' measg cuid do luchd-dreuchd ann an Eaglaisibh Cléireil na h-Alba, airson gu 'm biodh iad air an aonadh 'n an aon Eaglais. Agus bha so ion-mhiannichte agus ciatach, 'n am b' urrainn e bhi air a dheanamh air dheadh stéidh. Thàinig so gu a leithid a dh' àirde 's gu 'n d' aontaich iad a thoirt fa chomhair Ard-Chùirtibh nan Eaglaisean aig an robh an t-iarrtus so. 'S iad na h-Eaglaisean a tha 'n ar beachd,—an Eaglais Shaor; an Eaglais Chléireil Aointe; agus an Eaglais Chléireil Ath-Leasaichte. Thaobh an aon a dh' ainmicheadh mu dheireadh, cha 'n eil a rùn oirnn ni sam bith a' ràdh; no, thaobh Eaglaisean Cléireil ann an Sasunn, anns na duilleagaibh so.

O cheann còrr is sè bliadhna (1863) chomharraich Seanadh na h-Eaglais Chléireil Aointe Buidheann àraidh dhiubh féin, gu coghnòthuch a dheanamh ri Eaglaisibh eile, mu aonadh. An sin, rinn Ard-Sheanadh na h-Eaglais Saoire, agus Eaglais Ath-Leasaichte na h-Alba, no, mar theirteadh gu coitchionn, na *Cameronianaich*, Comunnaibh sònruichte ainmeachadh airson an ni cheudna. Bha na Comunna, no na Buidhne so, gu comhairle a ghabhail fa leth, agus mar an ceudna, maille r' a chéile, ann an aon àit; agus their sinn riutha, anns an t-suidheachadh sin anns an robh iad uile gu comhairle a ghabhail, cuideachd, Co-Chomunn.

An sin, thòisich iad air air a' ghnòthuch so, a dh' earbadh riutha, a thoirt air aghaidh; agus a chum so a dheanamh ni bu choimhlionta, chòrd iad mu Rian-sgrìobhaidh anns an robh Aon cheann deug, air an cur sìos, mu 'n robh co-labhairt gu bhi eatorra, chum gu faigheadh iad a mach, an tomhas do chòrdadh no do mhi-chòrdadh, a bha 'n am beachdaibh orra, no a shaoilteadh bhi 'n am beachdaibh. B'e 'n cumha sònraichte air an do cho-chòrd Ard-Sheanadh na h-Eaglais Saoire dol air aghaidh leis a' ghnòthuch chudthromach, gu 'n rachadh iad air aghaidh leis, le *cùram cubhaidh* do bhunaitibh na h-Eaglais Saoire, eadhon, do bhonna-bheachdaibh Eaglais Ath-Leasaichte na h-Alba, ris an robh i a' dlùth-leantuin, o cheann thrì cheud bliadhna. Air dhoibh còrdadh m' an bhonn air an robh iad gu dol air aghaidh leis a' ghnòthuch so, thòisich, agus bhunaich iad ann, rè cheithir bliadhna (gu 1867), gun mhi-chòrdadh follaiseach sam bith. Tha e soilleir, gidheadh, nach robh fìor chòrdadh eatorra, ged nach do bhris e a mach follaiseach, gu sin. Cha b' urrainn iad a bhi dh' aon inntinn mu 'n Cheud cheann do 'n Rian-Sgrìobhta, a chur iad rompa mar riaghailt. An sin thubhairt Buidheann na h-Eaglais Chléireil Aointe, ma bha bacadh air aonadh, fo 'n Cheud cheann, air nach b' urrainn iad faotainn thairis, gu 'n leigeadh iad seachad tuilleadh

co-labhairt mu thiomchioll, agus gu 'n cuirteadh stad air a' ghnòthuch. Thaobh so, cha robh Buidheann na h-Eaglais Saoire a dh' aon inntinn. Cha b' urrainn iad còrdadh mu 'n phuing so; do bhrìgh, mar a thubhairt cuid diubh, gu cothromach, nach robh ùghdarras aca air breth a thabhairt anns a' chùis sin. Ach an sin fhuair, a mheud dhiubh 's a bha so-aomta gu géilleadh 's an ni so, dòigh-éigin air a thoirt air beulaobh an Ard-Sheanaidh. Ach cha robh so air a mheas le earrann mhòr dhiubh a réir seòl-riaghlaidh na h-Eaglais. Gidheadh, thug an àireamh bu mhò do 'n Ard-Sheanadh am beachd, eadhon, nach robh bacadh air nach b' urrainn iad faotainn thairis fo 'n Cheud Cheann; agus chomharraich iad an Comunn-Aonaidh a rithis, gu leantuinn air a' cho-labhairt. Ach, an aghaidh so, bha Fianuis shòluimte air a togail leis an àireamh nach d' aontaich leis a' bhreth so. O 'n àm sin, thug daoine urramach, a bha 'n am buill do 'n Chomunn-Aonaidh gus a sin, suas an àit innte, do bhrìgh gu 'n dò mheas iad o 'n àm sin, gu 'n do chlaon an Eaglais Shaor o 'n a bunaitibh ris an robh i riamh a dlùth-leantuinn; agus mar an ceudna, o 'n chumha air 'n do cho-chòrd iad aig toiseachadh air co-ghnòthuch a dheanamh ris an Eaglais Chléireil Aointe, mu aonadh. O 'n làtha sin tha 'n Eaglais Shaor gu mòr air a roinn—ni a tha 'n a aobhar ioraslachaidh agus bròin. Nis, 's e ar rùn ni-éigin do mhìneachadh a dheanamh air na beachdaibh mu 'm bheil eas-còrdadh eadar an dà bhuidhean anns an Eaglais Shaoir féin; ach, gu sònruichte, air na bunaitibh no na bonna-bheachdaibh, 'm am bheil an dà Eaglais ag eadar-dhealachadh gu mòr 'n am beachdaibh. Cha 'n eil a rùn oirnn labhairt air na Cinn uile, ach a mhàin, orrasan mu 'm bheil mi-chòrdadh r' a fhaicinn gu soilleir. Bheir sinn fainear an toiseach, a' phuing-teagaisg a tha 's a' Cheud Cheann, a dh' eadar-theangaicheas sinn 's na briathraibh a leanas.

I. An Ceud Cheann.—“An tomhas anns a bheil na h-Eaglaisean a' còrdadh mu 'n àit a bhuineas do 'n Ard-uachdaran aimsireil, a thaobh a' chreidimh agus Eaglais Chrìosd.”

Bha Eaglais Ath-leasaichte na h-Alba a ghnàth comharraichte airson a bhi gleidheadh gu daingean dà phuing-theagaisg àraidh. —A' cheud aon diubh, “Gur h-e Croisd a mhàin Ceann 'Eaglais féin;” agus 's e an dara h-aon, “Gur h-Esan Uachdaran Rìghrean agus Rìoghachdan na talmhainn.” Do bhrìgh gur h-ann mu 'n dara puing dhiubh so, a tha an Ceud Cheann, bheir sinn oidhirp air a nochdadh o Fhocal Dhe, gu bheil Ard-Uachdaranachd aig Croisd mar an t-Eadar-mheadhonair os ceann Rìghrean agus Rìoghachdan na talmhainn; agus gu bheil dleasdanasan àraidh fiachaichte orra dha-san agus d' a Eaglais, a tha a' sruthadh o sin.

1. Air tùs, bheir sinn fainear so, o 'n ùmhlachd agus an t-seirbhis a tha E'g agra dh' uatha, o 'm bheil e soilleir gu bheil Ard-uachdaranas aig Croisd thairis orra. Chi sinn so 's an dara Salm:—“A nis, ma ta, a Rìghrean, bithibh glic; gabhaibh foghlum; a b' reitheamhna na talmhainn. Deanaibh seirbhis do 'n Tighearn le h-eagal, agus deanaibh gàirdeachas le ball-chrith. Pògaibh am

Mac, air eagal gu 'm bi fearg air, agus gu 'n sgriosar sibh 's an t-slighe." Tha e soilleir gur h-ann do 'n Mhesiah, Aon Ungta Dhè, tha 'n ùmhlachd so air a h-àithneadh o Rìghribh agus o bhreitheamhnaibh na talmhainn. Cha 'n eil teagamh, nach ann mu 'n Ti 's e Mac agus Tighearna Dhaibhidh, a tha 'n t-Salm so a' labhairt; oir tha caochlach earrannan o 'n t-Salm so air an co-chur ri Crìosd 's an Tìomnadh Nuadh; mar tha Gniomh. iv. 25, 27—"A thubhairt le beul Dhaibhidh do sheirbhisich, C' ar son a ghabh na Cinnich boil', agus a smuainich an sluagh nithe dlomhanach? Sheas Rìghrean na talmhainn suas, agus chruinnicheadh na h-uachdarain an ceann a chèile an aghaidh an Tighearn, agus an aghaidh a Chrìosd. Oir fìrinneach chruinnicheadh an ceann a chèile, an aghaidh do Leinibh naoimh Iosa, a dh'ung thu, araon Herod agus Pontius Pilat, maille ris na Cinnich, agus sluagh Israeil." Faicibh mar an ceudna, Gniomh, xiii. 33; Eabh. i. 5; v. 5; Taisb. ii. 26, 27. O so cha 'n urrainn sinn a bhi 'n teagamh, nach ann mu Chrìosd 'n a dhreuchd mar Eadar-Mheadhonair, tha 'n t-Salm so agus na h-earranna eile a' labhairt; oir is ann an aghaidh Aon Ungta an Tighearn tha cheannairc air am bheil i a' labhairt air a deanamh, mar an Ti a dh' ung an t-Athair 'n a Rìgh air Sion a Shliabh Naomh. 'S ann 's an t-suidheachadh cheudna a thugadh dha na cinnich mar oighreachd, agus crìocha na talmhainn mar sheilbh. Co 'n Ti dh' am bheil e 'g àithneadh dhoibh strìòchdadh agus a bhi ùmhal? Nach ann do 'n Rìgh, Mesiah! Agus co iad dh' am bheil E 'g àithneadh sin? Gun amharus, do Rìghribh, do bhreitheamhnaibh, agus dhoibh-san a tha fodha—'s e sin luchd riaghlaidh aimsireil anns gach inbhe. Ach an ann 'n an suidheachadh uaigneach no pearsanta, mar dhaoineibh eile; no, 'n ann 'n an dreuchd fhollaiseach tha E 'g iarraidh so uatha? 'S ann 'n an dreuchd mar luchd-riaghlaidh, gun amharus, tha e air iarraidh uatha. Bhiodh a chaochladh beachd an aghaidh an ni a bha 's an amharc aig an Spiorad 's an t-Salm, mar a tha i air a tuigsinn leis an luchd-mìneachaidh a 's soilleire air an Fhìrinn. Tha e soilleir r' a fhaicinn gur h-ann 'n an dreuchd mar luchd-riaghlaidh a' dh' éirich Herod agus Pilat an aghaidh a Leinibh Naoimh, Iosa. Uime sin, 's ann 'n an dreuchd, mar luchd-riaghlaidh an t-sluaigh, tha e 'g àithneadh dhoibh urram agus géill a thoirt do 'n Fhear-Shaoraidh, agus seirbhis a dheanamh dha le h-eagal, agus am Mac a phògadh mu 'n las 'fhearg 'n an aghaidh. O shean, 'n uair bha neach air ungadh 'n a Rìgh, bha e a ghnàth air a phògadh, mar thaisbeanadh air ùmhlachd dhlìgheach dha; mar chi sinn, a rinn Samuel 'n uair dh' ung e Saul gu bhi 'n a Rìgh air Israel, 1 Sam. x. 1: "An sin ghabh Samuel còrn olaidh, agus dhòirt e air a cheann e, agus phòg se e, agus thubhairt e, Nach ann a chionn gu 'n d' ung an Tighearn thu gu bhi 'd cheannard air 'oighreachd féin?"

2. Tha iomadh fàidheadaireachd agus gealladh ann am Focal Dhé, anns am bheil Uachdaranachd Chrìosd os ceann nan cinn-each air a cur gu minic an céill. Cìod sam bith a tha air a roimh-

aithris mu Chriosd, 's éigin gu 'n robh sin anns na h-uile 'thug an t-Athair dha, mar thiodhlac ann an coimhcheangal sìorruidh. Agus is éigin doibh so uile coimhlionadh fhaotainn. Tha so r' a fhaicinn ann an iomadh earrann do Fhocal Dhé; agus feudaidh sinn cuid dhiubh ainmeachadh, chum daighneachadh do ar beachd mu 'n teagasg ghlòrmhor so. Anns an t-Salm, lxxii. 10, 11, 17, tha so air a chur an céill am briathraibh cho soilleir 's nach urrainn sinn a bhi an teagamh mu a thimchioll. Tha i a' labhairt air Righribh agus Rìoghachdaibh, 'n an suidheachadh agus 'n an òrdugh riaghlaidh; agus tha còir dhligeach Chriosd air àrd-uachdaranachd os an ceann, air a h-aithneachadh agus air a h-aideachadh leo, anns na gnìomharaibh urraim agus seirbhis, agus còmhnaidh d' a aobhar, air am bheil i a' labhairt: "Bheir rìghrean Tharsis agus nan Eilean tìodhlacan uatha; bheir Rìghrean Sheba agus Shaba tabhartais dha; Agus sleuchdaidh na h-uile Rìghrean sìos dha; ni na cinnich uile seirbhis dha." Ann an Isa. xlix. 22, 23, tha sùil aig an Fhàidh ri toirt a steach nan cinneach fo bhuaidh an t-soisgeil fo linnibh frithealaidh an Tiomnaidh Nuaidh, agus ris an t-seirbhis agus an fhrithealadh a ni luchd-riaghlaidh aimsireil do Eaglais Chriosd: "Feuch togaidh mise mo làmh ris na slòigh; cuiridh mi suas mo bhratach; agus bheir iad do mhic 'n an uchd, agus giùlainear leo bhur nigheanan air an guaillibh. Agus bithidh Rìghrean 'n an oideachan-altruim dhuit, agus am ban-rìghinnean 'n am mathraichean-altruim dhuit; sleuchdaidh iad sìos duit, le 'n aghaidh ris an làr, agus imlichidh iad duslach do chos." Tha 'n samhladh, a ta air ghnàthachadh 's an earrann so, a' taisbeanadh a' chùraim is cathranaiche, agus an iomagain is tlàithe,—Cha 'n e mhàin, gu bheil e a' giùlan ann, dìon a chur air an Eaglais; ach tha e mar an ceudna, taisbeanadh an àraich, an altruim, agus an còmhnaidh gnìomhail agus neo-sgitheil, a thaobh Eaglais Chriosd, a tha cho gnèitheil, agus cho fiùghail air an dàimh anns am bheil iad, mar luchd-riaghlaidh, rithe. Ach a réir beachd cuid do dnaoinibh, agus na Saor-thabhartach, 's e ni 's fèarr is urrainn luchd-riaghlaidh a dheanamh a thaobh Eaglais Chriosd, a cead a leigeil leatha; no, gun ghnòthuch a ghabhail rithe—gun dragh, gun chùram a ghabhail dhith, 'n an dreuchd fhollaiseach. Ach, nach 'eil am beachd so gu h-iomlan an aghaidh nàdur an t-samhlaidh, a tha 's an earrann do 'n Fhìrinn, a dh' ainmich sinn? Tha e ro shoilleir gu bheil; oir mur deanadh ban-altruim ach dìon a mhàin a chur air cuspair a cùraim, agus gun bhiadh, gun deoch, 's gun eudach a thoirt da, nach biodh i a' teachd ro fhad gèarr air a fìor dhleasdanas dha? Tha an earrann a leanas, a' daingneachadh ar beachd air so. Tha i a' labhairt air Righribh an t-sluaigh, ann an cleachdadh an dreuchd 's an ùghdarrais, ann an ùmhlachd dha-san, mar an Ard-uachdaran, airson soirbheachaidh 'Eaglais-san. Agus tha breitheanais air am bagradh air na Rìoghachdaibh agus air na Righribh, a dh' àicheidheas dha an t-seirbhis a ta e 'g agradh uatha. Isa. lx. 11: "Bithidh do gheatachan fosgailt' an còmhnuidh; a là agus a dh' oidhche cha druidear iad; a chum gu 'n toirear a d' ionnsu-

idh mòr shluagh nan cinneach, agus an Rìghrean le greadhnachas. Oir an cinneach agus an Rìoghachd nach dean seirbhis dhuit, bithidh iad cailte, seadh, sgriosar na cinnich sin gu tur." Isai. lx. 16: "Agus dèdthailidh tu bainne chinneach, agus cìoch rìghrean dèothailidh tu." Faicibh mar an ceudna ann an Leabhar Dhaniel vii. 13, 14; agus *Taisbean*. Eoin xi. 15; xxi. 24, 26, anns am bheil an t-ùghdarras agus an cumhachd a thugadh do Chrìosd ann an nàdur a' dhaonachd os ceann nan uile chinneach agus Rìghrean na talmhainn; agus an t-seirbhis, a tha dligheach dha uatha. Ma dh' fheumas, mar gu 'm feum, so coimhlionadh fhaotainn, agus ma bheir, mar, do rìreadh, gu' n' toir, Rìghrean agus Rìoghachdan, an glòir agus an urram d'a ionnsuidh; agus ma tha 'ùghdarras, an cumhachd, an ionmhais, agus an riaghladh, gu léir, gu bhi air an gnàthachadh agus air an cur gu buil, airson feum Rìoghachd Chrìosd, is éigin duinn a cho-dhùnadh, gu bheil iad fo àrd-thighearnas agus rìoghachadh Chrìosd: "Feuch, thàinig neach cosmhuil ri mac an duine le neulaibh nèimh, agus thàinig e chum Aosda nan làithean, agus thug iad e dlùth 'n a làthair. Agus thugadh dha uachdaranachd, agus glòir, agus Rìoghachd, a chum gu 'n tugadh na h-uile shluagh, chinneacha, agus theanganna, seirbhis dha; 'uachdaranachd-sa is uachdaranachd shìorruidh i, nach sìubhail thairis, agus a Rìoghachd cha sgriosar i." Agus a ris, "Rinneadh Rìoghachdan an t-saoghail 'n an Rìoghachdaibh do ar Tighearn, agus d' a Chrìosd-san." "Agus bheir Rìghrean na talmhainn an glòir agus an urram d'a ionnsuidh." "Agus coisrigidh tu an ionmhas do 'n Tighearn, agus am maoin do Thriath na talmhainn uile."

3. Ach a ris, chi sinn gu bheil a' phong-teagaisg so air a daingneachadh o 'n chliù agus na tiodalaibh sin a tha air an toirt do Chrìosd ann am Focal Dhé, mar anns an t-Salm lxxxix. 27, tha e 'g ràdh, "Ni mi mo cheud ghin dheth, àrd os ceann Rìghrean na talmhainn." A ris, faicibh Taisb. i. 5: "Uachdaran Rìghre na talmhainn." Taisb. xvii. 14: "Ni iad sin cogadh an aghaidh an Uain; agus bheir an t-Uan buaidh orra, oir is esan Tighearn nan Tighearn, agus Rìgh nan Rìgh." Fathast, faicibh xix. 13, 16: "Neach bha air a sgeudachadh le trusgan tumta am fuil, agus do 'n goirear mar ainn, Focal Dhé; agus aig am bheil an t-ainm sgrìobhta air a thrusgan, Rìgh nan Rìgh agus Tighearna nan Tighearna." "Co," ars' Jeremiah, "air nach biodh eagail romhad, O Rìgh nan Slògh."

(To be Continued.)

## Notes and Comments.

**CORRECTION.**—On page 224 in last number the words "thinking only for that Saviour" should read "thirsting only for that favour."

**PASTOR JACOB PRIMMER IN ROME.**—We learn that the first edition of this book, consisting of 3000, is nearly sold out, and that a second edition is about to be issued. It is also interesting to

know that Mr. Primmer sent copies to the King of Italy and the Pope, the former of whom sent a courteous acknowledgment with thanks. A copy was also sent to our Queen, but strange to say, her Secretary returned it, stating that he could not present it to her Majesty. This incident unmistakeably reveals the lamentable tolerance and spurious charity with which the Romish Church is regarded at our Court. We have fallen upon evil times when a Queen, sworn in defence of the Protestant Church and in opposition to Romanism, cannot receive a vigorously Protestant book.

**SABBATH DESECRATION.**—Many are the forms of this evil which meet the eye in our large cities, and are not unknown in our villages. It would appear that in multitudes of homes a well-kept Sabbath is unknown. The rising generation of young people are, therefore, to be deeply pitied. We frequently observe parents or servants airing young children in perambulators or otherwise on the Lord's day. What good can be expected of the men and women thus cradled in iniquity and in defiance of God's commands? It is also common to see people carrying the Bible in one hand and posting letters with the other. Another form of this evil that pierces the hearts of all who love the Sabbath is the practice of standing and examining goods in shop windows. Many a time we have observed, respectable people, evidently on way for public worship, suddenly halt and look in at these windows, to all appearance unsusceptible of the least qualm of conscience. Shopkeepers are also to blame in many ways. We hereby protest with the utmost vehemence against the practice of exposing goods to view on the Lord's day. Let the merchant be a leading elder in the professing Church or a profane worldling the practice is dishonouring to God. There exist too many temptations already to break the Lord's day, and the habit of having open windows without shutter or blind not only involves the merchant in Sabbath desecration, but leads others into the same crime.

**CHURCH OF ENGLAND NUNS.**—Mr. Primmer tells in his book that he saw three nuns belonging to the English Church, dressed in Romish fashion, on the steamboat crossing the channel. They were on their way to Rome. He observed them again in a French hotel. They took their food without asking a blessing, and each had her bottle of wine on the table. When in Rome, he observed them going through the wretched follies of idol worship in a more absurd and degrading fashion than the Papists themselves.

**MEMORIAL FOR THE INSPECTION OF CONVENTS.**—At present a Diamond Jubilee memorial to the Queen in behalf of the inspection and opening of Romish Convents is being sent up by the women of this country. That these hotbeds of cruelty and wickedness should be exempted from the general rule of civil inspection which is applied to all other institutions is a most anomalous affair. Romanism has a mysterious fascination for carnal and unenlightened minds, and its ceremonies and fantastic

worship deceive unwary souls. We are of the opinion that the Protestantism of this country is in a state of pitiable decay. It is known as a fact that professedly Protestant parents, even ministers of the Gospel, send their daughters to conventual institutions for education. It may be affirmed that this education does not embrace Romish tenets. Nevertheless, what are these institutions but the subtle instruments which the Papacy uses for taking away the edge of wholesome opposition to its system and doctrines which characterises all our Protestant homes? The parents who send their daughters to the convent school are thrusting them into the jaws of the lion. We hope that every woman possessing a spark of Christian principle who has had the opportunity has signed this petition to the Queen for the inspection of convents. If the memorial is unsuccessful the signatories will, at least, have the satisfaction of knowing that they have done their duty, while the lack of success may serve to open the eyes of the country to see the mighty influence exerted by Rome on our Protestant Queen and nation. We give a copy of the memorial elsewhere.

THE UNION MOVEMENT.—On 14th October the U.P. congregation united with the Free in the parish of Deer, Aberdeenshire. Principal Rainy preached, and congratulated the congregations upon the union. He expressed the hope that it was the shadow of a larger and more extensive union soon to be formed. On the 18th, a public meeting was held at Hawick by members of the U.P. Church to commemorate the union of the Secession and Relief Churches in 1847. (It was, however, a section of the Secession Church which departed from their own body that then united with the Relief, and they now form together the U.P. Church.) Besides leading U.P. ministers, Principal Rainy also addressed this gathering. He said that he was getting well seasoned in United Presbyterianism, and he had great hope that by continuing to attend these meetings he might reach a pitch before long at which he should not be altogether unwilling to be admitted into a United Church, composed largely of United Presbyterians.

THE STATE OF THE CHURCHES.—“The Church is trusting to mere mechanism. It might be said to many of its *soi-disant* leaders, Have ye ever heard that there is a Holy Ghost? They search heaven and earth and hell, as one says, to discover reasons for the thinning congregations and the scant liberality of their adherents; but, as if Satan had paralysed them, they shut their eyes to the most potent reason of all, to the fact that from the pulpit, the professional chair, and the Christian press the people are encouraged to believe that the Bible is not God's infallible Word.”—*Rev. J. Parker, Glasgow, on “The Essence of Christianity” by Professor Menzies, St. Andrews.*

THE NEW CREED.—The same writer says:—“The creed which Professors Bruce (Free Church) and Menzies (Established Church), supported by their numerous disciples, would impose upon the Scottish churches, is simply Unitarianism—the creed of Anti-

christ. There need be no mistake about it. It is a denial that it is of the essence of Christianity to believe that Jesus Christ is the Eternal Son of the Eternal Father—God and man in two natures and one person for ever."

**THE SABBATH IN EDINBURGH.**—A new form of profaning the Lord's day has recently been inaugurated in the capital of our country. In the forenoon a military band on the Castle parade regales the public with its strains, and hundreds assemble to listen to the music no matter how cold the weather. The so-called churches have paved the way for this despicable iniquity. They have trained the people to see no harm in instrumental performances in the worship of God, and the ordinary mind draws no marked distinction between an organ and a brass band, or between a concert under a roof and a concert in the open air. The infidel press gloats over the scene, while the churches, intoxicated with the wine of their own iniquity, are helplessly crying out about the lapsed masses after having given these very masses the demoralising draught that has landed them in the mire of carnal pleasure and Sabbath profanation.

**THE U.P. VIEW OF THE FREE CHURCH.**—At a meeting in Galashiels, on 20th October, Rev. Dr. Oliver, Glasgow, delivered an address on the historical development of the principles of the U.P. body. He claimed that the Free Church was coming into line with them as true sound voluntaries, although he was not sure whether his F.C. friends would agree with him in that.

**PROFESSOR JOHNSTON, ABERDEEN.**—It appears that Professor Johnston is determined to fight to the very last. He purposes to carry on classes at Aberdeen this winter as usual, though the University Court has appointed Dr. Gloag as lecturer in his place.

**OPENING OF NEW CHURCH AT GAIRLOCH.**—The new Church at Gairloch was opened on Thursday, 7th October. The services began at twelve noon. Rev. D. Macdonald, Shieldaig, preached in Gaelic from Is. xxxv. 10, to a large congregation. Thereafter a brief English service was conducted by Rev. J. S. Sinclair, Glasgow, and again in the evening Rev. John Macleod, M.A., Ullapool, preached. A collection was taken on behalf of the building fund, and it amounted to £30. The church is a very nice structure, plain, and yet well proportioned. At the one end of the interior there is a gallery with provision made on each side for additions if necessary. The building is seated for upwards of 500. It is to cost about £1,300, and of this sum £1,080 have been already paid. The Sacrament of the Lord's Supper was dispensed on Sabbath, the 10th.

**NOTICE OF SACRAMENTS.**—The Sacrament of the Lord's Supper will (D.V.) be dispensed in Oban, on the first Sabbath of this month, and in St. Jude's, Glasgow, on the second Sabbath.

**MEETING OF SYNOD.**—The Synod of the Free Presbyterian Church will (D.V.) meet in St. Jude's, Glasgow, on Tuesday, the 16th November. The sermon will be preached by the retiring moderator, Rev. Alex. Macrae, Kames, at 12 noon.