

T H H

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. II.

JANUARY, 1898.

No. 9.

"Jesus Christ, the same Yesterday, and To-Day, and For Ever."

THESE memorable words are suitable as a subject of meditation while we stand upon the threshold of a new year. They are suitable for meditation at all times, but none the less so at this season when we are reminded that "we spend our years as a tale that is told." The things which are seen are temporal, but the things which are unseen are eternal. It would be well that, amidst the changing currents of a passing world, we should cast anchor in the unseen and eternal. It is there the only sure anchorage is to be found, namely, within the veil whither the forerunner of the Church is entered, even Jesus, made an high priest for ever after the order of Melchisedec. Men in their natural state are wholly engrossed with the fleeting things of time and sense, and have little thought of eternity. But when the Spirit of God comes in awakening power, the concerns of eternity become all-important. The soul, sensible of its lost and perishing condition, feels the overwhelming necessity of a sure and certain hope beyond death and the grave, and will not find satisfying and abiding rest until it is savingly united to Jesus Christ, the rock against which the gates of hell shall never prevail.

"Jesus Christ, the same yesterday, and to-day, and for ever." These words proclaim the eternity and unchangeableness of the great Head of the Church. He is the same in the past, the present, and the future, and He shall not fail nor be discouraged till He bring forth judgment unto victory. He is eternal in His person, unchangeable in His power, and faithful in His promises at all times and under all conditions of the Church's history.

Jesus Christ is eternal in His person. He is called Jesus because He is the Saviour of His people. "Thou shalt call His name Jesus: for he shall save His people from their sins."—(Matt. i. 21.) It is also written, "They shall call his name Emmanuel; which being interpreted, is God with us."—(v. 23.) Jesus Christ is therefore God over all blessed for ever, and the

words of the Psalmist may be appropriately addressed to Him, "Even from everlasting to everlasting thou art God.—(Psalm xc. 2.) He is the same in the yesterday of a past eternity as He is in the to-day of a present time, and as He shall be in the forever of a coming eternity. He created all things at the beginning. "The Word was with God and was God." "All things were made by him; and without him was not anything made that was made."—(John i. 3.) It was He who appeared as the angel of the covenant to Abraham, Isaac, and Jacob. It was He who followed the children of Israel through the wilderness. "They drank of that spiritual Rock that followed them, and that Rock was Christ."—(1 Cor. x. iv.) It was He who revealed Himself to Isaiah in the temple. There Isaiah saw His glory, and received his own prophetic commission. It is this same glorious Person to whom the prophecies and the promises, the rites and ceremonies of the older dispensation bear witness. He is the promised Shiloh unto whom shall "the gathering of the people be." He is "the Lamb slain from the foundation of the world." The law of Moses, the prophets, and the psalms speak concerning Him.

It is the same eternal Person who appeared in the flesh. "When the fulness of the time was come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law."—(Gal. iv. 4, 5.) The eternal Word was made flesh. He veiled His Divine glory for a season, but still He was "the Son of man which is in heaven." He assumed a created human nature, but ceased not to be the Creator of heaven and earth. He lived the life of a substitute in the room of guilty sinners, and eventually died the accursed death of the cross. As God, He could not and did not die, and so was the same living, eternal Person at the very moment He offered up His holy humanity unto death. The body of His flesh was laid in the grave, but He continued to be the eternal, self-existent God. "Great is the mystery of godliness: God was manifest in the flesh." It was not possible, however, He should be holden of death, and therefore He rose again the third day, living and triumphant over sin, death, and the grave. He was finally carried up into heaven, and is set down on the right hand of the Majesty on high. He is the Lamb in the midst of the throne, both Priest and King, and shall reign for ever and ever. He saith to His Church as He said to John in Patmos, "Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death."—(Rev. i. 17, 18.)

Jesus Christ is unchangeable in His power, "the same yesterday, and to-day, and for ever." He is the Son of God, and it was by Him God made the worlds. The Son also upholds all things by the word of his power. It was by His Son as the eternal Word that God revealed Himself to the children of men from the beginning. The Son assumed the office of mediator in a past eternity. It was then the covenant of grace was entered into

between Father, Son, and Holy Ghost. The Son acted in His capacity as mediator under the old dispensation as well as under the new, and during that period every display of God's power on behalf of His elect people came by the Son. The people of Israel were then the peculiar objects of the divine favour. The gracious power of Jehovah was exercised in countless ways on their behalf. He led them across the Red Sea with His mighty hand and outstretched arm, and destroyed their Egyptian enemies in the mighty waters. He preserved them in the wilderness for forty years, gave them bread and flesh to satisfy their hunger, and streams of water from the rock to quench their thirst. At the end of their pilgrimage they were safely carried over the Jordan, the waters receding before them. Jericho fell down at the noise of their trumpets. The Lord cast out the heathen nations before their armies, and gave them the land of Caanan for their possession. As in the case of the nations of Israel, so in the case of eminent individuals, we see the hand of God's power. We see it in the lives of Noah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, David, and many others. When faith was in lively exercise, these noble worthies would each be ready to say with Job, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."—(Job xix. 25.) The Redeemer did come in the fulness of the time, and revealed still more and more His unchangeable power. He healed the sick, opened the eyes of the blind, made the lame man leap as an hart, the tongue of the dumb to sing, and raised the dead to life. This He did both naturally and spiritually. He has now ascended up on high, entered within the veil, but His power still continues the same. "Him hath God exalted with his right hand to be a Prince and a Saviour for to give repentance unto Israel and forgiveness of sins." (Acts v. 31.) "This man, because he continueth ever, hath an unchangeable priesthood; wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth, to make intercession for them."—(Heb. vii. 24, 25.) Christ is as mighty to save to-day as ever He was. He lives at God's right hand that He may plead the cause of poor sinners before the Father. His arm is not shortened that it cannot save, and His ear is not heavy that it cannot hear. In these dark and degenerate times we may be tempted to doubt the power and even existence of the risen and exalted Redeemer. The cry goes up, "By whom shall Jacob arise? for he is small." Many are the forces of darkness that would seek to destroy the feeble Church of God in these days, but let us never forget that her Redeemer yet reigneth above the floods. "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."—(Ps. xciii. 4.)

Jesus Christ is faithful in His promises, "the same yesterday and to-day and for ever." All the promises of God recorded in the Old Testament may also be said to be the promises of Christ, for He is one with the Father in them all. In not a few of them

He would seem to be the principal speaker. Witness the twenty-second Psalm, in which Messiah speaks—"The meek shall eat and be satisfied: they shall praise the Lord that seek him; your heart shall live for ever."—(Psalm xxii. 26.) We also hear Christ, as the heavenly wisdom, speaking in the eighth chapter of Proverbs, and extending the gracious promise—"I love them that love me, and they that seek me early shall find me." He also speaks in these words—"Look unto me, and be ye saved, all the ends of the earth, for I am God and there is none else." These are a few passages out of many in the Old Testament. The promises they contain shall not fail in accomplishment to all who flee in truth to them for refuge. Christ also spake many words in the days of His flesh that shall be fulfilled in the experience of believers to the end of time. "Come unto me, all ye that labour and are heavy laden, and I will give you rest."—(Matt. x. 27.) "Him that cometh unto me, I will in nowise cast out."—(John vi. 37.) "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—(John xiv. 13.) "I will not leave you comfortless; I will come to you."—(v. 18.) The Lord Jesus shall not fail in fulfilling these promises to His believing people to-day, as He was wont to do in days of old. Let the poor and needy in Zion seek to take hold of them, that Christ's name may be magnified in their fulfilment. He says to all—"Ask and it shall be given you: seek and ye shall find; knock and it shall be opened unto you," and it will be found at the great day that he was as good as His Word. Many may even then say that they asked and did not receive, they sought and did not find, they knocked and it was not opened unto them, but they will be found liars in that day. Let God be true, and every man a liar. Lastly, let the true Church not be discouraged if the promise seem slow in fulfilment, and the prospects seem dark and foreboding. Abraham was many years looking for the child of promise, and it was when all natural probabilities and possibilities had come to an end that the child came. And again, after all this, the Lord commanded him to sacrifice the child upon whose life depended the fulfilment of still larger promises to many generations. Abraham's faith shone brightly in the dread hour of trial, and resting with assured confidence in the faithfulness of God, he obeyed the painful command. But the Lord interposed with deliverance at the very moment that the child was at the point of death. May the Lord lead His people in these troublous times to have respect to His own commands, and to go forward in His own strength, knowing that Jesus Christ is a faithful promiser, "the same yesterday, and to-day, and for ever."

In conclusion, we would say: Let the eye of the struggling Church of Christ in these troublous times be fixed upon the risen and exalted Redeemer. He is not dead, He is alive and liveth for evermore. He is infinitely well acquainted with His people's

case, has infinite sympathy with them in all their afflictions, and has infinite regard for the glory of His name and cause. He shall bring forth judgment into victory, and shall reign till all His enemies are made His footstool. He is mighty to save, and all things in heaven and in earth are in His hands. His promise shall not fail, but shall be fulfilled in due time. May "Jesus Christ, the same yesterday, and to-day, and for ever" be the foundation of our hopes and the strength of our hearts, so as to be able to say in some measure of true sincerity, "I will go in the strength of the Lord God : I will make mention of thy righteousness, even of thine only."—(Ps. lxxi. 16.)

A Sermon.

BY REV. NEIL CAMERON, ST. JUDE'S, GLASGOW.

~~~~~  
*"Ye should earnestly contend for the faith which was once delivered unto the saints."*—JUDE 3.  
 ~~~~~

THERE are two important reasons why the Church of God should contend earnestly for the faith which was once delivered unto the saints. *First*.—The glory of God, in time, is so intimately connected with the revelation of His mind and name in the word of truth that the one is lost sight of as the other is ignored. (1) In the work of creation, as the Bible records it, the glory of the infinite wisdom, power and Godhead of the Trinity was made manifest. This is a mirror in which the psalmist saw much of His glory, when he exclaimed in an ecstasy of admiration, "When I consider thy heavens the work of thy fingers, the moon and the stars which thou hast ordained ; what is man that thou art mindful of him ? and the son of man that thou visitest him ?" (2) Immediately upon the entrance of sin, the inexorable glory of His justice, holiness, and truth blazed with such effulgence from His throne throughout the whole rational creation, thoroughly convincing the angelic hosts, "that God hath no pleasure in wickedness ; neither shall evil dwell with him. The foolish shall not stand in his sight ; he hates all workers of iniquity." They saw all this in "that God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." The glory of His power and wisdom in creation, and of His justice, holiness, and truthfulness were all displayed anterior to the fall of Adam, and of his posterity in him. Adam yielded to the temptations of Satan, broke the covenant of his God, and thereby, the whole human race immediately fell under the same sentence of condemnation with the

angels that sinned. Satan may have thought that he had succeeded in ruining the whole human race, and in despoiling God of His glory in connection with the creation of man, and in destroying the image of God and His likeness in which man was created. The wisdom, power, justice, holiness, and truth of God would have remained impregnable forts defending His glory eternally; but Satan and man had obliterated, through sin, the obedience, reverence, and love due to God from His rational creatures of mankind. The victory seemed to be on the side of Satan. The whole human race were, willingly, his lawful captives, and were already on the way to hell. Who could deliver them? God's justice demanded their eternal punishment in that everlasting fire prepared for the devil and his angels. "Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon One that is mighty." "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (3) Therefore a revelation of the free, sovereign love, purposes, mercy and grace of God was made to man, and therein the glory of the grace of God, in connection with the purpose of election, redemption, justification, sanctification, and glorification of sinners by the Mediator, or the seed of the woman held forth. The covenant of redemption or grace was brought to light whereby God should be glorified on earth, the works of the evil one destroyed, and the election of grace saved by Jesus Christ. Thus a glory accrues to God from the work of redemption, and restoration of guilty sinners that exceeds the glory of His justice in their condemnation. Against this glory of the grace of the Most High the adversary and his children have been contending since it has been revealed in this world. All the above facts are set forth in the Word of God, or "the faith which was once delivered unto the saints."

Second.—The eternal salvation of perishing and guilty sinners depends upon "this faith which was once delivered unto the saints." The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man. "Without faith it is impossible to please God." Again, "Faith cometh by hearing, and hearing by the Word of God." Therefore salvation is so absolutely connected with the Word of God that none of our lost race, capable of making use of it, can be saved without it. Infatuated he must be who endeavours its destruction, for "where there is no vision, the people perish." Let us now in humble dependence upon the Spirit of truth, consider the words of the text.

I.—The cause of contention.

II.—The two contending parties.

III.—The method prescribed for the saints in their contending for the faith.

Jude, as a faithful servant of Jesus Christ, seeing the faith attacked, warned the saints of the imminent danger to which they were exposed. He reminded them that they had had warnings

in the inspired writings of Christ's apostles concerning this danger, and that they had much need of holding fast the form of sound words in faith and love which is in Christ Jesus. This was a duty which they owed to Christ's cause, to some who were led astray by the craftiness of the enemies of the faith, and to mankind down to the end of time.

I.—The cause of contention is "the faith which was once delivered unto the saints."

(1) This embraces the whole Word of God. "The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him." "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Again, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." This word God continued to commit to His own Church from the first promise in the garden of Eden till the record was solemnly closed by the book of Revelation. No book or portion of this heavenly record had to be delivered twice. The saints of the Most High kept this precious deposit most carefully in every generation. Thus was the word of reconciliation committed to and kept by the Church till it has come to our hands, and will be kept by Christ's seed until He shall appear the second time sitting upon the great white throne. The Church is the pillar and ground of truth, and while she keeps lies without her ground, and the truth in its entirety emblazoned on her standards, she is terrible as an army with banners. The Church of Christ, taking her stand upon the rock of truth, overcomes by faith all her enemies. "My Spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." Nothing will overcome the devil, the world, and the flesh, but implicit faith in the Word of God. Who are the true Church? And how can they be distinguished? We answer briefly, "Where two or three are met together in my name." The saints having His Word as a lamp to their feet and a light to their path listened to the voice of God in that word, and refused to be led away by the delusions of Satan. The Bible contained their whole faith regarding spiritual and eternal realities and the purposes of God towards a guilty and perishing world. The word that proceeded from His mouth was of more value to them than thousands of gold and silver.

(2) It is of the utmost importance that the word of the truth of the gospel should be so firmly held by the Church that none could be acknowledged as a member who should doubt any part of it;

but it is in the heart that the Lord is delighted with the truth. The faith was once delivered to the saints personally and subjectively. The true nature of saving faith which justifies before God must be held. An error here is certain ruin. "Without faith it is impossible to please God." Faith without charity or love is nothing.

All sinners are by nature dead in trespasses and in sins. The dead can never awaken themselves. When the Lord asked Ezekiel the question, "Can these bones live?" the prophet replied, "O Lord God, thou knowest." The Holy Spirit, through the reading but especially the preaching of the Word, awakens the dead faculties of the guilty sinner to realise the wrath and curse of God's law and justice, under which he lies. This is fully demonstrated by the Word of God. The three thousand on the day of Pentecost, and the Phillippian jailor are indubitable proofs. Then the sinner begins in agony to ask the question, "What must I do to be saved?" He has got no knowledge of saving faith, however elaborate his knowledge of the letter of the Word of God may have been. The Holy Spirit through the Word quickens the dead soul, regenerating it by the Word, and works faith in the soul, and enables it to embrace Jesus Christ freely offered in the Gospel. Christ by His Spirit comes into the heart, and dwells there, and the believer by faith enters into Christ—lives and walks in Him. This faith is described in Scripture as "the gift of God," as "a most holy faith," and as "a precious faith." There is more in it than a mere assent to the historical facts and truthfulness of God's Word, for many can lay claim to that rational faith who are never saved. "The devils believe and tremble." Saving faith looks unto Christ in His humiliation, obedience, sufferings, and death, and lays hold, by the power of the Holy Ghost, upon Christ in all He did, and in all He now does before the throne of God, as the great High Priest, pleading the merit of His own death and shedding of blood upon Calvary's cross. The sinner takes Christ as his own. The love of God is shed abroad in his heart by the Holy Ghost, and he is made exceeding glad in the reconciled countenance of God the Father in Christ. He calls upon the heavens, seas, earth, and all that they contain to help him to sing of the mercy of God for ever. As he feels himself now taken out of the fearful pit and miry clay, and his feet set upon the rock, he can take a view of the prospect set before his eye in the Word of God. God shines into his heart, giving the light of the knowledge of the glory of God in the face of Christ Jesus. Looking backwards, he sees the fountain from which all the grace and mercy flow which are revealed in this world, the electing love of God—Father, Son, and Holy Ghost. The covenant of grace is unfolded to his mind, as it stands between the Father and the Son; the heart-melting love of Christ revealed in the pity and compassion of his humiliation, sufferings, and death, for sinners and for himself personally causes him to cry, "Who loved me, and gave

himself for me ;” the love of the Spirit by which He came to his guilty soul, awakened, quickened, and enlightened him in the knowledge of the fearful disease of sin, and of Jesus Christ, the great Physician ; the pardon of sins which God, the Father, the Judge bestowed upon him, justifying him freely by imputing the righteousness of Christ to him, and bestowing faith upon him to receive Christ ; the peace with God which flowed into his guilty soul in that moment in which the Spirit purged his guilty conscience from sin, and how this made all things new to him ; the proof he had of this, in that the Spirit by the promise of the Word spoke it to his heart in some such words as these—“I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.” He is now amazed why other sinners are not seeing the beauty and the glory in Christ that fills his own soul with such delightful admiration. He cannot pass his fellow-sinners on the public road without urging them to believe in Christ and be saved. This is only a new-born babe. “As new-born babes desire the sincere milk of the word, that ye may grow thereby ; if so be ye have tasted that the Lord is gracious.” The Holy Spirit keeps the Word almost without ceasing in the mouth of faith, and the soul drinks in and is “satisfied with the breasts of her consolations ; that ye may milk out, and be delighted with the abundance of her glory.” Children are not fit for wars and contentions. They must be weaned and made to eat strong food, like men, before they are sent a warfare. “Whom shall he teach knowledge, and whom shall he make to understand doctrine ? them that are weaned from the milk and drawn from the breasts.” The psalmist knew these things when he said—“Surely I have behaved and quieted myself, as a child that is weaned of his mother : my soul is even as a weaned child.” The weaned child by-and-bye must be sent to school to learn. Into what school must he go ? Christ says, “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” The Apostle Paul describes what he learned in this school. “I have learned, in whatever state I am, therewith to be content. I know how to be abased, and I know how to abound : everywhere, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me.” The prophet Isaiah learned a difficult lesson before he became a soldier for Christ. “Then said I, Woe is me ! for I am undone ; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips : for mine eyes have seen the king, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar : and he laid it upon my mouth, and said, Lo, this hath touched thy lips : and thine iniquity is taken away, and thy sin

purged. Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I: send me. And he said, Go." Though a man had all the learning this world can furnish, and all the faiths imaginable, if he should be ignorant of the learning which can be found only at the feet of Christ, and of the faith which is above the power of man but which is the gift of God, he cannot "earnestly contend for the faith which was once delivered unto the saints." The weakest saint, who has got Christ dwelling in his heart by faith, will overcome all his enemies, and will come to the joys of eternal glory. "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." But, as every inch of that way to Zion must be contended for by the sword of the Spirit, the believer need not expect rest by the way.

II.—Let us therefore review the contending parties.

1. The party against whom the contention must be sustained. Satan has kept up a continual warfare with the seed of the woman since God revealed His purpose of mercy contained in the first promise, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." As the servant of the Lord must not contend without the direct command of the Captain of the Lord's hosts, he must carefully read his orders. Were he to take as his enemies such as might be called bigots, narrow-minded, and infatuated men, he might be, all the while, slaying his best friends. Therefore the enemies are brought into the field in their true colours. "By their fruits ye shall know them." They are such as have crept into the church unawares, and were not detected until they began to air their thievish propensities. They vowed to assert, maintain, and defend her doctrines and principles, and to follow no divisive courses contrary to these, but their entire destruction was their intention. This is what we understand by their having "crept in unawares." Are there not many who make this their boast, that though they bound themselves by the most solemn vows, both to the Most High and to their fellow-sinners, to contend for the faith, they had in their hearts a secret purpose to destroy the whole work of Reformation in Scotland? "The Confession of Faith," which, by the "Questions and Formula," they have avowed to be based upon the infallible Word of God, and to be the confession of their faith, they scout as a thing which none ought to hold or believe. Is it against the Confession alone they contend? No, for all their complaints are clearly against the Word of God, but they endeavour to screen their impiety from the eyes of the people. Some have been so bold as to have distinctly stated that the most of the works of both the Old and New Testaments are writings of doubtful human authorship. This is perjury of the deepest dye, and will not escape its due punishment from the Judge of all. The Spirit distinctly states in

the words before us, in the context, that "they were before of old ordained to this condemnation." "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" They are further characterised as "ungodly men, turning the grace of God into lasciviousness." What are the most of the office-bearers of the churches in this land doing but this? Churches are almost converted into theatres. Concerts, soirees, vain songs, and dancing are carried on under the guise of religion. Instrumental music, secular hymns, and lectures upon profane subjects on the Sabbath day, and in the place where they pretend to worship God, have driven the Word of God out of both pulpit and pew. The poor, deluded people are lulled asleep with false prophesyings. They are taught that man is not the lost, dead, guilty, and wretched sinner the Word of God declares him to be; that God is nothing but love and mercy; and therefore that they have nothing to fear. These spiritual thieves still go further, "they deny the only Lord God and our Lord Jesus Christ." Many hold the doctrine of the Socinians—"That Jesus Christ is only a creature, and therefore is not God." Did not some affirm that one might be a good Christian, and not believe in the divinity of Christ? Is that the doctrine of the Church of Scotland or of the Word of God on the most essential tenet of our faith? The Word of God reveals the great mystery of the incarnation, "God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." In our context Jude says of them, "But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves." How different their views of the person of Christ are from those held by the apostles! Let us turn to the Epistle to the Hebrews, and look at the first chapter, and listen to the voice of God's Spirit as to who Christ is: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Again, "Thou art my Son, this day have I begotten thee." And again, "I will be to him a Father, and he shall be to me a Son. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thy hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture thou shalt fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." This is the Christ that was born in Bethlehem of Judah, and laid in a manger there. From the stable of Bethlehem to Calvary's Cross the Son

of God, in human nature, was under the law, its curse, and the penalty due to the sins of the elect. The obedience and sufferings were not that of a creature, but that of the Second Person of the Godhead. There never was such a sight as God vailed in flesh to obey His own law, and to make it honourable; and to atone for the guilt of sinners who had rebelled against Him, ruined themselves, and could never have saved themselves. His sacrifice is all-sufficient to satisfy divine justice, and to cleanse the sinner from the guilt and corruption of sin. This is the Christ held forth by our godly fathers in this land. This is the Christ of the Confession of Faith, because He is the Christ of the Word of God. If any other Christ be preached or declared in the confessions of men and churches he is only an idol of their own making. One thing is clear, that when men change their God they must of necessity change their creed to suit their new god. But as the Holy Ghost gives us three examples taken from the Old Testament Scriptures, we shall briefly consider them in their order.

(1) "Woe unto them! for they have gone the way of Cain." What way did Cain go in worshipping God? "Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering; but unto Cain, and to his offering, he had no respect. And Cain was very wroth and his countenance fell." Abel worshipped God by offering a sacrifice and shedding of blood. This mode of worship was instituted by God in the garden of Eden, before he drove our sinful parents out. Therefore Abel worshipped in accordance with "the faith which was once delivered unto the saints." "Cain brought of the fruit of the ground an offering unto the Lord." He did not worship God in accordance with the revelation He had given as to the worship He would accept, and therefore the Lord had no respect unto the inventions of Cain's wisdom. He came to God, not looking by faith unto the one sacrifice and shedding of the blood of the Son of God on Calvary's Cross, as godly Abel did. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh." Cain thought he had a right to bring innovations into the worship of God. As God had respect unto Abel, and unto his offering, but had no respect unto him, nor unto his offering, he immediately began to premeditate murder. He found fault with Abel for worshipping differently from him, and as Abel earnestly contended for the faith, he rose up and slew him. Many worship nowadays after Cain's fashion. They worship God by hymns of human composition and human authorship, instead of the inspired psalms of David. They may be coming with the best of the fruit of the earth (in their hymns), but they are only the fruit of that which is earthly. Let them consider Cain. "Is any merry? let him sing

psalms." They worship with organs, instead of "By him (Christ), therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." They deny man's total depravity, and, therefore, have no need of the atonement made upon the cross. Cain-like those, who will not submit to their unscriptural mode of worship, and declarations of faith, are made the objects of their hatred and envy. Were the law of the land favourable to their projects, the blood of their brother would have fouled their hands before this time. "For this is the message that ye have heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you." No works are more wicked, in the sight of God, than those which lead immortal souls away from worshipping God, as He has appointed in His own Word. Satan's aims are to get this nation to disbelieve the truth of God, to pull down that which our godly fathers built upon Christ, the rock, and to set up idolatrous worship, and he finds too many Cains willing to assist him.

(2) The next class composing the enemies' forces are described—"Woe unto them! for they ran greedily after the error of Balaam for reward." The error of Balaam is recorded in the Word of God. Balak, king of Moab, sent elders to Balaam to come to curse Israel, so that he might destroy them. "And God said to Balaam, Thou shalt not go with them: thou shalt not curse the people; for they are blessed. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land; for the Lord refuseth to give me leave to go with you." Balaam refused to go with idolaters to curse the people of God, but hints that had God allowed him he should go. It does not appear that he abhorred the very idea of complying with Balak's request. So Balak sent him princes more honourable than the first, saying—"Let nothing hinder thee from coming unto me; for I will promote thee unto very great honour. . . . And Balaam answered, and said unto the servants of Balak, If Balak should give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." How many are there in Scotland who said the same words? When the Moabites of this land desired to unite with a body who hold doctrines and principles antagonistic to the crown rights of the King of kings and Lord of lords, and to the teaching of the Bible and the Confession of Faith about the atonement, many said—"My congregation and others will not allow me to go with you." Others said—"We cannot commit so terrible a crime against God, His Word and people, and our own consciences, as to go with you." The latter stood boldly till death removed them one by one. The Moabites came back again with a Declaratory Act to sweep away, by one stroke, all the blessings of the true Israel

of God. At first, men declared that this Act meant "Bible or no Bible, atonement or no atonement," and that nothing could ever prevail upon them to go with these men in their accursed work of destruction. When the time came to act, they—like Balaam—went with the Moabites to take part in their idolatrous worship, and to curse Israel. Who could believe a few years ago that the men who lectured to the people, in towns and country throughout Scotland, against such sacrilege, should be now fighting against the Word of God, the subordinate standards of the Church, their own statements in the past, and the few who could not follow them in their traitorous conduct? Wherein lay the secret of all this? The words of our text are very explicit on this point, "ran greedily after the error of Balaam *for reward*." We have no doubt but promotion and the desire for being popular weighed much with some, but the love for reward was at the very root, and caused their contending for the faith to wither and die. The Apostle Peter, in warning the true Church against such men and their pretensions, points at this same thing. "Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." Let men say what they choose to the contrary, but the greed for reward, or the love of the wages of unrighteousness, and of a great place among men, were at the root of all the disgraceful compliance and most sinful compact formed between prophets and Moabites in Scotland. When men trample upon the conscience of the godly, break their vows to God and men, and are teaching Israel's enemies to lay stumbling blocks before the people, their case is very desperate. Had Israel kept aloof from the Moabites, Balaam's snares could not hurt them; but, going after strange flesh, twenty-three thousand of them fell of the plague. Let us therefore take the warning—"For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the scriptures, might have hope." "Wherefore, let him that thinketh he standeth take heed lest he fall."

(3) The third company appear with Core as their leader. "Woe unto them! for they perished in the gainsayings of Core." In the 16th chapter of Numbers the conspiracy of Core, &c., is recorded. Korah, Dathan, and Abiram, with two hundred and fifty of the renowned princes of the congregation "gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, everyone of them, and the Lord is among them: Wherefore then lift ye up yourselves above the congregation of the Lord? And when Moses heard it he fell upon his face." Notice the creed of these men. Moses spake much by the Word of God about the exceeding sinfulness of the congregation; but these men declare, "the congregation are holy, everyone of them." There are many Korahs who hold this creed in our day. Moses and Aaron were set apart by God to lead the people—the one their lawgiver, the

other their high priest. The Church of Christ must not loose a pin of either law or gospel. These two men took no undue honour to themselves; for the truth distinctly states that both were called of God. Why did these men raise such a cry against them? Probably they thought that they were abler leaders themselves. At anyrate their creed was too narrow for them. They endeavoured before the whole congregation to ruin the influence of God's servants. Had they attained their wish Moses and Aaron would not have had a single follower. The Lord can make of the lump of sinful clay one vessel to honour and another to dishonour. "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people." Again, "He poureth contempt upon princes, and causeth them to wander in the wilderness where there is no way." When He takes the worm Jacob by the hand, mountains are threshed like chaff before him, and carried away with the wind. Men say, "Do you take upon yourself to say that such an one is not more godly than any of you?" That sounds like the gainsayings of Core. Does that man of yours contend earnestly for the faith? Is he appearing against the enemies of the faith? or is he helping them, and causing them to succeed in leading the people astray better than they could otherwise do? Does he continue to warn the people against the destroyers of the faith now, as he did in the past? "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Allow the truth of God to be doubted and carved by ungodly men at their pleasure, and you cannot be guiltless in church fellowship with such. The master mariner in mid-ocean who should throw his chart and compass overboard in a storm when neither sun, moon, nor stars could be seen, would not be so infatuated as the most of the so-called divines of Scotland to-day. The truth declares the need of "holding faith and a good conscience; which some having put away concerning faith have made a shipwreck." This is metaphorical language, but very suggestive. A shipwreck is a most dangerous thing, as the apostle could certify by experience. Now, when some make shipwreck of the faith, and do all in their power to keep immortal souls in the wreck to ruin themselves and their posterity, who could find fault with the man that would "command the people that they which could swim should cast themselves first into the sea and get to land. And the rest, some on boards, and some on broken pieces of the ship."

2. The defending party. As I have taken up so much space already these can only be mentioned by quoting a text or two of the Word of God. "These shall make war with the Lamb, and the Lamb will overcome them: for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful." That is the Captain of the Lord's hosts, with a

part of His followers, and who can doubt the issue of the fight? The Lamb alone shall overcome them. Christ alone is more than a match for all His enemies. His soldiers overcame also as we are told, "And they overcame by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death."

III.—The method prescribed for the saints in the contending. "That ye should *earnestly* contend."

1. The soldier must obey the orders of his captain. "Thou therefore endure hardness as a good soldier of Jesus Christ. No one that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." This soldier must disentangle himself from earthly things, and set his face against wind and rain to make sure of fighting to the last. Demas stood many a battle, but the love of the world conquered him at last. Phygellus and Hermogenes turned away from "holding fast the form of sound words, and all they which are in Asia" followed them. Therefore Timothy must contend the more earnestly. Like Gideon's army, the Lord's orders are, "Whosoever is fearful and afraid let him depart early from Mount Gilead. And there returned of the people twenty and two thousand. . . . And the Lord said unto Gideon, By these three hundred men that lapped will I save you, and deliver the Midianites into thine hand." The man who has got one eye towards the world, and the other towards the cause of Christ is in great danger. He may be compared to one holding a rope in each hand. While the tension is easy he can hold the two equally well, but let the tension become strong, and he must immediately let one of them go. He will act according to the value he sees in them respectively. If the Word of God be more precious to him than gold or silver, he will let the world go, and cling to the cause of Christ; on the other hand, if the world be greater and more precious in his estimation than the cause of Christ, he will let it go, and stick to the world.

2. The good soldier of Jesus Christ should do all in his power to get rid of the strength of the flesh with its weapons of warfare. Like David when "Saul armed him with his armour, and he put a helmet of brass upon his head; also he armed him with his coat of mail. And David girded his sword upon his armour, and assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him." David slew a lion and a bear in the strength of the God of Israel, and he would now do in His name what Saul, with his armour, and the whole army failed to do; he would slay Goliath, and pull down the insulting pride of the Philistines. "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith, and a good conscience." The righteous is bold as a lion. He sees the power

of carnal weapons extremely weak whether they be for or against him. The strongholds, which he has to attack both outwardly and inwardly, are impregnable without the perfect strength of Christ. "For though we walk in the flesh, we do not war after the flesh ; (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds ;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." In order to accomplish his arduous task, this soldier must make up his mind to overcome all his spiritual and carnal enemies, or rest assured that he shall be overcome by them. There are no quarters in this fight. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness ; and your feet shod with the preparation of the gospel of peace ; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God ; praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints."

3. Christ's promise is, "I am with you alway, even unto the end of the world." "What shall we then say to these things? If God be for us, who can be against us?" Sin causes many bitter tears, hard words and thoughts, and much strife even among the true followers of Christ. Therefore, "Who is a wise man and endued with knowledge among you, let him show out of a good conversation his works with meekness and wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envy and strife is there is confusion and every evil work." The Apostle Paul found Christ as good as His promise, and so will we if we hold fast the confidence of our hope, steadfast unto the end. He had to say, "At my first answer no man stood with me, but all men forsook me ; I pray God that it may not be laid to their charge. Notwithstanding, the Lord stood with me, and strengthened me." "I have fought a good fight, I have finished my course, I have kept the faith." May the Lord grant us grace to contend earnestly for the faith, so that, when the hour of our departure comes, we may have a conscience clear from the blood of all men, and that it can be said of us, "All these died in the faith." To God be all the praise for ever and ever. Amen.

Professor Bruce's New Book: "The Providential Order."

THIS book, recently published, consists of the Gifford Lectures delivered by Professor Bruce, of the Free Church College, Glasgow, in the Bute Hall of the Glasgow University, during the months of January, February, and March, 1897. This lectureship was founded by the late Lord Gifford, according to instructions left in his will. It is provided that the subject of lecture be the existence of God, and proofs for the same derived from the natural world. The testimony of the Bible, as a supernatural revelation possessing divine authority, is excluded. In fact, Lord Gifford describes this kind of testimony as that of "any supposed special, exceptional, or so-called miraculous revelation." It is further arranged that men of all creeds and views, even infidels and atheists, are eligible as lecturers, so that every side of the subject may be heard. In view of these provisions, it seems very doubtful whether any believer in the Bible, as the Word of God, can consistently accept this lectureship. It looks like disloyalty to the faith to accept it. Not that we do not believe in "Natural Theology" as distinct from "Revealed Theology," namely, in the evidences of the Divine existence from creation and providence, as distinct from the evidences of it from the Scriptures. But we hold it is neither right nor honourable for professing Christian men, at any time or for any purpose, to shake themselves free from the faith, and descend to the low platform of the infidel, and that especially at the arbitrary request of one who shows himself to have been a positive disbeliever in the Word of God as a supernatural revelation.

From a careful perusal of these lectures, we are of opinion it would have been better they had never been delivered. They were written professedly for the purpose of showing the presence and operation of God in the world's history, but the views they embody are so contrary to the teachings of that book in which God has revealed Himself more abundantly and gloriously than anywhere else, that the result is unspeakably more harm than good. It appears also, adding insult to injury, that the lectures were delivered on the Lord's day. That day was set apart, not for the worship of the God of providence merely, but the God of revelation and redemption. No shackles should, on the first day of the week, be laid on the Gospel of Jesus Christ, with its Divine, supernatural message. It was on this day that the Redeemer was declared to be the Son of God with power by His resurrection from the dead. And yet our author delivers lectures on the Lord's day, in which he is not at liberty to quote the Bible, except in the same way as any ordinary book, and is obliged to say—"This is not the place for a full statement of the faith of the Church concerning Jesus and His teaching."

We do not intend to enter into any minute criticism of this work. It is our purpose simply to point out some of its outstanding features, and to give several quotations that will show to our readers the highly dangerous and unscriptural character of its teaching. One feature is a low, rationalistic view of the authority and inspiration of the Word of God. Professor Bruce admits that authority resting on "miraculous revelation" may be "legitimate in its own place." "But," he adds, "the authority which rests on the power, say, of the teaching of Christ, to commend itself to our minds more than anything we have met with elsewhere in the religious literature of mankind, is, after all, that which carries most weight." This simply means that "our minds" are the highest source of authority, and are the test by which religion everywhere is to be tried. This raises "our minds" higher than miraculous revelation, and so we must accept the teaching of Christ, not because of any Divine authority it possesses, but because it commends itself to our personal judgment. We find that this principle is applied by Professor Bruce and other modern writers, not merely to the Bible as contrasted with other religious literature, but to the several contents of the Bible itself. The result is that they accept as much or as little of the Bible as they choose. It also follows, through the lack of spiritual knowledge which the acceptance of the above principle implies, that they range the heathen philosophers and poets of antiquity alongside the inspired writers of the Scriptures. Professor Bruce says—"Æschylus, Sophocles, and Euripides are poetic artists, doubtless, but they are also preachers of righteousness, not unworthy to be ranged along with the Hebrew prophets" (p. 234). In speaking of "the Adam-Christ section of St. Paul's Epistle to the Romans," he says—"It is matter of course that perplexities have been increased by *the assumption* that the apostle's rapid, impassioned statement is to be viewed as in all respects a final, complete deliverance on the subject. It is really fitted to stimulate rather than to silence thought. It shows us what a fascination central problems of humanity had for the apostle's mind, and encourages *similar intellectual ventures*. It shows us, further, in what interest such speculations should be carried on—even the strengthening of hopeful views as to the fortunes of humanity under the dominion of Christ; for such was the dominant motive in the mind of St. Paul. *Beyond this it does not bind us*, but rather invites us to attempt at fresh solutions in our modern scientific surroundings, always in the same religious spirit" (p. 342-3). The italics are ours. Professor Bruce describes as simply an assumption the view that the apostle's statement is "a final, complete deliverance," thus doubting his inspiration of the Holy Ghost. He does not stop here, but boldly and irreverently characterises the apostle's statement as an "intellectual venture" and "speculation," and sums up by affirming that "it does not bind us," beyond showing that "such speculations" should be carried on in the interest of

hopeful views of the kingdom of Christ, and that scope is left for modern scientific speculations. Now, we ask, where is the perfection, sufficiency, infallibility, and Divine authority of Holy Scripture here? All this Professor Bruce has pledged himself to in the Confession of Faith, but it is plain that reverence for vows and confessions need not be expected from one who treats in the manner our author does the writings of an apostle who spake as he was moved by the Holy Ghost.

Another, and perhaps the chief, feature is the author's advocacy of the theory of evolution. Instead of "The Providential Order of the World," this book ought to have been entitled "The Evolutionary Order of the World." The word "providential," however, is thoroughly orthodox, and evades suspicion, while "evolutionary" might have laid the writer open to immediate criticism and attack. No doubt he wishes to convey the view that providence is to be seen in evolution, but this is not discovered until the book is in one's hands. In reading its pages, we are much reminded of "The Ascent of Man," by the late Professor Drummond. Professor Bruce, though less imaginative than Drummond, is more cautious, subtle, and philosophic in his treatment of the subject, and so may prevail where Drummond failed. In his second lecture, which deals with "Man's Place in the Universe," he states the alternatives between evolution and special creation thus—"The alternatives are: creation of man by laws similar to those according to which other living species have been evolved, or special creation of man as an exceptional being." He takes it for granted that the lower animals were evolved, but in the first chapter of Genesis we are told that they, as well as man, were created immediately by God. Proceeding, he says—"The issue may possibly have a serious aspect for a believer in the authority of the Hebrew and Christian Scriptures; that depends on whether these sacred writings teach or imply any particular theory as to the origin of man. But the issue is not serious for the general interests of theism. Faith in God may remain intact though we concede that man, in all his characteristics, physical and psychical, is no exception to the universal law of growth, no breach in the continuity of the evolutionary process" (p. 27). We are quite convinced that the issue has "a serious aspect" for believers in the authority of the Scriptures both of the Old and New Testaments. Our author insinuates that it is doubtful whether the Scriptures teach or imply any particular theory as to man's origin. This insinuation could only be made by one who has determined to go in for evolution at all hazards. It is written in Gen. i. 27—"So God created man in his own image, in the image of God created he him; male and female created he them." Nothing could be clearer from these words than that man was directly created by God, and that in His own image. There is no evolutionary process here, in respect of body or soul. The Lord Jesus also sets His seal to this account. "From the

beginning of the creation God made them male and female."—(Mark x. 6.) The issue is certainly a serious one for the evolutionist. He must refuse to accept the testimony of Christ or give up his favourite theory. By cleaving to the latter it is no doubt possible that "faith in God," in an abstract Deity, "may remain intact," but not faith in the God of the Bible, who is the only living and true God, nor faith in Jesus Christ—in His Divine person, authority, and infallibility. "In the beginning was the Word, and the Word was with God, and was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made."—(John i. 1-3). Jesus Christ is this Word, and none can speak with greater authority than He on the matter of creation or redemption. The alternative, therefore, is between faith in a mere abstract, visionary Deity, and faith in the God and Father of our Lord Jesus Christ.

Professor Bruce pleads throughout this book for universal evolution. Some scientific believers in evolution have drawn the line at man's body, and admitted that intellect and conscience can only be accounted for by a cause that lies in "the unseen universe of Spirit." But our author is not content with this limited process of things. He asks for the evolution of "man in all his characteristics, physical and psychical" (soul and body). At this rate, he is prepared to admit that man has been wholly derived from matter; that mind, intellect, conscience, and all moral qualities have gradually been evolved from dead matter, through the brute species up to man. He says—"In some form Monism (Materialism) seems to be the natural accompaniment of a thorough-going doctrine of evolution." We think matters have come to a serious pass when a professed teacher of the Christian faith is bold enough to hold that man's soul is material in its origin, and that soul, reason, and conscience can come by a mere natural process without special creative action out of a substance in which no life, reason, or conscience previously existed. Here is the way in which he tries to justify the degrading theory, whose grossness cannot be hid: "Evolution is simply God's method of communicating to man the light of reason and sense of duty. Surely a worthy ending of the long process of world genesis! The process, however rude or even brutal, does not disgrace the result. The result rather invests the whole process with dignity and moral significance, and helps us to understand how Deity could have to do with it. The lower stages of evolution seem unworthy of the Creator, but when we think of man with his reason and conscience as latent therein, it becomes conceivable how the Divine Spirit might brood yearningly over chaos, starting the mighty movement by which it was to be slowly turned into a cosmos with man for its crown of glory. Evolution does not degrade man, man confers honour on evolution. Man, considered in his whole being the child of evolution, instead of being a stumbling-block to faith, is

rather the key to all mysteries, revealing at once the meaning of the universe, the nature of God and his own destiny."—(page 48.) Professor Bruce truly expects much from evolution. To us it appears an absurd God-dishonouring theory, the product of irreverent imagination, destitute of any foundation in fact, and contrary to the clearest testimony of the Word of God.

In next issue we shall give some more quotations from this book, and add a few further remarks on the subject.

Open Letter to the Editor of the "British Weekly."

SIR,—You are a great bookman, your fame is in all the literary clubs. Once you were a modest star of the pulpit at Kelso; now you are a blazing sun of literature in London—such at times is the reward meted out to industry and genius. Whether Messrs. Hodder & Stoughton discovered you, or you discovered Messrs. Hodder & Stoughton is not known to me. Anyhow, since the conjunction, neither publisher nor penman has been idle. A full list of the acts and monuments of your literary career would ask time and research to compile. Declining the feat, I proceed with my main purpose, which is a plain-spoken didactic one. Undoubtedly, your principal achievement is the *British Weekly*, a "Journal of Social and Christian progress." When it appeared, eleven years ago, some of us passed it over, deeming it merely a fresh instance of the commonplace. Such neglect, however, could not last long owing to the patent literary virtues of the new venture. Having discovered the *British Weekly*, I adopted it as an item of the week's recreation, and have not omitted it since; without doubt, gaining by means of it much information and some mental culture.

But the reading thereof is always done with a dissenting mind. Conceive a radical reformer digesting the *Times*, or a Primrose Leaguer travelling through the *Daily Telegraph*, and you have caught the point of view with regard to this reader and the *British Weekly*. As touching its style and programme—being a weekly review of religion, literature and society—nothing could be better conceived and executed; but respecting its sentiments and policy it appears they need much amendment to make them tolerable. When I state that I am a Scotch Presbyterian of the old school, who have been observing your proceedings for the past eleven years, it will be seen that the materials to hand for framing a libel are pretty plentiful and that an effervescence cannot long be delayed.

I will mention one or two matters of my special aversion. One is your devotion to the "new learning," the learning, namely, which busies itself picking holes in the Bible, which saws Isaiah

asunder, cuts up Daniel, breaks Moses in pieces, and fathers Deuteronomy on a pious forger who flourished in the days of Josiah. For some sinister reason, you have given your heart and your pen to this bad cause, and are always ready to splinter a lance in its behalf. Some people believe that the "higher" critics have toiled all the night since the days of Celsus, and have taken nothing; but your faith is that when the morning of enlightenment fully dawns, Welhausen, or some other chief apostle of the new unbelief will draw the net ashore, and show us a windfall of great fishes. Your impatience with the dull-witted defenders of the traditional view amounts almost to contempt, witness your late passage with Mr. Urquhart of the *King's Own*. I wish, however, you would develop a little moderation in this behalf—I mean in view of possible embarrassments. "The cottager that weaves at her own door," cannot well pit herself against a smart man like Welhausen. She has, however, the good fortune to be right on the previous question. You are aware, I suppose, that there is a previous question, not yet disposed of by yourself or any other clever expounder of the new learning. Upon this question I need not dilate. It is merely a small matter of the apparent unanimity of Christ and the twelve apostles, in support of the despised traditional view. It has been given out by them that Moses with all his writing wrote also Deuteronomy, and some people without caring what Welhausen has to say, are simple enough to adopt this belief, becoming, indeed, quite bigotted in the matter. Such crass simplicity of mind is justly irritating to an eminent intellectualist like yourself. Yet there are ominous joints in your own armour into which a not very expert traditionalist might plant arrows. I freely grant that Celsus, Porphyry, Harnack & Company are beyond the reach of any arguments derived from the Mother's Catechism. "These have all together broken the yoke and burst the bands." The case, however, is barely so with you. You deal largely in Christian ideas and sentiments—at times one would almost suppose he heard the eloquence of Samuel Rutherford. Your situation as the common patron of the evangelical and rationalist schools is somewhat extraordinary, and I rather think when your right mind returns you will, in this matter of the new criticism, find yourself in a tight place. Your present, and much more your past professions will bear awkwardly upon you. I remember the strong moral dose administered by the *British Weekly* to the late Professor Jowett, for his inconsistency in a similar respect. Jowett, you recollect, signed the thirty-nine articles and flouted the evangelical scheme. You profess fealty to Christ and flout His testimony with regard to the Mosaic authorship of Deuteronomy. If I turn your artillery against yourself, and reprove you out of your own mouth, you cannot well complain. I say, therefore (slightly adapting your own words), "You seem to have passed your editorial career in a course of open and flagrant immorality. These are strong words, but there are many evident

signs that they are justifiable. In many ways you are, no doubt, an amiable and estimable man, but you are a professing Christian, more, you have signed the Westminster Confession of Faith, and have in your time uttered prayers and administered sacraments with much apparent gravity and unction. And you are continually taking Christ's name into your mouth, and weaving beautiful articles on the resurrection, justification by faith, and other themes—but mark the inconsistency—the infallibility of Christ which is the basis of all this pathos and eloquence, you boldly darken and undermine. The Mosaic authorship of the Pentateuch (continually asserted by Him), you regard as an extinct superstition. To His statement of the genuineness of Daniel's prophecies you dare oppose the findings of some Pagan rationalist, asserting that the predictive element of Scripture is only so much smuggled history. I am aware that the withdrawal of the heavenly influence of the Spirit in this winter time of the church, has made true faith very difficult and scarce, and given the owls and dragons of German unbelief a manifest advantage; yet I am persuaded that the better Christian mind will awaken to the sense of the wickedness of a man standing up before the world to utter doxologies and profess allegiance to a Christ whose veracity he has struck at. So long as He is made the patron of pious frauds and silly witless impostures, like the alleged forgery of Deuteronomy, it is needless to talk of truth, or honour or religion. Imagine St. Paul making common cause with Celsus, Porphyry, and Julian the apostate, and the apostle John pronouncing the benediction on Welhausen and Harnack." Thus far do your own words, slightly adapted, avail against yourself.

I have been bold to utter my mind on this subject of the "Higher Criticism," because in the last resort the disposal of it seems very simple. When some learned imbecile publishes a volume proving that New York does not exist, people do not nervously rush off to revise their geography. The "traditional view" is calmly accepted and acted upon in all the schools and shipping offices. The exponents of the "new geography" might indeed arrogate to themselves the attributes of culture, mental freedom and originality, and might condemn us to read their books before we presumed to have an opinion; but how unmoved the common man would be by the blowing about of such brain-sick absurdities. The case is even thus with the "higher criticism." It is an insane juggling with the best attested facts of history and experience. Argument and expostulation are vain in the case. The cure must come from a recovery to mental health on the part of the persons so unhappily stricken. When Christ on the road to Emmaus flooded the landscape of the Old Testament with glory, and opened the eyes of the disciples to see wondrous things out of the law and the prophets, one thing in chief they could not but see, and that was the historical accuracy—the genuine good faith—of all the writers, whether

prophets or historians. When He says, "Sanctify them through Thy truth. Thy word is truth," He utters something quite incompatible with the endless doubts and suspicions of the "Higher Criticism." Common sense itself, to speak nothing of faith, will lead a man far out of the miry clay of the new unbelief. That an unconverted German professor sitting down thousands of years and miles from the original time and place should profess himself able to discriminate ten different authors in a chapter of Genesis, is rather too much presumption. You may, if you like, believe that his findings are genuine—to me and many others they are so much delirious nonsense.

The other points on which I wished to deliver myself were your intemperate fondness for novels, your appetite for sensuous and sentimental worship, and your raw liberalism. Time, however, is awanting, and I forbear at present. Believing that my plain speech is needful, I am, yours, &c.,

ALIQUIS.

Scottish Sabbath Protection Association.

THE forty-eighth annual meeting of the Glasgow Working Men's and West of Scotland Sabbath Protection Association—now called the Scottish Sabbath Protection Association—was held on 21st December, in the Religious Institution Rooms, Glasgow. Sir John Neilson Cuthbertson presided. Mr. Robert Mackintosh, Secretary, submitted the annual report. It stated that the Sabbath had in many respects been more flagrantly discredited during the past year than in some former years; but in some other aspects there was a favourable turn, such as in the shop traffic, where there was a decrease of shops open on Sabbath to the extent of 191 in 1897, as compared with the previous year. Their efforts had been directed towards securing the maintenance and authority of the Lord's Day Act, 1781, which for more than a century had kept in check those who desired to set aside the religious observance of the day, and those who wished to pursue on Sabbath, as on the other days of the week, their occupation as caterers for public amusement. The Sabbath was a social question and the main factor in modern municipalisation, and that the corporate conscience, so disposed to torpor, was awakening to a broader view of civic duty was shown in the recent formation in Glasgow of a Progressive Union to unite the various philanthropic and temperance agencies in the city, for the maintenance and advancement of good government within the municipality. In Glasgow there has been a considerable increase in the number of persons using the tramway cars on Sabbath. It was to be feared that the feeble and faltering utterances of many within the Church on this subject was due to the fact that so many in their congregations made use of them. The leading railways in Glasgow

ran morning and evening trains on Sabbath. Few people in Scotland realised what a large amount of Sabbath desecration there was in that connection. Then there were the theatrical "specials" on the Lord's Day. Should the work of prostration by railways in Sabbath traffic go on for twenty years as it had done during the last twenty years, they knew where they might be; and it was going on. Some might be so situated that they did not feel it; some might be in a retired sweet spot, and theirs might be the last spot on earth where the work of moral desolation would be done; but let things go on unchecked, unrebuked, undeplored, and certain they were, it would reach even that sweet spot. The decision of Sheriff Berry passing the bye-law to open the public baths on Sabbaths from eight A.M. till noon, instead of seven A.M. till eleven A.M., was disappointing. One of the outstanding forms of desecration which was presented during the past year had been the Sabbath sailing of the steamer "Victoria" on the Clyde. After a lapse of fifteen years sailing was resumed on the Clyde. The Dunoon Commissioners had done their best to protect the Sabbath quiet of the burgh, but law and local feeling alike were set at defiance. Other centres of population on the Clyde objected likewise to such untimely excursions, the chief ground of complaint being that though the sale of drink on board was illegal, passengers were qualified on landing as bona-fide travellers—a wilful contravening of law and public order that was fitted to alter the character sensibly and very materially, and had done so in smaller and more retired townships elsewhere. The proceedings had created a public scandal. The Lord's Day was now generally chosen as the day on which great public meetings were held, both for political and trade purposes. Golfing, cycling, and football were becoming prevailing forms of Sabbath desecration. It was deeply to be regretted in the interests of the Sabbath and of religion, that in some churches the element of worship had become subordinate to the delights of music, so that it was difficult to distinguish a church from a music-hall. During the year sacred concerts had been held in the city. Those who thought that Sabbath amusements could safely be permitted within certain limits were playing into the hands of those whose desire was to set aside the religious character on the Lord's Day, and refused to be limited by any laws whether human or divine. Their opinion was that many ice-cream shops open on Sabbaths were shebeens, and the attention of the authorities had frequently been drawn to the ice-cream shops open on the Sabbath, but without any practical step being taken. These shops were having an injurious effect for evil on the rising generation. Much remained to be done still further to reduce Sabbath postal labour. Dealing with the petition of the University Professors in favour of the opening of the Glasgow People's Palace, Mr. Mackintosh said that it could not be said that the University was against them. The sixteen signatories of the petition were fourteen Professors and two lecturers, but there

were sixteen Professors and twelve lecturers who had not signed it. The University Senate had withdrawn the Henderson prize for an essay on the Sabbath, and only gave it every three years now instead of every year. The Chairman said he would like to explain on behalf of the University that the offering of the prize only every three years was not done by the University, but by the Commissioners, as the essays sent in were comparatively unworthy of the prize being given every year. The Rev. Dr. James Elder Cumming moved, and ex-Provost M'Lean, Largs, seconded, the adoption of the report. Mr. M'Neilage objected to the prominence given to the Progressive Union, as he held that the Progressive Union in the municipal elections had betrayed the Sabbath question. He also pointed out that it was an absolute impossibility for those called working men to attend meetings of the Association called during the day. The Chairman pointed out that the name of the Association had been changed. The Rev. Gilbert Laurie said that at the Town Council it was represented by one speaker, who appeared in favour of the opening of the People's Palace, that he represented one hundred thousand east-end workmen. That was a great mistake, and they should take care that misrepresentations of that sort should not get abroad. The report was adopted, the Secretary being instructed, on the suggestion of the Chairman, to modify the expressions in the report regarding the Progressive Union. Ex-Bailie M'Pherson, the Rev. D. Woodside, ex-Bailie Bowman, and ex-Councillor Stuart also took part in the proceedings.

Note.—In printing the above Report, we have taken the liberty to insert "Sabbath" for "Sunday" in several places, where the latter unscriptural name occurred.—*Ed.*

Notes from Dr. John Owen.

THE SABBATH.—Let men in whose hearts are the ways of God seriously consider the use that hath been made, under the blessing of God, of the conscientious observance of the Lord's-day, in the past and present age, to the promotion of holiness, righteousness, and religion universally in the power of it. And if they are not under invincible prejudices, it will be very difficult for them to judge, that it is a plant which our heavenly father hath not planted. For my part, I must not only say, but plead whilst I live in this world, and leave this testimony to the present and future ages, if these papers see the light and do survive, that if I have ever seen any thing in the ways and worship of God, wherein the power of religion or godliness hath been expressed ; any thing that hath represented the holiness of the Gospel, and of the author of it ; any thing that hath looked like a prelude into the everlasting Sabbath and rest with God, which we aim through grace to come to ; it hath been there and with them, where and amongst whom

the Lord's-day hath been held in the highest esteem, and a strict observance of it attended to, as an ordinance of our Lord Jesus Christ. The remembrance of the ministry, of the walking and conversation, of the faith and love of those who in this nation have most zealously pleaded for, and have in their persons, and families, and churches, or parishes, been the most strict observers of this day, will be precious with them that fear the Lord, whilst sun and moon endure. Their doctrine also in this matter, with the blessing that attended it, was that for which multitudes now at rest bless God, and in which many that are yet alive do greatly rejoice. Let these things be despised by those who are otherwise minded, to me they are of great weight and importance.

AMONG all the glorious works of God, next unto that of redemption by Jesus Christ, my soul doth most admire this of the Spirit in preserving the seed and principle of holiness in us, as a spark of living fire in the midst of ocean, against all corruptions and temptations wherewith it is impugned.

It were greatly to be desired that we could see more of the fruits of moral virtues, and duties of religious piety, among unsanctified persons than we do. The world is not in a condition to spare the good acts of bad men. But this we may do, and as we are called we ought to do—we may tell them (as our Saviour did the young man who gave that great account of his diligence in all legal duties), one thing is yet wanting you; you want faith, or you want Christ, or you want a spiritual principle of evangelical holiness, without which all you do will be lost, and come to no account at the last day.

THE performance of duties, whether of religious worship or of morality, how frequently, sedulously, and usefully soever, will denominate no man holy, unless his whole soul be disposed and possessed with prevalent inclinations unto all that is spiritually good, from the principle of the image of God renewed in him. Outward duties, of what sort soever, may be multiplied upon light and conviction, when they spring from no root of grace in the heart.

CONSIDERING the time we have had, and the means we have enjoyed, what grown—what flourishing—plants in faith, love, purity, self-denial, and universal conformity to Christ might many of us have been, who now are weak, withering, fruitless, and sapless, scarce to be distinguished from the thorns and briars of the world? It is time for us rather to be casting off every weight and the sin that doth so easily beset us, to be by all means stirring up ourselves unto a rigorous recovery of our first faith and love, with an abundant growth in them, than to be complaining that the work of holiness doth not go on, and that before our wounds become incurable.

Angus of the Hills.

SOME of the most noted triumphs of the gospel have been among those that were the despised of this world. God has chosen the weak things of this world to confound the things that are mighty. He has chosen the base things. He has chosen things that were not that He might bring to nought things that were, that no flesh might glory in His presence. One such trophy of gospel power and grace lived in the Highlands fifty years ago, and the memory of Angus of the Hills is still fresh among the people of the North Western Islands.

He was born before the year 1810, in the parish of Uig, in Lewis. His father at that time lived in the village of Carishader, but when Angus was a few years old he removed to a lonely place among the hills of Uig at the head of Loch Hamanaway. It was owing to this place being Angus' home in his youth that he got his name Angus of the Hills, for when he began to come among other people he had come from the hills. His true name was Angus Macleod.

In his childhood Angus seemed to be a hopeless idiot. A friend who knew him as a boy used to tell that he could not count his own fingers, and could be trusted with nothing, so senseless was he. Near his father's house at the head of the loch there was a rough dyke of stones enclosing a part of the shore. At high water the tide covered this dyke. The dyke was one of Angus' favourite places for amusing himself. He was in the habit of crossing it on his hands and knees. This he would do whether the tide was in or out, and so he frequently put his life in danger, though all unconscious of the danger. When he came home after crossing the dyke at high water he would throw himself on the earthen floor of his father's house, before the turf fire, and allow himself to dry there. Angus was not the only idiot in the family. Two sisters of his seemed, like him, to be sunk in hopeless idiocy. They spent their days at the fireside, and did not move from it. Angus, however, was of a wandering disposition, and sometimes found his way to the populous part of the parish of Uig.

In the year 1824 the late Rev. Alexander Macleod, who died as minister of Rogart, came to Uig as parish minister. The parish was then very dark. There was scarcely a Bible to be found in it from one end to another. The minister, of course, had a Bible and Psalm Book. The precentor too had a Psalm Book. Some others may have had English Bibles, but Gaelic was the language of the people, and the people were ignorant of the Word of God. Shortly before Mr. Macleod came to Uig, a young lad, afterwards an honoured minister of the gospel, came to be concerned about his soul. He went to the then minister for counsel and guidance. The minister concluded that he was going out of his mind, and treated him so when he repeated his

visit to the manse. This lad, in order to find a Bible, had to walk all the distance from Uig to Stornoway to get it. When this was the state of the parish Mr. Macleod found uphill work before him when he came among the people. The Lord, however, countenanced his labours, and a blessed awakening took place. Many were added to the Lord of such as should be saved. Among these was Angus of the Hills. Prompted, whether by curiosity or by some other motive, Angus began to frequent the services that were being held in Uig. He was thus frequently away from home, but he was scarcely missed, as though he had now grown up to be a young man, he was of little use to his father. When, however, the light of the gospel dawned upon his dark mind his natural faculties were improved considerably. So much was this the case that the remark used to be made about him that he received double wisdom at once—spiritual and natural. Not that at any time he had much natural wisdom, only the measure of it that he had he received at this time. As now he had some sense he began to be useful to his father, and could be trusted with such work as herding cattle, and as he was useful, his opportunities of wandering away from home were lessened. His absence was grudged. At home, however, he showed himself a man of prayer, and that at times to such an extent that when he was engaged in his devotional exercises the cattle of his charge found their way into his father's patch of corn.

The measure of natural wisdom he received did not serve to make him uniformly useful to his father, though it made him useful in comparison with what he had once been. He still had no sense about money. He did not understand its use very well up to the end of his days.

A fair measure of liberty was allowed him when he proved himself unable to keep the cattle out of the corn, and this liberty he availed himself of. He was frequently in Uig, attended the preaching of the Word of God, and sought the society of those that feared God. At this time the late Rev. John Macrae, better known as Big Macrae, was parish teacher in Uig, and to him Angus became very much attached. When Mr. Macrae became minister of the *quoad sacra* charge of Cross, Angus came to see him, and spend some time with him. One day he was herding Mr. Macrae's cattle, and when praying in secret, let the cattle stray. Mr. Macrae came out, and found things not as they should be. He found Angus, and addressed a few words to him about the charge committed to him. As long as he was entrusted with it he should watch it sharply. Angus listened to the rebuke, and when it was done he quietly added, "Let him that righteous is me smite, it shall a kindness be; let him reprove, I shall it count a precious oil to me. Such smiting shall not break my head." He could not read, yet his faculties were so strengthened that the Word of God dwelt richly in him. At this time Mr. Macrae wished him to learn to read that he might have the Bible

for himself. Angus was entrusted to the late Angus Morrison of whom we have already given an account in these pages. Lesson after lesson was given, but the pupil proved intractable. He began with the first Gaelic reading book. A and B he could make out, and he could combine them and say A B, ab. These preliminary steps, however, wearied him. He saw no sense or substance in these things, and at last, wearied with his lessons, he cried out, "A B, ab, I see nothing here about God or about Christ or about the soul. I should prefer to be praying behind the hillocks than to be at this. This is as dry as cork to my soul." He never learned to read. But his attention to God's Word preached and read stored his memory with its truths, and he was able at times to make use of the sword of the Spirit to good purpose, as there are cases known of people being awakened to concern about eternal realities through his words. At one time he attended a meeting at Loch Roag, in Lewis, and before it dismissed he addressed the people somewhat to this effect—"Poor Angus will be a witness against you if you reject the Word of God. You know him and his weakness. You have your natural faculties, and he has not, so this will be your increased guilt if you do not make use of faculties that were never given to him."

On one occasion he was at a prayer meeting, and was called on to engage in prayer, and refused. After the meeting was over a friend asked him why he refused to pray in public when asked. "Ah," he said, "if you only knew how miserable I was in myself you would not ask that. "But," said his friend, "Jonah prayed even when he was in the whale's belly." "Yes," said Angus, "that was Jonah; he was in the whale, but the case was otherwise with me. The whale was in me." On another occasion he was sitting at the communion table, and when the elder came where he was for the token Angus had none. "Have you lost your token?" said the elder. "No," said Angus, "I have only lost the bit of lead." He had not lost his "token for good."

Angus did not confine his wanderings to Lewis. He travelled in Skye, Mull, and the mainland of Ross-shire. When the late revered Peter Maclean was minister of Tobermory, Angus found his way there at communion seasons. Mr. Maclean belonged to Uig, and so Angus knew him all his days. He also visited Lochalsh in the days of Mr. Lillingston, the godly proprietor of that district. By Mr. Lillingston and his like-minded wife Angus was kindly received and welcomed. Mr. Macleod, his old pastor, was for some time minister of Lochalsh, and this probably accounted for Angus' first visits to that district. After Mr. Macleod left Lochalsh for Rogart, Angus lived chiefly in the Isle of Skye. He became very much attached to the late Rev. Roderick Macleod, minister of Snizort. On one occasion he was standing near Mr. Roderick's church in Snizort, and one person remarked to another, pointing to him, "There's one that wants something."

"Yes," said Angus turning, "I do want something. I want Jesus Christ, the true bread, that came down from heaven." On another occasion he was at table either in Mr. Roderick's house or in Mr. Lillingston's—for stories are apt to get confused when handed down by word of mouth—the remark was made to him, "Might not you be proud, Angus, when the lady of this house asked you to her table?" "Indeed," said he, "she might rather think much of the grace that humbled her so that she would take poor Angus to her table."

Various stories are on record of his wonderful answers. These, however, should suffice to show what an uncommon man Angus from the Hills was. It is related that on one occasion a famous preacher who did not know Angus was preaching along with Mr. Roderick Macleod. When Angus was pleased with the sermon he heard, he sometimes rose in the congregation when the service was over to exhort the people to lay what they had heard to heart. He rose on this occasion, and began to speak. The stranger was surprised, and asked Mr. Macleod who this man was, and told him to ask him to be quiet. "Ask him to be quiet yourself," said Mr. Macleod. The stranger rose and asked Angus who gave him authority to speak in that congregation. "The minister," said Angus, "of the holy place and of the true tabernacle that the Lord pitched and not man, and neither you nor any other person will put me quiet."

He was altogether an exceptional man. He was holy and circumspect in his life, and bore witness to the truth and power of the gospel in the hearts of the people. His life on earth was not very long, and though about forty years have passed away since he entered into his rest, his memory is yet green, and is likely so to remain. Many anecdotes are related of him, and this tribute is paid to his memory that some that never heard of him before may know that such a man lived, may learn the lesson of his life, and praise the grace that called him and kept him to God's eternal kingdom.

He died in Skye, and is buried there in the churchyard of Uig. Some years ago an inundation of the river swept away a great part of this graveyard, but the corner where Angus' body rests in hope of a glorious resurrection remained untouched. In Lewis he was born, in Skye he died and was buried, and in both islands alike we trust that it will be long ere his worthy memory shall fade. The weak things are chosen to confound the mighty, and grace triumphs in their victory.

J. M.

THESE are two faults that we are guilty of. We use not these means for gaining of the Spirit when wanting, that would bring it to us. And this is another fault in us: we sin against the Spirit when we have gotten it, and therefore we break off the stream of the Spirit, and so we wither.—*James Renwick.*

Tus Comhairle an Aonaidh.

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

(Continued from page 320.)

3. Fathast, rè àm an t-Seann-Tiomnaidh, chi sinn iomadh eisimplir do 'n dàimh eadar an Eaglais agus an Stàta, a tha sinn a' meas a réir Focal Dé, agus a bha air an aideachadh leis. Fo 'n t-seòl-riaghlaidh a bha air a' thoirt tre Mhaois, bha deadh-ghean agus cumail suas air an toirt, le ùghdarras lagha na Rìoghachd, troimh 'n luchd-riaghlaidh, do 'n Eaglais. Bha iad ann an dàimh r' a chéile, ach eadar-dhealaichte. Bha 'n dà òrdugh, an Riaghladh aimsireil agus spioradal, co-inbheach, ach gun uachdaranachd aig an dara h-aon thairis air an aon eile, anns na nithibh a bhuineadh d' an àite fa leth, an riaghladh aimsireil thairis air ìochdaranaibh na Rìoghachd, ann an nithibh a dhreuchd; agus an riaghladh spioradail thairis air na h-uile—luchd-riaghlaidh co mhaith ri muinntir eile—ann an nithibh spioradail aig an Eaglais. Tha so r'a fhaicinn anns na daoineibh fa leth a bha 'g an taisbeanadh, mar bha Maois agus Aaron, Iosua agus Eleasar, Daibhidh agus Abiatar, Solamh agus Sadoc, Heseciah agus Asariah, Serubbabel agus Iosua:—So an dithis ungta a bha a' seasamh an làthair Thriath na talmhainn. Fo 'n fhrithealadh ud, chi sinn an dà dhreuchd a ghnàth eadar-dhealaichte; ach an còmhnuidh, 'n uair a bha iad air an gnàthachadh gu dligeach, a' co-oibreachadh airson aobhair an Tighearna a chur air aghaidh le gach aon 'n 'a àite féin. Bha Maois agus Iosua, Daibhidh, Solamh, Heseciah, agus Iosiah a' gabhail cùram do eaglais Dhé, agus ann an cleachdadh an dreuchd, a' togail ionadan-aoraidh, a' deanamh ulluchadh airson an cumail suas, is teachd-an-tir airson na ministreeachd, a' cur ath-leasachadh air aghaidh, agus a' toirt as an rathad gach ni bha àbacadh sud. Their iad, gur h-e bha so suidheachaidhean a bha fo 'a t-seann-Tiomnadh, agus a bhuineadh do na h-Iudhaich a mhàin: ach nach buin iad do luchd-riaghlaidh fo 'n Tiomnadh Nuaidh. 'S fad uainn a' ràdh gu 'n robh na h-uile ni a bh' aca-san gu bhi air an leantuinn a nis. Ach cha n' 'eil sinn gu co-dhùnadh o sin, nach urrainn sinn dearbheachdan gu leòir a tharruing uatha, gu a nochdadh gur h-e dleasdanas an Riaghlaidh shìobhailt no aimsireil, agus gu bheil barrantas aige, airson a ghnùis agus a chòmhnuadh a thoirt do aobhar agus do Eaglais Chrìosd. Their iad, gu robh na nithe ud neo-ghnàthaichte, sònruichte, agus gu'm buineadh iad a mhàin do na h-Iudhaich fo 'n fhrithealadh ud, agus nach urrainn e bhi n' a riaghailt dhuinne a nis. Tha sinn fìor ann an tomhas, ach cha 'n 'eil e fìor anns an iomlan; oir na 'm bitheadh, thilgeadh e bun os ceann iomadh earrann do 'n Tiomnadh Nuaidh. Chi sinn an t-Abstol Pòl a' sparradh an dleasdanaìs air a luchd-èisdeachd, air son cumail suas na ministreileachd fo 'n Tiomnadh Nuaidh, o'n mhodh-riaghlaidh a bha a' cur mar fhiachaibh orra

sagartachd nan Lebhitheach a chumail suas, 1 Cor. ix. 8, 14—
 “An ann mar dhuine a ta mi a labhairt nan nithe so? No nach abair an lagh na nithe so mar an ceudna.” Bha ùrnuigh Elias neo-ghnàthaichte, ach tha i air a toirt mar eisimplir leis an Abstol Seumas fo 'n Tiomnadh Nuadh. Bha na breitheanais a leagadh air Israel 's an fhàsach sònruichte, a thaobh a' Chinnich sin; 's gidheadh chi sinn mar tha Pòl le mòr dhùrachd a' toirt rabhaidh, agus a' teagasg an dleasdana, do na Corintianaich uatha, anns x. caip. do. 1 Cor.

Their iad, agus sin gu ceart, gur h-e Dia-riaghladh a bha aig Israel; agus gu bheil e duilich eadar-dhealachadh a dheanamh eadar na nithe a bha sònruichte agus a bhuineadh a mhàin do 'n Rìoghachd sin; agus na nithe anns an Riaghladh sin a bha modhanail no dleasdànach do na h-uile anns gach àm, no, a bha 'n an eisimplir a bha dligheach agus feumail do Rìoghachdaibh Crìosduidh a 'leantuinn. Ach ciod a bha sònruichte 's an t-seòl-riaghlaidh a bha aig Israel? Bha laghanna àraidh aca o nèamh; agus bha coimhead faiceallach orra, air an companachadh le soirbheas agus tìodhlacan maithhe dhoibh, mar Rìoghachd; agus bha dearmad no briseadh orra, air a leantuinn le taisbeinidhibh air diomb Dhé riuthe; agus bha so co-cheangailte ruithe, gu bhi toirt buaidh is ùghdarras dhoibh. A nis, mur feud sinn na nithe 'tha 's an t-Seann Tiomnadh, mu dhleasdana uachdarain agus Rìoghachd Israeil, a thaobh diadhachd agus eaglais Dhé, do bhrìgh gu robh iad fo laghannaibh sònruichte, a chàradh ri Rìoghachdaibh agus luchd-riaghlaidh Crìosdail, cionnus is urrainn sinn na breitheanais a bha air am bagradh, no air an cur an gnìomh, air Rìoghachd Israeil a bha fo riaghladh fhreasdail sònruichte, agus fo 'n t-seòl-riaghladh ud, a chàradh ri luchd-riaghlaidh agus rioghachdan Crìosdail? Mur 'eil na dleasdanaicheudna fiachaicht' orra, ni mo 'tha iad buailteach do na breithanais. Ma tha 'n dara h-earrann do 'n riaghladh ud air a ghnàthachadh airson rabhaidh agus teagaisg fo 'n Tiomnadh Nuadh do Rìoghachdaibh Crìosdail, 's éigin gu bheil dleasdanaicheud anns a' cheud earrann deth a tha fiachaicht' orra; oir mur bitheadh, cha bhiodh iad buailteach do na breitheanais a tha air am bagradh. Anns a' mhodh-riaghlaidh a thug Dia do Israel, tha nithe a tha airidh air an leantuinn anns gach àm is dùthaich. Ged bha 'n t-aoradh deas-ghnathach na bhalla-dealachaidh eadar iadsan agus na cinnich; gidheadh rùnaich Dia, gu 'm biodh prìomh-nithe a bha 'n an riaghladh-san air am fòghlum uatha le cinnich eile; agus gu 'm biodh iad air an toirt faineas leo, mar chi sinn an Deut. iv. 6, 7, 8—“Gu cinnteach is sluagh glic agus tuigseach an cinneach mòr so.” Nis, mur biodh am prìomh bhunait so, eadhon, Dia, agus aobhar aithneachadh, aideachadh, a chumail suas, agus a chur air aghaidh, mar Rìoghachd mar an àrd chrìoch anns na h-uile nithibh, am biodh i fiùghail air a' chliù òirdheirc ud? A rithis, tha iomradh againn anns a' Bhìobul air Rìghribh fineachail, a chleachd an ùghdarras, an cumhachd, agus am maoin, airson cur air aghairt leas eaglais Dhé,

a dh' aidich E mar nithibh a bha taitneach dha Féin. Thug Cirus, Rìgh Phersia, reachd a mach, gu tigh Dhé ann an Ierusalem a thogail—ni a bha air a chur 'n a chridhe le Dia féin. Thug Darius òrdugh airson an aobhair cheudna; agus Artacserces mar an ceudna—Est. i. 4; vi. 8-12; vii. 12-26: “A deir Dia mu Chirus, Is e mo bhuachaille; agus coimhlionaidh e m' uile thoil; ag ràdh ri Ierusalem, Togar thu; agus ris an teampull, Leagar do bhuait.”

Tha creidimh Chrìosd no 'n diadhaidheachd feumail agus buannachdail do Rìoghachdaibh, air ro iomadh dòigh. Tha Dia a' agradh gu 'm biodh làn shaorsa spioradail agus aimsireil air an sealbhachadh leo. Tha e 'g iarraidh an soirbheas anns gach dòigh laghail a chur air aghaidh. Tha e a' toirmeasg ana-caitheamh a dheanamh air maoin na Rìoghachd, agus na h-uile ni tha cronail do shlàinte an t-sluaigh; agus ag àithneadh fuasglaidh air feum no uireasbhuidh—“Ach a ta' n diadhachd tarbhach chum nan uile nithe, aig am bheil gealladh na beatha ta làthair agus a chum teachd,” 1 Tim. iv. 8. Tha i feumail chum sìthe, deadh-bheus, co-cheartas, agus tèaruinteachd na Tìre a choimhead agus a chur air an aghaidh—“Ardaichidh fireantachd cinneach; ach 's e 'm peacadh masladh shluaigh sam bith,” Gnàthfh, xiv. 34.

Tha cuid a' cur an aghaidh ar beachd air an uachdaranachd thairis air Rìghribh agus Rìoghachdaibh, do bhrìgh gur h-ann o Dhia, mar Chruith-fhear, agus nach ann, mar Fhear-saoraidh, a fhuair iad am bith agus an tùs—gur h-a' ann an *nàdur*, agus nach ann an *gràs*, bha bhunait air a suidheachadh. Ach am bheil so, do rìreadh, an aghaidh a' bheachd, gu bheil iad fo uachdaranachd Chrìosd, mar Cheann nan Cinneach? Cha saoil sinn gu bheil: oir cha bhiodh e co-sheasmhach ri teagasg na Fìrinn gu 'm bitheadh. Gun teagamh, shuidhicheadh Òrdugh an riaghlaidh aimsireil ann an lagh nàdurra, a' chruthachaidh. Cha 'n 'eil sinn ag àicheadh sin. Ach am bheil na h-uile nithe, aig am bheil an stéidh ann an lagh a' chruthachaidh, agus a chuireadh air chois le Dia, mar Chruith-fhear, air an druideadh a mach o uachdaranachd Chrìosd mar Eadar-mheadhonair? Ma tha 's éigin iomadh ni dhruideadh a mach bu ghnàth leinn a bhi a' cur fo uachdaranachd Chrìosd, Tha 'n dàimh a tha eadar pàrantan agus olann, eadar maighsteirean agus seirbhisich, air an stéideachadh ann an lagh nàdur, no, a chruthachaidh, ach am bheil sin 'g a druideadh a mach o uachdarannachd is ùmhlachd Chrìosd. Tha e soilleir nach 'eil: oir na 'm bitheadh, cionnus a mhìnichheadh sinn na h-àitheantan a tha air an toirt dhoibh anns an Tìomnadh Nuadh? “Ach togaibh iad ann an oilean agus ann an teagasg an *Tighearna*.” “A chlann bithibh ùmhail do 'ur pàrantaibh féin *san Tighearn*.” “A sheirbhiseacha, bithibh ùmhal do 'ur maighistiribh a réir na feòla, . . . mar do Chrìosd;” agus iomadh eile. Chi sinn, ma ta, gu bheil na dleasdanas 's àraidh' a bhuineas do 'n diadhachd air am bonntachadh ann a lagh ar cruthachaidh mar tha ùrnuigh agus mòladh Dhé; agus am bheil iad, uime sin, air an druideadh a mach o ùghdarras Chrìosd mar Eadar-mheadhon-

air? agus am bheil sinn gun sùil a bhi againn ris, 'san dreuchd sin, ann a bhi g' an coimhlionadh? Ach tha so a' nochdadh dhuinn cho mi-sgrìobtuireil 's tha am beachd a tha sinn a' dìteadh, a thaobh uachdarachd Chrìosd thairis air Rìghribh agus air Rìoghachdaibh.

A nis, theid sinn air aghairt gu a nochdadh cìod e anns am bheil am mì-chòrdadh a tha eadar sinne agus an Eaglais Chléireil Aointe, a' co-sheasamh. Chum so a dheanamh, a thaobh, an teagaisg a tha 's a' Cheud Cheann, cuiridh sinn fa 'r comhair e 'nam briathraibh féin.

Bha Cumhachan Còrdaidh air an sgrìobhadh leis na Buidhnibh-Aonaidh; agus tha iad ag ràdh, gu bheil iad a dh'aon inntinn mu na puingibh a ta annta. Ach tha e soilleir, nach ann 's an aon seadh, a tha cuid do na nithibh a tha anns na briathraibh anns am bheil iad air an cur sìos, air an tuigsinn leo. Tha 'n dearbh ghnìomh a rinneadh leis an Ard-Sheanadh a thaobh a' Cheud Chinn anns a' bhlladhna 1867, agus a dh' ainmicheadh cheana, a' nochdadh, nach robh an còrdadh mar bha daoine 'g a shaoilsinn; no, a' cumail a mach. Chunnaic Buidheann na h-Eaglais Chléireil Aointe iomchuidh, gu 'n cuireadh iad dìon orra féin, o aobhar a thoirt gu 'n robh iad 's an tomhas bu lugha, a' claonadh o 'm bunaitibh féin. Air an aobhar sin, chuir iad am bunait eadar-dhealaichte anns na briathraibh a leanas—"Is e am barail nach 'eil e laghail do 'n Ard-Fhear-riaghlaidh aimsireil 'aonta le ùgh-darras-riaghlaidh a thoirt do chreud air bith, ann an rathad a bhi a' cur suas suidheachdadh dùthchail do 'n diadhachd, no do chreidimh Chrìosd (no mar tha e 's an 'Iomradh' Ghaelic, 'ann an rathad a bhi a' cur suas Eaglais Stéidhichte'); agus nach buin e d' a àit no d'a dhreuchd, ulluchadh a dheanamh airson cumail suas ministreilachd na h-Eaglais á ionmhas na Rìoghachd; gu 'n d' àithn Iosa Crìosd, mar aon Rìgh agus Cheann 'Eaglais, d'a shluagh, ulluchadh a' dheanamh airson a' cumail suas agus a' craobh-sgaoileadh le tabhartais saor-thoile; agus a chionn gur e so òrdugh Chrìosd, tha e a' dùnadh a mach còmhnaidh Stàta airson nan crìochan sin: agus gur e leantuinn ris, fìor dhìon tèaruainte, air saorsa na h-Eaglais."

Tha na beachdan so colg-dhìreach an aghaidh ar beachdan-ne, agus an aghaidh nam beachdan a bha riamh aig Eaglais Ath-leasaichte na h-Alba; agus, mar an ceudna, an aghaidh nam bonna-bheachdan a bh' aig na h-aithrichibh a leag stéidh na h-Eaglais aca féin, 'n uair a bhris i mach o Eaglais na h-Alba, agus ùine mhòr déigh sin. Anns a' cheud àit, tha iad ag ràdh gu bheil e mi-laghail do Uachdaranachd aimsireil, aonta riaghlaidh na Rìoghachd a thoirt do chreud 'sam bith, chum suidheachdadh a thoirt le ùghdarras riaghlaidh do 'n Eaglais. Tha so a' dùnadh a mach fìor chreud sgrìobtuireil agus Eaglais Chrìosd, cho maith ri creud mhi-fhallain sam bith eile, no ri comunn 'sam bith, a tha eadhon do shuidheachdadh dhaoine féin. Tha so a' cur Fìrinn Dhé air an aon suidheachdadh ri teagasgaibh bréige; agus fìor

eaglais Chriosd co-ionann ri comunn 'sam bith eile, aig am bheil ainm eaglais, ciod air bith cho mi-fhallain 's a dh'fheudas a' chreud a bhi, no, eadhon, ri comunn malairt 'sam bith 'san Rìoghachd,—'s e sin, a thaobh an Riaghlaidh aimsireil. A rìs, tha iad ag ràdh, gu 'm bheil e mi-laghail do 'n Riaghladh aimsireil, ulluchadh a dheanamh airson òrduighean an t-soisgeil a chumail suas á ionmhas na Rìoghachd. An e òrdugh an riaghladh aimsireil an aon ni a th' air a dhruideadh a mach o bhi cumail suas agus a craobh-sgaoileadh aobhair Chriosd? An e ionmhas Rìoghachd an aon mhaoin do 'nach fheudar peighinn a choisrigedh airson aobhar Chriosd? Tha iad ag ràdh, mar an ceudna, gur e òrdugh Chriosd, gu 'm biodh aobhar Chriosd air a chumail suas agus air a sgaoileadh, le saor-thabhartais a' phobhuill, agus gu bheil so a druideadh a mach cuideachaidh na Rìoghachd airson sin; agus gur e so, an aon dòigh air saorsa na h-Eaglais a chumail tèaruinte. Ma tha so fìor, bha Eaglais Ath-leasaichte na h-Alba, rè thri cheud bliadhna, a' briseadh òrduigh Chriosd. Bha 'm beachdan mu 'n chùis so mi-sgrìobtuireii. Réir beachd na h-Eaglais ud, tha e 'n a pheacadh an Eaglais a' bhi ann an dàimh ris an Stàta, ciod 's am bith cho sgrìobtuireil 's a dh'fheudas an dàimh sin a bhi; agus tha e 'n a pheacadh, sgillinn a thoirt á ionmhas na Rìoghachd airson aobhar Chriosd a chumail suas, no chraobh-sgaoileadh. Ma tha so fìor, bha Iain Nocs, Andrea Melbhill, Henderson, Rutherford, agus na h-uil' eile o 'n uair sin, a bha do ar beachd-ne, cli, agus a briseadh air òrdugh Chriosd. Is ni cinnteach nach furasda le mòr shluagh na h-Alba, roinnte ged tha iad, gabhail ri teagasgaibh a tha cho mi-fhallain agus cho cunnartach; agus a tha a' cur a leithid do eas-urram air na Fìùghalaich a tha nis ann an glòir; agus a sheas gu bàs airson nan teagasgan a 's àill leo sud a dhìteadh mar pheacadh.

Ged is e 'n t-uachdaran aimsireil seirbhiseach Dhé chum maith dhuit, cha 'n fheud e aon sgillinn do airgiod na Rìoghachd a chur a mach airson sin, a tha chum a' mhaith is mò do 'n Rìoghachd, eadhon gu aobhar Chriosd a chumail suas, pheachdadh, agus gun saltairt air òrdugh Chriosd, ma tha iad sud ceart. Ach ma 's ni mi-laghail agus neo-dhligheach e, agus a tha 'n a bhriseadh air òrdugh Chriosd, nach iongantach d' rinn iad fèin cumha-comuinn deth, ann an gabhail a stigh mhinistirean agus luchd-dreuchd eile gu comunn na h-Eaglais aca fèin? Am bheil iad a' fàgail an ni sin a tha iad a' meas mi-laghail, 'na bhriseadh air òrdugh Chriosd, agus mar sin, 'n a pheacadh, 'n a ceist fhosgailte,—Is e sin, gu 'm feud na h-uile duine agus ministear am beachd fèin fa leth a bhi aca, air na nithibh ud, mar nach bu pheacadh idir e? Agus an aontaich ar n-Eaglais-ne ri còirichean Chriosd agus 'Eaglais, agus, mar an ceudna, dleasdanas, sochair, agus còir Rìoghachdan, a chur air an t-suidheachadh iosal ud? Bu ni muldach gu 'n claadadh i o 'n Fhianius fhollaiseach, a bha riamh air a cumail suas le Eaglais Ath-leasaichte na h-Alba, agus a bha cliùteach dhi, am fianius Rìghrean agus Rìoghachdan.

Notes and Comments.

OBITUARY NOTICE.—It is with much sorrow that we record the death of Mr. John Hamilton, missionary, Oban, which took place at his house there on 23rd December. Mr. Hamilton had been a considerable time in weak health, and was unable for active duty for upwards of a year. He was a man of great worth and usefulness, and his decease is a heavy loss to the cause at large. He leaves a widow to mourn his loss, to whom we extend our deepest sympathy. We expect to have a fuller notice in next issue.

CORRECTIONS.—In November issue the collection taken at the opening of the Gairloch Church should have been stated as £40 instead of £30. In the report of Synod in last issue Mr. Anderson's proposal should have been stated as "to define the relation of this body to the Free Church between 1852 and 1893," instead of "to define the position of the Free Church," &c.

MEETINGS OF THE NORTHERN PRESBYTERY.—This Court met at Portree on 1st December. The clerk read the finding of the Synod in the case of the Rev. Allan Mackenzie, Inverness, with reference to the final opportunity given Mr. Mackenzie to reconsider his position, and compare before the Presbytery at this meeting. Mr. Mackenzie did not compare. It was therefore agreed to appoint Rev. D. Macfarlane, Raasay, moderator of the kirk-session at Inverness, and that the case here take end. The Presbytery again met at Stornoway on 16th December to proceed with a call to the Rev. George Mackay, probationer, as pastor over that congregation. The call was unanimous, and the Presbytery sustained it with pleasure. Upwards of 665 signatures have been appended to the call. Mr. Mackay has intimated his acceptance of the call, and the ordination is fixed for 19th January, 1898.

A FORM OF MODERN IRREVERENCE.—To anyone impressed with the least sense of our indebtedness to Him who is the giver of all good, even for those temporal mercies which we are too apt to regard as our due, it is painful to hear the remarks that are now-a-days made about the weather in all its phases. If it is hot, people greet each other with—"Isn't this suffocating weather?" If it is very wet—"Isn't this beastly weather?" &c., &c. Unseemly jokes are made about "Jupiter Pluvius" and the "Clerk of the Weather," expressions which are meant to signify Him who "sendeth his rain on the just and the unjust, and causeth his sun to shine on the evil and on the good." How comely and rational were it to have such reverence for the wisdom, power, and glory of the God of Providence as that such heathenish ways of speaking and irreverent frames of mind would be impossible to us. The angel in the Apocalypse said, "Fear God and give glory to Him and worship Him that made the heaven and the earth and the sea and the fountains of waters."

THE BIBLE IN IRELAND.—The remark is often made in regard to missions to the heathen abroad that "there are plenty of

heathens at home." If total ignorance of God's Word be regarded as synonymous with heathenism, then the saying is even more true than most who make it are aware. This fact is amply borne out by the report for the past year of the Scottish Association for Irish Missions, which gives an account of operations carried on by the agents of the association among the poor, priest-ridden population of our sister isle. During the past summer no fewer than 23 students of the Irish Church volunteered their services in helping to circulate the Scriptures among Roman Catholics, and in speaking to them of the way of salvation. These volunteers went out in pairs, provided with a large hamper full of the Scriptures, in various forms, and other kindred literature. They opened Bible stalls, on the market or fair days, in the towns of Connaught, Munster, and Leinster, visiting the people from house to house during the remaining days. Whether the doctrine dealt out by these missionaries be of the same powerful Pauline stamp as that preached by Blair and his contemporaries in the best days of the Irish Presbyterian Church, we cannot say, but we are glad the book of God and the name of Christ are being held forth in these darkened regions.

THE INCIDENT IN BROAD BAY, LEWIS.—The gallant, though perhaps lawless, attempt of the volunteer crew from Stornoway to bring to justice the poacher in Broad Bay will, we hope, lead to better Government measures to protect the fishing industries from the rude and reckless incursions of trawlers. Trawling, as a method of fishing, does not seem to us to bear the stamp of humanity and considerateness. It is a device which is not fair to the fish. Certainly the poaching, Sabbath-breaking propensities of the trawling crews are not fair to the other fishermen, and we hope, therefore, that Government will take such measures as that "ill men's rod upon the lot of just men shall not lie," and that a repetition of the Broad Bay incident will not be called for.

THE SABBATH SAVED IN GLASGOW.—For some time past there has been in course of construction, on Glasgow Green, a building to be called the "People's Palace." It embraces a museum, art galleries, a concert hall, and a winter garden. It has been built by the Corporation, ostensibly for the amusement and edification of the toilers in the east end of the city. It is claimed for institutions of this kind that they have an elevating and refining tendency on the morals of those who visit them. On the assumption, we suppose, that people cannot have too much of a good thing, one of the town councillors, at a meeting of the Corporation held on the 16th December, moved that the museum and art galleries be opened during certain hours on Sabbath afternoon. The motion was defeated by 44 against 18 votes—a result which must be gratifying to every lover of the Sabbath throughout the land. The proposal caused considerable stir in the city, and this in itself is satisfactory, as showing that there is still left among us some remains of the Sabbath-keeping instinct. One of the worst features of the affair is that it is not only among non-church-

goers that those schemes find favour, but many university professors and professed ministers of the Gospel are found advocating it, on the plea that the poorer classes require something of this nature to raise them above themselves and their squalid surroundings. For Christian ministers at all events, the taking part in this Anti-Sabbatarian crusade is not only profane but suicidal. The Sabbath and the ministry are institutions having the same supernatural basis, and they stand or fall together. Another sad feature is the determined and bitter attitude of the Press on the subject. With one consent, all the editorial set seem bent upon breaking down the reserve that has hitherto kept the people from making the Sabbath like any other day. They deny the Divine obligation that rests on every soul to keep that day sacred to the service of our Creator, and some of the arguments put forth by writers to the Press are nothing short of blasphemous. They are the worst enemies of the working classes who would thus seek to do that which, we judge, will ultimately rob them entirely of this, their lawful right and inheritance. To make the Sabbath a day of secular pleasure is the first step to making it a day of sordid toil, and it is likely that the Divine justice will recompense the spurning of the salutary yoke of the fourth commandment by laying on heavy yokes of servitude and debasing Sabbath toil on the profane crew who would seek their own pleasure on that day.

A SENTENCE FROM THE "REVIEW OF REVIEWS."—"Most of the recruits are mere boys, and ricketty at that, for the clearings of the Highlands and the stampede to the towns have destroyed our best sources of supply." The writer, treating of the army, touches here on a matter which was once sore and may be sore again, namely, the Highland clearances. Strathnaver and the banks of the Kildonan river, and many other fertile spots, once the seats of a stalwart God-fearing race, are now silent haunts of sheep and deer. The money-grabbing instincts of the landlords proved stronger than the calls of humanity and patriotism, and they ruthlessly evicted hundreds of virtuous peasants, to lay the land under sheep. For why? in the eyes of the landlords at that time a fat pocket book was the most sacred of all earthly possessions. It is a century ago since the spoliation was done, but it may chance that the reckoning day is not yet come. Well-built Highland crofters did not at the time seem so profitable a species of live stock as sheep or deer, but they proved excellent fighting material for Peninsular campaigning and feats of war at Waterloo. Our wars are not yet at an end—the worst of them is likely yet to come—and the editor of the *Review of Reviews* seems to intimate that our supply of sturdy recruits is precarious. The sheep and deer which browse in Strathnaver will not avail to man the regiment in time of need, and when the lords and ladies whose fathers spoiled the dwelling-places of a gallant faithful race, find their sumptuous town houses and country houses in danger of being burnt over them, they may have cause to reflect on the exact character of the divine justice.