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The Union Movement.

THE BASIS OF UNION.

(*Continued from page 204.*)

WE proceed to examine some more of the new Questions that are to be put to ministers and other office-bearers in the United Church:—

Old Question 3. Do you disown all Popish, Arian, Socinian, Arminian, Erastian, and other doctrines, tenets, and opinions whatsoever, contrary to, and inconsistent with, the foresaid Confession of Faith?

New Question 3. Do you disown all Popish, Arian, Socinian, Arminian, Erastian, and other doctrines, tenets, and opinions whatsoever, contrary to, and inconsistent with, the said doctrine of this Church?

It will be easily seen that the change here from the words "the foresaid Confession of Faith," to "the said doctrine of this Church," is such as to bring this question into full harmony with that which precedes. Office-bearers are asked to homologate, not the whole doctrine of the Confession, but only "the doctrine of this Church, set forth in the Confession," and therefore, in this question, they are expected simply to disown all tenets and opinions "contrary to and inconsistent with the said doctrine of this Church." We stated in our last article, and proved in former articles, that the doctrine of the Free Church, as defined in the recent Declaratory Act, is Arminian, Voluntary, and Popish in character. The Declaratory Act of the U.P. Church in 1879 embodies similar doctrine. This question therefore makes all allowance for such a wide divergence from the Confession of Faith as is indicated in these Acts, and so the United Churchman may hold what views he pleases possessing the above erroneous character, albeit he does not go beyond the very extensive limits afforded in "the doctrine of this Church."

Arianism denies the doctrine of the Trinity, and Socinianism denies the divinity of Christ. The seeds of Socinianism, and, as a consequence, of Arianism, have shown themselves in the Free

Church. Professor Dods in his St. Giles' sermon said that "a man might be a true Christian and not believe in the divinity of Christ," and Professor Bruce in his book, "With Open Face," where he provides a catechism for children, asks the question, "Who was Jesus?" and answers it, "He was the son of Mary of Nazareth, in Galilee, whose husband, Joseph, was a carpenter." These sentiments give strong support to Socinianism and Arianism, and the body called Unitarians have not been slow to take the greatest possible encouragement from them. The Free Church has never made these professors withdraw their statements, and so is involved in the guilt of them. Such erroneous views are manifestly among the things about which, according to the Declaratory Act of 1892, "diversity of opinion is recognised in this Church." In this new question, therefore, these professors and others who share their opinions will find plenty of breathing space. It is only the Socinianism that is inconsistent with the doctrine of the Church, as now understood, that they are called upon to disown. Again, Erastianism is that system which gives the civil magistrate, the Queen, for example, supreme authority over the Church, but the U.P.s denominate as Erastian any connection whatsoever between Church and State. They will therefore have ample scope here to renounce the Establishment principle as contrary to, and inconsistent with, the Voluntary doctrine of this Church. Let no one, therefore, be misled by this disowning question. Office-bearers will be obliged to disown not the least iota of the erroneous doctrine which now permeates, to a large extent, the Free and U.P. Churches, and finds expression in their legislative acts.

The fourth question, according to the old order, deals with the general subject of Presbyterian government and discipline, but now the fifth, which treats of the special subject of the headship of Christ, and past contentings in connection therewith, is to be put fourth, and the fourth, fifth. We doubt very much if this change arises from any superior logical precision on the part of our new theologians; we rather think that it is only another feature of the process of adaptation to new circumstances. The explanation we hope to give farther on.

Old Question 5. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of church-officers, distinct from, and not subordinate in its own province to, civil government, and that the civil magistrate does not possess jurisdiction or authoritative control over the regulation of the affairs of Christ's Church; and do you approve of the general principles embodied in the Claim, Declaration, and Protest adopted by the General Assembly of the Church of Scotland in 1842, and in the Protest of Ministers and Elders, Commissioners from Presbyteries to the General Assembly, read in presence of the Royal Commissioner on 18th May, 1843, as declaring the views which are sanctioned by the Word of God,

and the standards of this Church, with respect to the freedom and spirituality and freedom of the Church of Christ; and her subjection to Him as her only Head, and to His Word as her only standard?

New Question 4. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of church-officers, distinct from, and not subordinate in its own province to, civil government, and that the civil magistrate does not possess jurisdiction or authoritative control over the regulation of the affairs of Christ's Church; and do you approve of the general principles with respect to the spirituality and freedom of the Church of Christ, and her subjection to Him as her only Head, and to His Word as her only standard, embodied in the Claim of Right of 1842, the Protest of 1843, and the Basis of Union of 1847, as principles which are sanctioned by the Word of God and the subordinate standards of this Church?

In this new question the U.P. basis of Union of 1847, already referred to in our remarks in the preamble, is introduced. This basis commits no one to anything more than the principles of Voluntaryism, and so the general principles, with respect to the spirituality and freedom of the Church of Christ, embodied in the Claim of Right of 1842 and Protest of 1843, are to be accepted only in so far as they are consistent with the U.P. basis of Union of 1847. The new United Church is therefore to be a Voluntary organization, and no one can enter her without becoming a Voluntary at the very threshold. Again, the language of this question is altered in order that the Voluntary conscience may not be injured. Strange, a great shout has gone up from the Joint Union Committee in regard to this question. They made the remarkable discovery that this question in its old form was so framed as to be quite acceptable to the U.P. brethren, and they have even rejoiced in the fond imagination that the framers of it constructed it in such a way as to leave a door open for the entrance of the Voluntaries. No doubt special emphasis is laid in this question on the spirituality and freedom of the Church of Christ, for which the U.P. Church as well as the Free Church profess to contend. But the Free Church also held by the Establishment principle, which the U.P. let go, and maintained the duty of the State to acknowledge and support the Church of Christ. The Claim of Right does not ignore this fact; it embodies it. The Joint Union Committee were aware of this, and notwithstanding their shout of joy at their rare discovery, they very carefully altered the words of this question so as to eliminate all possibility of its obliging those who answer it to maintain the Establishment principle. They insist upon all approving of the general principles with respect to the spirituality and freedom of the Church of Christ, found in Free Church and U.P. documents, but they do not ask them to approve of the general principles

bearing upon the whole subject as these are embodied in the Free Church documents alone. It is the general principles *bearing upon the whole subject*, as embodied in the Claim of Right and Protest that Free Churchmen are bound to hold, and these principles do not, and can not, free them from an absolute obligation to maintain the principle of Establishments and the duty of the State to acknowledge and support Christ's Church.

(To be continued.)

A Sermon on the Last Judgment.

BY THE REV. JOHN WELCH, AYR (1570-1622).

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*"And I saw a great white throne, and Him that sat on it, from whose face the earth and heaven fled away."—Rev. xx. 11.*  
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THE security of all flesh is wondrous great, for there is a fearful sleep fallen both upon the good and the evil. The foolish virgins are sound asleep, and the wise are asleep also. And suppose the Lord be at the door; and the hour of judgment at hand, and the seventh angel ready to blow the last trumpet, when time shall be no more; yet scarcely one of a thousand, yea, one of ten thousand, is to be found that is prepared, and busying themselves to meet the Lord, who is making speed to come in the clouds: and how soon that fire shall break forth, which shall kindle the heavens above your head, and the earth under your feet, and shall set all on fire; how soon the trumpet shall blow, and the shout shall cry, "Rise, dead, and come to judgment," is only known to God, and to no mortal man. Will ye not then be wakened till this trumpet waken you? And will none of you take pains to look over the leaves of your conscience, and read what sins are written there, since ye came into the world, before that day of doom come upon you? O that ye knew that eternity, and that terror of the day of the Lord, when the heavens above you, and the earth beneath you, shall not be able to stand before the face of Him that sits on the throne! Therefore I hope the Lord has made choice to me of this text, at this time, to give you warning before the judgment come. Ye know the watchman that the Lord takes from among the people, that He sets over the city or house concredit to them, "If ye see the sword and pestilence coming, and warn them not, the blood of them that perish under the judgment for lack of warning, will be required at his hand," that is, the watchman's; therefore it is time for me to be making warning to you, and, in the measure of strength that God will give me, I am to make warning, not of a temporal judgment, but of an everlasting judgment that is coming on (God waken you and warn you in time!) that when ye shall see the Judge sit on His throne,

your hearts may not tremble at His awful countenance, having gotten your souls washed in His blood. But, to come to the purpose, there are many visions in this book, and there are many things done here, that the Son shows to his servant John. He shows him, *first*, The present state of the kirk at that time in the world, under the name of seven stars, and he tells, "they are suffering, and had patience; and they laboured for his name's sake, and fainted not; but yet he had somewhat against them, because they had forsaken their first love." Some were in tribulation and poverty, but yet rich in God; some kept the name of Jesus, and denied not the faith, suppose they should have given their blood for it, as the faithful martyr Antipas did; but yet he had a few things against them, because they maintained the doctrine of the Nicolaitanes, which thing He hated. Some had love, service, faith, and patience, and their work was more at the last than at the first; but yet they suffered the false prophetess Jezebel to be among them, to whom He threatens He will cast her into a bed of affliction, and them that commit fornication with her, except they repent them of their works. There were some whose works were not found perfect before God; therefore he exhorts them to remember how they had heard, and received; He bids them hold fast and repent, otherwise, He tells, that He will come shortly against them. Some had a little strength, and kept His word, and denied not His name; therefore He promises to deliver them in the hour of temptation that shall come upon all the world to try the whole earth. Some were neither cold nor hot; and therefore, because they were lukewarm, He tells them that it would come to pass, that He would spew them out of His mouth. They thought they were rich and increased in goods, and had need of nothing; but they knew not that they were wretched, miserable, poor, blind, and naked; and then He counsels them to buy of Him gold tried in the fire, that they might be rich, and white raiment, that they might be clothed, and eye-salve that they might see. So what is your case this day? Have ye not forsaken your first love? But as for tribulation, it is not yet come; for our days have been days of peace, of light, liberty, and glory; but as for tribulation it is not yet come; but as the Lord lives, the days of tribulation are not far off. As for false doctrine, God be praised, it is not among us yet, or, at least, if it be, it dare not be avowed yet; but I fear, that, who lives to see it, they shall see heresy and corruption in doctrine and religion creep in piece and piece in this kirk; and if our works be found perfect before God or not, the Lord knows the contrary, and your own consciences bear witness to it; and if your life be answerable to your name, I leave it to your consciences to judge, if we have not a name that we are living, and yet are dead; and whether this be not the doleful state of the generation that is neither cold nor hot. It is clear, the zeal of the glory of God, being so worn out of the hearts of all, plainly declares the same. But I leave this.

After he had showed him the present state of the kirk, at that time, then he tells him what shall be the state of the kirk unto the end of the world.

And *first*, in a vision of a sealed book, containing these acts concerning the kirk, which none could open but the Lion of the tribe of Judah, for it was sealed with seven seals. Now, what was contained in these seven seals? This will take a larger time to declare than now is meet to wear upon it.

Mark always of these things spoken, there are three consolations to the kirk of God; howsoever it be that she be in tribulation, or poverty, and affliction; and albeit it come to pass, that the devil cast some of them in prison, that they may be tried, and some have tribulation ten days, which is but a short time; and howsoever it be, that our adversary goes about continually like "a roaring lion, seeking whom to devour;" but yet "He that rides on the white horse," with the badge at His belt, and the arrows at His side, He shall get the victory at the end of the world; and to them that are faithful to the death He shall give them a crown of life.

Mark next, suppose the sword, the famine, the pestilence, these temporal judgments, be common to the godly as well as to the wicked, yet there is consolation to the "souls of them that are slain for the testimony of Jesus, they are lying under the altar, and they cry with a loud voice, Lord, how long, holy and true, dost Thou not judge and avenge our blood upon them that dwell on the earth?" Then it was said unto them, "that they should rest for a little season, until their fellow-servants and brethren should be killed, as they were, should be fulfilled."

Mark, thirdly, the sixth seal is opened, "and there was a great earthquake, and the sun was as black as sackcloth of hair, and the moon was like blood, and the stars of heaven fell to the earth, and heaven departed away as a scroll when it is rolled together; and every mountain and island were moved out of their places: and then the kings of the earth, and the great men, and rich men, and the captains, and the mighty men, and every bond man, and every free man, hid themselves in dens and rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the presence of Him that sits on the throne, and from the face of the Lamb: for the great day of his wrath is come, and who shall be able to stand?" Then shall the kirk of God be avenged on her enemies; then she shall have power over the nations, and shall rule them with a rod of iron, and as the vessels of a potter they shall be broken; then shall the saints of God be brought out of great tribulation, and have their long robes washed and made white in the blood of the Lamb; they shall be in the presence of the throne of God, and serve Him both day and night in His temple; and He that sits on the throne shall live among them, and He that is in the midst of the throne shall govern them, and shall lead them to the lively fountains of waters, and God

shall wipe away all tears from their eyes. Now, I go forward. After this, He tells them, before this day the gospel shall be wonderfully restrained ; " And the bottomless pit shall be opened, and the smoke of that pit shall arise as the smoke of a great furnace ; and the sun and the air shall be made dark with that smoke : and out of that smoke shall come locusts upon the earth, and they shall have power as the scorpions of the earth have, and the pain of them shall be as the pain of a scorpion, when they have stung a man. And in these days men shall seek death, and shall not find it, and shall desire to die, and death shall fly from them." Then he tells two woes that shall come upon the earth, the one of the Antichrist, the other of the Turk, " who shall run through the world and slay the third part of men, and shall lead their great army of twenty times ten thousand horsemen of war, and there shall be two witnesses raised up, and power shall be given them to prophesy so many days clothed in sackcloth ; and if any man should hurt them, fire should proceed out of their mouth and devour their enemies ; and when they have fulfilled their testimonies, they should be slain by the beast that came out of the bottomless pit, but they should rise again ; and the spirit of life coming up from God, should enter into them, and they should stand upon their feet, and great fear fell upon them that seized them, and then shall they ascend up to heaven in a cloud in the sight of their enemies."

And at last, " The seventh angel shall blow his trumpet, and the dead shall rise, and every man shall receive according to his works." This he does till he comes to the twelfth chapter ; then he tells him, " The fights of the dragon with the woman, and her seed that kept the commands of her God, and kept the testimony of Jesus Christ : " Then he tells him, " the two empires of the two beasts, Antichrist and the Turk, and the manner of every one of them : " Then he tells, " The noble company of the Lamb that stands in mount Zion, even the hundred and forty and four thousand, having their Father's name written on their fore-heads ; and how he heard a voice from heaven, like the sound of many waters, and as the sound of a great thunder ; and he heard the noise of harpers harping with their harps ; they sung as it were a new song before the throne, and no man could learn that song but the hundred and forty and four thousand which were brought from the earth." He tells what they were saying, " These are they which were not defiled with women, for they are virgins ; these follow the Lamb wherever he goes, and these were redeemed from among men, being the first fruits to God and to the Lamb : and in their mouth was found no guile ; for they are without spot before the throne of God." Then he tells, " That another angel flew in the midst of heaven, with the everlasting gospel to preach unto them which dwell on the earth ; " and that is the same gospel which I preach unto you, even this, " Fear God, and give glory to him, for the hour of his judgment is come ;

and worship him that made the heavens and the earth, and the sea, and the fountains of waters." Then he tells, "that another angel cried, It is fallen, it is fallen, Babylon that great city, she made all the nations to drink of the wine of her fornication : Ay, Rome, thou shalt be taken and burnt in a furnace of fire, and a mill-stone shall be bound about thy neck, and thou shalt be cast into the midst of the sea, and shalt be drowned ; there thou shalt fall, and thy fall shall make heaven and earth, and all the angels and saints to rejoice at thy fall. Ay, God shall put it into the hearts of the kings to do it ; we know not what kings they are ; and then the bride shall prepare her for the bridegroom's coming in the clouds."

Next again, of *seven vials* he sets down again almost the same things that he prophesied before ; and now here, last of all, he lets him see the last judgment. Would you know then what is here ? See ye yon great throne ? Ye shall see the Judge standing on the throne ; ye shall all see both heaven and earth flee away from His face ; ye shall all see the dead, great and small, and yourselves among the rest, standing before God ; and ye shall all see the books opened, and the dead judged according to their works, and death and hell cast into the lake of fire, even those that had their hands in His heart's blood, and those that pierced His side with a spear, and those that riveted Him with nails, both hands and feet, they shall see it also. The elect shall see it, as Job says, "For I know that my Redeemer liveth, and that he shall stand at the last day upon the earth. And though after my skin worms destroy this body, yet I shall see God in my flesh : whom myself shall see, and my eyes shall behold, and not another, though my reins were consumed in me." And this was his consolation : even so these very eyes of yours, and no other, shall see with terror or with joy, either to your endless comfort, or to your endless condemnation. Now, what sees he ? First, he sees a throne ; ye know a throne is set for a judge to sit on ; so he sees a throne whereon the Judge of the whole earth is to sit on ; therefore he shall come to be a judge. He came before, at His first coming, not to sit on a throne, nor to be a Judge, but to be judged before thrones and tribunals of men ; for John says, "That he sent not his Son that he should condemn the world, but that the world through him might be saved." Christ himself says, "Man, who made me a judge or a divider over you ?" And in another place, "The Son of man came not to judge, but be judged himself." In His first coming, He comes from high majesty to baseness and humility ; He came from His Father's glory to shame and ignominy ; He came from a palace to a crib ; from the seat of His majesty to a tree ; He came like a Lamb to be slain, and as a Saviour to save sinners : as the apostle says, it was a true saying, "That Christ came into the world to save sinners, of whom I am the chief." Christ Himself says, "I came not to call the righteous but sinners to repentance ;" and therefore

that is the name that the angel gives Him, when he appears to Joseph in a dream, saying, and "thou shalt call his name Jesus, for he shall save his people from their sins; and they shall call his name Emmanuel, that is, God with us," our God made flesh, our God manifested in the flesh. So I say, in His first testimony, He comes as a Saviour and Mediator between God and man; but in His last coming, He shall not come as a Lamb, but as a Judge, convoyed with all His angels and saints in heaven; He shall come in flaming fire, kindling the heavens before Him, in melting the elements and earth beneath Him; He shall come with a blast of the trumpet, with the archangel, to gather all people from the four corners of the earth; and He shall come with a peremptory sentence, from the which there shall be no appeal, and of which there shall be no revocation, ever again or again calling; and He shall come with His reward in His hand, to every man according to his works which he has done in this world, be they evil, be they good. Now, ye see He has a throne, He has a throne of grace; as the apostle to the Hebrews says; "Let us go boldly to the throne of grace, that we may receive mercy, and find grace in time of need." Now He is sitting on a throne of grace, that we may receive mercy, and find grace in time of need; and now He holds the door of mercy open, and lets in every penitent sinner that comes: therefore I testify unto you, if ye will flee from your sins, if ye will cast away the works of darkness, if ye will hate and detest all sort of iniquity, and if thou wilt run to the throne of grace now, I will assure thee thou shalt find mercy and grace in the time of need; so now is the throne of grace and mercy, but afterwards thou shalt see the throne of glory and justice. Now is the good Shepherd seeking His lost sheep, and finding them, to drink of the wells of the water of life, and to eat of the fat things of His own house; but afterwards, such as would not be gathered of Him, He shall bind them hand and foot, and cast them into outer darkness. Now He pities them that will not come home, as He said to Jerusalem, "O Jerusalem, Jerusalem, how oft would I have gathered thee, as a hen doth her birds under her wings, but thou wouldst not: behold, your habitation shall be made desolate." So woe to the souls that repine and refuse to be fetched within the sweet and loving arms of the Son of God, even those bloody arms which were stretched out upon a tree. Now, discern, I pray you, betwixt His first coming and His last coming; for now is the time of grace, and now is the Spirit of grace offered, and now is the throne of grace set up, and now is the rainbow, which is the sign of the covenant of life, round about the throne, and now the twelve ports of that new Jerusalem are standing open, that all may come in; therefore, Woe to the soul that shall sit till this time of grace pass over, and will not come in in time.

But I will go forward: Now ye see two things in that throne, the one is a *great* throne, the other is a *white* throne. Let kings

keep silence of their thrones, and speak of this throne. O ye kings, will ye look to the heavens above you, and see that white cloud, and upon the cloud one standing like the Son of man, having upon His head a golden crown, and in his hand a sharp sickle, who thrusts His sharp sickle in the earth, and cuts down the vine of the vineyards of the earth, and casts them into the great wine-press of the wrath of God; so He calls it a *great* throne. Solomon's throne was great which he made of ivory, and had six steps, and twelve lions, two on every step, and the queen of the South was astonished when she saw it; and it is said in the Canticles, "Come forth, O daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his marriage, and in the day of the gladness of his heart." But will ye come out, ye daughters of Zion, and see here another throne nor Solomon's, another crown nor his crown? It is a *great* throne, so that all the monarchs' thrones under heaven, what are they in comparison with this throne? Nothing. Therefore no wonder, that the twenty-four elders take their own crowns, and cast them down before His throne; and it is no wonder that they fall down before Him that sits on the throne, and worship Him that lives for evermore, saying, "Thou art worthy to receive glory, honour, and power, for thou hast created all things, and for thy will's sake they are created." O that the men of the world saw this throne! And, O that ye did see the greatness of the majesty of His throne.

Now he calls it *great*, because of Him that sits on it; *great*, because of them that stand about it; *great*, because of them that shall be judged there; and last of all, *great*, because of the judgment itself. Now, who sits on it? O! the Judge of the whole world, God Himself, that infinite Essence that men and angels have borrowed their being from, even He whose glorious face the seraphims and cherubims cannot behold for the brightness thereof; and therefore they have wings to cover their faces, because they cannot bear to see Him, much less so then can any mortal man see His face and live; He that rides on His white horse, and tramples under foot all His enemies, and treads them in the wine-press of His wrath without the city: therefore rejoice, all ye whose garments are made white in the blood of the Lamb, for His throne shall not terrify you, because of the judge that sits thereon: for He is thy brother, thy advocate, and thy Saviour. O blessed for evermore is the soul of the righteous, and of such as are reconciled with the great God, before He come to sit on His throne.

Now, I said, it was *great* in respect of Him that sits thereon; *next* in respect of them that stand about it. Ye see a judge has his assizers that sit in judgment with him, and consent to his sentence; so this great Judge has His assizers, for there is not one of His angels shall be left in heaven, but all shall stand about His throne, and all the saints on earth shall be caught up in the air, and they shall all have thrones set about His throne. O the

fairest parliament that ever was in the world! O! behold the King crowned with many crowns, standing in the midst, and all the King's servants with their crowns on their heads, and also the saints with palms in their hands, sitting on thrones about that throne.

Thirdly, Great is this throne, because great is the number of persons that shall be there. All men and women in the world must be judged here; there is never a reprobate that ever took life, but they shall be judged here, and all the elect and saints of God shall be judged here also (so fair is this parliament), six thousand years' generations shall all stand there, waiting to receive an eternal and final judgment.

Last of all, *Great* is this throne, because great shall be the judgment that shall come forth from this throne. Lords of the Session think their judgments great; but come out here, and see to whom the new city Jerusalem in heaven shall be given, and who shall be cast into the lake of fire. Now, compare all these together, and see if this throne be not great; great is He that sits on the throne, even the Prince of life, and God of glory, and the Judge of all the world; great is His synod, even all the elect angels and saints, from the beginning of the world to the end of the world; for ye that are in Christ shall be glorified in the clouds, and the sight of your glory shall aggravate the torment of the reprobates, because they might have had it, and would not take it; and then you shall rule them with a rod of iron, and as a potter's vessel they shall be broken. And great is the number of them that shall be judged; for let all flesh prepare them for it, even kings and emperors, those that wore many crowns on the earth, must appear mother-naked before the throne. Alexander, thou worst many crowns, conquered many nations; but yet thou must stand up naked as thou wast born, and thou must render a reckoning of thy conquests.

But I leave this. Again, you see this throne is *white*. What means this whiteness? It is innocency or righteousness, and full of shining brightness, of an unspeakable joy. Innocent and righteous; how so? Because the Judge is white, innocent and righteous; all His assizers that shall sit round about Him, they are white, innocent, white and righteous; all His citations, summonses and convictions, sentences and executions, are innocent and righteous. So all is white, the Judge, the unspotted innocent and undefiled Lamb of God, sitting on His throne of justice, and ordained deputy of His Father, to judge both the quick and the dead, He in whose heart was never found guile: therefore Abraham said, "Shall not the Judge of the world judge righteously?" So this Judge is white, innocent, and He is bright and glorious. Peter, James, and John, saw Him white on the mount Tabor when he was transfigured, "and his face shined as the sun, and His raiment white as the light; and when Peter said, Master, it is good for us to be here: if thou wilt, let us make three tabernacles, one for thee, and one for Moses, and one for

Elias," Mat. xvii. 1, 2, 3. Ay, Peter, but this shall be a whiter appearing, and thou shalt think it better to be with Him here. Ay, Lord, it is true, *white* wast Thou upon mount Tabor, but whiter shalt Thou be in the clouds.

He is white again, in respect of His citations. O that our hearts were ravished with the consideration of Thy righteous and just citing and summoning of all men, when Thou shalt cause the earth, grave, hell, and the sea, and all places, thrust out of them all their dead; just shalt Thou be in glorifying the souls and bodies of them that glorify Thee on earth; and just shalt Thou be in glorifying Thyself, by tormenting the souls and bodies of them that dishonoured Thee on earth.

He is *white* in respect of His accusations, for there shall be nothing read in thy ditty, but that which shall be found written either in one leaf of thy conscience or other; there the sins of thy conception, there the sins of thy youth, there the sins of thy ignorance, there the sins against the light of thy conscience, and there the sins against the law, and there the sins against the gospel, and all shall be presented to thy conscience. O! well is the soul and conscience that dare lift up the head with rejoicing, and can say, "Thou Lamb of God, thou takest away the sins of the world," Thou tookest away my sins when Thou wast on the tree. And can any body tell how ye will compear before this throne that was never cleansed with the blood of Jesus? O that blackness and darkness which is abiding that soul which never yet ran to the blood of the Lamb, to make itself white in it! So the raising of all, the compearing of all, the accusation of all, the conviction of all, shall be just, and God shall be glorified in all.

There is also the absolution of the righteous, and the condemnation of the wicked; and therefore the throne is called white, because of the innocency and righteousness of the Judge. Now, brethren, I will go no further at this time than this that follows or remains to be spoken of, the majesty and terror of the Judge sitting on His throne, "and him that sat on it." Many shall sit on thrones in that day, but one shall sit above all the rest; for the saints shall be caught up in the air, and shall all sit on thrones, and give out sentence both of absolution and condemnation, and they shall say, "Hallelujah, salvation and glory and power be to the Lord our God, for true and righteous are his judgments." I could never yet rightly consider the majesty of this Judge. O heavens! what aileth thee to flee from the face of this Judge? O earth! what aileth thee to flee, and why art thou chased away, and never seen again? What ails thee, O heavens, that never sinned, and O earth, that never sinned neither, for they had never understanding to be capable of a law, nor to be subject to keep a law? What means this? O but I must leave this! for who can but wonder at this? Yet I will tell you the cause, you and I, and the generations before that this firmament has seen, and this earth seen or born, since the first day that God made the earth, and

established this heaven and earth, and since that day that Adam eat of the forbidden tree, since that day heaven and earth have been eye-witnesses of our sins, and subject to vanity, and since that day they have been defiled with our iniquities, and since that time they have been subject to bondage and corruption, and therefore they groan with us also, and travel with pain together until this present ; and therefore, in that great day, they cannot abide the face of the Judge.

Now, what is the fruit ye should make of this? I thank my God that I preach unto you so sure a gospel, even the oracles of the eternal God ; the earth and the heavens shall pass away, but this word and oracle shall never pass away ; therefore it is not a doubtful message that I carry unto you, for it is surer than the heavens, and surer than the earth ; and these eyes of yours, that have seen both the heavens and the earth, shall see the truth of this spoken here. O that the Lord would fill my heart, my belly, with this verity, that I might eat it and drink it, and feed upon it continually, and that He would fill me with the spirit of exhortation, that I might exhort you to meditate on this truth both day and night, that the remembrance of that day might never go out of your hearts. O that you would do it, even for His sake that left you His heart's blood to stoken that fire which will burn both the heavens and the earth : therefore hear, hear ! What should you hear? things of the last importance. Is hell, is heaven, is the terror of that day of any importance? And this is not the blessing of mount Gerizim, but that everlasting blessing which the Judge of all the world shall pronounce out of his mouth, saying, "Ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world." And it is nothing to the curse of the mount Ebal, but it is that everlasting curse and malediction which the Son of God shall pronounce, saying, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (And what shall I say to you?) This day is coming, and the Lord is preparing Himself to come down through the clouds, to sit on a great white throne, and the archangel is putting the trumpet to his mouth, and he is near to the blowing of it, and the rest of the angels are but waiting when they shall give the last shout, "Rise, dead, and come to judgment ;" the Bridegroom is coming, and the heaven and the earth are waiting when the Lord shall come in His glory, in flaming fire, to burn them up.

Now, brethren, what should ye do then? It is but this one thing that I will charge you with, hear what I am to say to you, I bear the message of God, and I preach the gospel that shall judge you ; and I am here sent of God to tell you what is His will towards you ; therefore I charge you all before God, and His Son Christ Jesus, every man and woman, let this be your occupation this day, turn over the leaves of your conscience, and see there what is the ditty that thou hast pinned up against thyself, since the day that thou wast born, and look on thy sins before the

Lord, and come and spread them before the Judge, and crave pardon of them, now in the day of grace; for He is ready to forgive thee and thy sins, were they never so great; for aye the redder that thy soul has been, the virtue of His blood shall appear the greater in cleansing thee from thy sins: therefore let none of you scare at the greatness of your sins; for here I testify unto you, that if any of you be condemned, it shall not be for your sins, but it shall be for contempt of that blood which shall condemn you. O God! full of mercy and goodness, and of fatherly care and providence, and never a greater providence found I in my lifetime, than I found this last time in my journey, I thank my God for it; and here I avow, if this blood of mine should go for it, it was acceptable service to God we did that day. I know there were many that sent up their prayers to God for the maintenance of his liberty, I am sure the Lord heard you; for I say to you, the room was never that I came to, but I found the Lord meeting me there, and confirming me that all was well and acceptable to Him; so that I never found sweeter providence since I was born. I see the Lord's hand is not shortened. O Scotland! O that thou wouldest repent, and mourn for the contempt of this so great a light that has shined in thee; then thou shouldst see as glorious a day on God's poor kirk within this land, as ever was seen in any kirk before from the beginning; then the Lord should be strong, and glorious, and wonderful in all the hearts of His own. What is it for him to run sixteen or eighteen score of miles to London, and then run to the hearts of kings, princes, and nobles of the land, and humble them, and subject them to the crown and kingdom of Jesus Christ? But let them think of it what they will, I know who has approven of us, for it is the running of the gospel through the whole land, and it is that the net of Christ may be spread over all, that if it were possible we may fang in a world in it, that they might not perish; it is that which we seek, and when I look to the eternity of wrath that is abiding the wicked of this world; then I may say, who would not pity a world of sinners? But I leave this, and I will give God the praise of His own glory, that He can begin and He can perfect His own work in you: therefore this is my petition to God, that ye may all be presented blameless before Him in that great day. Therefore I beseech you all, for Christ's sake, that every one of you would come in time, by speedy repentance, and that you would take up Christ in the arms of your souls, and that ye would take a fill of His flesh and blood, that ye may never hunger nor thirst any more; and, in like manner, He may know you in that great day to be His own sheep, marked with His own blood. Will ye have any pleasure at His coming, when ye have eaten and drunken, and taken your pleasures here, and then shall be flung into hell hereafter? So I would beseech you, in all lenity and meekness of mind, for Christ's cause, ye would not delay at least to mint at repentance; and if ye cannot get your hearts melted as ye would,

yet run to God, and say, "Father, have mercy upon me; Father, forgive me," and cause me to repent; Father send down Thy Spirit to soften my heart. Now, if ye would do this, ye should be welcome to Him; for I assure you He delights to show mercy on poor penitent sinners, that would "repent and hunger, and thirst for righteousness." Now, I say no more now, but I commend you all to Him that is able to give you repentance and remission of sins in the blood of His Son Jesus Christ. To whom, with the Father, and with the Holy Ghost, be all honour, praise, and glory, for ever and ever. Amen.

Union Discussion in Edinburgh.

AT a meeting of Edinburgh Free Presbytery, on October 12th, Principal Rainy moved "that they approve of union on the footing of the proposals contained in the report, having especial regard to the proposed questions and formula." Rev. Dr. Alexander Whyte, the Moderator of the Free Church, seconded the motion. Rev. Emeritus Professor Thomas Smith moved the direct negative to Dr. Rainy's proposal. He believed that the great body of their people was in a state of quiescent indifference in regard to the whole matter. They had lost their faith in the Free Church, because the Free Church was not now what it was, and they cared very little whether the Church now went a step further or whether it just remained where it was. Rev. D. M. Macalister seconded. He said that whoever accepted these new terms of union exchanged the definite for the indefinite, and must count the cost of parting with those who would not, because they dared not embark upon such a shoreless sea of storms and hidden rocks and quicksands. In reference to the Declaratory Act, no one who conscientiously opposed it could approve this report. That Act which, since its passing had lain half-buried, was now, as by a magician's wand, raised to the foremost place. For his part, if he had to do it now, he would enter into no Presbyterian Church which had any Declaratory Act qualifying its original standards. He had fondly hoped that the ruin wrought by means of that low-class Act in the past had been enough, having expelled thousands at the gain, perhaps of a hundred. And now they wished it to expel thousands more at the cost of gaining a few more to officialdom in the Church. Better let them have no Confession of Faith at all than this sort of thing, but a thousand-fold better let them have the Confession embedded (as he thanked God it was embedded) without note or comment in the constitutions of the country than that it should be liable to be tinkered at by the Declaratory Acts and the nostrums of passing majorities. No. 2 of the Questions was such that he was no Free Churchman, that he was no genuine Presbyterian, that he was no confessor of the Westminster Faith, that he was not even a Bible Christian if he submitted to it.

There was not only a taking away from the original, but an imposing of new terms of communion, which could not be endured, and which might constrain those who adhered to the old to take very decided action against their imposition. He further contended that the principles of Ebenezer Erskine were not to be found in the U.P. Church, but in the original Seceder Church.

Several other members also spoke.

Principal Rainy, in replying on the discussion, said that if Mr. Macalister stood for the Confession of Faith without note or comment, he must go outside the Presbyterian Churches of Scotland, because the Presbyterian Church of Scotland never received the Confession of Faith without note or comment. It began with a note and comment in 1647, there was another note and comment in 1846, and since then they had had two Declaratory Acts. Mr. Macalister chose to speak of the Declaratory Acts as dead, but they did actually regulate the terms upon which ministers and probationers had been received ever since, and they were of as operative legislative effect as the Act under which the Church originally accepted the Confession. Mr. Macalister had said that the true successors of Ebenezer and Ralph Erskine were the Original Secession. The Original Secession were a most respectable body of men, but Ebenezer and Ralph Erskine were men to whom God gave it to move and stir the religious life of Scotland, and the Original Secession had landed themselves in a position in which, whatever their virtues and attainments and piety, their views were hardly audible in this country. (Applause).

On a show of hands, Principal Rainy's motion approving of union was adopted by 55 votes to 6 recorded for Dr. Thomas Smith's amendment.

This discussion requires but little comment. The speech of Mr. Macalister's clearly shows that no Bible Christian, far less consistent Free Churchmen can submit to the terms of this union. If the statements he makes are correct, and we believe for most part they are so, we cannot see how he or any other can remain in the Free Church or in any way be a party to the union proposals. On one or two points, however, Principle Rainy puts Mr. Macalister right. We direct attention very specially to what Principal Rainy says concerning the Declaratory Acts of recent years. He says, in language clearer than ever before, that the Declaratory Act of 1892 as well as any former Act is of "as operative legislative effect as the Act under which the Church originally accepted the Confession." Constitutionals have shut their eyes to this fact all along in order, we fear, to cover their position of compromise in remaining in the Free Church. But it appears they are now to get their eyes opened without fail. It would be well if they were led to raise a consistent testimony even at this late date. Principal Rainy with his usual ignoble subtlety evades the point on the subject of the Erskines. His reply is a tacit admission that the O.S. Church however weak, and not the U.P., is the present representative of the Erskines.

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Interesting Letter from Canada.

IT is with great pleasure we publish the following letter from Mr. GEORGE FORREST, Brucefield, Canada, to Rev. JOHN R. MACKAY, Gairloch. A very interesting letter of Mr. Forrest's appeared in this Magazine for September, 1896, in which he gave some account of the faithful contendings of a few in Canada against the defections of the Presbyterian Church there, and expressed, as he did in a still earlier communication to one of our ministers, the warm sympathy they had for our Church in the home country. The following letter, like the former, will be perused with much interest by our readers, and special note will be taken of the rather remarkable providential circumstance whereby this Magazine became the means of sending a minister in Manitoba to preach for a time to our friends in Canada. The isolation and the weakness of their condition far exceed in degree anything of the same kind in this country, and should lead us to be thankful for our privileges. We would desire again to commend their case to the sympathy and prayers of our Church at large.

BRUCEFIELD, ONTARIO,
CANADA, 5th September, 1898.

REV. J. R. MACKAY,

MY DEAR FRIEND,—It is a long time since there was any correspondence between us, and I would like very much to renew it; and especially as I would like to tell you of some of God's goodness to us, and more especially as you were, in a certain sense, the means in God's hand of bringing a little reviving and refreshing to us. How true is that word, "He leadeth the blind in a way that they know not." I suppose you will remember a letter that I sent to you describing our position here, and also one that Mr. John Morrison sent you sometime later, and very much to the same purpose; both of which you got published in the *Free Presbyterian Magazine*. And thus they found their way to Manitoba, and Rev. James Patterson, a Presbyterian minister, who had to break his connection with the Presbyterian Church of Canada because of the innovations and un-Presbyterian practices of that Church, read them, and began a correspondence with us; and as a result, he came here about the beginning of July, and began a three months' sojourn among us. He was one month in East Williams, where Rev. R. D. Mackay had been labouring; and he has finished another month's work in Brucefield. He preached here four Sabbaths, and on the fourth he dispensed the Sacrament of the Lord's Supper. And I think that in some respects it was a remarkable occasion; for although there are only six persons in connection with us that meet regularly in Brucefield for public worship, yet on that occasion we were able

to constitute a Session of one minister and three elders, and fourteen communicants partook of the Sacrament; and there were only two persons present that did not partake of it. It was our friends from a distance that made up this number, and we kept up the old fashion of meeting on the three days before the Communion Sabbath, and also on the Monday following it. To strangers there may not be anything very remarkable in all this, but to us, in our isolated and destitute condition, there is something very remarkable, for some of us were almost losing hope of getting any supply of ordinances. We are indeed poor and needy, but the Lord thinketh on us, and hath sent us help from a very unexpected quarter. "The Lord of us hath mindful been, and he will bless us still." And we would fain raise our Ebenezer and say, Hitherto hath the Lord helped us. I dare say, in "The Days of the Fathers of Ross-shire," when the people congregated in thousands to hear the Gospel and to partake of the sacred feast, such a gathering as we had from the 18th to the 22nd of August would appear very small indeed. But to us, who are accustomed to meet in half dozens, a gathering of twenty or thereabouts, for five days at one time, is something to be thankful for. And I think it may be truly said, We were all of one accord in one place. And if it cannot be said, that of the rest durst no man join himself to them, it can truly be said, of the rest no one did join themselves unto us. But while this is all true, it is also true that nothing occurred to distract or annoy us in the least degree; but we could meet from day to day in peace and quietness. And I believe that all that were present could say, "It is good to be here." And we would fain call on our souls to be stirred up to magnify His holy name.

When Mr. Patterson has finished his three months' labour among us, he will return to Manitoba (where his family are living) in the hope that the Lord will, in some way, open a door of usefulness for him; but there are but very few indeed among the leaders in the Church that have any sympathy with him. But the Lord does not send any on a warfare on his own charges, and He will not leave him to fall before his enemies. His word is still true, "Him that honoureth me, I will honour." But we have surely fallen upon evil times, for if we look around us, in every direction we see defection from the truth, and innovations in worship. There is, indeed, a fussy activity in the external work of the Churches, but is there any corresponding spirituality in the inner life? There seems to be more of the Laodicean spirit manifested almost everywhere. But there is a better time coming. I may not live to see it, but the word of the living God is pledged to it: "For God in his glory shall appear, when Zion he builds and repairs." In the meantime Christ's witnesses may have to prophesy in sackcloth. It is still true that they that will live godly in this world will suffer persecution. The enemy has indeed changed his tactics. Christ's witnesses are not now

dragged to the scaffold or the stake, as they were in former times; but flattery and delusion is the way that the enemy is now leading men away with from the simplicity of the Gospel. Satan is transforming himself into an angel of light, and inducing men to follow the light of their own carnal reason, instead of the light of revealed truth, and in this way accomplishing his wicked purpose more effectually than he could by force and cruelty. But it shall not be always thus, for Christ shall bruise Satan under the feet of His saints shortly; let them not weary in well-doing, for in due time they shall reap if they faint not. He that shall come, will come, and will not tarry; now "the just shall live by faith." But it is lamentable to think how the churches in Scotland are drifting away from the high and honourable position that they once occupied as witnesses for Christ's Royal Prerogatives. The Church of Scotland fought valiantly to set the crown on Christ's head, but now they are tearing it from Christ's head, and setting it on their own. They are doing this by usurping Christ's authority, by changing the ordinances of worship which He has appointed to be observed in His own house; and by doing so they are following the footsteps of the Man of Sin—or I should rather say, the Mother of Harlots, who has daughters following in her footsteps. May the Lord, who is infinite in mercy and compassion, arrest them in their downward career, and turn them once more to the stronghold before the door of mercy be shut against them.

When I began to write I did not think of going out on this line, but one thought led to another, and this is what it has come to.

But, beloved, we are persuaded better things of you, and trust that the Free Presbyterian Church is yet faithful in maintaining truth in doctrine and purity in worship. No doubt you will have many trials if you contend earnestly for the faith once delivered to the saints, but if your trials abound, your consolations will much more abound, for in keeping His commandments there is great reward. You remember Christ's promise, "Be thou faithful unto death, and I will give you a crown of life," and "He is faithful that has promised, who will also do it." He has never failed in the keeping of His word yet, and He never will. Heaven and earth shall pass away, but His word shall not pass away. May the Free Presbyterian Church always take that Word as her rule and guide. It will be a light to her feet, and a lamp to her path.

My dear friend, if you can at all spare the time, I would like so much to have a few lines from you. I know your time is fully occupied, and it does not seem altogether right to impose more labour upon you. You will find time to write a short note, if not a long letter.

We have not given up hope of sometime being able to receive a deputation from the Free Presbyterian Church of Scotland. Our sympathies and preferences are still in that direction, and if

God in His providence opens up our way, we may yet get into closer relationship. In the meantime we wish the Free Presbyterian Church of Scotland God speed, and may He grant you all needful grace and strength for the work that He has given you to do; and to Him be all the praise.

I remain, yours sincerely,

GEORGE FORREST.

Diary of a Young Lady.

(Continued from page 226.)

JANUARY 26th (Saturday), 1850.—Corruption has been working powerfully this week. Have felt great unwillingness to conduct family worship. Yea, on Wednesday I was unwilling to go to Mr. Woodrow's meeting. In private one morning I could scarcely attempt to pray, but was encouraged by the remembrance that the Lord hears the groanings of the prisoners. On another occasion I had some melting on account of want of love to Jesus, in whom the Father and all holy creatures see such excellence that they delight in Him. I have sometimes been a terror to myself. I was glad on Wednesday to get one of my brothers to explain a mathematical problem to me to get my mind busily occupied. Hitherto these words used oftentimes to be in my thoughts, "I am as a beast before thee," but now I do not feel them strong enough to set forth my case. No, no, I am like a devil; yea, worse than that, my sins are so horribly aggravated. On Thursday morning that passage in the 64th of Isaiah was brought to my recollection, and gave me some encouragement, "We all do fade as a leaf." I have experienced great unwillingness and great inability to pray. Fearful inactivity of mind. Good words I heard on Wednesday evening at the class. With God faith is *possible* to be wrought in our hearts. It is *possible* that God may visit my soul with His salvation.

30th (Wednesday).—Yesterday felt inclined to be disgusted with everyone, being disappointed by not finding even Christians such as I expected. There is so much show of religion where one has reason to fear there is but little reality. As this has a peculiar effect on my mind, nothing but omnipotent grace will prevent me from falling into grievous error—yea, open infidelity itself. Saw yesterday that with respect to one feature of my mind, my situation was wisely ordered. What I refer to is a strong disposition to be led by those I respect, not reflecting that I am a responsible being, and must account for the use I make of my judgment, of whatever kind it be. I am placed among those whose judgments I do not put such confidence in. If grace prevent not, I sometimes fear I may become a misanthrope. I

am easily chilled—the slightest look of coldness from a friend I feel keenly. Some people's religion seems to be far easier and more productive of fruit than mine. I cannot pray; if I even have prayed it has not been for some time, but the Lord does hear sighing and groaning. Oh, that sovereign grace would take hold of me, and at length bring me out of all my difficulties.

31st (Thursday).—How good to be able to pray! Yea, it would be something to be truly concerned, because I cannot pray. I am in a stupor, from which I sometimes seem to be so much awakened as to know that I have been asleep. What shall I do? I might be answered, Wait on the Lord; but of that I sometimes have not even a faint desire.

February 1st (Friday).—I have been thinking that I do not well to be thus sitting still, without seeking to be actively engaged for the Lord. It may be one reason why I am so constantly in this sort of dreamy state, not knowing what my wants are. Yet it might be that my depression would be increased, feeling my insufficiency for the work; still there might be a more active state of mind, and leading me, under God, to cry for that grace which I seem so satisfied to do without. I believe that idleness, to which Satan and our own vile hearts may persuade us arises from conscientious and right scruples, may in reality have no more noble parentage than laziness. I feel now that I could not sincerely ask for grace to carry those views above mentioned into execution. I feel prompted this morning to go and ask my parent's forgiveness of anything I may ever have said that I ought not to have said, seeing he is my parent. Would it not be sin to refuse to do this?

4th (Monday).—Still low. Yesterday Mr. Anderson said people should speak what they understand. I thought this must shut my mouth, for I do not understand anything. I am in gross ignorance. Almost all I speak to seem to feel in a sad, dead state. I may stop writing for I feel nothing. I am, alas! content as I am. May the Lord have mercy upon me. I cannot pray. I have no knowledge of the way of salvation. The Holy Spirit alone can teach to purpose.

6th (Wednesday).—Heard one yesterday contend for assurance, saying no one could be in Christ without knowing it. I suppose one does come to the conclusion that one has faith, but there are some weighty points involved in this, viz. that the soul has been brought to a true knowledge of God, not merely able to speak of His character, but also, by the enlightening of the Holy Spirit, has had that character spiritually and powerfully revealed to him. Again, by the same divine power, the person must have had his own fearfully lost and undone condition made known to, understood, and realized by him. Also, he must have had his eyes opened, so as by grace to behold the Son of God. How deceitful are our vile hearts! We may think we have much assurance, just from having no other light upon these momentous subjects but

what an unrenowned heart may have, aided by the common influence of the Spirit. This is a snare grace alone can prevent a soul from falling into. I am fearfully cold and ignorant of my wants. Surely one want is the spirit of prayer.

15th (Friday).—Some days ago I seemed to desire a sense of the majesty of God. I had also some precious moments, when I felt somewhat solemnized in the presence of the Lord. Now I seem to have nothing to speak of but death. Last night thought I had a little grief on account of my awful sinfulness in forgetting God. I had some indignation against myself. I cannot pray, I cannot love God or desire after Him, or read His Word or anything spiritual. I am weary of myself—such a mass of corruption on God's earth; but though I seem now and then weary of myself, yet now I never think of myself nor of God, but I am satisfied to have my thoughts filled with vanity and folly. Nothing but an act of sovereign, free, irresistible grace can possibly reach me.

17th (Sabbath).—Last night was thinking that if I were to be tied down to using words in prayer that I understood, my prayers would be very short indeed. My attempts at praying have been very meaningless of late. I seem to know nothing. "The natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned."—(1 Cor. ii. 14.) No spirituality this morning in private. Felt ready to marvel (on hearing of an afflicted person being no better) at the long-suffering of God towards me, and feared that my present horrible state of soul might bring down judgments upon me. To-day, while listening to the preached Word, felt inclined to suppress every feeling of anxiety or desire, from the thought that it was nothing, seeing that in private I was the slave to indifference, carnality, carelessness, unbelief, and everything contrary to the work of grace. Surely that was wrong.

20th (Wednesday).—I do not know what to do; unless the Lord in infinite sovereign mercy help me, I must perish. Saw Mr. A. yesterday, who told me of a conversation he had had with a woman. He put the question to her, What are you seeking after? Oh, my soul, if such a question were addressed to you, what answer would you make? Well, I do think, with reference to spiritual things generally, one great desire is, such a sight of the glory of God shining in the face of Jesus as would constrain me to set Him up. But my desires are so changing that it is hard to say what they are, or whether I have any to any purpose. May God in mercy take me into His own hand.

21st (Thursday).—My poor brother James was taken from us yesterday. "The Lord is known by his judgments," but ah, I see Him not, I hear not His voice in this dispensation. This, when I have any sense of it, is the worst part of the trial. Although my religion has not the effect of enabling me to bear trials by affording me joy such as the world has not to give, yet the fact of having a greater want makes the lesser more easily

borne. I think I am more in danger of despising than of fainting under this chastisement.

28th (Thursday).—Thought that whatever became of me, I could not bear to blaspheme God: but then I find that I sin against God much, yea, very much, and that causes me little or no sorrow. Am I not called then to conclude that the above experience is nought? "Salvation is of the Lord." If ever any poor sinner should thank God that He has kept the application of the work of Christ in His own hands I ought. The above passage taken with this, viz. "He doeth all things well"—all things shall work for His glory—ought to be a rest for the soul and quiet its tossings. Let me search any rest supposed to be got here, lest one chief ingredient be want of a sense of the worth of salvation.

March 7th (Thursday).—Fearful deadness since my last entry. Last night gave way to much carnality. To-night am a little more alive; ought I not to thank God, but not rest satisfied? Pride is busy seeking to convince me that I have something. If I get the least measure of quickening, I am assailed by enemies desiring to make me sin it away. I tremble lest anything I may seem to have got should be all gone by to-morrow, and that I should be left without a desire.

10th (Sabbath).—Feel slightly unwell to-day, so much so that I have reason to fear that I shall not be able to go to church, at least in the forenoon. In this matter I have evidence that I am an apostate creature, not seeking my all in God. It generally does affect me much when not permitted to attend the ordinances of God's house.

September 29th (Sabbath).—I have much reason to fear that I am left to myself. I cannot pray. When I try I am quite hard and without desires, or concern because of the want of desires. The Word is like a dead letter to me, nothing makes any impression, so that I am often tempted to lay it aside. Books fail to impress me; the most solemn truths are listened to in a whole-hearted manner. I cannot tremble when seeking to approach God's ordinances.

October 8th, 1851.—I can see nothing in me to give me any reason to hope that a good work has been begun in me, but enough surely, if I were not strongly besotted, to convince me to the contrary. I can discover no sense of guilt proving to my soul the need of an atonement. The way of salvation is a blank to me, as to any spiritual knowledge of it. The person, the offices, and the work of the Lord Jesus Christ are not revealed to me. I see no glory in Him, no beauty wherefore He should be desired. My professed religious duties are not carried on in the fear of the Lord. No reverence, no fear of wrath, nor desire after His favour. I seem to be let alone—not hewn by the prophets nor slain by the word of His mouth. But what makes this worse is that I tremble not at the prospect of being let alone. I am sometimes almost kept even from a form of prayer by such considerations

as the words, "The ploughing of the wicked is sin," may give rise to. No sense of eternity. I seem to be like the carnal professors, differing only in having a little more light, and some conviction that my present state is evil. But this only aggravates my sin in shutting out of my soul solid concern. The life of my soul is fought against by many vain, secret self-flatteries—secret because not admitted by the outward and more orthodox understanding.

NOTE.—One may regret that the Diary should close with this dark view of her case, but yet there is nothing in it that is inconsistent with the possession of saving grace. Indeed, it is true believers who frequently, upon close self-scrutiny, are disposed to conclude that they are destitute of all true religion, while, on the other hand, nominal professors are secure and self-satisfied. Holy Agur of old time said, "Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy."—(Prov. xxx. 2, 3.) Yet his words clearly testify that he possessed no ordinary spiritual knowledge of divine things. An acquaintance with one's own ignorance and spiritual destitution in general is an essential part of the saving knowledge of the Gospel.—ED.

A Free Church Elder on the Union Proposals and the F.P. Church.

MR. ARCHIBALD MACNEILAGE, Glasgow, in two letters in the *Scotsman*, discusses the Union proposals. He condemns the action of Dr. Winter, Mr. Macaskill, and Mr. Moody-Stuart, in agreeing to these proposals, and proceeds, in conclusion, to discuss in what ecclesiastical connection can they, who are anti-unionists of the old type, best bear witness to their evangelical principles. He argues against joining the Established Church on account of the Ritualistic and anti-evangelical movements that abound there. He also states difficulties in the way of joining the Cameronians or the Original Seceders. He then says: "To join the Free Presbyterian Church, that is, the Secession of 1893 from the Free Church, will to many appear the most feasible proposition, and if all who have difficulties, in view of the Union proposals, would look seriously at this aspect of the matter, it might not be impossible to rear a denomination in Scotland, which, for a time at least, would conserve and manifest, in a consistent, doctrinal, and historical testimony, the original principles of the Free Church. Whether any such movement be possible it is not for me to say. To be effective, action in this direction must be initiated by ministers, and not by laymen; and one awaits with much anxiety the explanations of those anti-unionists who share the responsibility of issuing the proposals now before the Church, and the declaration of some definite and deliberate policy by ministers who are anti-unionists." Mr. Macneilage concludes by saying that, "failing any means of

embodying in a denominational form the historical testimony of the Church of 1843," laymen of his views are shut up to one of two courses: either to remain in the Free Church under the shelter of individual liberty to witness for the original principles of the Church, or to go out into the wilderness away from Church connection altogether. Either alternative, he adds, is not attractive.

It is quite plain from the above what is the only consistent course for Mr. Macneilage and others of his position to take. Of course, he speaks in rather peculiar terms of rearing a denomination to manifest the original principles of the Free Church, or of failing to do so. All that we have got to say on this subject is that the denomination is already reared, and that the chief defect Mr. Macneilage has been labouring under, at least up till now, is a strange inability to see that denomination, and to humbly accept of the same.

A Piece of the Honeycomb.

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God."—ISA. l. 10.

THE doctrine of this faithful and kind word is, that to one who resolves to fear God and obey Him, the name of God is an all-sufficient prop and stay for his faith to rest on when he sees nothing in himself, or in any promise, that he thinks belongs to him. The "name of God" alone is here opposed to all other means and props which faith has to rest on. It is opposed to all comfortable sense of God's love, to all sight of any grace in a man's self to which any promise is made. So that when the soul shall look into itself with one eye, and glance over all the Word of God with another, and yet shall see not any one grace in the one, nor promise in the other made to any grace within itself which it may rest upon; yet the soul then looking upon God, and considering what a God He is, and what He says of Himself, of His mercy, and kindness, and free grace towards sinful men,—even the sole consideration of what merely it knows to be in God, as He is revealed in the covenant of grace, may support him. This is to stay upon His name. Now, by the name of God, two things are meant. First, those glorious attributes, especially of grace and mercy, whereby God hath made Himself known to us. Exodus xxiv. 4-7: The Lord proclaimed His name, "The Lord God, merciful and gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and will by no means clear the guilty." Secondly, Jesus Christ, as He is made and set forth to be righteousness to the sons of men. Jeremiah xxiii. 6: "This is the name wherewith he shall be called, The Lord our righteousness;" that is, that Jesus

Christ, who is God, hath righteousness in Him for us, which may be made ours. So that when a poor soul in distress is not able to say, I see such or such signs, or any evidence in myself whereby I can say God is my God, or that Christ is mine; yet because I see free grace enough in God, and righteousness enough in Christ, which I, being a sinful man, and not a devil, may therefore be capable of, and may come to have an interest in them, though I know nothing in myself whereby I can challenge any present interest; and because grace and mercy is His name, and our righteousness His Son's name, therefore I do cast myself upon both for pardon and favour, and thereupon my soul leans, stays, and abides, and from these it will not be driven; so that these two apprehensions, meeting in the heart of truth, help to make up the resting upon His name here spoken of, viz., that there is such free grace, good-will, and mercy in God, and that Jesus Christ is appointed, and made to be our righteousness; and, that I am capable of, and may come to have an interest in both these,—in which things, though there may be nothing in me that may challenge an interest, yet there is nothing that excludes me. Whereupon I cast myself upon God for both, and thus rest. This, when it is done in truth, and accompanied with a firm resolution of turning to God in all things, is as good faith as any man has in his heart.—*Goodwin.*

The late Alexander Macdonald, Catechist, Dingwall.

DR. KENNEDY of Dingwall laboured much in his day in order that the memory of the righteous of Ross-shire should be held in everlasting remembrance. *The Days of the Fathers in Ross-shire* has done much to exemplify the sterling godliness of the Bible in real life, and reveals a stern contrast between the piety of these men and the form of godliness of this generation, with a few exceptions. The subject of the following brief notice was one of Dr. Kennedy's most intimate friends—a friendship which continued to grow more intimate as years rolled on, till the Dr. was removed to his eternal rest. They have now met again on Mount Zion, where the thought of parting will never distract their minds and feelings, and where the ministers and men of Ross-shire make up a beautiful company of the followers of the Lamb.

Alexander Macdonald was born at Conon-Bridge, in the congregation of Ferintosh. Both his father and mother were God-fearing. His father, William Macdonald, was a regular hearer of Dr. Macdonald, with whom he was on terms of intimate friendship. When he was on his death-bed he called the family together—three sons and two daughters—and left with them, as

his parting advice, Isaiah lv. 6: "Seek ye the Lord while he may be found, call ye upon him while he is near." The last words he was heard to utter were "My Christ," and breathed his last. He was a carpenter to trade, and the three sons learned that trade along with their father. Alexander's mind underwent a saving change in his youth under the ministry of Dr. Macdonald, and he felt a strong inclination to engage in missionary work, which caused him to go as colporteur to Nairn, while the other two brothers started business in Dingwall. This work did not agree with his health, so that in about three years he left Nairn, and was engaged by Dr. Kennedy as catechist of the Free Church congregation at Dingwall. This took place about the year 1864. He at once set to work among the people, and the bulk of MSS. before us proves how carefully he studied *The Shorter Catechism*, and how deeply he was taught in the great doctrines and principles which are contained therein. Indeed, had not such eminent men as Rev. Thomas Boston, Rev. John Willison, Dundee, &c., left us such able expositions of *The Shorter Catechism*, we would feel ourselves justified in endeavouring to get the whole of the above MSS. published.

He took a most prominent place, both in Church courts and in the public press, in defending the sacred claims of the Sabbath day. He observed that Christ taught that love to God and our neighbour is the fulfilment of the moral law, therefore he proves that the profanation of the Sabbath-day reveals the hatred of man to God and to his fellow-creature. As we intend to publish one of his speeches upon this subject in a future issue of this Magazine we refrain to say more here.

He beheld with very deep feelings of sorrow the backslidings of this nation towards Popery. He held that it was a sin, and a direct breach of our constitution to hold either diplomatic or religious intercourse with the Pope, directly or indirectly. Being a man of exquisite modesty, and of a very retiring disposition, it was a real sense of duty that would cause him to raise his voice against the conduct of others. Still, his faithfulness to the cause of truth and of God in the world overcame his shyness, and made him bold as a lion. Dr. Kennedy and he held many a long conversation, considering the darkness which they saw brooding over this nation and its once Protestant churches, and they both deeply mourned for the awful calamity which they felt sure to follow upon our treachery and profaneness in God's covenant. Both in regard to principles and doctrines in the Church and State they were from first to last of the same mind.

Having met him in 1895 at Dingwall, he told us the following, which we endeavour to give to our readers *verbatim*. "When Christ's time came to save the sinner, He took His bow in His hand and aimed an arrow through the sinner's heart. The sinner tried his utmost to cure the bleeding wound, but though Satan, the flesh, and the world did their utmost to help him in this effort

it could not be cured. At last the wounded sinner came to Christ, who wounded, for a cure, and He cured the wound in a wonderful manner—cured it, but left it open and running! This wound kept the sinner going to Christ, without ceasing, for balm. After a long time the wound began to heal of its own accord, and the sinner got easy, and neglected his physician. Then I (whom he meant in the above as 'the sinner') said I will not leave the Free Church, where I hope I have been born again, whoever will leave it. But Christ took His bow again, and directed an arrow the second time against my heart, by which he convinced me that if I would not stand for His truth and cause, none ever went to eternity from Dingwall that should be deeper in hell than I should. Therefore no thanks to me for having taken this position, and for being here with you to-night."

We have the following from one who lovingly nursed him throughout his last illness. "He felt thankful on his deathbed for the feeble testimony he was enabled to bear for the truth of God. He often remarked how God and His word could not be separated. They were the same, and we should be not only willing to suffer for them, but, if need be, to die for them. He grieved exceedingly for, and saw the awful guilt lying upon, the Church that could tolerate and take into her embrace those who deny the inspiration of the Scriptures. The Bible was his delight; in it he meditated day and night. In his sickness, sometimes when asked to take food, he said, 'What I want is the bread of life and the water of life.' He was conscious of being so needy. At times he would be sorely cast down and full of fears. Indeed, during the most of his life he was very much tried in this way, enduring very sore conflicts with Satan and unbelief. He longed to be free from sin, but felt himself always to be a most guilty sinner, which caused him to loathe himself."

We understand that he passed through one of these sore trials last year, about the time he had to keep his bed through his increasing bodily trouble. He got a most wonderful deliverance through the truth from this painful temptation, and he continued to the end in the full assurance of faith.

We give the following from the same hand which furnished the above. "Towards his end he told us that he got great deliverance in his mind and nearness to the Blessed One from that passage in Isaiah, chap. i. 18: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." He spoke of the great enjoyment he had through this deliverance. He got another great deliverance after the above from Rev., chap. iii. 19, 20: "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He told us that the above was made most precious to

his soul, and that he had true peace. After saying that he became unconscious, and after continuing in that state for some time, he breathed his last as if in a gentle sleep." So died this godly man on the 6th day of August, 1898, at the ripe age of seventy-eight years.

Alexander Macdonald was one of the most modest men we ever met with; but at the same time his genuine piety and the holiness of his life raised him very high in the estimation of the true people of God and in the outward respect of the men of the world. Like Moses, he was not a man that spoke fluently, but "was mighty in words and deeds." He was truly a man of prayer, and upon whose countenance the fear of Jehovah rested. His trials were many, but they have all fled away, never to return. His victory over them all, in the strength of his beloved Saviour, was most complete.

"Mark thou the perfect, and behold
The man of uprightness;
Because that surely of this man
The latter end is peace."

N. C.

An Geamhradh Roimh 'n Fhoghar':

No an T-anam a' Fàs ann an Gràs.

SEARMOIN LE J. C. PHILPOT, MINISTEIR A DH' FHAG Eaglais
STEIDHICHTE SHASUINN.*

* Air a h-eadar-theangachadh gu Gaelic le Iain MacGillios, Tobarmhoire.

"Oir roimh an fhaogharadh, 'n nair a bhitheas am blàth ionlan, agus a bhitheas am fion-dhearc an-abuich a' tilgeadh a bhlàtha; gearraidh e dheth na meòir le corraibh-sgathaidh, agus nu geuga bheir e air falbh, agus gearraidh e sìos. Fàgar iad le chèile gu eunlaith nam beann, agus gu beathaichibh na talmhuinn; agus cuiridh an eunlaith thairis an samhradh orra, agus cuiridh gach uile bheathach na talmhuinn thairis an geamhradh orra."—ISAIAH xviii. 5, 6.

CHA 'N 'EIL neach, tha mi saoilsin, a léughas focal Dhé le 'shùilean air an soillseachadh, a's urrainn àicheadh nach eil a leithid do theagasg agus fàs ann an gràs air a chur sìos ann. Tha Peadar a' cur so 'an céill, "Fàsaibh ann an gràs agus ann an eòlas ar Tighearn agus ar Slànuighear Iosa Crìosd."—2 Pead. iii. 18. Tha e air a radh mu na Tesalonianaich gu'n "d' fhàs an creidimh ro mhòr."—2 Tesal. i. 3. Agus mar so tha sinn a' léughadh mu chaochladh tomhais do chreidimh:—"Sibhse air bheag creidimh (Mata. vi. 30)—Anmhunn ann an creidimh (Ròm. xiv. 1.)—Creidimh mar ghràine do shìol mustaird (Mata. xvii. 20.)—Creidimh mòr (Mata. xv. 28.)—Làidir 'an creidimh (Ròm. iv. 20.)—Làn do chreidimh (Gnìomh. vi. 8.)—Làn dearbhachd a chreidimh (Eabh. x. 22).

Tha mar an ceudna féum air a dheanamh do chosamhlachdan, agus do shamhlaidhean ann am focal na firinn, a tha 'comharrachadh a mach gu soilleir an teagaisg chéudna. Tha 'bheatha spioradail air a coimeas air uairibh ri cùrsa na gréine: "Tha slighe nam firean mar an solus dealrach, a dhealraicheas ni's mò agus ni's mò gu ruig an là iomlan.—Gnath. iv. 18. Air uairibh ri fàs an arbhair, "Air tùs am fochann, a ris an dias, 'na dhéigh sin an làn arbhar anns an déis."—Marc iv. 28. Air uairibh ri fàs a' chuirp nàdurra, a' tòiseachadh le "naoidheinibh air an ùr-bhreith,"—1 Peadar ii. 2—agus a' dol air an aghaidh gu "cloinn bhig," gu "òganaich," 's gu "aithrichean."—1 Eòin ii. 12, 14. Air uairibh eile risan a tha 'ruith na réis, "a' di-chuimhneachadh na nithe 'ta air a chùl, agus ga shìneadh féin a chum ruigheachd air na nithe a ta air thoiseach air."—Phil. ii. 13. 'S e an dearbh chomhar a ta air beatha gu bheil i 'fàs, agus a' mèudachadh, agus a' dol air a h-aghaidh; mar a tha uain a' fàs suas gu caoirich, agus blàthan a' chroinn-fhiona a' fàs suas gu géugan fiona, Eòin xv. 5, failleinean gu craobhan, Isaiah xvii. 10, lxi. 3, mic gu aithrichean, 1 Tim. i. 18, v. 1. Cha 'n 'eil criosduidhean coltach ri puist geata, ach ri croinn-phailme no shéudair, Salm xcii. 12; cha 'n ann mar lunndairean air leth pàighidh, ach mar shaighdearan a' cogadh deadh chogaidh, 1 Tim. i. 18; cha 'n ann dlomhanach aig an tigh, 'n an suidhe ann an caithrichean gairdeanach, agus 'n an sìneadh air séiseachan, ach 'n an coigrich agus 'n an luchd-cuairt' ag iarraidh dùthcha: cha 'n ann mi chùramach, 's aig fois mar bha Laish agus Moab (Breith. xviii. 7, Ier. xlviii. 11), ach air am bruthadh thar an neirt le deuchainnean, 's le buairidhean, ionnas gu'm bi iad aig amannan fo amharas mu'm beatha, 2 Cor. i. 8. 'Nis is e an comharra a's sònruichte a tha orra gu'm bheil iad a' fàs; oir far am bheil easbhuidh fàis tha easbhuidh beatha. Tha cealgairean da rìreadh a' fàs 'n an cealgaireachd—Phairisich 'nam féin-fhireantachd—*Arminianaich* 'n am foirfeachd-fheòlmhor—*Cailbhenich* mharbha 'nan eòlas cinn—luchd-aidmheil uaibhrean ann an an-dànadas—luchd féin-mheallaidh 'n am mealltaireachd, agus seana bhuill eaglaisean 'n an dòchas dlomhain. Ach cha 'n fhàs na mairbh gu bràth anns a' bheatha dhiadhaidh, oir cha d' "fhuaradh frèumh a' ghnòthaich annta."—Iob xix. 28.

Ach tha 'cheist ag éiridh air bàll; "Ciod e fàs ann an gràs? Ciod e a nàdur, agus cò ann a tha e 'co-sheasamh? An e an aon ni e ris an ni sin ris an abrar gu gnàthaichte '*dol air aghaidh ann an naomhachd*,' no am bheil e a' ciallachadh gu'm bheil ar nàdur a' fàs ni's naomha 's ni's naomha, 's ar cridheachan a' fàs ni's glaine 's ni's glaine? 'Bheil a bhi 'fàs ann an gràs a' cumail a mach gu bheil 'na peacannan a tha gu furasd' ag iadhadh umainn' a' fàs a chuid 's a chuid ni's laige, buairidhean a' call an cumhachd, anamianan na feòla ni's lugha meallaidh; no am bheil ar nàdur o Adhamh, ar seann duine air a dheanamh ni's fearr, agus air a chaochladh gu gràs mar a tha 'chraobh dhroighinn le saothreachadh fada air a h-atharrachadh gu bhi 'na craobh-ubhal a' ghàraidh?"

Cha 'n 'eil air aon chor: oir theagaisg faireachadh dòilghiosach atharrachadh dhomhsa, 'us nochd e dhomh nach 'eil bonn aig an "*tighin air aghaidh ann an naomhachd*" ud ann am focal Dhé, nì's mò na ann an cridheachan a phobuill.

Tha freagairt na ceist, "Ciod e fàs ann an gràs?" tha mi 'creidsinn air a chur sìos anns a' bhonn-theagaisg; agus air an aobhar sin bheir mi oidhirp air a chur an céill ann an dòigh fhaireachail a réir a' chomais a's àill leis an Tighearn a bhuileachadh orm.

Tha 'n ceann-teagaisg a' labhairt mu thri cinn-uidhe araidh anns a' bheatha spioradail, *Earrach—Foghar*—agus am meadhonach eatorra so ris am faod sinn *Geamhradh* a ràdh. Gheibh sinn a mach gun teagamh mar a theid sinn air ar n-aghaidh, gu bheil an t-earrach air a roinn 'na dha am àraidh, agus ris an am mu dheireadh dh'e faodaidh sinn samhradh a ràdh; agus mar so tha fàs ann an gràs air a shamhlachadh ri teachd air aghaidh aimsir na bliadhna. Ach 'an so tha eadar-dhealachadh mòr eadar an aimsir nàdurra agus an aimsir spioradail—eadar fàs ann an nàdur agus fàs ann an gràs, oir cha 'n 'eil na nithibh a tha 'leantuinn nan aimsirean so coltach r'a chéile. Tha nàdur a' tòiseachadh le earrach a' tighin fo bhlàth, agus a' dol air aghaidh gu teas an t-samhraidh, 's ag abachadh gu foghar' buidhe, 's an sin a' bàsachachadh air falbh ann an geamhradh gruamach, dorcha. Ach tha gràs a' tòiseachadh, a réir na riaghailt fhaireachail a dh' fheuchas mi ri chur an céill le *carrach*—les "a' bhlàth," agus le "bàrr-guc an fhion-dhearc an-abuich." Uaithe sin tha e 'dol air aghaidh gu teas an t-samhraidh an uair a bhios "am blàth iomlan," agus a bhios "am fion-dhearc anabuich a' tilgeadh a' bhlàtha." Nach 'eil am *foghar*' air ball a' leantuinn? Cha 'n 'eil mo thruaighe! "Roimh an fhogharadh" tha aimsir eile a' tighin. Eadar a shamhradh agus 'fhoghar' tha geamhradh fad' agus dùltaidh a' tighinn. Mar so, ann an òrdugh nan aimsirean a tha tighin aisan anns a bheil a bheatha dhiadhaidh, cha 'n e earrach, samhradh, foghar' geamhradh; ach earrach, samhradh, geamhradh, foghar.

Seallamaid a nis an cord na nithibh so ri Sgriobtuirean na firinn, agus ris an teagasg fhaireachail a tha Dia a' toirt do'n anam.

Tha toiseach aig gach fìor chreidimh, agus mar sin toiseach a tha comharraichte, soilleir, agus maiseach. 'Nuair a tha solus nèamhaidh air tùs a' dealradh a steach air an anam, 's ann an sin a tha 'n ceud cho-partachadh do 'n bheatha 'tha os cionn cumhachd nàduir, agus an ceud fhoillseachadh air an Dia a ta neo-aithnichte, 's ann an sin a ta ceud bhlàthan a nàduir nuaidh ga 'n nochdadh féin a mach 'n uair a ta e 'faotuinn a' cheud cho-chomunn r'a Chruith-fhear: ach gu'n gabhadh na nithibh ud uile, mu'n robh e roimhe sin gun fhaireachadh, gun smaointinn, gun chùram, àite 's an anam, agus nach b' fhios do'n anam dad air bith mu'n deibhinn, tha e uile gu léir neo-chomasach. Tha fianuis an fhaireachaidh cho làidir, 's cho soirbh r'a mhothachadh, ri fianuis na tuigse. Is aithne dhomh le m' *shealladh* gu bheil an dara cuspair, geal, agus

an cùspair eile dubh : agus is aithne dhomh cho cinnteach le m' *fhaireachadh* gu bheil an dara ni fuar agus an ni eile teith. Faodaidh e bhi nach urrainn mi innse *c'ar son* a tha 'n dara ni fuar agus gu bheil an ni eile teith ; ach is aithne dhomh gu bheil iad mar sin. Mar so faodaidh e 'bhith nach bi an t-anam air ùr bhreith comasach air innse *c'ar son* a tha e 'faireachadh, no co uaithe 'tha na faireachduinnean ag éiridh ; ach tha e co mothachail gu bheil e 'faireachadh nan nithe so 's a tha e gu bheil e beò. Ach foghnaidh e le luchd-aidich' falamh ar latha-ne a bhi 'còmhraidh mu chràbhadh tràth, agus mothaichean o'n leanabuidheachd, creidimh na sgoile Sàbaid, ath-ghineamhuinn a bhaistidh, ùrnuighean na leanabuidheachd, agus camhanaich inntinn an òige. "An t-sochair 'tighinn o phàrantan diadhaidh, an t-sochair a tha 'sruthadh o chràbhadh an teaghlaich, o mhinistireileachd ant-soisgeil, o umhlachd do òrduighean, o ùrnuighean athar, 's o theagasg màthar"—cò nach cuala na nithibh so air an toirt air an aghaidh a rithist agus a rithist, mar thoiseach an ni ris an abair iad iompachadh agus fìor chràbhadh. Tha mòran de na nithean so gu maith 'n an àite féin, agus cha bu chòir dimeas no dearmad a dheanamh orra ; ach 'n uair a tha iad air an cumail suas mar cheud thòiseachadh na h-obair a tha uile gu léir nèamhaidh agus os cionn cumhachd nàduir, feumaidh iad a bhi air an cur a thaoibh. Bhàsaich mìltean 'n am peacannan a shealbhaich na sochairean ud uile ; agus chaidh na mìltean a thearnadh le slainte shìorruidh nach do shealbhaich aon diubh.

'Nis is e 'n tòiseachadh fìor an tòiseachadh *faireachail*. Cha 'n 'eil mise 'g ràdh gu'm feum sinn uile 'bhi comasach air an uair, no'n là de'n t-seachduinn a chomharrachadh a mach, ged is ann mar is dlùithe 'theid sinn air an am is dlùithe 'theid sinn air fianuis thaitneach a bhi aguinn. Ach 's urrainn sinn a ràdh gu bheil an aimsir agus an t-am, an taobh a stigh do chrich àraidh, anns an do mhothaich sinn faireachduinnean ùra, gluasadan ùra inntinn, eashhuidhean ùra, agus iarrtais ùra ag éiridh 'suas anns a' chridhe, nach urrainn gu bràth a bhi air an di-chuimhneachadh leissan a dh' fhairich iad da rìreadh. 'Nis le bhi sleamhnachadh thairis, no bhi dol iomrall mu'n tòiseachadh, tha e 'fagail an iomlain teagmhach. Ma bhios an toiseach cli bidh gach ni 'thig 'na dhéigh cli. Mar bheil an tòiseachadh diadhaidh, cha 'n urrainn am meadh-on no a' chrìoch a bhi diadhaidh ; oir ma bha an ceud cheum mearachdach, feumaidh gach ceum a leanas a bhi co-pairteachadh do mhearachd a' cheud cheum. Uime sin, ma tha neach air bith ag aideachadh a bhi 'g imeachd anns an t-slighe do nach b' aithne riamh an dorus, agus nach d' fhuair riamh i 'na slighe chumhainn agus aimhleathain, feumaidh gur h-ann a streap e thar a' bhalla, agus gur gadaiche, agus fear-réubainn a th' ann. Tha 'bhinn air a toirt a mach cheana : "Ceanglaibh e eadar làmban agus chasan, agus tilgilbh e do'n dorchadas a tha 'n leth a muigh."—Mata. xxii. 13.

Tha am fìor chreidimh a' tòiseachadh an uair a tha an solus

agus a bheatha 'tha os cionn cumhachd nàduir a' dol a steach do'n anam. Cionnus no c'ar son a thainig iad cha 'n fhios do'n anam; oir "tha a' ghaoth a' séideadh far an àill leatha, agus tha thu a' cluinntinn a fuaim, ach cha 'n 'eil fhios agad cia as a tha i 'teachd, no c'àit a tha i dol: is ann mar sin a tha gach neach a tha air a bhreith o 'n Spiorad." Cha 'n uarrainn dhuit a' ghaoth féin fhaicinn, ach 's urrainn dhuit a cumhachd fhaireachadh. Bha 'fuaim siubhail r'a cluinntinn am bàrr chraobh nan smiar 'n uair nach robh an Tighearna e féin r'a fhaicinn. Bha guth an Tighearna air a chluinntinn gu cumhachdach agus làn mòralachd leòsan nach faca coslas air bith.—Deut. iv. 12. Mar so tha 'n toradh air fhaireachadh ged a tha na h-aobhair neo-fhaicsinneach. Tha sruthain a' sruthadh a steach do'n chridhe o thobar foluichte, tha solus a' dealradh a steach air an anam o'n ghréin sin a tha fathasd gun éiridh; agus tha fadadh do bheatha a' dùsgadh suas annainne, bith nuadh o thobar nach 'eil r'a fhaicinn. Tha an leanabh air ùr-bhreith a' faireachadh beatha 'na uile bhuill, ged nach aithne dha fathasd an t-athair talmhaidh trid an d' thainig a bheatha sin d'a ionnsuidh. Mar so tha na h-anamannan a tha air an ùr bhreith cogaiseach air faireachaidhean nach do shealbhaich iad gus a so, agus tha iad mothachail air sruth àraidh do bheatha a tha gu diomhair agus os cionn tuigse, a' lionadh 's a' tràghadh a steach d' an cridheachan, ged nach urrainn "Abba Athair" briseadh a mach fathasd o'm bilean. Tha corp an duine beò gus gach uile ni fhaireachadh, o sgròbadh a phrine gus an lot a's marbhtaiche, o'n ghuirean a's lugha gus a' chréuchd a tha do-leigheas. Cha 'n urrainn an cridhe aon chuid crathadh, no clos car aon mhionaid o bhuille nàdurra, gun mhothachadh sònruichte a tha dol maille ris, a tha ga thoirt fainear, agus ga chumail air chiumhne. Am bheil faireachadh a nis 'na chomharra 's 'na fhianuis air beatha nàdurra agus nach 'eil e mar an céudna air beatha spioradail? Am bi 'chuid a's suarraise dhinn nach 'eil ach o'n dé, ar corp bàsmhor a thuiteas 'an ùine ghearr sios do'n dùslach tuigseach gu bhli cumail cuimhne air na h-uile pian agus sòlas, agus gu bhi criothnachadh beò roimh na h-uile atharrachadh o'n taobh a muigh 's o'n taobh a stigh, agus nach bi ar n-anaman neo-bhàsmhor air am fiosrachadh leis an fhaireachadh céudna, gu bhi 'gabhail beachd air a mheidh iongantach, feuch an tuig sin co dhiubh bhios sgàlain ar beatha spioradail gu h-àrd no gu h-ìosal. Féumaidh sinn a' chùis a leigeadh a sios aig dearbh stairsnich na diadhuidheachd bheò, mar 'eil neach mothachail air faireachduinnean ùra, agus mar h-urrainn e an comharrachadh a mach ann am beag no 'mòr gu poncail, agus am araidh nach téid gu bràth air di-chuimhn air, anns an d' thainig na faireachduinnean so air tìs a steach d'a chridhe, cha deachaidh e fathasd thairis o bhàs gu beatha. Cha 'n 'eil neach air bith ann an Crìosd mar 'eil e 'na chréutair nuadh.—2 Cor. v. 17.

Ach tha 'cheist ag éiridh g'ur bilean; "Ciod iad na faireachduinnean ùra sin? Cuir 'an céill duinn iad m's àill, no ma's urrainn duit, a chum 's gu'n coimeas sinn ar cridheachan féin riù;

oir mar ann an uisge a fhreagras aghaidh do aghaidh, mar sin freagraidh cridhe duine do dhuin' eile."

Tha mi creidsinn gur e 'chéud ni a tha 'n t-anam air ùr bhreith a' faireachduinn, solus. "Bheir dol a steach t-fhocail solus."—cxix. 131. "Am pobull a bha 'n an suidhe ann an dorchadas chunnaic iad solus mòr, agus tha solus air éiridh do na daoine a cha 'n an suidhe ann an tir agus ann an sgàil a' bhàis."—Mata. iv. 16. Is ann mar so a bha'n solus o nèamh, ni bu shoilleire na solus na gréine a bhuail Saul na géur-leanmhuinn ris an talamh, agus mu'n dubhairt e féin 'na dhéigh sin, "Is e Dia a thubhairt ris an t-solus dealrachadh á dorchadas, a dhealraich ann ar cridheach-aibh-ne."—Cor. iv. 6.

Ach, maille ris an t-solus so a tha os cionn cumhachd nàduir, agus air a mheasgadh leis ann an aonachd dhlomhair, tha bheatha 'tha os cionn cumhachd nàduir a' sruthadh a steach do'n anam. "O thoil féin ghin e sinn le focal na firinn." "Sibhse bheothaich e, a bha marbh ann an euceartaibh agus ann am peacadh." Cha 'n 'eil aon dealradh do sholus nàdurra aon-fhillte, ach seachd-fillte, mar a tha e ri 'fhaicinn anns a' bhogha-fhrois, far am bheil gach dealradh fa leith de'n ghréin a' briseadh a mach 'n an seachd seòrsachan dhathanan. Agus mar so a' cheud bhoilsgadh de'n t-solus a tha os cionn cumhachd nàduir a tha dealradh a steach do'n anam o Ghrian na fireantachd, cha 'n 'eil e gu cinnteach aon fhille, ach iomadh fillte. Air a mheasgadh le solus nèamhaidh, agus do sgarachduinn uaithe, tha beatha, agus faireachadh, agus cumhachd, agus creidimh, agus ùrnuigh, agus eagal diadhaidh, agus urram naomha, agus mothachadh air cionta, agus acras agus tart an déigh fireantachd, a' sruthadh a steach do'n chridhe. Agus s e'n coimeasgadh, agus an t-aonadh faireachail so, a tha comasach air eadar-dhealachadh a chur eadar solus blàth na gréine a leaghas an cridhe, agus solus fuar na gealaich a shoillsicheas a mhàin an ceann, agus a chrìochnaicheas ann an eòlas fuar, tioram, neo-thorach, coltach ris na *fir-chlis* a tha 'cluich os cionn sneachda reòhta na h-àirde-tuath; 'n uair a theid an céud sholus a steach agus a thaisicheas e ionadaibh dhlomhair an anama, 'sa ghiùlaineas e 'steach maille ris caochladh mhothaichean uile gu léir nuadh, nèamhaidh agus diadhaidh. 'Nis 's e am faireachadh so a' cheud fhianuis air a' bheatha spioradail, agus tha e air fhilleadh ann an da bheachd; air tùs beachd mu Dhia, agus a ris beadh umainn féin. Tha 'n t-aon dealradh soluis a' foillseachadh dà chuspair a tha tur an aghaidh a chéile, "oir ciod air bith a ni soilleir is solus e;" agus anns an aon mhionaid tha 'n t-anam a' faicinn Dhia agus e féin, ceartas agus cionta, cumhachd agus eucomas, naomhachd an lagha agus àithne bhriste, soirrudheachd agus tlom, fìor-ghloine a' Chruith-fhir agus truailidheachd a' chréutair. Agus na nithibh so uile tha e 'faicinn, cha 'n ann a mhàin mar fhirinn a tha air a cur an céill 's a' Bhìobull, ach air am foillseachadh dha mar fhirinn chinntich a bhuineas dha féin, agus ris am bheil 'uile shonas no 'thruaighe araon ann an tlom agus ann an soirrudheachd co-

cheangailte. Tha an duine 'nis mar gu'm biodh beatha ùr air a co-pàrtachadh ris, agus mar gu'm faigheadh e 'mach air son na céud uaire gu'm bheil Dia ann. Tha e mar gu'm biodh e 'na shuain chodail ré na chaidh seachad d' a bheatha, agus a nis air dùsgadh—mar gu'm biodh e 'na chodal air bàrr croinn siùil agus tonnan onfhach gu h-ìosal fuidhe—mar nach biodh anns na chaidh seachad do 'bheatha ach brúadar, agus gu'm biodh am brúadar sin a nis aig a chrich. Tha e 'sealltuinn air na chaith e d'a bheatha cho dìomhain 's ged nach deanadh e dad air bith ach dian ruith chùileag, no 'seideadh cap siabuinn, no 'g iasgach a' bhioran-deamhnuidh, no 'cruinneachadh dhitheanan, no a' togail tighe do chairtean paiper, agus mar sin a struidheadh ùine coltach ri leth-chiallach no ri duine-cuthaich. Bha e air fhilleadh a suas theagamh ann an aidmheil, fhuair e steach gun chis do eaglais, chomhduich se e féin le criadh gun-oibreachadh, fhuair e air aghaidh gu dréuchd deacoin, no feudaidd e bhith gu'n d' fhuair eadhoin a steach do chùbaid. Dh' fhòghlum e labhairt mu Chrìosd, mu thaghadh, 's mu ghràs, agus lìon e 'bhéul le cainnt Shìoin. Ach ciod is aithne dha do na nithibh so uile? Cha 'n aithne ni sam bith. Tha e aineolach air aineolas féin (an seòrs' aineolais a's miosa do na h-uile aineolas), tha e 'saòilsin gu'm bheil e air fàs saibhir, gun fhéum aig air ni sam bith, agus gun fhios aige gu'm bheil e bochd, agus truagh, agus dòruinneach, agus dall, agus lom-nochd.—Taisb. iii. 17. Ach ni aon dealradh do'n t-solus a tha os cionn cumhachd nàduir drùghadh a steach troimh 'n chòmhdach a tha air a' chridhe, agus leigidh e ris do'n anam an diomhaireachd uamhasach,—Dia ceart nach saor air aon dòigh an ciontach. Bheir an dealradh soluis so a leithid do shàthadh a steach 's gu'm mill e "an leabaidd ghoirid," agus gu'n réub e "am brat ai-leathan" as a chéile. Réubaidh e o chéile na caochlaidh dheiseachan: "na trusgain lasach, agus na tonnagan, agus na falluinean, agus na deilg, agus na sgàthan, agus na leintean anairt, agus na curraich-dean, agus na bratan egaile. Agus 'an àite deadh fhàile bithidh bréine, agus 'an àite crìosa bithidh srachdadh, agus 'an àite fuil air dheadh-chleachdadh bithidh maoile, agus 'an àite crìosuchd bithidh ceanglachan saic-eudaich, agus losgadh 'an àite maise."—Isaiah iii. 22-24. Theid mothachadh àraidh air ball a steach d'a inntinn—ni e greim air 'anam gu teann, agus theid e glé dhlùth air gach faireachadh eile shlugadh suas, no am fuadach gu tur air falbh. "Tha Dia ann agus tha mise am pheacach dìte 'na làthair," mar gu'm b' eadh sgriobhta air a chridhe, leis an dearbh mheur dhiadhaidh sin a sgriobh a bhinn bhàsmhor air balla lùchairt rìgh Bhabìloin, a thug air uilt a leasraidh suasgladh, agus a thug air a ghlùinean bualadh ann an aghaidh a chéile. Daniel v. 5, 6. Glaodhaidh e an sin, "Ciod a ni mi? C'ait' an teich mi? Ciod a dh'éireas domh? Tròcair! O Thighearna, tròcair! tròcair! Sgrìos mi mi féin—tha mi cailte! O! nach bu mhis' an t-amadan—nach bu mhis' an duine cuthaich—nach bu mhi an uilbheist! Sgrìos mi m' anam. O mo pheacannan, mo pheacannan! O an

t-slòrruidheachd, an t-slòrruidheachd !” Bithidh an leithidean sud do dh’ osnaidhean ’s do ghlaodhaich, ged a dh’ fheud as iad a bhi eadar-dhealaichte a thaobh doimhneachd, a’ dol suas o’n anam a tha air ùr bhreith a là agus a dh’ oidhche, aig a’ chéud fhoillseachadh a gheibh e air Dia agus air féin. Tha na faireachdninnean an dèigh seilbh co iomlan fhaotainn air a chridhe s nach eil fois air bith aige ach ann an gairm air Dia. ’S e so céud thighin a mach a bhlàth troimh ’n rùsg, céud chinntinn a’ mheangain uaine a tha fathasd paisgte suas ’s an duilleach, ’s mar sin nach ’eil fosgailte do’n t-sealladh. ’S iad so céud phiantan agus iogannan na nuadh bhreith, a dh’ fhéumas dol air thoiseach air an sgèul, “Rugadh dhuinne duine cloinne.” “Ciod is còir domh dheanamh a chum agus gu’n tearnar mi?” ghlaodh fear-coimhead a phriosuin. “A Dhia dean tràcair ormsa ’ta ’m pheacach !” thuir an cìs-mhaor. “Mo thruaighe mi chaidh as domh !” dh’ éigh am faidhe Isaiah.

Feudaidh sinn mata earrach trath, no *màrt* an anama, a radh ri aimsir nan céud mhothaichean so. Tha ’n t-sid fathasd fuar, agus a’ ghaoth nimheil, gearrta ; agus cha ’n ’eil a chridh’ aig a’ bhlath a bhrollach fhosgladh ged a tha e ’cur roimhe gu cabhagach. Tha a dhuilleagan donna fathasd paisgte timchioll air, agus ged a tha e ’g at, ’s a’ dol am meud, dh’ fhuirich e fathasd duinte ’suas ann féin.

(*Ri leantuinn.*)

Notes and Comments.

Meeting of Synod.—The Synod of the Free Presbyterian Church will (D.V.) meet in the hall of St. Jude’s, Glasgow, on Tuesday, the 15th November. The retiring Moderator, Rev. John R. Mackay, M.A., Gairloch, will preside at 12 o’clock noon.

Coming Sacraments.—Oban, the first Sabbath of November ; St. Jude’s, Glasgow, the second Sabbath ; and John Knox’s, South Side, Glasgow, the third. The latter congregation will (D.V.) meet for the sacramental services in the Reformed Presbyterian Church, Nicholson Street, except for the day service on Sabbath, which will be held in the usual hall, 137 Norfolk Street.

Sympathy from America.—Recently we received a copy of a periodical published in Philadelphia, U.S.A., entitled *The Presbyterian*. In an article headed “Drifting,” the Rev. Donald Macdougall, B.D. (with whom we are entirely unacquainted), after a prefatory reference to the declension of the Free Church, writes in commendatory terms of the action of Rev. Messrs. Macfarlane and Macdonald in 1893, and of our body in general. He speaks of the above ministers as “godly and conscientious” men, and condemns the Free Church for “evicting” them from their churches and manses. The body which they now represent,

he affirms, has become a power in the land, "spiritually, numerically, and financially." On the subject of our financial position, at least, the writer seems to be some extent at sea, as he evinces by some other statements. He thinks the Free Church should learn a lesson in the future from the testimony that has been lifted up by this Church. We cannot but thank Mr. Macdougall for his good opinion of our humble body, and trust that it may yet become, under the divine blessing, a still greater power for spiritual good in the land than it has ever been in the past.

J. S. S.

Ordination at Oban.—The Southern Presbytery met at the Free Presbyterian Church, Oban, on Friday evening, the 20th September, to ordain the Rev. Alexander Stewart, probationer, to the pastorate of the congregation there. Members of Presbytery present were Rev. Neil Cameron, St. Jude's, Glasgow (moderator), Rev. James S. Sinclair, John Knox's, Glasgow, ministers, and Mr. Duncan Crawford, Oban, elder. Mr. Cameron presided and preached from 2 Tim. ii. 3. Public worship being ended, he gave a brief narrative of the steps taken in the call to Mr. Stewart. Thereafter he addressed the usual questions to the pastor elect, who having given satisfactory answers to the same, signed the Formula. This being done, Mr. Stewart was solemnly ordained by prayer and the laying on of the hands of the Presbytery to the pastoral charge of the congregation. Mr. Sinclair then addressed pastor and people as to their respective duties. After the benediction was pronounced, the members and adherents of the congregation shook hands with the newly ordained pastor at the door of the church. There was a large attendance. On the following Sabbath, Mr. Sinclair preached in the morning and Mr. Stewart, the pastor, in the afternoon in Gaelic, and in the evening in English. The evening service was very largely attended, there being present a number from other churches.

Superfluously Wicked.—So we may characterise the conduct of certain Glasgow Sabbath breakers. Not content with profaning the day by excursions to Dumbarton, etc., they must needs add insult to injury by rattling home through the villages singing songs and making uproarious mirth. The *Glasgow Evening Citizen*, a paper not over sensitive about the Sabbath, thinks the line should be drawn at this stage. We think so too, but the malady of Sabbath breaking eats as doth a cancer, and such scandalous doings, disapproved of by decorous anti-Sabbatarians, are only the franker and more matured expression of the rebellion cherished by sinners of both sorts—the rude sinner in his rudeness and the civilised sinner in his refinement.

"For Brass I will bring Gold."—On two Sabbaths in September, the Rev. John M'Neill occupied Mr. Macaskill's pulpit in the Free Church, Dingwall. This pulpit is a memorable place, for Dr. John Kennedy once stood in it. We perceive, however, that the sixtieth chapter of Isaiah has little chance of being

fulfilled in Dingwall, for it is the contrary process that is now taking effect. "For gold I will bring brass." A highland minister, writing in the *British Weekly*, feeling, no doubt, that the experiment of Mr. M'Neill in Dr. Kennedy's pulpit was a somewhat risky one, describes at some length the highly satisfactory appearance that Mr. M'Neill made. He, indeed, says that the preacher was somewhat less emphatic in the work of the Spirit than he might possibly have been, but he gives reasons to account for this. This admission of the highland minister is, doubtless, very significant, and goes far to justify the opinion we have of Mr. M'Neill's theology. To insist that all the experiences of the convert shall be wrought by the sovereign power of the Spirit makes the gate straiter and the way more long and narrow than is at all relished in these fast self-sufficient times. For lack of this element Mr. M'Neill's evangelistic labours, however eloquent and forcible otherwise, must be pronounced dangerous and misleading.

A People Laden with Iniquity.—We refer to the Spanish nation lately distressed with war and now distressed by debt. All through the war crisis, while the nation was in the hands of the Almighty Chastiser, there was no abatement of the national sin and folly. "Neither," says the Seer of the Apocalypse, "repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts." The sign and seal of this national impenitence and hard heartedness is the prevalence of the craze for the bullfight, a craze which has held unabated sway in the Peninsula for generations. A writer in *Harmsworth Magazine* depicts one of these scenes of blood and cruelty. He describes the bullfight as a spectacle of butchery and blood, which no Englishman can gaze at twice, but which, nevertheless, the daughter of Spain loves stately to feast her eyes upon. Perhaps it is the nearest approach to the gladiator contests which characterised the last days of the sinking Roman Empire. The Seville bullring, which is the principal scene of these horrors, is built to hold 60,000 people. Nearly every Sabbath day in the year, a bullfight takes place, but the chief spectacles are reserved for "holy week," the week, namely, which commemorates the Saviour's passion. On a great occasion sixty bulls and forty horses are provided, for the day. It is the fate of all the animals to die, the horses to be gored to death, and the bulls to be tormented to death with cold steel. A doctor and a priest are in attendance in case of accident. A very popular bull fighter called Espartero was killed four or five years ago, and was accorded a funeral more imposing than any king or statesman. This man was wont to receive £300 for an afternoon's work in the ring. The attempt to stop bull fighting would cause a revolution in the Peninsula. But the Heavens are just and the cruel nation that in its prime waded in the blood of martyrs and confessors, and now in its dotage gloats on the spectacle of torn horses and bleeding cattle, shall in due time find its place in the gulf of infamy.

The Leeks and Garlic of Egypt.—The minister and people of John Knox's Free Church, Glasgow, having become weary of the manna, we perceive that a supply of toothsome Egyptian vegetables is now to be brought in in order to impart some relish to congregational life. Placards presently displayed on the church door announce a lecture, to be delivered by the minister, Rev. John Buchan, on Tuesday, 25th October, on "Walter Scott." Tickets 4d. and 6d. each. Lest "Walter Scott" should not prove sufficient value for the money, songs by the choir are superadded—"Jock o' Hazeldean," "The Pibroch of Donald Dhu," &c., &c. Moreover, Misses Buchan and M'Phie will recite. Now, we are aware there is no originality in all this. A hundred other churches and Good Templar Lodges in Glasgow will do the same thing this winter, still the notable evangelical traditions of this congregation makes us pause and remark how irresistible is the process of corruption that is going on. Lectures on Walter Scott and programmes of Scotch songs are exceedingly remote from the spirituality of New Testament worship. As means of filling the desolate pews we also think such devices will fail, and so the minister who resorts to them will suffer a double disappointment. He will forfeit the favour of Christ and he will fail to gain the presence and ear of men.

Quoting "The Scotsman."—An individual, who makes no hiding of his scornful opposition to the Free Presbyterian cause, writes a letter in the *Northern Weekly* in condemnation of our occasional quoting in this Magazine of the *Scotsman* newspaper. Our critic makes special reference to the *Scotsman* article on Union which appeared in our August number. We do not wonder that that powerful exposure of the Union proposals should have evoked great opposition in many parts of the country, and therefore we are not surprised at the appearance of our critic's letter. No careful reader of our Magazine can, however, come to the conclusion that we hold up the *Scotsman* as an authority on religious matters. It is undoubtedly the organ of infidelity on many things, such as the inspiration of the Scriptures, or the observance of the Sabbath. But it would seem as if the Union negotiations are so patently a subversion of all principle and consistency that even the ungodly *Scotsman* observes and condemns the same. Our general opinion of the *Scotsman* may be found at page 398 of volume second: "The *Scotsman* is no safe prophet to follow; but sometimes Balaam speaks the truth." The Apostle Paul himself occasionally quotes heathen poets to condemn the heathen themselves, and we think we are safe at times in allowing the infidel *Scotsman* to condemn the infidel leaders of the Free and other churches.

J. S. S.

Romanism in Durham.—A friend in England kindly sends us extracts from the *Durham County Advertiser* of September 9th and 16th. In one of these there is a report of an address delivered by Dr. Wilkinson, the Romish Bishop of Hexham and Newcastle,

at the confirmation in the Roman faith of 180 persons mostly young, but including several elderly converts. The Bishop used very strong language in which he exposed the tyranny, intolerance and persecuting spirit of his church. He said, among other things, that "he did not envy those Catholics who sought to think for themselves. God help them. They might think away, but they would have a long period to think about it in hell fire." In reference to the Abbey at Durham, which he claimed was built by his forefathers, he said that the worship that was now conducted in it was a "miserable, miserable travesty of religion." "There was no priest, no sacrifice, no sacrament, no Jesus Christ, no saint, no angel." After the ceremony of confirmation he delivered another address to the new converts, which concluded as follows:—"He asked them to mark well the importance of their confirmation. They were not Protestants. They were not of the Church of England. They were children of the Church of God; and, therefore, they said daily, twice a day he hoped, that they believed in the communion of saints. If they were Protestants they would not pray to the saints. There never was a Protestant saint, and never would be so long as the sun should shine. There never was a Protestant saint, and there could not be one. It required all the grace that flowed in such mighty floods and with such mighty power from the bosom of the Catholic Church. It required all that to make a saint. Those before him were within the bosom of the Catholic Church, that Church that made all the saints. When the present evil times passed away the Roman Pontiff would rule the Pontiff States with that temporal power that belonged to him of right, ruling as he did now the whole Church of God and the people of God in every country." Next week several vigorous letters appeared from Protestant writers protesting against these wretched sentiments. There is need of another Reformation in our country.

J. S. S.

Posting Letters on Sabbath.—The practice of writing and posting letters on the Lord's day is now very common in town and country, yet one hardly expects that ministers of religion, however degenerate, should give it any countenance. The claims and responsibilities of their office upon the first day of the week would seem of themselves sufficient to shut out attention to secular business of this or any other sort. But to all appearance the sacredness of the ministerial office and of the Lord's day lies very lightly upon some men. On a recent Sabbath morning in the district of Pollokshields, we observed an elderly gentleman, dressed in the attire of a minister, carrying an envelope in his hand. Our first impression was that the envelope would probably contain the pulpit intimations for the day, but the impression was quickly dispelled when we saw him posting it in a letter-box. When ministers of religion do not reverence the Lord's day they need not expect the common people to reverence it, and we fear the former are doing as much as the latter to destroy the Lord's day in our midst.