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The Union Movement.

(Continued from page 3.)

(2) The right basis of union is a basis of unity of principles. A union without unity is a contradiction and a sham. No external union of Churches should be formed except there be an internal unity of principle. "A house divided against itself cannot stand," and it is absurd to labour for an outward union of religious bodies, irrespective of an inward union of religious beliefs. External unity is not the sole or chief end of Christian effort. To make it such is to substitute the sham for the reality. The essential requisite of Christian organisation is unity in the faith, and where this is wanting, nothing can make up for the loss. External unity cannot make up for internal division. Besides this, the tendency to an outward mechanical union at the expense of an inward union of principle breeds the spirit of compromise, and weakens the vigour of conscience. A compromising spirit and a lax conscience are poor gains to the Church of Christ. And yet these are some of the main contributions to Christianity which the modern religious spirit has given. Unity of principle therefore is of the very highest importance in any rightly constituted organisation. The Scripture puts the question "Can two walk together, except they be agreed?" The manifest answer is "No." We are much afraid that the present Union Movement has little regard to the teaching of the Scripture on this subject. Let all therefore who are zealous for and parties to this movement, be assured that if it does not bear the Scriptural stamp, it is not of God, and cannot have His approval or blessing.

(3) The right basis of union is a basis of adherence to "the whole counsel of God," as exhibited in the Scriptures. It is not enough that there be secured for a Christian Church a basis of fixed principles, or unity in the maintenance of these principles, there must also be secured for it sound and comprehensive principles. To have sound principles we must profess no belief, but what is clearly founded upon and agreeable to the Word of God. To have comprehensive principles, we must omit no principle that is taught in that Word. Soundness is therefore the first thing that is absolutely essential. Let people quibble about diversity of opinion as they will, it is evident that there are certain

clearly defined doctrines taught in the Scriptures, and that the two main classes of people in the world are those who accept the teaching of the Scriptures as it stands, and those who modify that teaching to suit their own preconceived opinions. We consider that Calvinists will come under the former, and Arminians under the latter class. Calvinists have for most part held strictly by the Word of God, however contrary its teaching has been to the depraved inclinations or views of mankind, while Arminians have been disposed to modify the Word to suit the natural tenderness of the human heart. The Calvinistic system we therefore believe to embody the sound principles of the Word of God. That system is comprehensive as well as sound; it embraces not a part of the truth, but the whole truth, "the whole counsel of God." No Church has any true stability that has not the whole counsel of God for its foundation. The Arminian system is eminent for its half truths and positive errors, and so is a sandy foundation on which to build the visible Church. This system makes much of man's responsibility, and forgets man's inability. It urges a universal love on the part of God, and a universal atonement on the part of Christ, but leaves the whole matter of eternal salvation at the capricious unregenerate will of the sinner. There is nothing here about the eternal choice of sinners unto salvation before the foundation of the world, the love of Christ to the Church, and His sacrifice of Himself for it, nor of the actual securing of its eternal redemption by this sacrifice. The love of God in Christ is no empty sentiment that makes nothing certain for its objects, but a love that has actually redeemed them by the Cross, and that inevitably saves each one of them, in spite of all opposition, with an everlasting salvation. Again, the Arminian is strong for the universal call of the Gospel, and so is the Calvinist. But the latter also emphasises the fact that men being dead in sins require the almighty power of the Holy Spirit to make the call effectual in their souls unto salvation. The whole tendency of Arminianism is to omit, smooth away, or deny those troubles that are unpalatable to human pride. But Calvinism on the other hand accepts the whole truth, and without any bias to the flesh, is ready to exalt God and to humble men. There are other points of doctrine which Calvinism has brought to the forefront very specially in our beloved Scotland, such as the Presbyterian form of Church Government, the Church's spiritual independence, and the nation's obligation to Christ. These are principles that cannot be omitted out of our doctrinal system. They form part of "the whole counsel of God" as revealed in His Word. No basis of union among Presbyterian Churches is of the right stamp that can omit the Calvinistic doctrines of our Confession of Faith, or the other doctrines of Church and State embodied therein. The Apostle says, "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus." (2 Tim. i. 13).

Our next article on this subject will deal with the causes that lie at the root of the present union movement.

A Sermon.

BY ANDREW GRAY, GLASGOW.

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

MALACHI iii. 6.

IT is an unchangeable and irrevocable statute of heaven, that cannot be recalled, that as long as we are here below in the land of our exile, being strangers from our Father's house, we must live by faith and not by sight. Therefore we must submit unto these dark discoveries of those things that we have that are most precious and excellent, until that day shall be when faith, that is the evidence of things not seen, shall sweetly be changed into an immediate beholding of them. And O what a blessed day shall that be, when faith and hope shall both cease and give way to sight, when these two cardinal graces shall go to take their leave of us, and sense shall go in, and we then shall eternally solace ourselves in beholding of Him that is now invisible, and sense shall solace itself in these sweet fruits and trophies of the victory of faith and hope! O the infinite satisfaction and joy these have, that have their dwelling there! Such new wine as they drink of must not be put into such old bottles as we are, else we would burst asunder. But new wine must be put into new bottles, that both of them may be preserved. And if He would condescend to draw by a lap of that veil wherewith He is now covered from our eyes, and that He should now appear in the glory of His unspeakable majesty, we should all fall dead at His feet, and there should no more strength remain with us. It were a question difficult to determine, whether the most pleasant manifestations that God can give of Himself to His own whilst they are below should provoke more joy than reverence, and more fear than rejoicing? And sure we are, fear of Him who is that unchangeable majesty is more suitable for us whilst we are here than to rejoice and be glad. O that unsuitableness we are under, which renders us so incapable, were once removed and taken out of the way, and we for ever advanced to that unspeakable dignity as to see Him as He is! We must say by the way, O what is that one word, to see God as He is!

We must delay the exposition of it until we have the possession of it. There is more, no doubt, in that word than angels can make language of. If these of the higher house were commanded to write a commentary on this one promise, "That we shall see God as he is," they might close all their expositions of it to us in this, "Come and see," He can best resolve you Himself. Now all that we have been formerly speaking of God and of His blessed attributes, which is the main scope and design that at least we ought to propose in speaking of so divine and profound a name, is that you might be once persuaded to study and exalt Him, before

whom all the inhabitants of the world are reputed as nothing, and who rules in the kingdom of men, were many of us, but driven from among men unto beasts, till seven times pass over us, and we made to acknowledge God to be the Most High, we might acknowledge His justice and show forth His praise, which is the supreme end why we had a being. But there are many among us that go from our being, before that we get to know why we had a being. God has given us immortal souls, and made us wiser than the beasts of the field, but there is not one among a thousand that takes up his dignity, and he may take up his lamentation, man being in honour and knoweth it not, is like the beasts that perish.

That which we now shall speak of is that glorious and incomparable attribute of His unchangeableness—a subject more fit for angels to speak of than men—and it is clear in these words, “I am the Lord, I change not.” He is that everlasting Rock of Ages, that though all things here below should stagger to and fro as a drunken man, yet He remains the same, to-day, yesterday, and for ever, with whom there is no variableness nor shadow of change. Changeableness is the note of all things here below, but He takes here to Himself a more excellent name, and who can debate that which He hath spoken? Though the sun should not give light by day, nor the moon and stars by night, and the sea should pass its bounds, yet He is that immutable and unchangeable Being with whom there is no changeableness. O what can changeable man speak of the unchangeable being of God? No doubt, were our spirits under a more divine impression of this attribute—the unchangeableness of God—we might speak to you with more advantage, and you might likewise hear with more rejoicing. But if each of you that are here were posed with this question, Who of you have your spirits under an impression of this attribute of God’s unchangeableness? we think there should be few or none found to give a positive answer to this question. That which proceeds from the heart affects the man most, and if we did speak, because we knew such, we might often speak less and wonder more. O to be much taken up in a divine reflection and meditation upon this glorious attribute, the unchangeableness of God, which is that pillar of hope to which our faith must lean when sense is lost, and we ready to draw that conclusion that our spots are not like the spots of His people. And likewise, there is none of the saints from which we can expect help, neither would they answer us though we should call upon them. Then we must solace ourselves quietly upon this Rock; often we stir Him up and wake Him before He please. But He is willing, and often passes an act of oblivion of all our former offences, and does condescend to drown all the differences betwixt Him and us in that immense love of His good will. Were God as changeable as we are, how soon should we get a bill of divorcement in our hands, and we should soon dote on other lovers, but when we have lost our grips and let them go these everlasting arms of His do take us up. There is an

unchangeableness in His decrees that cannot be altered, as it is spoken of the laws of the Medes and Persians; that love of His admits of no period. He doth so graciously condescend to His own, that when they have been playing the harlot with many lovers, yet His unchangeable love doth embrace them—"Return unto me, O Israel!" O such a blessed accepting, yet "return unto me, O Israel!" And such sometimes have been forced to cry out, "I am not worthy to be called thy son," &c. And some have supposed when their prison doors have been cast open, and when their chains have fallen off their feet, they have supposed with themselves that they had seen a vision; and others, when they were loosed from their captivity, they have been as men that dreamed. O when that challenge shall be proposed to us, that are like a barren wilderness in all these things that He doth to us, when He shall pose us with that question—"For which of these good works that I have done to you, do you take up stones against me?" We may confess and give Him that testimony, when we are at ourselves and have wronged Him, as that word—Luke xv. 16, 17—"And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, how many hired servants of my father's have bread enough and to spare, and I perish with hunger?" It is more for our advantage to remain with Him than to go elsewhere. When He hath been desiring us to return, we have wearied ourselves in pursuing after our idols, and filled ourselves with love until the morning, and with delight until the dawning of the day.

Now, for clearing more of this attribute we would, better for the quality of it, cut off much of the quantity of our discourse about it, that we be not rash with our mouths in the hasty uttering of words. By the multitude of words, a fool's voice is known. When we do seriously reflect on the unchangeableness of God, that He is such an One, notwithstanding of all His infinite works and varieties of dispensations that comes from Him, yet He remains unchangeable. All things remain in a circuit of being and not being, and even such things, when they have a being, remain unchangeable. Now to speak of His unchangeableness, it is so held forth that He is void of all variableness and corruptness, and that He in His blessed purpose of His goodwill is void of any shadow of changeableness; He is unchangeable in His essence, in respect of this, that He is void of and cannot be subject to corruption. The eternity of God doth sufficiently prove His being, that it is impossible for Him not to be, that though all things should not be, yet He is to the fore. He takes to Himself that glorious attribute, first and last; He, taking to Himself in that glorious essence, that He is void of all alteration and infinitely perfect, proves sufficiently His being both sufficient and all-sufficient. Wherein can a man be profitable to God? Neither can His perfection be found out. He is likewise infinite in His

omnipotency; no power can be added to Him nor taken away from Him. He is likewise infinite in His understanding and knowledge; all things are known unto Him from the beginning of the world, He having a most comprehensive and distinct knowledge of all things, and having also a most perfect and sure knowledge without all reach of error. For these things that occasion error are altogether removed from Him. He is so infinite in understanding that all things that are, or have been, or shall be, or may be, are as easy to Him as these things that are most obvious to, or comprehensive by, us. He is likewise unchangeable in His love—John xiii. 1—"Whom he loves, he loves unto the end." We often, through our misconstructions, think that He stands still when He is going, like passengers of a ship under sail think the land moving and they are standing still. He cannot come short of ability. There is a sweet harmony of God's unchangeableness, in His willing and doing; there is an incapacity of compulsion causing Him to act. There are some expressions held forth, as that, Gen. vi. 6—"It repented the Lord that he had made man." So in 1 Sam. xv. 35—"And the Lord repented that he had made Saul king over Israel." That doth not contradict this, being spoken after the manner of man, as likewise these expressions held out in His breach of promise—Num. xiv. 34—"Ye shall know my breach of promise." But these promises are only conditional, not absolute; they rather speak of the difference of the several ways He works, but they do not hold forth any changeableness in Him nor of His eternal purposes. We are persuaded these are either the gladdest news or the saddest that ever were proclaimed in your ears—that God is unchangeable: these are like good news from a far country, or as cold waters to a thirsty soul. If it were possible that one of these who are reserved to the day of the Lord's justice in these everlasting chains were to give their verdict of this attribute of the unchangeableness of God, no doubt they might conduce much to move us to set our seal thereto, He being unchangeable in the exercise of His justice towards them. If their captivity were to endure as long as there are pickles of sand by the sea shore, they would be some way therein comforted, but it is their eternal misery that there is no hope to be freed from that everlasting darkness, but when they have spent many millions of years in that pit of darkness they may say, and cry out, "This is but the beginning of our sorrows." Now, if that were believed, that God is unchangeable, we would be making more progression, flying from the wrath to come. It is uncertain to many of you how soon you may come to a close of your time, and be made to hearken to that everlasting sentence, than ye would take this warning: God is commanding you, that question. The gates of the new Jerusalem are standing open, that ye would flee thereunto, lest the avenger of blood overtake you; and who can stand before Him, if once He be angry, who makes the mountains to melt at His presence, and who at the

voice of His word makes all the pillars of the earth to tremble? We are like to those that sleep upon the top of a mast, we are not afraid of that wrath that shall seize on all them that obey not the Gospel. And those who are begotten unto a lively hope, through the resurrection of the Lord Jesus Christ. Are not these good news unto them, that ere it be long they shall pass into an unchangeableness of life, that these who are taken up now before the throne are in the enjoyment of Him which they longed so much after? Eternity does not produce the losing of their enjoyment. That is the diamond that shines most brightly in their crown, that He is unchangeable. When shall the one and twenty year of our age come, and that our minority shall pass, and that we may be capacitate to enter into the actual possession of these things that our blessed Lord Jesus is now taking possession of in our name? This is matter of consolation, that though the forty years we are to spend in this wilderness should be spent in heaviness, yet that we may rejoice in the hope that is set before us, that we shall no more hang our harps on the willow trees, for being in a strange land. O what a glorious appearance shall that be, when all these that are given to our blessed Lord from all eternity shall be brought to Him with raiment of needlework! where, then, the blessed difference betwixt Him and us shall clearly appear. Surely it is held forth in that word—Rev. xix. 12 —“His eyes were as a flame of fire, and on his head were many crowns.” Many crowns shall be on His head, and only one crown shall be on our head.

Now, we shall point a little at these advantages that a Christian may have in this consideration, that God is unchangeable. There is none almost of all the attributes of God that conduces so much for a Christian's satisfaction, and for establishing that full assurance of hope, as this of unchangeableness does.

The first advantage that we have by the consideration of God's unchangeableness is this—it is an excellent way to keep the grace of love growing in the Christian, for when a Christian attains to the divine impression of this, that God loveth him and that His love is unchangeable, then the grace of love in the Christian is made to grow stronger. But as long as we conceive there is a possibility or probability for Him to change, love cannot be strong. Then the Christian attains to that pitch thereof which many waters cannot quench. We cannot attain unto that pitch of love until once we get this believed, that God is unchangeable. We confess that a Christian, after he hath attained unto the solid persuasion of this—that his beloved is his, and he is His—yet it is much to persuade them that that which they have once attained shall never be losed. We confess these many debates and questions, after we have beheld the salvation of the Lord and after we have passed from death to life, makes us pass from the first commandment—“To love the Lord with all our heart, with all our soul, strength, and mind,” &c. Then doth it produce much misbelief, the

debating of God's unchangeableness. Neither would we have you to take advantage by this of more liberty to yourselves. Be not high minded, but fear; thou bears not the root, but the root thee. Paul giveth this direction for proving their election and assurance of their interest in Christ, the study and blessed pursuit of holiness—2 Tim. ii. 19—"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." And then ye have this word added, "Let every one that nameth the name of Christ depart from iniquity." The not knowing what shall be the end of our walking makes us many days to walk under a cloud.

The second advantage that we have by the consideration of God's unchangeableness is this—it is an immutable and irresistible way to keep life in the exercise of faith. And we have these four things observable in it. *First*, As in the exercise of faith, when He doth exercise us with some strange and extraordinary dispensation, in a manner calling all our terrors about us, as in a solemn assembly, and that He doth wound us with the wounds of an enemy; then we with Gideon cry out, "If the Lord were with us, how could all this evil befall us?" There is much consistency in these two, His love and His dispensations. If we were much in the faith of His unchangeableness we might see much of His love in such a stroke. And having the faith of His doing all things well, we might see it much for our advantage, even the difficultest of dispensations. We confess this is a difficulty for these that call in question their interest in Him. Another thing herein observable is, when God in His unsearchable wisdom doth wrap up Himself so that we are not admitted to have access to Him, but are constrained to walk without the sight of the King in His beauty. There are many here, no doubt, might say with Esther—Esther iv. 11—"It is thirty days since we did behold the king." Yea, many of us might cry out with Absalom—2 Sam. xiv. 28—"I have been these two years in Jerusalem and have not beheld the king's face." This makes us call in question our interest, whereas the faith of His unchangeableness would remove much of this; that though He seem to frown yet He is unchangeable, and though He seem to withdraw yet He still beholdeth us. The *third* thing is the faith of His unchangeableness, would make us say—"My beloved shall yet return, I will yet rejoice in the hope of the God of my salvation." He shall yet come over the mountain as a young hind, He will be for a door of hope to us notwithstanding of our distance from Him, and our faith is strengthened in His unchangeableness when we have been going abroad after so many lovers and forsaken Him who was the guide of our youth, and making a diligent enquiry after our idols, making us oft to call in question our hope and interest, and to say that there is such a woeful inconsistency between our walk and hope that it makes us call in question our reality. This is strange—a doubt that we are made to call in question our interest, whereas the faith of His

unchangeableness would be advantageous to us, that notwithstanding of all our offences He is still unchangeable. O for the faith to believe that God cannot, nor will not, change His immutable purposes. It is contrary to human reason that He should be angry, so as not to change His love, but surely we may say this is not after the manner of man, though we confess many such things as those have been with Him. The *fourth* thing in the exercise of faith which is strengthened in His unchangeableness is the entertaining of the motions of His spirit, and should make us come over all these debates and reasonings whereby we quench His spirit—whereby we are sealed unto the day of redemption—and do all that lies in us to break ourselves. These many woeful interruptions whereby we have resisted His spirit have so weakened our hope that it makes us often to draw that conclusion, so to say that there is no more sacrifice for sin. And if our misbelief ascend not to so high a pitch, yet we sit down as those that have no hope, because that after we have tasted of the powers of heaven, and have crucified Christ afresh and put Him to open shame, therefore there is a new entry for having access to Him. I confess, a Christian having his faith thus brangled should not only be under the apprehensions of the unchangeableness of God's love, but likewise of the freeness of His love, and therefore we should take us to this, if we can say no more—To study to give glory to God, and to hope against hope, and if we perish, let our ruin be under His hand.

The third advantage that we have by the consideration of God's unchangeableness is this—the attaining to much divine patience and submission under all the sad dispensations, even though in opposition to all that may befall us here. The unchangeableness of God may make us to weep under these things, as though we wept not. What though all things should contradict us, and though our acquaintances and friends should flee away from us and not behold us. O what divine solacing is there in this, "That God is unchangeable."—(Psalm xl. 27.) "I am poor and needy, yet the Lord thinketh upon me." One thought of God towards us showing forth Himself, that He is unchangeable, may richly make up all our advantages that are waiting us while we are here below. If the most excellent choices we have hereaway should be taken from us, yet this is our advantage, that He cannot be taken away, for He is without the reach of being spoiled by the creature. This may make us to be in a holy neutrality and indifferency of all other things, getting once this one thing at a point, that we may subscribe a blank and put it in His hands, and let Him fill it up as He will for those other things, only seek to be at a point of your being owned of Him.

The fourth advantage that we have by the consideration of God's unchangeableness is—we come to the distinct persuasion of the incoming of our elder sister, the Jews—Rom. xi. 29—"The gifts and callings of God are without repentance." Though your

bones should be scattered as about the grave's mouth, yet there is hope of their reviving. Folks cannot attain to any persuasion of themselves without the faith of His unchangeableness, that that which they attain unto be committed to Him, knowing in whom they have believed.

The fifth advantage that we have by the consideration of God's unchangeableness is—the mortification of all these things here below. If we were much in beholding His unchangeableness, when we behold things here as transient and He alone permanent, O how might we be necessitate to be crucified to a world and to be pressing on towards Him! O what a pitch of mortification to a world, have some win to by the faith of this, that He is unchangeable! All these vanishing things are made quickly to flee away. David saith, in Psalm xxxix. 6, "Man walketh in a vain show: they are disquieted in vain." That which makes him attain to such a length is the divine apprehension of the unchangeableness of God. In the seventh verse of that Psalm—"And now, Lord, what wait I for? my hope is in thee"—there he solaces himself in God, after he had taken a look of the vanity of all things beside him.

The sixth advantage that we have by the consideration of God's unchangeableness is this—much joy and satisfaction, as is clear (Heb. vi. 18) where the immutability of the counsel of God is brought in, to make the heirs of God to have strong consolation. We are exceeding short of our talk when we are out of the exercise of this attribute of God. O but believers might be without the reach of these things that trouble them by the meditation of His unchangeableness! When we might be going up to the top of Mount Pisgah and beholding the promised land, and to get our hope and satisfaction of these things more in fruition, no doubt our misbelief of this makes us walk much in heaviness. The most part of Christians' time is spent in seeking the proof of their interest: I do not condemn their work, but it were a compendious way to study himself, whether for shunning of sin and offences, or walking near unto Him. This is a part of conformity to God, to be exercising holiness, and for restraining of sins, to be in the consideration of His justice and omnipotency. We confess this is a depth, but it is such a depth as a lamb may wade. Here is matter for search and admiration.

Now, to this unchangeable God be everlasting praise, world without end.—Amen.

WE are more covetous to seem to be religious than to be really so; that is our great design, that our names might be written in the writing of Israel. I conceive there are some Christians in their tongues, and not so in their hearts; and is not this a monstrous thing, that one should begin to speak ere they begin to live? But such are many Christians in these days; they can speak of God before they live to God.—*Andrew Gray.*

The Assemblies.

ESTABLISHED CHURCH.

THE month of May, both in England and Scotland, is the season for ecclesiastical gatherings. The United Presbyterians, the Original Seceders, the Reformed Presbyterians, and the Established and Free Churches all have their annual meetings within this month. We have no time to take note of all these, but will confine our attention to the Established and Free Church Assemblies, and of these shall treat only of the principal features. The Established Assembly met on Thursday, 19th May, under the moderatorship of Dr. Leishman of Linton. There was no outstanding business before the Assembly this year. On Friday morning at half-past ten the "Holy Communion" was "celebrated" in St. Giles' Cathedral. At the end Mr. Primmer read, amid some interruption, a protest against the "Romish Communion," which the proceeding in reality was.

On Saturday, the Report of the Jewish Committee was given in. The principal work carried on by this Committee is that of schools in Alexandria, and other cities of the Levant. It was reported that the Græco-Turkish war had stirred up a good deal of anti-Christian feeling among the Jewish community, the sympathies of the Jews being with the Turks. The Convener of the Committee reported the language used by a prominent Jew against the religion of Russia, that that religion was as bad as the ancient idolatries of Greece and Rome. This was not allowed to pass, for Dr. Cooper of Aberdeen, one of our principal ritualists, said it pained him to hear such exaggerated language. Much as they regret that Saint worship prevailed in certain parts of Russia, the worship of the Czar, he said, was exactly the same as their own—the worship of the Father, Son, and Holy Ghost. Thus does a modern ritualist proclaim his deadness to the significance of the Reformation, and shut his eyes to the tremendous difference there is between superstition and spirituality, between the religion of the New Testament and the official religion of Russia.

On Tuesday 24th, the report on Sabbath Schools was given in. There were complaints of the difficulties in getting male teachers, a state of matters that was attributed to the inordinate love of sport on the part of young men, and the materialistic tendencies of the age. In connection with this, Dr. Marshall Lang of Glasgow (a well-meaning gentleman, but somewhat ritualistic), spoke as follows:—"It was admitted on all hands that there was a wide gap between the Sabbath School and the Communion table. He was referring especially to the large cities. Children left the senior classes, and years later, if ever, entered into full membership of the Church. He had always felt that there was urgent need for the extension of the pastorate in the more

sympathetic, more watchful, and more thorough care of the young. In the old times there was an old institution called the Catechist. That institution had vanished. Fifty years ago in almost every parish in the land, as part of the economy of that parish, there were stated catechisings of young and old by the minister. He did it himself when he was a minister of a rural parish, and there was no feature of his work to which he looked back with more satisfaction. It was their way to drop things without putting anything in their place. They had dropped their Fast-days, and what had they substituted? They had dropped their Catechist, and what had they now? He could not conceive a more admirable institution than the Catechetical service, and he thought they might with great effect do something towards renewing it at least in their cities. It would bring the Church into relation to the young, and reduce the necessity for Foundry Boys' Meetings, Children's Churches, and other things that tended to alienate the sympathies of the young from the Church. Dr. Boyd, of St. Andrews, had spoken of catechising as austere. That might be so, but things had swung the other way. He only wished they had in their midst some of the old domestic discipline of the Lord's Day."

On this day also Mr. Primmer made two appeals to the Assembly in respect of two adverse decisions previously made against himself. The first was in respect of the decision of the Presbytery of Dunfermline not to receive a petition from him complaining of the "Two secret Ritualistic Societies known as the Aberdeen Ecclesiological Society and the Glasgow Ecclesiological Society." This appeal was dismissed, and Mr. Primmer has therefore been refused leave to complain of the doings of the Romanising party within the Church of Scotland. His other appeal was successful, viz., against the Home Mission withdrawing a grant of £45 per annum, which formed half of Mr. Primmer's stipend. This withdrawal was on the ground of Mr. Primmer's frequent absence from the pulpit whilst carrying on his warfare against Ritualism and Romanism. After some discussion it was agreed to recommend the Home Mission Committee to continue the grant. Hardly any friendly voice was raised for Mr. Primmer. It was either hostility or contempt that was expressed, except on the part of Mr. M'Dougall, Minister of Resolis.

On the morning of this day the General Assembly was addressed by the Archbishop of Canterbury on the subject of 'Temperance.

On Saturday, 23rd May, a somewhat significant discussion took place upon an overture from the Presbytery of Stranraer, praying for a relaxation of the formula for ministers. The elders have a relaxed formula already, but now this liberty was also craved for ministers. This overture, which originated with the Rationalistic National Church Union, was put before every Presbytery for its adhesion, but none of them would touch it except the Presbytery of

Stranraer. The overture was supported by Professor Story, but principally by Professor Menzies of St. Andrews, the father of the National Church Union. The latter said:—"Freedom in theological study seemed to be the chief want of the Church of Scotland. He considered how little the Church of Scotland contributed to the development of Christian doctrine, which the Churches of the Reformation were carrying on. They had no theological magazine in which a young man could put the results of his study, and find himself corrected if he had gone wrong. Among their multitude of schemes there was no scheme that had for its object the furtherance of scientific theology. Books could be used, but if they were opposed to the traditional doctrine of the Church the writers received small thanks for them. (Hear, hear.) The Church should not only tolerate, but should welcome a frank expression of opinion in theological matters. He hoped to see the day when the ministers of the Church of Scotland would be at full liberty to say what they thought about religious matters, always under the reservation that they made no change upon the traditional doctrines of the Church." (Small respect has Professor Menzies for the "traditional doctrines of the Church.")

The overture was opposed by Drs. Mair, Sprott, and Scott, and was thrown out by 50 to 26 votes.

We do not extend our notes on the Established Assembly any further, than to remark on the tone of assurance adopted at the breakfast of the Church Service Society. At this meeting the beauty and order of the ritualistic services now in vogue were noted with congratulation, and the opinion was scouted with derision that such delightful methods of worship could have any bad Romanising tendency. The Established Church has now two ritualistic and one rationalistic society within her pale. By tolerating such pernicious schemers, she is taking suicidal steps to her own disestablishment and destruction.

FREE CHURCH.

The Assembly met on Thursday, 19th May, in Edinburgh, under the moderatorship of Dr. Alexander Whyte, of Free St. George's. His opening address was on "The Minister in Himself," and was after Dr. Whyte's well-known manner. The address, which was a discourse of the various vices and virtues which characterise the ministerial office, bristled, as usual, with names and quotations. Quintillian, Bacon, Plato, Owen, Halyburton, Shepherd, Jonathan Edwards, &c., were introduced from time to time to point a moral. He made severe allusion to the condition and prospects of the lazy student, showing what an incubus he would be to the Church if he did not mend his ways. His ideal minister is to work eight hours per day—four at his books and meditations, and four among his people. He strongly advised all ministers to read the Puritan divines:—"Fathers and brethren, like your own honoured Thomas Boston, be always

plying your books: your old books, if you cannot get the new books. Believe an old wine-taster, who has tried both, that the old vintage is the better of the two. Owen, and Goodwin, and Howe, and Rutherford, and Halyburton, and Bunyan, and Edwards, and Baxter. No, there is nothing in the market like them. Ply them well!" This is good advice, which, nevertheless, the young ministers of the Free Church do not mean to take. They will not read Owen so long as "Ian Maclaren," with his tricky novels and spicy theology, is to the fore. There were many good things in this address, but to enunciate from his place in the moderator's chair such lofty ideals of the ministry, the while he himself and the main body of his Church—lay and clerical—are deceitfully undermining the Scriptural principles on which his Church was originally built, is a sad incongruity. On Tuesday, 24th May, at the reception of the delegates from the U.P. Church, Dr. Whyte showed his ignorance by giving utterance to the pleasing but quite baseless idea that the present U.P. body is the lineal representative of the Church of the Erskines. The fact is, they have neither part nor lot with the first seceders, having voluntarily renounced their first principles about 100 years ago. They covet the moral prestige of Ralph and Ebenezer Erskine, but if they are honest men they will be content to want that, as it rightfully belongs to the Original Secession Church and not to the U.P.'s. On that day Rev. John Tainsh, Glasgow, introduced the new "Hymnary" to the notice of the Assembly. We have elsewhere described the book. Principal Rainy and Dr. Ross Taylor gave the new hymn book their blessing, as a likely means of cementing Presbyterian unity. An increase of £1,800 was reported in the Sustentation Fund, though the income from legacies had decreased by £700.

On Thursday, the great central business of the Assembly was accomplished, viz., the reappointment of the Union Committee with full powers, by a majority of 486 to 41. Ten columns of the *Scotsman* are occupied by this affair. The chief speaker was, of course, Principal Rainy. The motion introduced by him was to the effect that the "Assembly approve of the labours of the Union Committee and thank the Committee for the same. They declare that the proposals of the Uniting Act freely concede the vital principles for which the Church has always contended. The Assembly remit the Union report to Presbyteries for their consideration, replies to be sent in by the 15th of January next. The Assembly reappoint the Committee with full powers, to continue the union negotiations." It is not clear from this motion when the union is designed to be consummated. The Principal, towards the close of his lengthened speech, stated that it was undesirable to proceed in this matter by way of the Barrier Act, but whether he means to have recourse to the provisions of the Barrier Act before the final step of the business is not very clear. The Principal's speech was a bland pacific utterance, with no suggestion

of a crisis in it. It contains a great deal of round-about phraseology, saying in ten lines what another man could say in ten words, nevertheless, it makes some things very clear. It is very evident, in the first place, that this union is to be a deceitful union. Mr. Macaskill is to be allowed to have his peculiar principles, but he is expected discreetly to keep his thumb on them. On the other hand, the U.P. brother retains his Voluntarism and Arminianism, and Mr. Macaskill cannot hinder him to express them. The following is to be the arrangement in the new Church:—"There was a declaration in favour of liberties now enjoyed, and especially that the brethren of the various Churches that had come to the union, and brought with them peculiar testimonies of their own, should have the same right in the United Church as they had now and bargained for when they came in—the same right to maintain as they saw fit and upon occasion, the principles and characteristics of their own branch of the Church, and which they wished to have the right of maintaining as they saw fit." In the next place, it is evident that the Principal has finally disposed of that which was the mighty obstacle to the former union proposals, viz., the Establishment principle. He does not now regard this as worthy to be argued. In allusion to it, he says, "do not let us call points principles." In reference to the same matter he again says, "I am afraid that some of the Scottish Churches—some of the smaller ones especially—had at times entangled themselves in testimony which they did not intend to be more than just an expression of their conscientious opinion at the time, and in the persuasion of what they believed to be truth, but which in the end turned out to be documents that interfered with their reasonable Christian liberty." Again, speaking of the Claim of Right, in reply to some remarks of a constitutionalist elder, he said, "I would just remind him that I quite acknowledge that in the Claim of Right the Free Church not only claimed freedom but establishment also. That was in the Claim of Right. Nobody ever disputed it. That being so, of course the Claim of Right remained as one of our hereditary documents. We are not bound to our hereditary documents. That is one of the superstitions of the Scottish Churches." And more clearly still, "I say further that this whole question of Church and State, whatever people might say about it, is, in the nature of things, an open question, and nobody could make it anything else." Thus, calmly, does the Principal throw overboard the historic testimony of Scottish Presbyterianism, and cut himself and his church adrift from Melville, Henderson, Rutherford, and the whole honourable company of the saints and martyrs since the Reformation.

Instead, therefore, of the lofty views concerning the Mediator's kingly office, so characteristic of former contentings, we have now, on the part of Principal Rainy and his lieutenants, a deceitful juggle about "Spiritual Independence." It pleases them to think

that the Free Church possesses this, whereas a brave case of church discipline might at any day provoke the interference of Cæsar, and present the old problem in all its rigour.

The speaking on the opposition side was somewhat spiritless and disunited. There was no concerted plan of action on the part of the Constitutionalists. They all objected to the driving process carried on by Principal Rainy, but they are all forced to submit themselves.

The Synod of Glenelg had an overture praying that the principle of national religion be conserved in any scheme for union. This was singly supported by Rev. Mr. Sinclair of Plockton. Mr. W. R. Brown, elder, and others, tabled a protest denying the competency of the Assembly to discuss the union project at all, and protesting that any decision come to shall not be binding on them. This protest was allowed to lie on the table, where it will do no harm.

Rev. Mr. Galbraith, Lochalsh, had a motion to the effect that the Assembly depart from the union scheme owing to divergence in matters of doctrine, discipline, and administration between the two Churches. He supported this by a speech such as was frequently made during the old union controversy, and was seconded by Mr. Niven, elder, Edinburgh. Mr. A. McNeillage spoke disapprovingly of the union, and criticised some recent actions of the U.P. Church, but intimated his intention to stay in the united Church on account of certain good features which would still cling to it. Ultimately, Mr. Galbraith's motion being put against Principal Rainy's, the latter was carried by 486 against 41 votes.

In all this discussion there was very small recognition of what is the main question at issue, viz. :—"What shall be done to the Man whom the king delighteth to honour?" The Man whose bitter passion has procured rain, sunshine, good government, and the whole sum of earthly and spiritual blessings enjoyed by the sons of men. Shall His Book and His Church have any official recognition from the kings and dignitaries whose thrones He Himself is upholding from day to day? In reality this debate about union with the U.P. Church is a fight for the flag, and that it should seem anything else than a vital concernment of Christ's kingly glory, is an evidence of spiritual blindness.

The following day, Friday, 27th May, Principal Rainy made another lengthened speech in moving the Disestablishment resolution. A counter motion, by Mr. Galbraith of Lochalsh, had only 24 votes.

On Monday, Rev. John McEwan gave in the report on Romanism and Ritualism. Among other facts stated in the report, it was mentioned that some 20,000 females are locked up in the convents of this country, and that a Jubilee petition, signed by 366,000 women was presented to the Queen, bearing on the inspection of these dangerous institutions.

The Assembly dismissed on Tuesday, 31st May. The Moderator's parting address was on the "Minister as Pastor." In this address he went fully further in praise of the Puritan divines than he did even in his opening speech. He was specially enthusiastic about Ebenezer Erskine, and wished that somebody would translate his life into Gaelic, that the dour, anti-voluntary Highlanders might see what splendid fruit had grown on the U.P. tree. Of course, Dr. Whyte's theory, as we noted before, is that Ebenezer Erskine and the modern U.P.'s are one thing, and bear the relation of root and branch. The Highlanders, we believe, are well aware that this is a misrepresentation of history, and that there is a significant difference between those first seceders, zealously upholding the entire principles of the second Reformation, and the present-day U.P. Church with its diluted Calvinism and its inglorious Voluntarism.

Diary of the Rev. Alexander Macleod, of Uig and Rogart.

UIG, June 2nd, 1824.—Having been inducted as minister of this parish on the 28th day of April last, I now, in humble dependence on the grace of God, commence to give some account of the moral and religious state of my people at the time of my induction, and of the particulars that occurred among them since that period. The first month that I laboured amongst this people I observed that they were extremely attentive to the preaching of the Word. But the truth made no visible impression on them. They seemed to be much afraid and astonished at the truths delivered. You would at the same time read in their appearance that they were at a loss to understand the meaning of what they were hearing. Having commenced to examine several of the parents previous to my dispensing the ordinance of baptism to them, I found that they (with very few exceptions), were grossly ignorant of the truths of Christianity as revealed in God's Word. In questioning them respecting the covenants of work and grace, they acknowledged that they were perfectly ignorant of the origin, nature, and systems of both. There were but few among them that could tell me the names of our first parents, of Noah, or of any of the patriarchs and prophets, and but few could tell of the nature of our Lord's mission and the names of His disciples and their history. In asking how many sacraments Christ appointed, the answer in general was that He instituted seven. When I enquired their hope of salvation as to its grounds and foundation, good conduct and doing the best we could was the answer, and with regard to their expectation of heaven, they said it would be

a wonderful favour to be somewhere else upon the borders of that happy place, though not admitted to the society of the holy. By such interviews I have at once discerned their consummate ignorance of true religion, and that the polluted remains of Popery, since it was the religion in this place, was the only notion they had of Christianity. Swearing, lies, and stealing were very common vices in the land, notwithstanding they were in general kind and obliging, and but few instances of drunkenness and uncleanness among them. After discovering the gross ignorance that universally prevailed in the parish, I found that I would require to begin the very first principles of Christianity with them, and to make it my great care and study how to come to a level with their untutored capacities, so as to render the truths delivered intelligible to them.

July 5th.—From 2nd June to this period, many people from the neighbouring parishes attend divine service regularly, and many, young and old, seem to be under serious impressions. They now give close attention to what is spoken. Many young and old are in tears every Lord's day, and several are so affected as not to be able to contain themselves or to retire.

August 10th.—The same appearances are still increasing in our congregation every Sabbath day. A considerable number are so affected that it is with difficulty that I can go on sometimes with the sermon. Others are much afraid that such impressions may come their way, and there were instances of several for two Sabbaths that retired from the congregation when some were thus affected, from the apprehension that they would be the next that would become subjects of similar impressions. After having reprimanded them for so doing, they never behaved disorderly afterwards. May the Lord grant that these impressions be of a saving kind, that God may be glorified and sinners saved!

December 24th, 1825.—O how much have I to praise the Lord for His goodness to my people, since I came among them, especially of late! They now come to me from every corner crying, "What shall we do to be saved?" It is manifest that many of them are the subjects of deep conviction, and others enjoy more of the consolations of the Gospel by faith. In April, 1824, I could get none in the parish that I could call upon to pray at our prayer meeting, but now I have more than twelve I can call upon with liberty and pleasure to that duty in public. Glory to God for this wonderful change! May I never forget His benefits! Blessed be God for His unspeakable gift!

25th.—Preached this day from Matt. xxviii. 5, "Fear not ye; for I know that ye seek Jesus, which was crucified." 1st, I explained what was implied in seeking Christ crucified. 2nd, Considered the occasion of those doubts and fears to which the children of God are liable. The people were in general much affected during the whole service. But when I came to the practical application

of the discourse, and showed that the words "Fear not" were turned *vice versa* to all unbelievers, and that their fears and terrors, terrors unspeakable, would never terminate through the rounds of eternal ages, if the offers of salvation were rejected, you would think every heart was pierced, and general distress spread through the whole congregation. May it bring forth fruit!

January 1st, 1826.—Remember, O my soul, how the last year, which is now terminated, has been crowned to thee with very many signal deliverances and numerous mercies in the adorable providence of God, and encouraging pledges of His special goodness and favour to us in the Gospel of His dear Son. Forget not the 10th of June, 1825, when on that tempestuous day you were in a small barque tossed on the mighty and roaring ocean, and when all thought you were destined for a watery grave, that the mighty God of Jacob rebuked the storm and brought us into a safe harbour. I might well say, as one of Thy dear servants expressed himself on another occasion when in deep affliction, "Joseph was rough, but he was kind." Call to mind, O my soul, many other deliverances, care, support, direction and protection with which the Lord has continually surrounded and guarded thee, as with a shield, wherever duty called thee since that time, and let so many instances of God's providential care tend to increase thy faith, and to exercise it on the help of Israel in every duty and trial, casting all thy care upon Him, believing that He careth for thee. Sweetly ruminate upon the success of the everlasting Gospel among the people entrusted to thy care from the commencement to the end of the year that is now past. Meditate upon the gradual steps by which the Lord is approaching and manifesting Himself to not a few of this people, and muse with delight upon the progressive growth which so conspicuously appears among the subjects of grace in this parish. May we not say that the Tree of Life has been planted in the midst of us, and by conviction and conversion, union, faith, repentance, life, love, etc., has been prolific of fruit every week and every month, of which fruit sinners were invited to participate, and not a few were enabled to stretch forth the hand of faith to partake of the celestial fruit of the Tree of Life. And when in the last two months of the year, Thou, O Lord, hast been pleased to be more liberal of Thy special grace to sinners amongst us, may we not be greatly encouraged that Thou mayest be pleased to continue Thy special favour to this people, and to him who is appointed to declare Thy counsel among them. In this sanguine expectation, commence this year, O my soul, with renewed vigour and increased ardour in the service of the Lord, having thy waiting eyes continually upon Him for adding daily to the Church as many as He has appointed to eternal life, and for times of refreshing from His presence.

(To be Continued.)

Brief Notes of Sermons.

BY THE LATE REV. DR. JOHN KENNEDY, DINGWALL.

III.

"Blessed are the meek : for they shall inherit the earth."—MATT. v. 5.

I. The trait of the Christian character here given, "the meek."

II. The privilege pertaining to it, "they shall inherit the earth."

III. The blessedness of the persons here described.

IV. We will lay the character and the privilege alongside each other, and trace the basis on which the blessing rests.

I. The meek. Who are they? What is meant by meekness? By nature none are meek. "The carnal mind is enmity against God." Meekness is then something that is inborn in our hearts by the renewing power of God. These meek ones have a knowledge of God that none beside can have. They know themselves as none else do. They know something of God in the immensity of His being, and the infinity of His moral glory. They behold His majesty and glory. No one will acknowledge God as sovereign but such as see the infinity of His being and the perfection of His character. But these know God as sovereign, and know that in the perfect rectitude of His character there is a guarantee for the carrying out to perfect fulfilment the pleasure of His will. "He will fulfil all His pleasure." They know the will of God and are ready to yield to it. His word as law and gospel they obey, and they submit to His providence as right and good. "I cannot understand, I do not see, but oh, God is right, and I must wait till he brings me out into the light." O Jacob, why so hasty in thy judgment that all things are against thee? Thou hast thy son's coat dipped in blood, and thou thinkest it can be no blood but his, and thou hast lost other sons and art likely to lose all! Wait till thou hast felt thy son's arms round thy neck, his warm tears on thy face, then the Lord will make thee ashamed of thy suspicion of Him. These meek ones rather say, "Oh, if these be thy tokens of anger against enemies, then we are not sons," than say, "The Lord is not right." It is all right with God, all wrong with us. These meek ones are attached to God. How? Not by views of His mercy only, not only because of what He has done for them, but because of what He is. They love Him because of His love to Himself as well as for His love to them. "I love God because I see His glorious beauty, the infinite glory of His moral character."

II. The privilege. These meek ones shall inherit the earth. How? Not by having a large share of its acres. No. A child would not fret because the portion set before his father was larger than the portion given him. No child would be so foolish. As

spiritual men they inherit it. On it they found a spot where they were born again, and oh, that was a blessed spot! Born again with newness of life by the Spirit. In the earth they receive communications of grace to fit them for passing from it to their eternal home. In it they hold conversation with heaven by the ladder which enters heaven wherein the angels ascend and descend. Their hopes and expectations are in heaven. On the earth they glorify God by suffering. They have fellowship with Christ in suffering. They have a place on the earth to die in. That is not much, you say, all have that, even the beasts. But oh, a place to die in is to the meek ones a place from which to pass to heaven. In the earth they shall have their sweetest sleep. O my soul, what a shrinking hast thou from the grave! But when in faith we see it as a place where Christ our life, our Lord and Head has been, we find it the place of the beloved's sleep "perfumed with the presence of Christ Jesus." These meek ones look at things in the light of eternity. "They shall inherit the earth." That is not much, you say. Wait a little. Thou hast on a spot of earth been born again, hast thou? Then thou hast a sure portion. United to Christ, thou art one with Him. That is much, is it not? On earth thou receivest communications of grace to fit thee for glory. It is thy training place for heaven. That is much, is it not? Thou sayest that on earth thou holdest communion with heaven. What a wonder that on earth thou canst hold such communion! Viewing life in the light of eternity these meek ones know its shortness, and yet how important it is to them. Paul calls it a moment, and so it is as compared with eternity. It is almost less than a moment for you can count a moment against an hour, a year against a millennium, but this life against eternity you cannot count. So it is called a moment, the least part of time. Christ is not done with the earth till from it He has received each one of all His meek ones. Then the earth, freed from the men who by sin made it groan, shall be fit for the fire of God, the bright effulgence that shall rid it of all stain. This text does not specially point to the time when this earth shall be won to Christ, when all nations shall know and serve the Lord. For not of the Church as a whole does it speak, but of the individual meek ones. It says of these, "Blessed are the meek; for they shall inherit the earth." They shall have out of it all that the Father intended for them, all that the Elder Brother secured, and if that be the case, they and they alone are the true inheritors of the earth. They are persecuted by the world, hungry often and thirsty. But what of this? They have their life hid with Christ in God. Their rights are there, hid so that none can touch them. O, when we see them on the farther side, when they have conquered the last enemy and are at rest in the Father's house, all tears wiped away, sorrow and sin for ever gone, then we shall know to the full how they inherited the earth so as to be prepared for glory and rest and joy.

IV.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled.—MATT. v. 6.

I. The object : "righteousness."

II. The feeling the persons spoken of cherish towards it : they "hunger and thirst after righteousness."

III. The promise of satisfaction : "they shall be filled."

I. The object : "righteousness." It is not this or that object, but it is righteousness, the righteousness of God by faith in Jesus Christ. In every department of their soul's exercise they seek after righteousness. Their state by nature before God they desire to know, and in that department they seek righteousness. They desire to know that God is right as law-giver and judge, and this they cannot know but as they realise Him to be the great "I am," infinite in being and glory, as law-giver demanding obedience, and as judge passing judgment. They desire to take the place He has appointed them as sinners, and to see the righteousness of His condemnation of them to death. "Thou art righteous," says the soul, "in condemning me to death." Never will a soul be rid of unrest till it be sure that God is thus righteous in His place as law-giver and judge. Feeling that we are indeed deservedly liable to death, we cease to be suspicious of God's righteousness in our condemnation, and are ready to cry in truth and in all honesty, "God be merciful to me a sinner." Some have made up their mind to carry all their life through naught but a panting after righteousness, if only they felt a hunger and thirst after it.

They seek a ground of hope, a foundation to rest on, before God. Here, then, they hunger and thirst after righteousness. The only ground of hope is the righteousness of Christ wrought out and finished. We must be willing to have no righteousness of our own, but to take the righteousness of another, the righteousness which is by faith in Jesus Christ.

They are exercised about the state of their souls. They seek conformity to the law of God, conformity of heart to His law as a rule of life. They seek conformity, not to a small edition of the ten commandments, not to an abridged law, but to the holy and right and good law of God. They hunger and thirst after righteousness in this conformity to the law. As one divine person has wrought out and finished righteousness on the ground of which they are accepted, another divine person works out in them righteousness sanctifying them so that they die unto sin and live unto righteousness more and more, till at the end they, more pained by sin than at the beginning, cry, "O wretched man that I am!" panting after righteousness as they cry, and at last passing spotless into the presence of God. They seek submission to His providence. O, some providence has touched them, and up their old heart gets and says, What is this? But they seek to know the Lord's design in the trial, and to be made by means of the

providence to carry out the Lord's design in it. They also seek to be made righteous in their very desire, and cry for that "holiness without which no man shall see the Lord."

They hunger and thirst after righteousness in their relations to their fellowmen. To the Church. O yes! these love the Church. They are willing to serve and love the brethren. They are willing not only to serve but suffer, to risk health, even life itself, for the good of the Church. They cannot otherwise follow the Master. Is the chamber of love in thy heart kept warm for the Church of God? They have a chamber of pity for the poor perishing ones around. They have pity that will move them to prayer and effort. Love even to enemies these persons have. "Love your enemies, pray for them that despitefully use you and persecute you." And they obey the command by praying for and seeking to do good to their enemies.

II. The feeling they cherish towards righteousness: they "hunger and thirst" after it. Therefore, surely they live: no dead person hungers and thirsts. They have been quickened into life. What they hunger and thirst after must necessarily be essential to life. A hungry man cries for bread, and cares not for luxuries and delicacies. A thirsty man thinks cold water the sweetest drink. Hunger makes a man weak: he cannot walk to where bread might be had to appease his hunger. But thirst stimulates and burns; the thirsty man goes eagerly from spot to spot on the desert, in hope of finding water. You must think of both thirst and hunger as describing the true state of the persons we speak of.

They feel pain in hunger and thirst. These, hungering and thirsting after righteousness, are pained by sin in them. They feel no pain in the life of their souls, no pain in the righteousness, but pain in what intercepts between the life and the righteousness. Sin in them makes them feel far off from righteousness. The world thrusts vanities and pleasures in to entice them away from the way of holiness. The devil whispers that they have never got righteousness, and that they are all wrong.

III. The promise of satisfaction: "they shall be filled." God says that these hungry, thirsty ones shall be filled. The promise that they shall be filled is enough, yea, twice enough. Enough it is that God has said, "they shall be filled." They have often been afraid they never would be filled. The enemy has told them they never shall. But, should ten thousand times ten thousand liars tell them they shall not be filled, God's "shall" shall stand against all the "shall not's" in the universe. God has said they shall be filled. They shall be filled with righteousness. And oh, what a filling! filled to all the fulness of God. They shall yet be perfectly satisfied with God's way with them as sinners; with His permission of sin, and dealing with them because of sin. They shall be satisfied with all His providence with them while they were sinners, and with all His dealings with them in grace, and His providence since then. They shall be satisfied with God.

For their song is, "Salvation to our God." Does God need salvation? No, but from Him salvation comes as the fountain. They acknowledge and praise Him as the fountain of their salvation. And they sing also "Salvation to the Lamb." Ah! surely He will not be forgotten. For He it was that wrought out the Father's plan of salvation and shepherded His people through the wilderness till He presents them faultless before the throne. They shall be fully satisfied with the righteousness wrought out by the Lamb. They shall be sure that their salvation based upon this righteousness is to the glory of God as well as to their everlasting good. If they were not sure of this, it would spoil heaven on them, they would shrink to enter it. They shall be satisfied with perfect holiness. No sin, no pollution, all gone, they shall be fitted for nearness to God. In the face of the slain but risen Lamb they shall see the glory of God shining, and the presence of the Lamb shall make heaven home to them. They shall have perfect fellowship in heaven. The neighbourhood in heaven is all love. They shall have fellowship with the angel Gabriel and Saint Abraham. The angels will join in their song and be glad in their joy. Beholding that the salvation of these, once sinners, but now filled with righteousness, is to the highest glory of God, the angels shall open their ranks and let them into a place nearer the throne than they themselves occupy. They shall be thus filled with the fellowship of saints and angels and God to all eternity. These persons are blessed now in time, for they are of the same mind as God. Do you know what it is to justify God in His way with you as a sinner, and in His ways of grace and providence. Christ has said, "Blessed are they that hunger and thirst after righteousness," but it is just as true that He has said, "Woe to them that are full now, for they shall hunger." A little hunger now with the people of God, or hunger for ever in that place where there is no hope of bread, where not even a drop of cold water can reach. Those who refuse to hunger and thirst after righteousness now shall be filled with the wrath of God through eternity. All in this church to-night must soon enter eternity. Some, a few, shall go to be filled with righteousness, the rest shall go to be empty of hope for ever. The Lord save us, or we perish.

I CONCEIVE, that if any could hear the most part of us pray in secret, they would bear witness of this; yon people desire not the thing which they seek.—*Andrew Gray.*

THERE are some that will love Christ when He has thousands following Him; but bring Him to Caiaphas's Hall, many will desert Him. Certainly it is not much to love a prospering Christ; but it is much to love a persecuted Christ.—*Andrew Gray.*

Letters of the late Rev. Archibald Cook.

(VII.)

DAVIOT FREE MANSE, 19th October, 1853.

MY DEAR FRIEND,—I received your kind note some weeks ago and was happy to hear from you, I trust your own health continues. Last week I had a letter from Miss Tindall regarding your dear sister. I understand her health is not improved since going to France. She says her mind is much troubled often, and wished me much to write to her. Immediately the same night I received Miss Tindall's letter wrote to your sister. I did not feel that a difficult task, for I believe her to be one of the little flock to whom it is the Father's good pleasure to give the kingdom. Though she may leave this world without any assurance of an interest in His favour. I saw while she was here much simplicity about her, being afraid to be considered pious, not feeling the Root in herself. I thought at the time she was leaving us, that her mind seemed to be softened and melted, as if the Lord were drawing her nearer to Himself, that I felt grieved when she thought of going away, and humanly speaking, had she remained with us during the winter, she might have got better in her body, for where she was there was no means of grace that she liked, when her mind and body were broken, no wonder if it brought her down. My brother also was much attached to your sister. The last Sabbath she attended at Moy, being the Sabbath before she left us, she was coming to the town and I came a small part of the way with her. When leaving her she burst into tears and said, "Oh, if I could believe there was a God." But her ways showed that she believed it. After coming home to Daviot till she went off, I never saw her so sweet. She was so cheerful and sweet at the table, or out or in, that I really got attached to her, but I hope all her tears will soon be wiped from her eyes. I know my dear friend you will miss her company, but the separation will not be long. "Yet a little while and he that cometh will come and will not tarry." The meeting of gracious persons will yet be pleasant, however mournful their parting here may be, and there is not a beloved object in person taken away from a child of God, but the world becomes more and more empty and he becomes more and more lonely. But none is to be pitied while he has the throne of grace and a heart to weep for sin. I shall feel greatly obliged whenever you hear from your sister, whether I may write or not, to let me know how she is. The good people here always ask about her and will be glad to hear, for they say she is often in their mind. The Lord be with you.—Yours sincerely,

ARCHD. COOK.

(VIII.)

DAVIOT FREE MANSE, 23rd November, 1853.

MY DEAR FRIEND,—I received last night a notice of your dear sister's death, and your own letter also. I feel it very much, the dear, dear lady, amiable in person and mind, how pleasant she had been here last year. My friends are now fast going home to their Father's house; I trust she is among that happy number, who have washed their robes and made them white in the blood of the Lamb; they die no more, but are where neither the sun nor any heat shall fall upon them, for the Lord will be their everlasting light, and their God their glory: when they see Him whom they sought in the means of grace, and be ravished through eternity with His love and loveliness; they will say, "Is this Jesus whom we were seeking in the means; we would be having of His love and loveliness, but we could not see it nor believe it,"—like the queen of Sheba, fall down at His feet, and having no more strength say, Oh Lord make me meet for thyself that I may not be ashamed. I know my dear friend, you will feel her loss, you will miss her company and conversation; but the Saviour had greater right to her than you, and it appears He would not be any longer without her, "Father I will that those whom thou hast given me, may be with me where I am, that they may behold my glory." Therefore, it is your duty to seek grace to bring you to submission to His holy will. He cannot go wrong, and you cannot go right, therefore, it is your duty to say—"Good is the will of the Lord." I wish I were with you to mingle my tears with yours, but there is one who can, who, having suffered being tempted, is able to succour them that are tempted. He has the tongue of the learned, and can speak a word in season to them that are weary. He knows we are dust. He therefore sympathizes with His dear people in their afflictions. We see Him at the grave of Lazarus weeping. He, as it were, put Himself in their room, sympathized with them. Though now exalted, He is the same, has the same human nature, and though He laid off the humiliation of that nature, yet took the feeling of that nature with Him. He knows from experience how little the human nature will bear without strengthening cordials from the original spring of blessedness. He knows His people are not holy; how their corruptions will rise when in troubles, and He does not often put that in their cup, but "as a father pitieth his children, so the Lord pitieth them that fear him." Sometimes indeed, when in trouble, they see neither sun, moon, nor stars for many days, yet afterwards they must confess the Lord was there secretly supporting, though they knew it not, and will be made to say, He has done all things well, perhaps stripping them of their worldly comforts, making the world truly empty; making them feel the preciousness of the Throne of Grace, and the broken heart; then permitting them to give vent to their state, in sighs, groans and tears, bringing some word of

scripture into their mind, like the dove coming to Noah in the Ark with a leaf in his mouth, in token that the waters were abated. Thus the Holy Spirit coming with the promise to the creature sighing, groaning, weeping in the dust, letting him know that the anger is away, that there is love in God in Christ, giving a tasting of that love, so as to reconcile him with the Divine will. "All things shall work together for good to them that love God, who are the called according to his purpose." Indeed, this was not easily believed in many things, were it not that Himself said so.

You will not be long after your loving sister, therefor, as you have now fewer objects for your affections to draw away your heart, let the stream of your desires be towards Himself, and as you have fewer refuges on earth, let the Lord be your hiding-place. Let me hear from you soon. The Lord be with you, and be to you instead of your dear, dear sister, the chief object of your desires. Grace be with you.—I remain, my dear friend,

Yours sincerely,

ARCHD. COOK.

The Jew in Modern Life.

A WRITER in *Chambers's Journal* for June, treating of this subject, gives some notable particulars. He finds that the Jewish race, taken as a whole, is at once the richest, the cleverest, and the most miserable on the face of the civilised earth. The great business houses, the banks, railways, and the newspapers of Austria and Hungary are, in the main, controlled by them. In those countries and in Russia the success of the Jews in managing money, and their frequent appearance as grinding and extortionate creditors, keep the envy and hatred of the Gentiles at a red heat, and provoke outrages and deeds of revenge.

The majority of living Jews are subjects of the Russian Emperor. Some six millions of them are pent up in the sixteen western provinces of Russia and the ten provinces of Poland. Rapid increase and low death-rate of the "Chosen People" impale their Russian rulers on the horns of a dilemma. Massacre is no longer available as an expedient for thinning out the superfluous Hebrew subjects of the Tsar. Pestilence possesses no terrors for the Jew; long residence in the slums of Europe has rendered his constitution immune against the terrors of smallpox or typhoid or other fever. If pestilence or massacre is not within the region of practical Russian politics, the ministry of which Monsieur Pobedonostzeff is the responsible spokesman is equally unable to let the Children of Israel go and to give them chances similar to those of the orthodox inhabitants of Russia.

One dire consequence of this overcrowding and constant multiplication of the inhabitants of Russian Jewry is the spiritual,

moral, and physical degeneration of its inhabitants. The continual misery, the absence of hope, the constant assertion of their inferiority by the ruling authority, have modified the original characteristics of the majority of the Russian Jews. They are not permitted to be gardeners, to hold land, to live in the country, or to take part in agriculture; and they are debarred from the healthy means of life open to the rest of their fellow-subjects. The consequence is that, in order to provide bread for his family—the Jew marries early as a matter of course—many of them are compelled to resort to dishonesty in order to escape starvation.

Probably the five and three-quarters or six million Jews under the rule of the Tsar form the unhappiest community on the face of the earth. Intellectually endowed far beyond the average European, they (except a small fraction of them) are deprived of the means of education, and their spirits are depressed by the compulsory restrictions arbitrarily imposed upon them. What wonder, therefore, that a considerable number of the Russian Jews are driven by the errors of the Russian government to exploit vice, since they are not permitted to develop industry? If many Russian Jews live by preying on the weakness and passion of others, the reason is neither that they have a double dose of original sin, nor that parasitism is an indelible characteristic of the race, but that the poor Jew is compelled by the government of Russia to make a choice between starving and wrong-doing.

To keep the Jew from contact with the main body of the Russian people is, accordingly, an integral part of Russian policy. He is not allowed to settle in Siberia, and, unless a drastic change be made in the administration and control of Jewish subjects of the Tsar, all the raw materials for a bloody tragedy are to be found within the Russian pale.

The late Mrs. Macdonald, Oban.

MRS. Macdonald, was born in Waternish, Isle of Skye. Her father was slain defending his king and country on the bloody field of Waterloo. Her mother was a woman of eminent piety. She took great pains to instruct her children in the fear of the Most High. The subject of the following remarks was from her childhood kept from the vanities to which other children are prone. At the age of thirteen years she heard Dr. Macdonald preach at Bracadale, which left a lasting impression upon her mind. She made no public profession for many years after this. While still young she was married to Mr. Macdonald, who was at that time a Gaelic teacher in Islay. He was a most exemplary christian. The office of the ministry was his aim when he began to study. Often when he would be preaching she could not lift up her head for weeping and the fear that she would not be with

him in eternity. She had no doubts as to his having a saving interest in Christ. He died at the age of twenty-eight years. It was after her husband's death that Mrs. Macdonald came gradually to the conclusion that the Lord by His Word and Spirit had wrought a saving change in her soul. She could not point to any time at which she could say the change had taken place. It was quite evident to others that she had undergone a true saving change, and she was not left entirely without the witness of the Spirit with her own spirit that such was the case. She had her own trials both in connection with the cares of the things of this world and the cause of God in the world. Twice she had to face separation from the Church. At the Disruption she followed the Free Church, but when that Church threw away all that was dear to her she followed the party who kept to the original creed and constitution of the Church of Christ in Scotland. The boldness of some women of the present time towards men she could not tolerate. Often she stated before them how careful they should be, and quoted an expression of her husband's—"That one bad woman would defile a whole country-side." She loathed herself on account of the sinfulness of her heart by nature, and often said that it was not on account of any good in her that she was not among the vilest of sinners. "O to be holy! O to be saved from sin, even the being of sin! O the time is coming when I shall be like Him, for I shall see Him even as He is! for this is a promise to all His people. Everyone there shall be full, even those with the profoundest intellects shall be satisfied, and shall go on for ever and ever getting new discoveries of God and eternal felicity." During her last illness her mind at times was somewhat clouded, but there was the peace that the world cannot give neither take away under it all. She often said, "It is a wonder that I am not in hell." Some weeks before the end came she handed away her books and spectacles saying, "I'll not use them any more." Her mind was most calm in face of her dissolution, and expressed to some friends who called to see her shortly before her end, "O that He would take me away, I long to be with Christ!" She died in full hope of eternal life through faith in Christ at the ripe age of eighty-six years. As a model of modesty, love to the people of God, tenderness lest she should bring reproach upon the cause of Christ, and heroic patience in suffering, few equalled her. She was truly a companion of those that feared the Lord.

N.C.

It is said of Cæsar Borgia, that in his last moments he exclaimed, "I have provided in the course of my life, for everything except death; and now alas! I am to die, although entirely unprepared."

A Letter from Alexander Peden

TO THE PRISONERS IN DUNNOTAR CASTLE, JULY, 1685.

DEAR FRIENDS,—I long to hear from you, how you spend your time, and how the grace of God grows in your hearts. I know ye and others of the Lord's people, by reason of the present trial, have got up a fashion of complaining upon Christ, but I defy you to speak an ill word of Him, unless ye wrong Him. Speak as you can, and spare not; only I request that your expressions of Christ be suitable to your experience of Him. If ye think Christ's house be bare and ill-provided, and harder than ye looked for, assure yourselves that Christ minds only to diet you, and not to hunger you; our Steward knows when to spend and when to spare. Christ knows well whether heaping or straining agrees best with our narrow vessels, for both are alike to Him. Sparing will not enrich Him, nor will spending impoverish Him. He thinks it ill-won that is withheld from His people. Grace and glory comes out of Christ's lucky hand. Our vessels are but feckless, and contain little. His fulness is most straitened when it wants a vent. It is easy for Christ to be holden busy in dividing the fulness of His Father's house to His poor friends. He delights not to keep mercy over night. He is the easiest merchant ever the people of God yoked with. If ye be pleased with the wares, what of His graces makes best for you, He and you will soon sort on the price. He will sell goods cheap, that ye may ask for His shop again; and He draws all the sale to Himself. I counsel you to go no further than Christ. And now when it has come to your door, either to sin or suffer, I counsel you to lay your account with suffering; for an out-gate coming from any other airth will be prejudicial to your soul's interest. And for your encouragement, remember He sends none a warfare on their own charges. And blessed is the man that gives Christ all his money. It will be best with you to block with Him, when you want hand money; and the less you have, He has the more heart to trust you; and so it is best with you to keep in with your old acquaintance Christ. New acquaintance with strange lords is the ready way to make a wound in grace's side, which will not heal in haste; the sore may close before the wound dry up, for grace is a tender plant, and is very easily distempered with the back-slidings of our present time. And if the wheels of it be once broken with sin, all the money in the world will not make it to go about, until it be put in Christ's hand. I hope I have said no more on this matter than is needful, for I have seen the marks of tenderness deeply drawn on your carriage. The safest way to shift the shower, is to hold out of God's gate and keep within His doors, until the violence of the storm begin to ebb, which is not yet full tide. Christ deals tenderly with His young plants, and waters them often lest they go back; be painful, and lose not life for the seeking. Grace, mercy, and peace be with you.

The late William Finlayson, Edinburgh.

IT is with much regret we record the death of Mr. William Finlayson, who died at his house, 4 Bruntsfield Avenue, Edinburgh, on the 28th April. The deceased was well-known among friends of the truth in Edinburgh as an intelligent and pious man. He was born in the parish of Bower, Caithness, and had the privilege from early years of the instructions of the eminent David Steven, who kept a school on Sabbath evenings. These instructions, we believe, bore fruit in the experience of William Finlayson and many others. After spending a number of years in the town of Wick, Mr. Finlayson came to Edinburgh in middle life, and there he conducted the public lavatories in the Waverly Market, until advancing age and broken health compelled him to resign. In the above occupation he had frequent opportunities of converse with all ranks and classes of the people, and no one could come in contact with him without perceiving his superior intelligence, and his keen interest in all things pertaining to the cause of Christ. Students of divinity found Mr. Finlayson's conversation remarkably profitable, and not a few who are now ministers in our own Church have very warm remembrances of the instructive hours spent in his company. Mr. Finlayson was also one of a few pious men, nearly all of whom are now deceased, who kept prayer meetings in private houses in Edinburgh, meetings that were found very profitable.

For the last three years Mr. Finlayson was confined to the house from the effects of paralysis. His intellectual powers, however, remained quite vigorous almost to the last. Many had occasion to visit him, and his conversation in spiritual things was a source of much pleasure and interest to all who did enjoy it. His own case as a needy sinner was his constant concern, and he was well acquainted with the depravity and unbelief of the heart. He also knew the encouragement and strength to be derived from the promises of the Gospel applied to the soul by the Holy Ghost.

A correspondent sends us some notes of his last days, from which the following are culled:—One night, when his body was taking repose in sleep, his soul was occupied in heavenly contemplations. He began by adoring God for creation, and for His own perfections, and then went on to man's chief end as God's glory. He often repeated Eph. ii. 8. Then the petitions would arise, "Thy kingdom come, Thy will be done in earth as it is in heaven." Then his soul would go into raptures about Christ's glorious power to save, and would exclaim, "Let sin be rooted out of me in all its parts." Again, harassed by the Tempter, he would address the eternal with these words, "Say to my soul, 'Be still,'" "Thou hast an arm that is full of power," "Let Thy

glorious grace triumph," and "Lord, take entire possession." And he seemed to get the complete victory when these words came, "My grace is sufficient for thee, for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in mine infirmities that the power of Christ may rest upon me."—(2 Cor. xii. 9.) Some time before his death he was exercised with fears as to the future. It was said to him, "O you will soon be in heaven," but he exclaimed, "I will not believe that until I am there." On the 15th April his favourite petition was, "Come and take me as I am." He would say to the Saviour, "Do with me as shall be for thine own glory." "Enable me to praise Thee for Thy word." On another occasion he was lamenting that he never kept God's commandments, when it was said to him, "But your Substitute has." He replied, "O yes! trust Him, trust Him." Some of his last words were, "O take me to Thyself," "Thy will and time, not mine." The last few days of his life he was unable to speak through weakness. He entered into rest on the morning of the 28th April in the 80th year of his age. Mr. Finlayson was predeceased by his wife, an excellent and pious person, a number of years ago.

Tus Comhairle an Eòlais.

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

(Continued from page 34.)

VII. Fo 'n t-Seachdamh Ceann; tha Maon agus Seilbh na h-Eaglais; a' filleadh ann a leithid do nithibh 's a tha Maoin beathachaidh na h-Eaglais Saoire, Còirichean, Frithealadh ghnothuichean aimsireil le Riaghlairibh, agus Cùirtibh Dheacon.

A thaobh Maoin-beathachaidh mhinistirean, tha eadar-dhealachadh dòigh aig an Eaglais Shaor agus aig an Eaglais Chléireil Aointe, air a mhaoin so a thogail agus a fhrithealadh a mach. Anns an Eaglais Shaoir tha sùim co-ionann air a toirt as an Ionmhas Choitchinn do na h-uile ministear a tha air stéidh roinn co-ionann; ach anns an Eaglais Chléireil Aointe 's e 'n dòigh a th' aca, còmhnaidh a thoirt, 'a maoin-leasaichidh, a tha iad a' cumail, do mhinistearibh a tha aig co-thionalaibh bochda. Air an dòigh sin, feudaidh iad beag no mòr a thoirt doibh, mar chi iadsan, d' a buin an riaghladh so, iomchuidh. 'S an Eaglais Shaoir tha còir dhligheach, le lagh na h-Eaglais, aig gach ministear air an aon sùim fhaotinn fa leth. Thaobh so, tha e soilleir nach 'eil an stéidh air am bheil so air a riaghladh, mar 's an Eaglais eile, cho freagarrach, air son chothionalan bochda mar tha anns a' Ghàidhealtachd agus na h-Eileanaibh, agus mar an ceudna air

Ghaldachd. Cha d'fhuair an Eaglais ud freumh ach beag riamh air a' Ghàidhealtachd; 's cha b' urrainn di i féin a chraobh-sgoileadh air a feadh.

Ach, tha sinn a' faicinn anns a' chòrdadh a rinn iad fo 'n cheann so, ma ghabhas an t-aonadh àit, gu feud iad mar Eaglais Aonaichte, an t-atharrachadh is àill leo féin a dheanamh air modh riaghlaidh na maoine so. Agus tachraidh sin, ma sheasas na Saor-thabhart-aich no na Féintheilich ri 'm bunaitibh féin. Ach bhiodh atharrachadh 'sam bith anns an ni so ro chaldail do 'n Eaglais; gu h-àraidh do àitibh bochda nach b'urrainn mòran a chur a stigh.

A thaobh Ionmhais eile agus Còirichean Seilbhe ar n-Eaglais, cha d'thàinig an Comunn gu co-dhùnadh 'sam bith. Cha b'urrainn iad. 'S ann a dh' fhéumas so a chur an dàra taobh le h-Ard-Chùirtibh Lagha. Ma thig e gu sin, agus gu 'n d'thoir na Cùirtean breth, mar rinn iad ann an cùisibh eile do leth-bhreac so, 's éigin gur h-ann aig a' mhuinntir a leanas ri fìor bhunaitibh na h-Eaglais Saoire, mar am Fianuis fhollaiseach, a bhios na Seilbhean ud. Ach far am bheil Còirichean air an deanamh air chumhachaidh àraidh, feudaidh iad sin a riaghladh air a' chaochladh dhòigh. Tha Luchd-Lagha ainmeil do 'n bheachd so.

A thaobh a' chuid eile do 'n cheann so, tha iad ag ràdh, nach 'eil "eadar-dhealachadh ann, anns am bheil dad do shùim." Tha e coltach, gidheadh, gu bheil eadar-dhealachadh ann; ach 'n am beachdsan cha 'n 'eil mòr shùim ann, ni 's mò na ann an nithibh eile; agus cha 'n 'eil e air a dheanamh aithnichte ciod anns am bheil na h-uile eadar-dhealachadh a th' ann, a' co-sheasamh; ach tha mòran diubh ann, agus ged bhiodh iad cho beag seadh 's tha iad féin a' cumail a mach, 'n uair a théid an tional cuideachd, saoilidh sinn, gu dean iad suas ni-éigin do chudthrom, 's nach bi e cho furasd faotuinn thairis orra 's tha daoine a' saoilinn; a réir an t-sean-fhocail a tha 'n ar measg, "Nithear càrn mòr do chlach-aibh beaga."

A thaobh Riaghailtean Aidmheil ris am bheil ministerean aig àm an suidheachadh, agus daoine òga aig faotuinn cead searmon-achaidh, a' deanamh an aon-ghnìomh a tha 'g an ceangal ri sin gu latha 'm bàis, tha a' Bhuidheann ag ràdh anns an "Iomradh" gun robh toil-inntinn aca ann a bhi a' faicinn nach 'eil, a' réir coslais, eadar-dhealachadh seadha no brìgh 'n an rùn, anns an eadar-dhealachadh cainnte, anns am bheil iad a' cur aonta ri Leabhar Aidmheil a' Chreidimh, anns am bheil e air a chur an céill. Le 'n aideachadh féin, tha iad air an cur, ann an eadar-dhealachadh cainnte ann; ach c' airson bhiodh eadar-dhealachadh cainnte air a cleachdadh leo, mur biodh eadar-dhealachadh bheachd ann; agus c' air son a dh' atharraich iad a' chainnt, anns an robh iad roimhe, agus a bh' aig an Aithrichibh? Nach ann an uair a chlaon iad o bheachdaibh an Aithrichean, a thòiscich iad ri mineachadh a dheanamh, agus a chainnt atharrachadh? Tha 'm beachd air an Riaghladh aimsireil, a' teachd a' mach an so, mar

ann an nithibh eile. Feudaidd sinn an t-atharrachadh fhaicinn, ann an tomhas éigin, ann an Ceisidibh a tha air an cur air ministeiribh, a réir nan Riaghailtean so,—Riaghailt na h-Eaglais Saoire : —“Am bheil thusa ag aideachadh agus a’ creidsinn gu treibhdhireach gu bheil na teagasgan a tha Leabhar Aidmheil a’ Chreidimh, air an dearbhadh le Ard-Sheanaidhibh ar n-Eaglais roimhe so, a bhi air am bonntachadh air Focal Dhé? Am bheil thu ’g aideachadh gur iad sin aidmheil do chreidimh féin? Agus an dlùth-lean thu gu seasmhach agus a ghnàth riu, agus le t’ uile chomas, an cuir thu an cèill iad? an coimhid, agus an dìon thu iad, agus fìor ghloine an aoraidh, mar tha e a nis air a’ chleachdadh ’s an Eaglais so?” A nis, an urrainn duine, a fhreagras na Ceisdean so gu h-onorach no gu treibhdhireach, ceisd fhosgailte a dheanamh do na teagasgaibh so, a tha e féin, gu sòluimte, a’ gealltuinn mar chuir e an cèill, a choimhead agus a dhìon? Cha saoil sinn gur h-urrainn e bhi, gun bhriseadh air bòidibh sòluimte. Ach ciod’ i a’ chainnt anns am bheil an Eaglais eile a’ cur nan Ceisdean ud? ’S iad so iad :—“Am bheil thu ’g aideachadh Aidmheil Creidimh an Iarmhinstir, agus an Leabhar Cheisd Fharsuing agus Aithghearr, *mar thaisbeanadh air an t-seadh anns am bheil thu a’ tuigsinn nan Sgrìobtur?*” A nis, a bheil so ag agradh air a’ mhinisteir a ràdh gu soilleir gur h-e Leabhar Aidmheil a’ Chreidimh, agus an dà Leabhar Cheisd, no na teagasgan a th’ anna, aidmheil a chreidimh féin, agus gu ’n dlùth-lean e riu?

An déigh na Geur-leanmhuinn mu dheireadh an Albainn; agus ’n uair a bha Eaglais na h-Alba air a h-ath-dhaingneachadh, dh’ aontaich an Eaglais ri ministeiribh Easbuigeach a ghabhail a steach innte, air chumha gu ’n cuireadh iad an ainm ri Leabhur Aidmheil a Chreidimh, Leabhar an Riaghlaidh, agus Leabhar an Odeis. Mar so, ghabhadh mòran dhiubh a stigh, ged nach robh cuid toilichte leis. Thug an gnè aonaidh so a mach, an gnè sin ris an abair sinn Cuibheasachd (*Moderatism*) ni a dh’ aobharaich gach dragh agus Dealachadh o ’n Eaglais o ’n àm sin. Tha so ’n a rabhadh do Eaglaisibh a bhi ro-fhaiceallach a thaobh an t-seadh anns an cuir luchd-dreuchd an ainm ri Leabhar Aidmheil ar Creidimh. Feudaidd aonadh, mur bi e air dheadh Stéidh, bhi cho cronail do ’n Eaglais ri roinnean agus dealachaidhean. Dh’ fheudadh sinn mòran a ràdh air so, na ’n ceadaicheadh rùm.

Ach cionnus a tha àireamh cho mòr a’ toirt an gutha air taobh an *Aonaidh*? Feudar sin a fhreagairt air barrachd na aon dòigh. Feudar a ràdh, gu ’n d’ rinn cuid sin, a tha ’n aghaidh an aonaidh, do bhrìgh gu robh iad air son a cho-labhairt, a bha eadar na Comunnaibh Aonaidh, thoirt gu crìch mu ’n d’ thigeadh iad gu breth a thabhairt.

Tha aobhair airson an àireimh a bhi cho mòr’s an Ard-Sheanadh; agus ’s e sin, gu bheil Cléirean air Ghaidhealtachd a’ taghadh Eildeirean a tha n’ an còmhnuidh ann am Bailtibh mòra, no air Ghalldachd, gu ’n taisbeanadh anns an Ard-Chùirt ud, do bhrìgh

's nach 'eil e furasda Eildeirean fhaotainn air Ghàidhealtachd a theid ann, air son caochladh do aobharaibh nach bi sinn ag ainmeachadh. Agus tha mòran do Eildeiribh s na Bailtibh mòra airson an *Aonaidh*. Ach cha 'n 'eil an cleachdadh ud a réir lagh' na h-Eaglais, ged tha e innte o cheann fada. A nis, 's e lagh na h-Eaglais, agus bu chòir dlùth-leantuinn ris, cho fad 's a ghabhadh sin deanamh, gu 'm biodh Eildeirean air an taghadh leis na Cléiribh, an taobh a stigh d' an crìochaibh féin, 'g an taisbeanadh 's an Ard-Sheanadh. Na 'n deanadh iad so, cha bhiodh an t-aireamh do *ghuthaibh*, anns an Ard-Sheanadh, air son an *Aonaidh*, cho lionmhor 's a tha iad.

Tha e soilleir a nis ma bhios an t-aonadh so, air an Stéidh air am bheil iad 'g a thoirt air aghaidh aig an àm a ta lathair, air fhòirneadh air ar 'n Eaglais, gu'r h-e sgarachduinn agus eas-aonachd a bhios ann, 's nach h-e aonadh. An àite *Aonaidh*, 's dualaiche an Eaglais, bhi air a roinn gu trì no ceithir. Ma 's ann mar sin a' thachras, feudaidh, an fheadhainn, a tha nis dian mu 'n *Aonaidh*, a bhi fathast 'g a chaoidh, 'n uair nach gabh e leasachadh.

Tha iad a' cur as ar leth-ne gu bheil sin an aghaidh an *Aonaidh* air son am bheil Crìosd ag eadar-ghuidhe, anns an t-Seachdamh Caibidil deug do Eoin. 'S e tha sin, an t-aonadh a tha eadar Crìosd agus buill a chuirp dhìomhair; agus eadar na buill sin féin mar an ceudna; agus air a shon gheibh e éisdeachd a ghnàth. Ach, ars' iadsan; bhiodh aonadh eadar Eaglaisean 'n a fhianuis fhollaiseach do 'n t-saoghal air an aonadh sin. Tha aonadh faicsinneach aig Eaglais na Ròimhe; ach, am bheil e aca 'n a fhianuis air an aonadh ud? 'S ni cinnteach nach eil. Bha Rutherford do Eaglais na h-Alba, Iain Bunian do 'n Eaglais Bhaisteach, agus Iain Owen do 'n Eaglais Choimhthionail (Independents), agus Iain Newton do 'n Eaglais Shasunnaich; ach an gabhamaid oirnn a' ràdh, nach robh iad anns an aonadh ud air son an robh Crìosd ag eadar-ghuidhe; 's gidheadh bha iad do chaochladh Eaglaisibh. Ach cha 'n 'eil sinn a' fireanachadh roinnean le so.

An Fhasaich.

BY DUNCAN CAMERON, DUTHIL.

THA mi air mo thuras 'san Fhasaich,
 'Sch a 'm eil mo dhàil innte fada;
 Is m' aghaidh air an t-siorruidheachd,
 O, 's cianail a cheist i!
 Is mur faigh mi an Trianaid,
 Bidh shiorruidheachd gle eaglach;
 Air mo phiandh gu sioruidh,
 Le gath puinsean a pheacaidh.

'Se dh' fhag an fhasaich na pianadh,
 'Sa rinn blianach dhe m' anam ;
 Mi bhi dh' easbhuidh comunn na Trianaid,
 Bhi riaghladh na m' an am ;
 Is toradh na firinn,
 Bhi air a sgriobhadh air m' anam.

Tha n fhasaich gle chianail,
 'San oidhche orm a' ciaradh,
 Bho ma thaisg thu na cairdean,
 Bha nan subhaich 's nan ceol domh ;
 'Scha n fhaic mi iad tuillidh,
 Air mo thuras san fhasaich ;
 'S dh' fhag sud mise fuidh mhullad,
 Gun aon duine nan aite.

Tha comunn na fasaich,
 Air fas dhomh gle chianail ;
 Bho 'n chaill sinn na fianuisean,
 Dheanadh ar riaghladh gu h-ordail ;
 'Sa chocaireachd bhidh fallain,
 Le mil, is bainn, agus figean ;
 Ach 'se dh' fhag mise co falamh,
 Gur e Dagon tha riaghladh.

Tha 'n fhasaich gle chrasgach,
 Is i glaist air gach taobh dhomh ;
 Cha 'n fhair mi a siubhal,
 A reir riaghailt na firinn ;
 Tha mo nadair 'gu dhiultadh,
 Is dh' fhag sud na mo bhruid mi,
 Is mo chuiscean ri reiteach ;
 Is bheir i 'm bas orm gu siorruidh,
 Is mi-shuainhneach a ceuman.

Tha 'm fhasaich lan mullaid,
 'Sam bheil mi air mo thuras an trathsa ;
 Is ged fhag thu mi ann tuillidh,
 Cha bhi ann dhiom ach duine bronach ;
 Bho na rinn thu gu diomhar,
 Ann do riaghluidhean gloirmhor ;
 An t-anam tha diomhar,
 Nach riarach ach trocair.

Tha mi 'm thuaineal san fhasaich,
 Am measg na pairt tha gun rian orr ;
 'Siad a' siubhal gu h-eutrom,
 'Scha 'n fhaoite radh nach 'eil iad diadhaidh ;
 Agus tha iad co feineal,
 'Nan riaghluidhean proiscail ;
 'S nach labhair am beul rium,
 Bho nach geill mi d'an roidean.

Tha 'n fhasaich lan eagail,
 Is cheistean an comhnuidh ;
 Nach fhair a shreagair,
 Le ascreidcanh am choirse ;
 'S mi gun iuchar an colais,
 Gu mo threorach san shirinn ;
 Ach mar ghiomach am prìosan,
 Le mo mhiannaidhean feolmhoir.

Tha chodhail na fasaich,
Is luchd aidich 'ga h-aicheadh ;
Bha 'n fhiu leo am beagan,
Ach eaglaisean lana ;
'S ged tha iad ann gu eocaireach,
Cha 'n 'eil lona na biadh ann ;
Ach mar bheanntan Ghilboa,
Anns nach 'eil solas ri fhaotainn.

Tha 'n fhasaich mar mhonadh,
'S mi mar dhuin ann an ceo ann ;
Is daon air fas mar chraobhan,
Air atadh le eolas ;
Cha 'n 'eil iomhaigh na firinn,
Air a' minichean proiseal ;
Ach biosa umhailt do'n riaghailt,
Agus fialluidh le d' phocaid.

Tha 'n fhasaich lan dhriscan,
'Scha chinnich an siol innt ;
Ged cha e co fallain 'sa Bhiolal,
'Sa sgriobhadh bho chian e ;
Tha 'n cridhe co iargalt,
'Sair a lionadh leis an t-saoghal ;
'Scha ghiubhlán e toradh,
Ach cogal gun bhrìgh ann.

Tha 'n fhasaich lan eagail,
Is cunnart 'sgach taobh dhomh ;
Bho 'n tha 'n fhirinn ag innse,
An ni tha dearbhta gu cinnteach ;
Mar bha faidhean breig ann,
Gu 'm bi Crìosdan breige 'san linnse ;
Mar Adoniah aig feasdan,
'San anaoibhinn an toir air.

Tha 'n fhasaich gle ghruaimeach,
Is fuachd air gach taobh dhomh ;
Is an oidhch orm a' ciaradh,
'S gun an fhianuis ri faotuin ;
Le teagasgan fuaimneach,
Tha cuir an t-sluaigh nan tuaineal ;
Is ge callamh na cocairean,
Cha 'n 'eil lon ann do anama.

Tha mi sgith anns an fhasaich,
'Sam bas ann 'gam sgobadh ;
'S cha 'n aill leam bhi trial aisid,
Thaobh iargaltas m' anam ;
'S mi dheasbhuidh an carlas,
Bheireadh tearuinte m' anam ;
Is an creidimh tha luachmhor,
Air am bheil suaneas na fola.

Ach sguiridh mi nis mar thoisich
'S mi gun bheo ann am anam ;
Bhi dheasbhuidh 'n Fhìrshaoruidh,
Bheireadh sabhailt mi thairis ;
Gu tìr 'snach 'eil bron,
'S tha lan ceol agus soluis ;
A fasach a bhroin,
Anns nach 'eil solas ri fhaighinn.

Notes and Comments.

A Forgotten Worthy.—Mr. Boece or Boes, was a native of Angus and Mearns. When he came to Kintyre he was school-master of Southend, and would have got the parish had he been master of the Gaelic language. He was ordained minister of Campbeltown in 1696, and died in 1749. He was the second minister of the Lowland congregation whose fathers fled to Kintyre, as a Patmos, during the sanguinary persecution in the time of Charles II. Mr. Edward Keith, who accepted the Indulgence, was the first minister. Mr. Boece was much beloved by his people, and during his ministry was the honoured instrument of bringing many souls to Christ. Religion flourished in every family many years after he was gathered to his fathers; in every house the voice of prayer and praise was heard morning and evening. As an affecting illustration of the esteem in which his memory was held, it is related, that when his grave was opened sixteen years after his death (for the interment of his grandchild, Mrs. David Campbell, wife of the minister of Southend), many of the Lowlanders, though not asked to the funeral, went down to Kilkerran, the place of interment, and when they saw his bones, burst into a flood of tears. Mr. Boece seems to have been remarkable both for personal piety and firmness of character. There is a cave, at the south side of Dunaverty, still called Boes' Cave, where he used to retire almost every day for prayer and meditation. Tradition gives an anecdote of him in connection with the Porteous proclamation, which the clergy were ordered to read from the pulpits. When the officer brought the paper to him on a Saturday night, Mr. Boece said, "James, what have you got there?" "It is the Porteous Bill," said James. "Give it me," said Mr. Boece, holding out the tongs, and catching it with that instrument; "I will soon, James, take the sting out of that serpent!" and forthwith he cast it into the fire. A gentleman now alive relates the following incident, on the authority of his father, who heard it from the person to whom it refers, and whom our informant himself recollects of having seen in early life:—William Ralston, when very young, was under concern about his salvation. His father brought him to Mr. Boece for instruction and comfort, and we shall give what passed at the interview in William's own words:—"Mr. Boece was, when we called, indisposed, lying in bed with the Bible before him. I have heard of one under the Law, and one under the Gospel, whose face did shine like the sun; but there was in the countenance of Mr. Boece a majesty and dignity which I never saw in mortal man. 'James,' says he to my father, 'is this young man your son?' 'Yes, sir, and he is under concern about his soul.' The reply Mr. Boece made I will never forget: 'The most of this world go down to hell without a

check or challenge!" He then spoke most comfortably to the young man; and William died in the 95th year of his age, one of the most experienced Christians, and distinguished for a strength of faith and good hope through grace to which few attain. It is a curious and interesting fact, that there should be some even yet alive, who can speak from personal recollection of the honourable testimony borne to ministerial worth, by persons who sat under the ministry of a man ordained in 1696, or 146 years ago!—*Editor Wodrow's Correspondence*, 1842.

Rome at the Top.—Mr. T. J. Byrne, a man of Irish descent, a Romanist also and a Home Ruler, is the new Premier of Queensland. He has likely been placed over that colony for their sins, and his official conduct cannot be other than treacherous and ill-affected to the real welfare of the Queen's subjects in that country.

A Fallen Tower.—On Thursday morning, 19th May, died William Ewart Gladstone, aged 90 years. Once the idol of the great Liberal party, and the centre of a mighty world of contention and applause, now he inhabits the narrow house appointed for all living, and for him the noises of earth are all hushed. The newspapers and pulpits have overflowed with eulogy. The Moderator of the Free Assembly sung his praises in a set speech, and a national funeral to the resting place of kings in Westminster Abbey was decreed for him. However, we refuse to regard the deceased politician as a great man. We believe his fame will shrink in course of time, and his mighty deeds of statesmanship shall be sought for, but they shall not be found. As a financier he has doubtless done beneficial work, but as a political force his action has been more of a destroyer than a builder. Being a ritualist, he never had real sympathy or understanding of the Reformation, and his whole career was fraught with danger to our Protestant constitution. In 1868 he successfully introduced his measure for disendowing the Irish Protestant Establishment. He was very instrumental some twelve years afterwards in opening the door for the admission of atheists to Parliament. In 1886 he brought in his Irish Home Rule Bill, which was defeated. The year before he had denounced Parnell and his fellows as men who were "marching through rapine to the dismemberment of the empire," but his next development was to put himself in alliance with these men, and exploit the Home Rule which he had before denounced. A great religionist in his way, he was also a frequenter of the theatre—singing "Rock of Ages" the one while, and patronising Henry Irving, the actor, the next. We profess not to understand such complexity of character. Neither had he any gift of direct utterance, but was lengthy, verbose, and tortuous to a great degree, so that little he has said or written will live.

Calvin's Anniversary.—It was 334 years on the 27th of May last since Calvin died. Some have called Luther the heart, and Calvin the head of the Reformation movement, but it is well to remember that the mainspring of that wonderful course of events was not earthly at all. Its source was the sovereign will of Him who sits on the throne, and who then said, "Behold I make all things new."

The Church Hymnary.—This is the name of the new collection of hymns recently compiled by a committee of the churches, to be a common service book for the three Scottish Presbyterian bodies, and the Presbyterians of England and Ireland also. As yet only the words have appeared. The music, which is the more essential part of a hymn book, is being prepared by an English organist. There are 636 metrical hymns, to which are added some doxologies, &c., including the Lord's Prayer, the Beatitudes, the Ten Commandments, and the Apostles' Creed. This constitutes, we think, a pretty complete outfit of formalities and sentimentalities for the new race of Presbyterian worshippers.

It is not our function to enter into a criticism of the various compositions which form this collection. It is our part rather to enforce the previous question, viz.:—Where is the authority for this mingling of the human and the divine in the worship of God? Seeing that all Scripture is given by inspiration of God, and is profitable in every way, so that the man of God is furnished to all good works, it follows that he is, by these same Scriptures, furnished also to the good work of public and private praise. For to this end have the Psalms, so full of experience, of doctrine, and of history been given, that the devout soul, in his deepest and highest frame, may find fit and worthy words to voice his praises or aspirations. We speak of hymns in relation to divine worship only, and are not disallowing their use and lawfulness in other respects. And, were there no positive enactment, the intrinsic worth of the inspired Psalms should, we think, exalt them to the place of pre-eminence. For, not to insist that very many hymns in the best collections are weak and watery, and in some collections not a few are doctrinally corrupt, the fact remains that the best hymns, being human compositions, sufficiently declare their inferiority to the Psalms of David, those ancient, but ever fresh monuments of inspiration, which convey the thoughts of the divine mind in all their depth and beauty. In nearly all modern hymn books the lusting after literary form has forced the entrance of many compositions from suspected sources—Romanist, Ritualistic, Unitarian, &c., so that the pastures are poisoned and the waters muddy, and this feature is not absent from this ambitious new Hymnary.

Coming Communion.—Shieldaig, 12th June; Dornoch and Gairloch, 19th June; Inverness, 1st July.