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The Union Movement.

THE BASIS OF UNION.

(Continued from page 244.)

THE following are some further questions that are open to criticism.

Old Question 4. Are you persuaded that the Presbyterian government and discipline of this Church are founded upon the Word of God, and agreeable thereto; and do you promise to submit to the said government and discipline, and to concur with the same, and not to endeavour, directly or indirectly, the prejudice or subversion thereof, but to the utmost of your power, in your station, to maintain, support, and defend the said discipline and Presbyterian government by Kirk-sessions, Presbyteries, Provincial Synods, and General Assemblies?

New Question 5. Do you acknowledge the Presbyterian government and discipline, as authorised in this Church, to be founded on, and agreeable to the Word of God; do you promise to maintain and submit to the said government and discipline; and, while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you agree to seek the purity, edification, peace, and extension of this Church?

This question deals with the subject of Presbyterian government and discipline. It comes fifth instead of fourth in the new order of questions, that is, immediately after the question relating to the headship of Christ over the Church, which is now fourth. The reason of this change would seem to be that the government and discipline of the U.P. and Free Churches have not been hitherto the same in several points, but, the new fourth question embodying the distinctive documents of both Churches, it was necessary that this question on the matter of government and discipline should come fifth. It is not the government and discipline which are directly derived from the Confession of Faith that are now to be set up, but the government and discipline that are approved of by the representatives of the new Church. It will be seen that the names of the several Church Courts previously authorised in the Free Church are left out of this question. Not but all these courts may likely obtain in the new body; only they

are left at present an open question. It will also be observed that the United Churchman is not asked to promise not to endeavour, directly or indirectly, the "prejudice or subversion" of the government and discipline of the Church. Of course, he is such an honest and reliable person that he would feel insulted, if asked to make such a promise. The fact that he promises to maintain and submit to the said government and discipline is sufficient. Whether the United Churchman is likely to be a man of nobler and more steadfast spirit than his forefathers, who framed this question, we leave readers of history to determine.

The last section of the present question is largely a new feature. The framers seem anxious to express the spirit of brotherhood which they cherish "towards all the faithful followers of Christ." It is our humble opinion that there was more real brotherly feeling between Christians of different sects in the past than there is at present, though there was less noise about it. We also see very plainly that those who are really "the faithful followers of Christ" in our day are in most cases regarded with contempt and not with love by the majority of people in the Free and U.P. Churches. The United Churchman comes under obligations "to seek the purity, edification, peace, and extension of this Church." We think the important words here, from this Church's point of view, are "peace and extension." The spirit of our time is a spirit of peace at any price, and extension by any means. The United Churchman, if he hold by any of his former distinctive principles must keep very quiet about them, and must sacrifice his conscience that he may maintain the peace and extend the borders of this Church.

Old Question 6. Do you promise to submit yourself, willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this Presbytery, and to be subject to them, and all other Presbyteries and superior judicatories of this Church, where God in His providence shall cast your lot; and that, according to your power, you shall maintain the unity and peace of this Church against error and schism, notwithstanding of whatsoever trouble and persecution may arise, and that you shall follow no divisive courses from the doctrine, worship, discipline, and government of this Church?

New Question 7. Do you promise to be subject in the Lord to this Presbytery, and to the superior judicatories of this Church, and conscientiously to take your part in the proceedings?

The old question six is the new question seven. It is considerably shortened. A part of it is added on, though couched in other language, to the new fifth question already noticed. The words "purity, edification, peace," are supposed to stand for "unity and peace" "against error and schism." The ideas of error and schism are very much veiled in the new form. They are too suggestive of the times when faithful men called things by their right names, and did not hesitate to describe any unscriptural

opinion as error, and any unscriptural division as schism. In these enlightened days a false liberality destroys almost all right distinctions, and treats as a thing of nought the infallible standard of the Word of God. It is also significant to observe that the United Churchman is not asked, that according to his power, he shall "maintain the unity and peace of this Church," "notwithstanding of whatsoever trouble and persecution may arise." Why the latter clause is omitted at first appearance seems strange. One explanation may be that the framers vainly imagine that the days of persecution are past; another, that they consider the United Churchman will be so faithful and courageous that he does not require to be forewarned of trouble and persecution. Probably the right explanation is that the principles of the United Church are such as will stir up, not the persecution, but the applause of the world, and there is, therefore, no necessity he should be forewarned of any danger. Our forefathers had principles that were worthy the opposition of the world and the devil, but the modern Churches being so much in league with these adversaries of God and man expect no trouble from them. Lastly, we notice that no promise is asked in reference to following "no divisive courses from the doctrine, worship, discipline, and government of this Church." The reason of this no doubt is that they are anxious to leave a door open for divisive courses in the direction of further backsliding from the truth. The new theologians have pared down this question to small dimensions because they are all for lax and easy obligations, obligations that will leave plenty of scope for the carnal views and tendencies of the time.

We now conclude our criticism of the proposed questions. In a future issue we hope to touch upon some other features of the Basis of Union.

A Sermon.

BY THE REV. JOHN OWEN, D.D.

PREACHED BEFORE THE HOUSE OF COMMONS, 29th APRIL, 1646,
ON A DAY OF PUBLIC HUMILIATION.

*A vision of unchangeable, free mercy, in sending the means of grace
to undeserving sinners.*

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"And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us."  
—ACTS XVI. 9.  
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THE kingdom of Jesus Christ is frequently in the Scripture compared to growing things; small in the beginning and first appearance, but increasing by degrees unto glory and perfection. The shapeless stone cut out without hands, having neither form nor desirable beauty given unto it, becomes a great

mountain, filling the whole earth (Dan. ii. 35). The small vine brought out of Egypt, quickly covers the hills with her shadow, her boughs reach unto the sea, and her branches unto the rivers (Psalm lxxx. 8). The tender plant becomes as the cedars of God; and the grain of mustard seed to be a tree for the fowls of the air to make their nests in the branches thereof. Mountains are made plains before it, every valley is filled, and the crooked paths made straight, that it may have a passage to its appointed period: and all this, not only not supported by outward advantages, but in direct opposition to the combined power of this whole creation, as fallen, and in subjection to the "god of this world," the head thereof. As Christ was "a tender plant," seemingly easy to be broken, and "a root out of a dry ground," not easily flourishing, yet liveth for ever; so his people and kingdom, though as a "lily among thorns," as "sheep among wolves," as a "turtle dove among a multitude of devourers," yet stands unshaken, at least unshivered.

The main ground and foundation of all this is laid out, ver. 6-9 of this chapter, containing a rich discovery how all things here below, especially such as concern the gospel and church of Christ, are carried along through innumerable varieties, and a world of contingencies, according to the regular motions and goings forth of a free, eternal, unchangeable decree: as all inferior orbs, notwithstanding the eccentrics and irregularities of their own inhabitants, are orderly carried about by the first mover. In ver. 6 the planters of the gospel are "forbid to preach the word in Asia" (that part of it peculiarly so called), and ver. 7, assaying to go with the same message into Bithynia, they are crossed by the Spirit in their attempts; but in my text, are called to a place on which their thoughts were not at all fixed: which calling, and which forbidding, were both subservient to his free determination, who "worketh all things according to the counsel of his own will."—(Ephes. i. 11.) And no doubt but in the dispensation of the gospel throughout the world, unto this day, there is the like conformity to be found to the pattern of God's eternal decrees; though to the messengers not made known aforehand by revelation, but discovered in the effects, by the mighty working of Providence. Amongst other nations, this is the day of England's visitation, "the day-spring from on high having visited this people," and "the Sun of righteousness arising upon us, with healing in his wings," a man of England hath prevailed for assistance, and the free grace of God hath wrought us help by the gospel.

Now, in this day, three things are to be done to keep up our spirits unto this duty of bringing down our souls by humiliation. First, to take us off the pride of our own performances, endeavours, or any adherent worth of our own. "Not for your sakes do I this, said the Lord; be it known unto you, be ye ashamed and confounded for your own ways, O house of Israel" [O house of England].—(Ezek. xxxvi. 32.) Secondly, to root out that

atheistical corruption, which depresses the thoughts of men, not permitting them, in the highest products of Providence, to look above contingencies and secondary causes; though God "hath wrought all our works for us" (Isa. xxvi. 12); and "known unto him are all his works from the beginning of the world."—(Acts, xv. 18.) Thirdly, to shew that the bulk of this people are as yet in the wilderness, far from their resting place, like sheep upon the mountains, as once Israel (Jer. i. 6), as yet wanting help by the gospel.

The two first of these will be cleared by discovering how that all revolutions here below, especially everything that concerns the dispensation of the gospel and kingdom of the Lord Jesus, are carried along, according to the eternally-fixed purpose of God, free in itself, taking neither rise, growth, cause, nor occasion, from anything amongst the sons of men. The third, by laying open the helpless condition of gospel-wanting souls, with some particular application, to all which my text directly leads me. The words in general are the relation of a message from heaven unto Paul, to direct him in the publishing of the gospel, as to the place, and persons wherein, and to whom he was to preach. And in them you have these four things;—1. The manner of it; it was by vision. "A vision appeared." 2. The time of it. "In the night." 3. The bringer of it. "A man of Macedonia." 4. The matter of it. Help for the Macedonians, interpreted, ver. 10, to be by preaching of the gospel. A little clearing of the words will make way for observations.

I. For the manner of the delivery of this message; it was by vision. Of all the ways that God used of old to reveal Himself unto any in an extraordinary manner, which were sundry and various (Heb. i. 1), there was no one so frequent as this of vision. Wherein this did properly consist, and whereby it was distinguished from other ways of the discovery of the secrets of the Lord, I shall not now discuss. In general, visions are revelations of the mind of the Lord concerning some hidden things, present or future, and not otherwise to be known. And they were of two sorts;—1. Revelations merely by word, or some other more internal species, without any outward sensible appearance, which, for the most part, was the Lord's way of proceeding with the prophets; which transient light, or discovery of things before unknown, they called a vision. 2. Revelations accompanied with some sensible apparitions, and that either—(1.) Of things, as usually among the prophets, rods and pots, wheels and trees, lamps, axes, vessels, rams, goats, and the like, were presented unto them. (2.) Of persons, and those, according to the variety of them, of three sorts. 1st. Of the second person of the Trinity: and this either, Firstly, in respect of some glorious beams of His deity, as to Isaiah, chap. vi. 1, with John, xii. 41; to Daniel, chap. x. verses 5, 6, as afterward to John, Rev. i. 13-15, to which you may add the apparitions of the glory of God, not immediately designing the

second person, as Ezek. i. Secondly, with reference to His humanity to be assumed, as to Abraham, Gen. xviii. 1, 2, to Joshua, chap. v. 13-15, &c. 2nd. Of angels, as unto Peter, Acts, xii. 7, to the woman, Matt. xxviii. 2, to John, Rev. xxii. 8, &c. 3rd. Of men, as in my text.

Now, the several advancements of all these ways in dignity and pre-eminence, according as they clearly make out intellectual verity, or according to the honour and exaltation of that whereof apparition is made, is too fruitless a speculation for this day's exercise. Our vision is of the latter sort, accompanied with a sensible appearance, and is called *horama*. There be two words in the New Testament signifying vision, *horama* and *optasia*, coming from different verbs, but both signifying to see. Some distinguish them, and say that *optasia* is a vision, *kath' hupar*, an appearance to a man awake; *horama kath' onar*, an appearance to a man asleep, called sometimes a dream (Job, xxxiii. 15), like that which was made to Joseph (Matt. ii. 19). But this distinction will not hold, our Saviour calling that vision which His disciples had at His transfiguration, when doubtless they were waking, *horama* (Matt. xvii. 9). So that I conceive Paul had his vision waking; and the night is specified as the time thereof, not to intimate his being asleep, but rather his watchfulness, seeking counsel of God in the night, which way he should apply himself in the preaching of the gospel. And such, I suppose, was that of latter days, whereby God revealed to Zuinglius a strong confirmation of the doctrine of the Lord's supper, from Exod. xii. 11, against the factors for that monstrous figment of transubstantiation.

II. For the second, or time of this vision, I need say no more than what before I intimated.

III. The bringer of the message—he was a man of Macedonia in a vision: the Lord made an appearance unto him, as of a man of Macedonia, discovering even to his bodily eyes a man, and to his mind, that he was to be conceived as a man of Macedonia. This was, say some, an angel; the tutelar angel of the place, say the popish expositors, or the genius of the place, according to the phrase of the heathens, of whom they learned their demonology; perhaps him, or his antagonist, that not long before appeared to Brutus at Philippi. But these are pleasing dreams: us it may suffice, that it was the appearance of a man, the mind of Paul being enlightened to apprehend him as a man of Macedonia; and that with infallible assurance, such as usually accompanieth divine revelations in them to whom they are made, as Jer. xxiii. 28, for upon it Luke affirmeth, ver. 10, they assuredly concluded that the Lord called them into Macedonia.

IV. The message itself is a discovery of the want of the Macedonians, and the assistance they required, which the Lord was willing should be imparted unto them. Their want is not expressed, but included in the assistance desired, and the person

unto whom for it they were directed. Had it been to help them in their estates, they should scarcely have been sent to Paul, who, I believe, might for the most part say with Peter, "Silver and gold have I none." Or had it been with a complaint, that they, who from a province of Greece, in a corner of Europe, had on a sudden been exalted into the empire of the eastern world, were now enslaved to the Roman power and oppression, they might better have gone to the Parthians, then the only state in the world formidable to the Romans. Paul, though a military man, yet fought not with Nero's legions, the then visible devil of the upper world; but with legions of hell, of whom the earth was now to be cleared. It must be a soul-want, if he be intrusted with the supplying of it. And such this was, help from death, hell, Satan, from the jaws of that devouring lion. Of this the Lord makes them here to speak what everyone in that condition ought to speak, Help for the Lord's sake. It was a call to preach the gospel.

The words being opened, we must remember what was said before of their connection with the verses foregoing; wherein the preachers of the gospel are expressly hindered, from above, from going to other places, and called hither. Whereof no reason is assigned, but only the will of Him that did employ them; and that no other can be rendered, I am farther convinced, by considering the empty conjectures of attempters. God foresaw that they would oppose the gospel, says our Beda. So, say I, might He of all nations in the world, had not He determined to send His effectual grace for the removal of that opposition; besides, He grants the means of grace to despisers (Matt. xi. 21). They were not prepared for the gospel, says Oecumenius. As well, say I, as the Corinthians, whose preparations you may see (1 Cor. vi. 9-11), or any other nation, as we shall afterward declare: yet to this foolish conjecture adhere the Papists and Arminians. God would have those places left for to be converted by John, says Sedulius; yet the church at Ephesus, the chief city of those parts, was planted by Paul, say Ignatius and Irenæus. He foresaw a famine to come upon those places, says Origen, from which He would deliver His own, and therefore, it seems, left them to the power of the devil. More such fancies might we recount, of men unwilling to submit to the will of God; but upon that, as the sole discriminating cause of these things, we rest, and draw these three observations:—

I. The rule whereby all things are dispensed here below, especially in the making out of the means of grace, is the determinate will and counsel of God. Stay not in Asia, go not into Bithynia, but come to Macedonia, "even so, O Father, for so," &c.

II. The sending of the gospel to any nation, place, or persons, rather than others, as the means of life and salvation, is of the mere free grace and good pleasure of God. "Stay not in Asia," &c.

III. No men in the world want help like them that want the gospel. "Come and help us."

I. Begin we with the first of these : The rule whereby, &c. All events and effects, especially concerning the propagation of the gospel and the church of Christ, are, in their greatest variety, regulated by the eternal purpose and counsel of God. All things below, in their events, are but the wax whereon the eternal seal of God's purpose hath left its own impression ; and they every way answer unto it. It is not my mind to extend this to the generality of things in the world, nor to shew how the creature can by no means deviate from that eternal rule of providence whereby it is guided ; no more than an arrow can avoid the mark after it hath received the impression of an unerring hand ; or well-ordered wheels not turn according to the motion given them by the master-spring ; or the wheels in Ezekiel's vision move irregularly to the spirit of life that was in them. Nor yet, secondly, how that, on the other side, doth no way prejudice the liberty of second causes, in their actions agreeable to the natures they are indued withal. He who made and preserves the fire, and yet hinders not but that it should burn, or act necessarily agreeable to its nature ; by His making, preserving, and guiding of men, hindereth not, yea, effectually causeth, that they work freely, agreeable to their nature. Nor yet, thirdly, to clear up what a strait line runs through all the darkness, confusion, and disorder in the world, how absolutely, in respect of the first fountain, and last tendency of things, there is neither deformity, fault, nor deviation, every thing that is amiss consisting in the transgression of a moral rule, which is the sin of the creature, the first cause being free ; as he that causeth a lame man to go is the cause of his going, but not of his going lame ; or the sun exhaling a smell from the kennel is the cause of the smell, but not of its noisomeness, for from a garden his beams raise a sweet savour. Nothing is amiss but what goeth off from its own rule ; which he cannot do who will do all his pleasure, and knows no other rule. But omitting these things, I shall tie my discourse to that which I chiefly aimed at in my proposition, viz., to discover how the great variety which we see in the dispensation of the means of grace, proceedeth from, and is regulated by, some eternal purpose of God, unfolded in His word. To make out this, we must lay down three things. 1. The wonderful variety in dispensing of the outward means of salvation, in respect of them unto whom they were granted, used by the Lord since the fall ; I say, since the fall, for the grace of preserving from sin, and continuing with God, had been general, universally extended to every creature ; but for the grace of rising from sin, and coming again unto God, that is made exceeding various, by some distinguishing purpose. 2. That this outward dispensation being presupposed, yet in effectual working upon particular persons, there is no less variety, for "he hath mercy on whom he will have mercy." 3. Discover the rules of this whole administration.

1. For the first, the promise was at first made unto Adam, and by him doubtless conveyed to his issue, and preached to the several generations, which his eyes beheld, proceeding from his own loins; but yet the wickedness of the old world, all flesh corrupting their ways, we may easily collect, that the knowledge of it quickly departed from the most, sin, banishing the love of God from their hearts, hindered the knowledge of God from continuing in their minds. After many revivings, by visions, revelations, and covenants, it was at length called in from the wide world, and wholly restrained to the house, family, and seed of Abraham, with whom alone all the means of grace continued for thrice fourteen generations; they alone were in Goshen, and all the world besides in thick darkness; the dew of heaven was on them as the fleece, when else all the earth was dry. "God shewed his word unto Jacob, his statutes and judgments unto Israel, he hath not dealt so with any nation."—(Psalm cxli. 19, 20.) The prerogative of the Jews was chiefly in this, that to them were committed the oracles of God (Rom. iii.) "To them pertained the adoption, and the glory, the covenants, and the giving of the law, the service of God, and the promises."—(Rom. ix. 4.) But when the fulness of time came, the Son of God being sent in the likeness of sinful flesh, drew all men unto Him; and God, who had before winked at the time of their ignorance, then called them everywhere to repent, commanding the gospel to be preached to the universality of reasonable creatures, and the way of salvation to be proclaimed unto all; upon which, in few years, the sound of the gospel went out into all nations, and the Sun of righteousness displayed His beams upon the habitable parts of the earth. But yet once more this light, by Satan and his agents, persecutors, and seducers, is almost extinguished, as was foretold (2 Thes. ii.), remaining but in few places, and burning dim where it was, the kingdom of the beast being full of darkness (Rev. xvi. 10). Yet God again raiseth up reformers, and by them kindles a light, we hope, never to be put out. But alas, what a spot of ground doth this shine on, in comparison of the former vast extents and bounds of the Christian world! Now is all this variety, think you, to be ascribed unto chance, as the philosopher thought the world was made by a casual concurrence of atoms? Or hath the idol free will, with the new goddess contingency, ruled in these dispensations? Truly neither the one nor the other, no more than the fly raised the dust by sitting on the chariot wheel; but all these things have come to pass, according to a certain unerring rule given them by God's determinate purpose and counsel.

2. Presupposing this variety in the outward means, how is it that thereupon one is taken, another left? The promise is made known to Cain and Abel; one the first murderer, the other the first martyr. Jacob and Esau had the same outward advantages, but the one becomes Israel, the other Edom—the one inherits the promises, the other sells his right for a mess of pottage. At the

preaching of our Saviour some believed, some blasphemed; some said He was "a good man, others said, nay, but he deceived the people." Have we not the word in its power this day, and do we not see the like various effects; some continuing in impenitency, others in sincerity closing with Jesus Christ? Now, what shall we say to these things? What guides these wheels? Who thus steers His word for the good of souls? Why, this also, as I said before, is from some peculiarly distinguishing purpose of the will of God.

3. To open the third thing proposed, I shall shew (1) That all this variety is according to God's determinate purpose, and answereth thereunto; (2) The particular purposes from whence this variety proceedeth.

(1.) Ephes. i. 11, "He worketh all things according to the counsel of his own will." As a man may be said to erect a fabric according to the counsel of his will, when he frameth it before in his mind, and maketh all things in event answer his preconceived platform. All things (especially all those things of which the apostle there treateth, gospel things) have their futuration, and manner of being, from His eternal purpose; whence also is the idea in the mind of God, of all things with their circumstances, that shall be: that is the first mover, continuing itself immoveable, giving to everything a regular motion, according to the impression which from that it doth receive. "For known unto him are all his works from the beginning of the world."—(Acts, xv. 18.) If any attendants of actions might free and exempt them from the regular dependance we insist upon, they must be either contingency or sin; but yet for both these we have, besides general rules, clear, particular instances. What seems more contingent and casual than the unadvised slaying of a man with the fall of the head of an axe from the helve, as a man was cutting wood by the wayside? (Deut. xix. 5.) Yet God assumes this as His own work. (Exod. xxiii. 13.) The same may be said of free agents and their actions. And for the other, see Acts, iv. 27, 28, in the crucifying of the Son of God's love, all things came to pass according as His counsel had before determined that it should be done. Now, how in the one of these liberty is not abridged, the nature of things not changed in the other, sin is not countenanced, belongs not to this discourse. "The counsel of the Lord then standeth for ever, and the thoughts of his heart are unto all generations."—(Psalm xxxiii. 12.) "His counsel standeth, and he will do all his pleasure."—(Isa. xlv. 10.) "For he is the Lord, and he changeth not."—(Mal. iii. 6.) "With him is neither variableness nor shadow of turning."—(James, i. 17.) All things that are, come to pass in that unchangeable method in which He hath laid them down from all eternity.

(2.) Let us look peculiarly upon the purposes according to which the dispensations of the gospel, both in sending and withholding it, do proceed.

[1.] For the not sending of the means of grace unto any people, whereby they hear not the joyful sound of the gospel, but have in all ages followed dumb idols, as many do unto this day. In this chapter of which we treat, the gospel is forbidden to be preached in Asia and Bithynia, which restraint the Lord by His providence as yet continues to many parts of the world. Now, the purpose from whence this proceedeth, and whereby it is regulated, you have Rom. ix. 22, "What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of his wrath fitted to destruction," compared with Matt. xi. 25, 26, "Thou hast hid these things from the prudent and wise. Even so, O Father, for so it seemed good before thee," and with Acts, xiv. 16, "He suffered all nations to walk in their own ways." Now, God's not sending the truth hath the same design and aim with His sending the efficacy of error, viz, "That they all may be damned" who have it not, "there being no other name under heaven whereby they may be saved," but only that which is not revealed unto them; God, in the meantime, being no more the cause of their sins, for which they incur damnation, than the sun is the cause of cold and darkness which follow the absence thereof, or he is the cause of a man's imprisonment for debt, who will not pay his debt for him, though he be no way obliged so to do. So then the not sending of the gospel to any people is an act regulated by that eternal purpose of God, whereby He determineth to advance the glory of His justice, by permitting some men to sin, to continue in their sin, and for sin to send them to their own place: as a king's not sending a pardon to condemned malefactors is an issue of his purpose, that they shall die for their faults. When you see the gospel strangely, and through wonderful varieties and unexpected providences, carried away from a people, know that the spirit which moves in those wheels is that purpose of God which we have recounted.

[2.] To some people, to some nations, the gospel is sent: God calls them to repentance and acknowledgment of the truth—as in my text, Macedonia; and England, the day wherein we breathe. Now there is in this a twofold aim: 1. Peculiar, towards some in their conversion; 2. General, towards all for conviction. And therefore it is acted according to a twofold purpose, which carries it along and is fulfilled thereby.

1st. His purpose of saving some in and by Jesus Christ, effectually to bring them unto Himself, for the praise of His glorious grace. Upon whomsoever the seal of the Lord is stamped, that God knows them, and owns them as His, to them He will cause His gospel to be revealed. Acts, xviii. 10, Paul is commanded to abide at Corinth, and to preach there, because God had much people in that city: though the devil had them in present possession yet they were God's in His eternal counsel. And such as these they were, for whose sake the man of Macedonia is sent on his message. Have you never seen the gospel

hover about a nation, now and then about to settle, and anon scared and upon wing again; yet working through difficulties, making plains of mountains, and filling valleys, overthrowing armies, putting aliens to flight, and at length taking firm root like the cedars of God? Truly, if you have not, you are strangers to the place wherein you live. Now, what is all this but the working of the purpose of God to attain its proposed end of gathering His saints to Himself? In effectual working of grace also for conversion and salvation, whence do you think it takes its rule and determination, in respect of particular objects, that it should be directed to John, not Judas; Simon Peter, not Simon Magus? Why, only from this discriminating counsel of God from eternity, to bring the one and not the other to Himself by Christ. "The Lord added to the church such as should be saved."—(Acts, ii. 47.) The purpose of saving is the rule of adding to the church of believers. And Acts, xiii. 48, "As many believed as were ordained to eternal life." Their fore-ordaining to life eternal gives them right to faith and belief. The purpose of God's election is the rule of dispensing saving grace.

2nd. His purpose of leaving some inexcusable in their sins for the farther manifestation of His glorious justice, is the rule of dispensing the word unto them. Did you never see the gospel sent or continued to an unthankful people, bringing forth no fruits meet for it? Wherefore it is so sent, see Isa. vi. 9, 10, which prophecy you have fulfilled, John, xii. 41, 42, in men described, Jude, 4, and 1 Peter, ii. 8. But here we must strike sail; the waves swell, and it is no easy task to sail in this gulf. The righteousness of God is a great mountain, easy to be seen; but His judgments like the great deep; who can search into the bottom thereof? (Psalm, xxxvi. 6.) And so I have, I hope, discovered how all things here below, concerning the promulgation of the gospel, are, in their greatest variety, straightly regulated by the eternal purposes and counsel of God. The uses of it follow.

Use 1. To discover whence it is that the work of reforming the worship of God, and settling the almost departing gospel, hath so powerfully been carried along in this nation; that a beautiful fabric is seen to arise in the midst of all oppositions, with the confusion of axes and hammers sounding about it, though the builders have been forced oftentimes, not only with one hand but with both, to hold the weapons of war; that although the wheels of our chariots have been knocked off, and they driven heavily, yet the regular motions of the superior wheels of providence have carried on the design towards the resting-place aimed at; that the ship hath been directed to the port, though the storm had quite puzzled the pilots and mariners: even from hence, that all this great variety was but to work out one certain, fore-appointed end, proceeding in the tracts and paths which were traced out for it from eternity; which, though they have seemed to us a maze or labyrinth, such a world of contingencies and various chances hath

the work passed through, yet, indeed, all the passages thereof have been regular and straight, answering the platform laid down for the whole in the counsel of God. Daniel, chap. ix., makes his supplication for the restoration of Jerusalem; verse 23, an angel is sent to tell him that "at the beginning of his supplication the commandment came forth," viz. that it should be accomplished; it was before determined, and is now set on work: but yet what mountains of opposition, what hindrances, lay in the way! Cyrus must come to the crown, by the death or slaughter of Darius; his heart be moved to send some to the work. In a short time Cyrus is cut off. Now difficulties arise from the following kings. What their flattering counsellors, what the malignant nations about them conspired, the books of Nehemiah and Ezra sufficiently declare. Whence, verse 25, the angel tells Daniel that from "the commandment to restore and build Jerusalem unto Messiah the prince, shall be seven weeks, and sixty-two weeks; the street shall be built again, and the wall in troublesome times." That is, it shall be seven weeks to the finishing of Jerusalem, and thence to Messiah the prince, sixty-two weeks: seven weeks, that is, forty-nine years, for so much it was, from the decree of Cyrus to the finishing of the wall by Nehemiah; of which time the temple, as the Jews affirmed, was all but three years in building. (John, ii. 20.) During which space, how often did the hearts of the people of God faint in their troubles, as though they should never have seen an end? And therefore, ever and anon, they were ready to give over, as Hag. i. 2. But yet we see the decree was fixed, and all those varieties did but orderly work in an exact method for the glorious accomplishment of it.

England's troubles have not yet endured above half the odd years of those reformers' task; yet, how short breathed are men! What fainting is there! What repining, what grudging against the ways of the Lord! But let me tell you, that as the water in the stream will not go higher than the head of the fountain, no more will the work in hand be carried one step higher, or beyond the aim of its fountain, the counsel of God, from whence it hath its rise. And yet, as a river will break through all oppositions, and swell to the height of mountains, to go to the sea from whence it came; so will the stream of the gospel, when it comes out from God, break down all mountains of opposition, and not be hindered from resting in its appointed place. It were an easy thing to recall your minds to some trembling periods of time, when there was trembling in our armies, and trembling in our councils; trembling to be ashamed, to be repented of; trembling in the city, and in the country; and men were almost at their wits' end for the sorrows and fears of those days; and yet we see how the unchangeable purpose of God hath wrought strongly through all these straits, from one end to another, that nothing might fall to the ground of what He had determined. If a man in those days had gone about to persuade

us that all our pressures were good omens, that they all wrought together for our good, we could have been ready to cry with the woman who, when she had recounted her griefs to the physician, and he still replied they were good signs, "good signs have undone me," these good signs will be our ruin: yet, behold, we hope the contrary. Our day hath been like that mentioned (Zech. xiv. 6, 7), a day whose light is neither clear nor dark, a day known only to the Lord, seeming to us to be neither day nor night. But God knew all this while that it was a day, He saw how it all wrought for the appointed end, and in the evening, in the close, it will be light—so light as to be to us discernible. In the meantime we are like unskilful men going to the house of some curious artist, so long as he is about his work, despise it as confused, but when it is finished admire it as excellent. Whilst the passages of providence are on us, all is confusion, but when the fabric is reared, glorious.

Use 2. Learn to look upon the wisdom of God in carrying all things through this wonderful variety, exactly to answer His own eternal purpose; suffering so many mountains to lie in the way of reforming His churches and settling the gospel, that His spirit may have the glory, and His people the comfort, in their removal. It is a high and noble contemplation to consider the purposes of God, so far as by the event revealed, and to see what impressions His wisdom and power do leave upon things accomplished here below, to read in them a temporary history of His eternal counsels. Some men may deem it strange that His determinate will, which gives rule to these things, and could in a word have reached its own appointment, should carry His people so many journeys in the wilderness, and keep us thus long in so low estate. I say, not to speak of His own glory, which hath sparkled forth of this flinty opposition, there be divers things—things of light, for our good—which He hath brought forth out of all that darkness wherewith we have been overclouded. Take a few instances. (1.) If there had been no difficulties, there had been no deliverances. And did we never find our hearts so enlarged towards God upon such advantages, as to say, Well, this day's temper of spirit was cheaply purchased by yesterday's anguish and fear? That was but a being sick at sea. (2.) Had there been no tempests and storms, we had not made out for shelter. Did you never run to a tree for shelter in a storm, and find fruit which you expected not? Did you never go to God for safeguard in these times, driven by outward storms, and there find unexpected fruit, the "peaceable fruit of righteousness," that made you say, Happy tempest, which cast me into such a harbour? It was a storm that occasioned the discovery of the golden mines of India. Hath not a storm driven some to the discovery of the richer mines of the love of God in Christ? (3.) Had not Esau come against him with four hundred men, Jacob had not been called Israel; he had not been put to it to try his strength with God, and so to prevail. Who would not

purchase with the greatest distress that heavenly comfort which is in the return of prayers? The strength of God's Jacobs in this kingdom had not been known, if the Esaus had not come against them. Some say this war hath made a discovery of England's strength, what it is able to do. I think so also, not what armies it can raise against men, but with what armies of prayers and tears it is able to deal with God. Had not the brethren strove in the womb, Rebekah had not asked, "Why am I thus?" Nor received that answer, "The elder shall serve the younger." Had not two sorts of people struggled in the womb of this kingdom, we had not sought, nor received, such gracious answers. Thus do all the various motions of the lower wheels serve for our good, and exactly answer the impression they receive from the master-spring, the eternal purpose of God. Of this hitherto.

(To be Continued.)

An Anti-Union Conference.

A CONFERENCE of Free Churchmen opposed to union with the U.P. Church, on the proposed basis, was held on 15th November in the Protestant Institute, Edinburgh. About fifty persons were present. Major-General Grant presided, and delivered an address.

Rev. Angus Galbraith, Lochalsh, proposed the first resolution, as follows:—"That this Conference hold that all ministers and elders of the Free Church are pledged by their ordination vows to the principles of the Free Church of Scotland set forth in her authorised standards, especially the doctrines of grace contained in the Westminster Confession, and the views concerning the Headship of Christ as King in Zion and King of Nations for Zion's sake, declared in the Claim of Rights adopted by the General Assembly of the Church of Scotland in 1842, and the Protest of Commissioners from Presbyteries to the General Assembly of 1843." Rev. Robert Gordon, seconded the resolution, which was unanimously adopted.

Rev. D. M. Macalister, Edinburgh, proposed the second resolution, which was in these terms:—"That, whilst acknowledging the obligation of seeking union when that can be obtained without the compromise of Divine truth, and cordially approving of the practice hitherto pursued by the Free Church of entering into union with Churches which agreed to adopt our Formula, this conference would regard union on the basis now proposed as surrendering truths hitherto considered by the Free Church to be vital, breaking faith with brethren who signed a bond requiring mutual fidelity, depriving the membership of the protection of a fixed constitution, and making the overthrow, instead of the reform, of the existing Establishment the pre-requisite to any

general union of Scotch Presbyterians." Rev. Murdo Mackenzie, Inverness, seconded. Rev. J. C. Robertson, Payne, suggested that the words "as surrendering truths hitherto considered by the Free Church as vital," should read "as surrendering Scriptural truth to which the Church has hitherto borne public testimony," and the last clause of the resolution should read, "and putting obstacles in the way of a general union of Scottish Presbyterianism on the basis of an Establishment." The resolution thus amended was agreed to.

Rev. Mr. M'Culloch moved—"That this conference resolve to use all lawful means to maintain the constitution of the Free Church of Scotland thus imperilled, and accordingly agrees to form itself into a committee, with the chairman as convener, and to call on all to whom these principles are dear to aid in their defence at this momentous crisis." Friends told them, he said, that their constitution was not to be imperilled, and that in the united Church they would be as much in a position to defend every principle of the Church as they were now. He did not think any true Free Churchman would thank them for that liberty. (Applause.) They were to be free as individuals to say what they pleased, while the Church was to have no testimony at all. (Hear, hear.) Rev. Colin Bannatyne, Culter, seconded the resolution.

Rev. Hector Cameron, Back, Lewis, said that had he known that nothing more definite was to come before the conference than the resolutions which had been submitted, he certainly would not have been so much out of pocket, and would not have faced the inconvenience and discomfort by coming so long a journey to attend. The real question, it seemed to him, was what course of action they proposed to take if this union took effect. He was satisfied that the cause they had in hand had suffered exceedingly because they had not followed the example of the Disruption leaders in rousing the people beforehand to the dangers of the situation. He was convinced that those who went over from the Constitutional side to the camp of the union had done far more harm to the cause of religion than even Dr. Rainy and all his followers. (Hear, hear.) If he consented to become a minister on the basis of these proposals, he should consider himself guilty of perjury of the worst kind. What were they going to do? If they meant to go in with the union, the sooner they knocked under the better; but, on the other hand, if they decided to fight it out to the bitter end, the sooner they took means to carry the people with them, the better it would be. He would never come to a conference of that kind again. His mind was made up; he was not going in for the union in any case.

Mr. R. J. Niven, Edinburgh, said there was no doubt that the point brought up by Mr. Cameron lay at the very core of the whole matter. After some others had spoken, Mr. M'Culloch's resolution was adopted, and a sub-committee was appointed to carry it out. The conference lasted three hours.

Meeting of Synod.

THE half-yearly meeting of Synod took place on Tuesday, 15th November, in the hall of St. Jude's Church, Glasgow. Having met at 12 noon, the retiring Moderator (Rev. J. R. Mackay) preached a Sermon from John xvii. 22. "And the glory which Thou gavest me I have given them: that they may be one, even as we are one." In closing his discourse, Mr. Mackay alluded to the various schemes of Church Union which are being canvassed at the present time. Referring to the contemplated union between the Free and U.P. Churches, there were three circumstances, he said, in connection therewith which proved that it could not be for the glory of God. The first had respect to the doctrine of the full verbal inspiration of the Scriptures. This union was of such a kind that if either of the parties should insist on the maintenance of this doctrine as a condition of the contract the union could not take place. Similarly, with respect to another Scripture doctrine—the doctrine, namely, that "to all those for whom Christ purchased redemption the Holy Spirit doth infallibly supply the same." The firm maintenance of it by either party would also prevent the union, and lastly, with respect to the subjection of nations to Christ, and the obligation that lay on rulers to recognise and cherish His church the maintenance of this would, with equal effect, prevent the union from taking place. The speaker humbly judged that a union which could not be consummated otherwise than by the sacrifice of these doctrines could not be for the glory of God.

After sermon, the Synod was constituted. Rev. Neil Cameron was chosen as moderator, and after some routine business, the court dismissed to meet at half-past six in the evening.

At this hour the court having met and been constituted, Mr. Angus Fraser was chosen officer of Synod. The first business dealt with was the finances of the *F.P. Magazine*. Mr. Sinclair reported that the committee appointed last Synod had not met, but that the finances of the *Magazine* were at present fairly satisfactory. Messrs. Cameron, Sinclair, Stewart, and Fraser were appointed to audit the accounts, and report to next meeting of Synod. An application from Mr. Ewen M'Queen to be admitted as an irregular student in theology was then considered. He is at present prosecuting the arts course at Glasgow, but he desires to spend the winter at Gairloch in the divinity class. His application was granted on condition that he afterwards complete his arts course in the due manner. The application of Rev. Mr. Macdougall, America, to be admitted as a probationer of the F.P. Church was read by the clerk. Upon consideration of the same, it was moved by Mr. Geo. Mackay, and seconded by Mr. Macrae, that it was not advisable to grant the application. The financial statement shewed a balance of £569 in the treasurer's hands at the end of the half-year. Although the amount

was short of the necessary sum total, it was recommended to pay the ministers at the same rate as before, viz., £130 per annum. The unpunctuality of certain congregations in transmitting their contributions was noted as blameworthy. It was agreed that the yearly salary of Mr. Beaton, probationer, be increased by £10 in consideration of his services as tutor at Gairloch. The proceeds of the Building Fund were allocated as follows:—One third to Sheildaig Building Fund, as last year, and among other places, Tolsta congregation to get £3. The balance to be carried over. The salary of one of the catechists was ordered to be held over till the Northern Presbytery inquire into the reason of his non-attendance to duty. It was agreed that Mr. A. Ferguson, South Uist, be granted £4 per year for his services.

A petition from the united districts of Wick, Lybster, and Keiss to be erected into a regular charge was remitted to the Northern Presbytery for further consideration.

A similar application from Dingwall and Beaully was granted.

The Synod had next under consideration the case of fishermen at the east coast fishing. Numbers of these men come from Lewis and other islands, and many of them belong to the F.P. Church. Rev. Geo. Mackay and Mr. Ewen M'Queen were commissioned to preach six weeks during the season—half of the time in Fraserburgh and half in Peterhead. The exit examination for theological students was then dealt with. The theological committee was required to draw up a scheme of subjects, and to communicate the same a month beforehand to intending students.

The following deliverance of the Synod with regard to the recognition of students was then moved and seconded:—"No student can be regarded as studying with a view to the ministry of this church (1) until he has been examined as to his true piety and manner of life by the kirk-session of his own congregation, and (2) until the presbytery within whose bounds that kirk-session is shall have examined the said student, and found him such an one as they can confidently admit, recommend to the church, and place his name upon their list of students."

The next meeting of Synod was fixed for the Tuesday after the first Sabbath of July, 1899.

The Synod issued the following recommendation to moderators of sessions:—"The Synod recommend to moderators of sessions that they see to the institution of regular courts in the places where they moderate in so far as this is possible and conducive to peace."

This was all the regular business, but at the close of the meeting Rev. J. R. Mackay made a few remarks anent the duty of liberality. He said in effect that he himself, and doubtless others, had sometimes been anxious as to how the finances of the F.P. Church were to be provided for. It was undoubtedly the case that very many of the people were in humble or poor circumstances.

But he thought this poverty might have another cause than was suspected. The command was—"Honour the Lord with thy substance, and the first fruits of thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Had the Lord been put more freely to the proof in this matter, His faithfulness to His promise would certainly have been seen. With regard to ministers and others dependent on the funds of the church, he would remind them of the Lord's dealings towards Israel in the wilderness. Was the God of heaven burdened with the problem of filling so many mouths? Not at all; but He was burdened with the perverse unbelief that was continually calling in question His power and faithfulness. It was their duty to beware of murmuring, and to study rather to exercise faith, and to cast all their care upon Him who is the faithful Creator.

We forgot to mention in the proper place that a collection was appointed to be made for defraying Synod expenses and other necessary charges.

The Synod was closed by singing the 127th Psalm.

J. M'N.

The Five Articles of Perth.

A PASSAGE OF SCOTTISH CHURCH HISTORY.

KING JAMES VI. paid a visit to Scotland in the year 1617, having, as he expressed it, "a natural and salmond-like affection to see the place of his breeding—his native and ancient kingdom." He had been led by the bishops to believe that the people and their ministers were now quite submissive to all his wishes on the point of church order. But he soon found himself mistaken. Among other directions for his reception, he ordered repairs to be made on the Chapel of Holyrood house; an organ was sent down, and the English carpenters began to set up statues of the twelve apostles, made of carved wood, and finely gilded. The people began to murmur: "First came the organs, now the images, and ere long we shall have the mass." The bishops became alarmed, and at their solicitation, the king, though mightily offended, agreed to dispense with the gilded apostles. His other wishes, however, were gratified. A splendid altar was erected, with two closed Bibles, two unlighted candles, and two basins without water; the English Liturgy was ordered to be read daily, and the communion was taken in a kneeling posture, in the king's chapel; and the roofs of that venerable pile again echoed to the sounds of choristers and instrumental music.

In the Parliament, which was held soon after his arrival, James manifested his determination to have his example imitated in all the churches of the kingdom. With this view, he prevailed on them to pass an article, ordaining "that whatsoever his majesty

should determine in the external government of the church, with the advice of the bishops and a competent number of the ministry, should have the strength of a law." In vain did the more prudent of the clergy warn him of the danger of such an enactment. "To have matters ruled as they have been in your General Assemblies," said his majesty, "I will never agree: for the bishops must rule the ministers, and I must rule the bishops." Intelligence of this having reached the ministers, a number of them, out of several parts of the country, met and drew up a supplication to the king and Parliament, in which, after protesting against any innovations being brought into the Church without the consent of a free General Assembly, they pled that their Church had attained to a degree of purity in doctrine, discipline, and worship, which had been acknowledged rather as a pattern to be followed, than as one which required to be modelled in conformity with other Churches less reformed; that, under their form of government, which had been ratified by various acts of Parliament under his majesty's reign, they had enjoyed a peace and freedom from schism, which the introduction of any novelty would miserably destroy; that his majesty had repeatedly assured them of his determination not to impose upon them the English forms, which had allayed all their suspicions: they therefore prayed that his majesty would not suffer the article of which they had heard to pass into a law, "to the grief of this poor Church, that the universal hope of thousands in this land, who rejoiced at your majesty's happy arrival, may not be turned into mourning."

This faithful and respectful petition, which was signed by fifty-six names, through the cowardice of the person intrusted with it, was never formally presented; but a copy of it came into his majesty's hands, who was highly incensed at it, and though he found it expedient to defer giving the royal sanction to the obnoxious article, he determined to wreak his displeasure on some of the most zealous of the ministers, who were summoned to appear before the High Commission at St. Andrews.

As a specimen of the manner in which the ministers were treated at this court, we may select the case of Mr. David Calderwood, the author of the famous history of the Church of Scotland, an account of which he has given us in his own simple and graphic manner. "What moved you to protest?" asked his majesty. Calderwood answered, it was an article concluded in Parliament, which cut off our General Assemblies. The king then inquired how long he had been a minister; and having been told, he said, "Hear me, Mr. David, I have been an older keeper of General Assemblies than you. A General Assembly serves to preserve doctrine in purity and the Church from schism, to make confessions of faith, and put up petitions to the king in Parliament. But for matters of order, rites, and things indifferent, that belongs to the king with advice of his bishops." From this royal doctrine Mr. David gave in his humble dissent. The king then

challenged the last clause of the protestation, in which they declared that they must be forced rather to incur the censure of his majesty's law, than to admit any imposition not flowing from the Church lawfully convened. Calderwood answered, that "whatsoever was the phrase of speech, they meant no other thing but to protest that they would give passive obedience to his majesty, but could not give active obedience unto any unlawful thing which should flow from that article." "*Active and passive obedience!*" exclaimed the king. "That is, we will rather suffer than practise," said Mr. Calderwood. "I will tell thee what is obedience, man," returned his majesty. "What the centurion said to his servants, '*To this man, Go, and he goeth, and to that man, Come, and he cometh,*'—that is obedience." "To suffer, sire," replied Calderwood, "is also obedience, howbeit not of that same kind: and that obedience also is not absolute, but limited, being liable to exception of a countermand from a superior power." The king here whispered something to Spottiswoode, who, turning to Calderwood, said, "His majesty saith, that if ye will not be content to be suspended *spiritually*, ye shall be suspended *corporally*." To this wretched witticism the prisoner replied, addressing himself to his majesty, "Sire, my body is in your majesty's hands, to do with it as it pleaseth your majesty; but as long as my body is free, I will teach, notwithstanding of their sentence."

After some further altercation, Calderwood requested leave to address the bishops, which was granted. He argued with them that they had no power to suspend or deprive him in this Court of High Commission; "for," said he, "ye have no power in this Court but by commission from his majesty; and his majesty cannot communicate that power to you which he claims not for himself." This home thrust at the authority of the Court, which neither the king nor the bishops could answer, threw the assembly into confusion. We give the rest of the scene in Calderwood's own language: "The Bishop of Glasgow rounding in his ear, 'Ye are not a wise man; ye wot not who are your friends.' He rounded likewise to the bishop, and said, 'Wherefore brought ye me here?' Others in the meantime were reviling him, and some called him a proud knave. Others uttered speeches which he could not take up for confusion of voices. Others were not ashamed to shake his shoulders and dunch him on the neck, he being yet upon his knees." The king demanded, in the meantime, if he would abstain from preaching for a certain time, in case he should command him by his royal authority, as from himself, and Calderwood, thinking he still referred to the sentence of the Commission, and being disturbed by the shaking, tugging, and confusion, replied, "I am not minded to obey." Upon which he was hurried off, and committed to Lord Scoon to be imprisoned for declining the king's authority. Scoon, who seems to have taken a malicious pleasure in performing such services, was

conducting his prisoner along the street, when some one asked, "Where away with that man, my lord?" "First to the Tolbooth, and then to the gallows," said Scoon. Mr. Calderwood, having thus discovered his mistake, took the earliest opportunity of assuring his majesty that it was not *his* authority, but that of the Commission which he had disowned; but it was not deemed safe to allow so bold a champion of Presbytery to stand in the way, so he was banished out of the country. Lord Cranston earnestly pleaded that the period of his banishment might be delayed, on account of the tempestuous season of the year. James answered, "If he be drowned in the seas, he may thank God he hath escaped a worse death."

Irritated at the unexpected opposition made to his measures, James vented his rage on the bishops, whom he called "dolts and deceivers," because they had made him believe they had managed matters so that his presence was all that was wanted to settle them. In the month of November, 1617, he convoked a meeting of the clergy, for it could not be called a General Assembly, at St. Andrews, and there proposed to them five articles of conformity with the English Church, which, having been next year agreed upon at another meeting in Perth, are generally known by the name of *The Five Articles of Perth*. As these Articles occasioned much disorder in the Church, and led to very serious consequences, we may here enumerate them, with a few remarks to explain the opposition made to them by the Church of Scotland. They were as follows: 1. Kneeling at the Lord's Supper. 2. The observance of certain holidays, viz., Christmas, Good Friday, Easter, Ascension, and Pentecost. 3. Episcopal confirmation. 4. Private baptism. 5. Private communicating.

These Articles may appear to some too insignificant to require or to justify the resistance which was made to them by the faithful portion of the Church. But the slightest innovations are important in religion, and in some of these Articles, as might have been shown had space permitted, the most sacred doctrines of Christianity were involved. The first Article, viz., that of Kneeling at the Communion, was particularly obnoxious, from its tendency to countenance the Popish doctrine of the adoration of the host. Although this ceremony is retained by the English Church as expressive of veneration rather than worship, the Scottish ministers were justly apprehensive that the adoration, addressed at first to an invisible Being, might soon be transferred to the intermediate object presented to the votary, and again degenerate into an idolatrous worship of the elements. They maintained, besides, that their practice of sitting at a communion-table, at which the guests handed the bread and wine to each other in token of their fellowship, was much more agreeable to the example of the first Supper, than receiving the elements individually from the hands of a priest, while kneeling at an altar.

Against the Holidays they objected that the nativity of Christ

was of an uncertain date ; that the institution of Christmas was an imitation of the idolatrous Saturnalia of the Romans, to coincide with which it was changed by the Roman Church to the 25th of December ; that Easter and Pentecost were revivals of the ceremonial law of the Jews ; that the anniversary of the birth, crucifixion, or resurrection of Christ, was no more consecrated by these events, than the form of the manger in which he was born, of the cross on which he suffered, or of the sepulchre in which he was buried ; that they tended, wherever introduced, to diminish respect for the only day which Christ had made holy, viz., the Christian Sabbath, and that those who kept them came under the charge of observing days, and months, and years, a practice distinctly condemned in Scripture.

The third Article, respecting Confirmation, was condemned chiefly from having no foundation in Scripture, and because it implied a confirmation of baptism, as if this ordinance administered by presbyters were not complete without the imposition of hands by a bishop.

The fourth and fifth Articles, viz., the Private Administration of the Two Sacraments of Baptism and the Lord's Supper, our fathers condemned as inconsistent with the nature and design of these institutions, both of which are Church ordinances, and therefore ought to be administered only when the Church is assembled, and as leading to superstitious notions of the virtue of the mere outward signs. Though important ordinances, they denied them to be essential to salvation ; and to insist on either Baptism or the Lord's Supper being administered privately seemed to them not only inconsistent with Scripture, but a renewal of those Popish doctrines, against which their humanity and their reason equally revolted—that unbaptized infants are excluded from bliss, and that the host on death-bed is essential to salvation.

Such, then, are the celebrated *Articles* which James sought to intrude on the Scottish Church. The Assembly which met at St. Andrews, much to his chagrin, postponed the consideration of them ; and on the 25th of August, 1618, the last Assembly which met in James' reign, and for twenty years afterwards, was held in Perth, for the purpose of extorting something like a sanction to the obnoxious Articles. "This Assembly," says Row, "was not made up of commissioners sent from Presbyteries, but of bishops, doctors, deans, and such ministers as were the bishops' followers ; then the king had his commissioners, and there were sundry noblemen and gentlemen who were written for by the king and bishops, to keep the said Assemblie ; and sundrie commissioners, sent from presbyteries, were not called upon nor got they any vote there, the moderator knowing what they would say." "There was set in the Little Kirk," says Calderwood, "a long table, and fumes at every side for noblemen, barons, burgesses, bishops, and doctors, and at the head of it a cross table, with chairs for his majesty's commissioners, and the moderator. The ministers were

left to stand behind, as if their place and part had been only to behold. But this apparentlie was done of policie, that they might carry some majesty on their part, to dash simple ministers."

In an Assembly thus constituted, we need not wonder that a majority was found willing to vote with the Court. Spottisswoode, Bishop of St. Andrews, placed himself in the moderator's chair, and after a speech, in which he threatened them with the royal displeasure, if they refused to pass the Articles, he told them he would send up the names of all who voted against them to the king. The question was put, "Will you consent to the Articles, or disobey the king?" The Articles were carried by a considerable majority; but a minority of *forty-five*, even out of this packed Assembly, whom no promises could allure or menaces deter from voting according to their consciences, saved the Scottish Church from absolute degradation.

When the Assembly rose, the bishops prepared to enforce the obnoxious rites. In a few weeks they were ratified by the Privy Council, and the Act was proclaimed at the Cross of Edinburgh. It was remarked that, at the very instant when the king's commissioner rose to touch this Act with the royal sceptre, in token of its ratification, a black thunder-cloud, which had enveloped the place in darkness, burst over the house, and three flashes of lightning startled the whole Assembly; this was succeeded by tremendous peals of thunder, and an extraordinary tempest of rain and hail, appearances which, in the excited state of the public mind at that time, were considered as ominous of the wrath of heaven at this flagrant breach of national engagements, and betokening approaching judgments.

Our fathers, who lived under the realizing belief of a superintending Providence directing with the same hand the elements of nature and the events of time, were accustomed to see and hear God in everything. Whatever may be thought of the warrantableness of thus interpreting the appearances of nature—appearances which, it must be allowed, are naturally fitted, and therefore intended, to inspire us with awe of the divine Majesty,—the feelings to which they gave occasion, in the present instance, certainly do more honour to the piety of our Presbyterian ancestors, than the raillery which Spottisswoode puts into the mouths of others, who said, "it was to be taken as an approbation from heaven, likening the same to the thunderings and lightnings at the giving of the law of Moses."

The bishops had now everything in their favour. They had procured the sanction of what they called a General Assembly; and the Parliament had ratified their articles, which were now become the law of the land. All that now remained was, that the law should be obeyed. But this was not so easily accomplished. Christmas day, 1618, arrived; the churches of Edinburgh were opened, and some of the time-serving ministers, in obedience to instructions from the king, observed the festival. But, notwith-

standing all the exertions made by the bishops and magistrates, few or none could be prevailed upon to attend ; the people flocked out of town, or went about their ordinary affairs ; the kirks were almost deserted, and in some of them the dogs were playing in the middle of the floor. Mr. Patrick Galloway, one of the ministers, a vain-glorious man, who had offered to sign the protestation with his blood, and who was formerly so zealous, says Calderwood, that he took it ill if he were asked to eat a Christmas pie,—now appeared in the pulpit, fretting and fuming because he was not followed in his present course, denouncing famine of the Word, deafness, blindness, and leanness upon all those who came not to his Christmas sermon. Another of the ministers, Mr. William Struthers, inveighed from the pulpit against the people of Edinburgh, in a strain of the most violent vituperation. And yet this man had been formerly so zealous against the bishops, that he could scarce give a note upon the chapter after meals without a stroke at them ; and on one occasion it is recorded of him, that, being in Glasgow, and happening to see Spottiswoode, then bishop there, on the street, he went into a shop, and fell into a swoon. On administering to him some aquavite, he recovered ; and being asked what accident had befallen him, “What ! (he exclaimed), saw ye not *the character of the Beast* coming !”

These trifling anecdotes carry their own moral with them. He has studied history and observed life to little purpose, who has not discovered that those who make the most flaming professions of zeal, when professions may be made without danger or inconvenience, or who show an overstrained strictness about matters of really small moment, are generally among the first to yield when the trial of principle arrives, and the most bitter opponents of their brethren who, though they made less noise about their faithfulness, have proved nevertheless faithful in the evil day.

Of all the Articles of Perth, there was none that proved more obnoxious to the people than that of being compelled to kneel at the sacrament. The people, in general, are always more ready to take alarm at innovations in those parts of the service in which they are required to take an active share ; but this ceremony was so identified in their minds with the idolatry of Rome—so clearly derived from worshipping the body of Christ in the host—that they shrunk from it with horror. In some churches, we are told, they went out, and left the minister alone ; in others the simpler sort, when the minister would have them kneel, cried out, “The danger, if any be, light upon your own soul, and not upon ours !” The elders and deacons refused to officiate, and the ministers were reduced to a sad dilemma. Many were the altercations that ensued between them, and in these the ministers appear to have come off with the worst. One of the deacons, named John Mein, seems to have given them more than ordinary provocation, by the steadiness with which he stood to his point, and answered their arguments.—“What will ye say,” said Mr. Galloway, “if I prove

kneeling out of the Scripture, Psalm xcv., 'O come, let us worship and bow down; let us kneel before the Lord our Maker.' Heard ye me on that text last day?" "Yes, sir," answered John, "and thought ye proved nothing. If ye can prove kneeling out of Scripture, I will be content to go with you. But ye allege only the ninety-fifth Psalm, which was sixteen hundred years before the institution." "May not that content you, which has contented the Kirk of Scotland?" asked Struthers. "Sir, that is a point of Papistry," said John, "to believe as the Kirk believes." "What will you say to this, then," cried Galloway, "the Kirk has concluded it, and the king and council has confirmed it? Would you set yourself above both Kirk and King?" "Sir," replied John, smiling, "ye were wont to say to us langsyne, 'Thus saith the Lord'; but now ye change and say, 'Thus saith the Kirk and the King'."

King James, whose ill humour seems to have increased with age, was particularly incensed at the city of Edinburgh for its opposition to his favourite ceremonies. One, James Cathkin, a bookseller of this city, was apprehended in London, on the charge of having circulated a book of Calderwood's against the Perth Articles, in 1619, and was brought before his majesty, when the following characteristic conversation took place. His majesty asked him where he dwelt. He replied, "If it please your majesty, I was born in Edinburgh, and dwells in Edinburgh." "What religion are ye of?" asked the king. "Of the religion your majestie professes," said Cathkin. This was too much for his majesty, who, with an oath, exclaimed, "You are none of my religion! You are a recusant—you go not to the Church!" "If it please your majestie, I go to the Church," said Cathkin. "Were you there on Christmas-day?" "No." "And why were you not there?" Cathkin replied that holidays had been "casten out of the Kirk," and ventured to hint that "it had been good if our ministers had acquainted the session of the Kirk before they had brought in these novelties upon us." "A plague on you and the session of your Kirk baith!" said the king. "When I was in Scotland, I kepted Yoole and Pasch in spite of all your hearts; and," added he, pointing to Cathkin, who was on his knees before him, "see, my lords, these people will kneel to me and will not kneel to God. I never can get order of thir people of Edinburgh. I forgave them the seventeenth day! (alluding to 17th Dec., 1596.) Ye are worse than Turks and Jews." And so saying, he wound up with an execration against the "soules and bodies" of the whole population of Edinburgh, too gross for repetition.*

The history of the Church during the subsequent years of James' reign, presents little that is interesting or important; we may therefore devote our next article to a few sketches of the most eminent of those ministers who flourished and suffered during this barren portion of our ecclesiastical annals.

Rev. THOMAS M'CRIE,
Scottish Christian Herald.

* The Bannatyne Miscellany, vol. i., p. 202.

Brief Notes of Sermons.

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

XIV.

"But now is Christ risen from the dead, and become the first fruits of them that slept."—1 COR. xv. 20.

I. Transaction between the Father and the Son.

II. "Then cometh the end."

I. The Son shall deliver up the kingdom to the Father. Not His kingdom as the eternal Son of God. As Son, of His kingdom it is said, "Thy throne, O God, is for ever and ever." It is His mediatorial kingdom, which He received from the Father, He is to give back to Him from whom He received it. Christ as mediator received from God the Father, as representative of the Godhead, His mediatorial kingdom. It is given Him for the accomplishment of certain ends, and when these ends are accomplished, He shall resign the kingdom to Him who gave it.

Christ's resurrection is the sign of His righteousness having been accepted. "Without shedding of blood is no remission of sins"; and unless the blood shed is accepted there can be no remission. Christ was offered. He was slain as a sacrifice; but as high priest He was alive to present the sacrifice of Himself, and in testimony of the acceptance of the presented sacrifice, Christ was raised from the dead. Thus He lives and reigns as king of His people; king over them, and king to subdue all His and their enemies. As Son Christ can never be subject to the Father. As mediator He held, while in flesh on earth, a place of servitude; but that servitude past, He went to reign as king in the midst of the throne. In that sense He can no more be subject. But Christ's human nature is human nature, even in the person of the Son of God, and that human nature must be subject to Jehovah. Often was I staggered at the twenty-eighth verse of this chapter, but I have learned to be very thankful for it. I like to think of Thee, the beloved, as God over all, reigning and ruling over all, but I like to know that I shall have intimate fellowship with Thee, as Thou art in my nature in the midst of the throne. The Lamb shall lead them to living fountains of waters when God has wiped all tears from their eyes. What a medium of communication between Jehovah and His redeemed Israel! Then, when mediatorial work is done, and all Israel has been redeemed, when the determined purposes of God bearing on His people and their enemies have been fulfilled, then shall Christ resign His mediatorial kingdom to the Father. Henceforth direct divine government shall be in force through eternity.

II. Then shall be the end. The providence of God is like a mighty river, receiving tributaries as it flows along, till at last its widened, strengthened stream flows into the ocean. Thus to each of us death is our end; but the river of providence, having received

us, goes on till the final end of all things is reached. What a grand thing the final display of God's glory! O, how well pleasing that will be to Jehovah! Then shall Christ see the fruit of the travail of His soul. How satisfying that will be to the great heart of Christ! Then shall be the end of the world. All God's plans and purposes regarding the world shall then be fulfilled. The Israel of God, every one of them shall be redeemed, and the enemies of God—even death, the last enemy—shall be subdued. The last victory over, the footstool is complete, and shall for ever feel the crushing power of Christ. Our end shall be then. We all live our appointed time. We all die. Our souls go to their place, and our bodies return to corrupt dust, and at the great day, our bodies and souls being together again, we must appear before the great white throne, and hear the sentence passed, and then go to our place, there to abide for ever. Then heaven and hell are shut and sealed, and none shall come in or go out for evermore. Where shall you and I be? Where shall I be then? I do not ask the question as one in doubt, but rather to rouse slumbering souls. Are we one with Christ? Are we in Him? If not, we cannot expect to be with Him. But in Him now, we shall yet be with Him; for ever with the Lord.

XV.

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."—JER. xvii. 5-8.

There are three strong contrasts in this text.

I. Cursed and blessed: the contrast of state.

II. Trusting in man, and trusting in the Lord: the contrast of hope.

III. He shall be like the heath in the desert, and he shall be like a fruitful tree beside the river: the contrast of condition.

Let us look at each side of this line of contrast.

The *first* side. (1) The state: "Cursed." "Thus saith the Lord." What can we know of what is before the mind of God in that word? Under the wrath of God, shut out from the favour of God, nothing can reach the cursed that can do them any good. (2) Their hope: trusting in man. Man is their hope. They trust to themselves. They will work out their own salvation independent of God. And what have they that they can call their own? Their life, their soul, their opportunities, their privileges, all are God's. "In him they live and move and have their being." Sin is the one thing they can claim; and out of the resources of sin they mean to work out salvation. O, but, are they who are in the church, members by baptism, admitted to the

privileges of the church, are they trusting in man? They trust to the church, and apart from God, what is there in the church but man and what is of man? The church is not a mediator between God and men. There is but one mediator, the Lord Jesus Christ. The poor Roman Catholics trust to their priests, and the head of the church, God's delegate, but he is anti-Christ, opposed to God and His Christ—openly so. Whatever is done apart from God is in some manner or form trusting in man. He maketh flesh his arm. What is flesh? It is guilt and corruption, guilt covered with corruption. O, what an arm to lean upon! Departing from God. Departures in unbelief; hating grace, and disliking views of His glory. (3) The condition of such: they shall be like the heath in the desert. Like the dwarf juniper, an uncomely, unfruitful thing, far away in the desert, where there is no soil, no water. There is no one to tend or care for the heath in the desert. This is true of each one who is still where the fall left mankind. They are far away from God, where they go on living, but not bearing fruit; stunted, uncared for, maturing only in fitness for the fire. I leave to the memory of Scripture truth to tell you what the end of all such cursed ones, trusting in man, shall be, unless turned by God. They shall not see when good cometh in the providence of God. They shall not see when good cometh in the gospel of God. When the word is near, good is nigh in the gospel. They shall not see when good thus comes to themselves. They shall not see when good comes to others. When God works by His Spirit in others they shall be left. They are in the parched places of the wilderness where no water is, in a salt land, a land where no fruit, no increase can be.

The *second* side of the contrast. (1) The state: "Blessed." *Thus saith the Lord, Blessed. What is implied in being blessed?* A free, full, everlasting deliverance from condemnation: being made a new creature in Christ: renewed and adopted into the family of God: having a right to all that is stored up in Christ of grace to fit for glory. Truly they are blessed. (2) What is their hope? They are trusting in the Lord. No unrenewed man will trust in God. Regeneration must go before trust in God. What is required in order to trust in the Lord? Felt need of mercy; simple dependence on God for all needed grace; and trust on the Word of God as the only warrant of faith. Thus trusting in God, trusting on His Word for grace according to His promise, their hope is God. God is their hope. Not merely is He the God of their hope, but God Jehovah himself is their hope. How can God be their hope? He is the source, the foundation of their hope. From Him their hope came. He caused them to hope in His mercy. He is the object of their hope. He gave them hope that they might hope to be filled with Him, to enjoy Him for ever. Their hope is to glorify and enjoy God for ever. Thus He is their hope. (3) Their condition: planted by the waters. How unlike the heath in the desert!

Planted where there is plenty soil, supplied with sap from the rivers of water. Their roots spread downwards, and go forth. They grow down and grow forth. So it is with the soul trusting in the Lord. He grows down in felt need, in a sense of sin, and he grows out in desire and thirst after God. He feels more deeply his need, and he cries more earnestly for grace. "Shall not see when heat cometh, but her leaf shall be green." Shall the heat not touch them? O, yes! The fire of persecution shall come, but it shall not destroy them. Others shall fail in the day of trial, but they shall go on. Others will give up profession, but they shall go on in the face of persecution. When the family well is dried, when friends forsake them, when their lot seems all wrong, still they shall go on. These things are not the fountains of their joy. God is their hope, their portion. They shall bring forth fruit. Their hope shall blossom into full enjoyment in the Father's house. Their grace will yet be glory. Their hope now is that they shall yet glorify and enjoy God, and that hope shall be fulfilled. O that I could say, when all else would be taken from me, that, having my Bible and my God, I was content. Outward privileges may be taken from us, the means of grace may be denied us, but still we have the Word of God, and God Himself in the Word, and with that we ought to be content. The more fellowship in the closet, the greater the desire for communion and companionship in public. But still we ought to be content if we have our Bible and our God. "Thou wilt keep him in perfect peace whose mind is stayed on thee." May our trust be in the Lord!

Mr. Macaskill's Goodly Words and Degenerate Deeds.

THE following extract from a speech made by Mr. Macaskill in 1892 against the Declaratory Act is instructive, and, in view of recent appearances in the press, pathetic. We are reminded of the fickle son in the parable whose cheerful "I go, sir," was quickly followed by flat disobedience to his father's command. Of course we know that there is a contagious but fleeting enthusiasm produced by the atmosphere of a great public meeting; but making all charitable allowances, there is here an example of defection which is both sad and shameful. Mr. Macaskill is now, it seems, prepared not only to swallow the Rainy programme but to glory in it, and while it may seem a small matter to condemn the people whom he calls "seceders," it is scandalous to observe his hostility to his "old friends" the constitutionalists:—

"The Free Church then (1843) came forth from the Establishment claiming to be the Church of Scotland Free, and carrying with her all the Scriptural polity, all the doctrines of grace, and the simple Scriptural worship, which had so long characterised

and are so legibly written in the constitution and standards of the true Reformed Church of Scotland. It was our boast then to call ourselves the Church of Scotland Free. We do not hear much of that proud claim now, and for the very good reason that several important items belonging to that claim have long ago been surrendered, and even controverted as having ever formed any essential part of that claim. And if this Declaratory Act becomes part of our constitution, what remained of our former principles is wholly obliterated, and anyone who pleases may pronounce the funeral oration of the once noble Free Church of Scotland. None of her children can contemplate such an event without keenest sorrow, and hence we are here to-night resolved, if possible, to avert such a dire calamity. But if, in spite of our opposition, this injustice is perpetrated, then the once noble name, with all its endearing associations, becomes to some of us a mere mockery. She is no longer the Free Church of our early love and loyal adhesion, but a false claimant to honours and dignities which she has wilfully and shamefully forfeited. Her pristine glory is gone, and the finger is already out upon the wall writing her doom, and her kingdom given to the motley Medes of religious equality and the fierce Persians of political voluntarism. . . . The place of distinction which God gave her she has miserably forfeited, and instead of admiration she now only provokes the sneer of the sceptic and the heartfelt sorrow of all the friends of truth. . . . We refuse absolutely to be parties to the disgraceful procedure by which men make a vow and oath to-day and write them down as obsolete to-morrow."

An Geamhradh Roimh 'n Fhoghar':

No an T-anam a' Fas ann an Gras.

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

(Continued from page 276.)

"Oir roimh an fhaogharadh, 'n uair a bhitheas am blàth iomlan, agus a bhitheas am fion-dhearc an-abuich a' tilgeadh a bhlàtha; gearraidh e dheth na meoir le corranaihbh-sgathaidh, agus na geuga bheir e air falbh, agus gearraidh e sìos. Fàgar iad le chùile 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.

ACH an déigh ùin' àraidh, fada no goirid a réir mar a chi Esan iomchuidh, ach a ghnàth a' giùlan co-chumaidh ri doimhneachd nan céum a rainig a mothachadh, tha'n Tighearna, tha mi creidsinn, a' leigeadh boillsgeadh do sholus a ghnùise chaoimhneil a dh' ionnsuidh an anama. Tha aobhar a' bhoillsgidh ghràidh so

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

'am folach air an anam sin a tha ga 'mhealtuinn; ach cha 'n urrainn na faireachduinnean a tha e 'dùsgadh, agus an toradh a tha e giùlan a bhi 'm folach. Tha 'n caochladh agus na h-atharraichean a thug an sealladh naomh ud mu'n cuairt gle dhlù air a bhi cho mòr ris a' chéud dùsgadh: oir le tòiseachadh an t-seallaidh chaoimh ud tha fàs air fhoillseachadh, 's tha 'm blàth a' fosgladh, agus 's ann ris an àm so a tha mi 'g ràdh *earrach* an anama. 'N uair a tha 'm blàth a' brùchdadh a mach air tùs troimh 'n rùsg, tha e 'gleidheadh ann féin aig a' cheart àm a' bhlàth, an toradh, 's an siol. Cha 'n 'eil a h-aon do na nithibh so air an cur ris an déigh làimhe; agus ciod air bith mar a tha iad còmhdaichte, agus air an cleith, gidheadh, tha iad ann mar earrainn ro fhéumail dh' e o'n tòiseach. Mar so an uair a tha 'n Spiorad Naomha 'beothachadh an anama, tha e 'gintinn créutair nuadh, iomlan anns gach pàirt, an taobh a stigh dh' e. Tha aig an leanabh ann am broinn a mhàthar uile bhuill duine. Ni mo a tha naoidheanan ann an gràs ag eadar-dhealachadh o chloinn bhig, o òganaich, 's o aithrichean ann an àireamh an gràs, ach 'n am fàs agus 'n am foillseachadh. Mar so tha aig an anam air ùr bhreith dòchas a tha ga chumail o thuiteam ann an eudòchas, gràdh a ta air uairibh a' boillsgeadh thairis air uamhasan, agus creidimh a tha 'deanamh greim cruaidh air a' ghealladh a dh' aindeoin as-creidimh. Cha b' urrainn do na blàthan so, nach robh idir air an tarruing a mach leis a' ghréin, ach air am bacadh leis a' ghaoith tuath, fhuair, ghearrta a tha 'séideadh thairis air a' ghàradh (Dan. iv. 16), iad féin a sgaoileadh a mach, agus mar sin cha robh iad ach gann ri m faicinn. Ach a' chéud dealradh a thig o'n ghréin bhlàth, a' chéud oiteag chaoimhneil o'n ghaoith a deas a tha 'ciùineachadh na talmhuinn (Iob xxxvii. 17), dùisgidh na blàth an a bha 'm folach, agus gun fhosgladh a mach, gu bithean ùra. Tha na blàthan air gach craoibh ioma mìos mu'm bheil iad a' briseadh a mach, no a' sgaoileadh an duillich. Cha 'n 'eil an stoirm, a' chlach-mheallain, no an reothadh a' cur as doibh; agus is ann mar sin a tha a thaobh na muinntir thaghta: cha sluig anearbsa gu bràth dòchas, no naimhdeas gràdh, no as-creidimh creidimh. Gidheadh cha 'n urrainn iad iad féin a sgaoileadh, no am brollach fhosgladh, no briseadh a mach gu fàs gus "an teid an geamhradh seachad, 's an t-uisge thairis, 's an imich e roimhe, anns am faicear na blàthan air an talamh, anns am bi àm seinn nan enn air teachd, agus anns an cluinnear guth an turtair 'n ar tìr." An sin tha an t-àm "'n uair a bhios an crannfige a' cur a mach fhilgean glasa, agus a bhios dearcana maotha a' chroinn-fhiona a' toirt fàile cùbhraidh uatha."—Dan ii. 11, 13. Fuidh 'n bhoillsgeadh so do dhearsadh na gréine,—an céud shealladh caoimhneil a bheir an t-Athair gràdhach néamhaidh orra tòisichidh am blàth ri fosgladh, agus r'a bhrollach a sgaoileadh gu coinneachadh ri dealradh na gréine.

'Nis is e an céud bhlàth a tha ga sgaoileadh féin a mach fa chomhair na gréine, *creidimh*. Ach nach robh creidimh anns an anam roimhe so? Bha gun teagamh. Nach robh creidimh ag oibreachadh, agus a' faotainn dearbh-chinnt air na nithibh nach

'eil ri'm faicinn? Bha gu cinnteach; oir chaidh creidimh a steach do'n anam aig a' cheart mhionaid 's an deachaidh a' chéud gath do sholus néamhaidh a stigh. Tha cuid 'am barail nach 'eil creidimh anns an anam fhad 's a tha e fuidh 'n lagh, agus gur h-ann an uair a thau' t-saorsa tighinn a tha creidimh a' tighinn maille rithe. Chum am barail féin a chuideachadh, bheir iad a stigh am bonn-teagaisg so, "Ach air teachd do'n chreidimh, cha 'n 'eil sinn ni's mò fuidh oide-fòghluim," Gal. iii. 25, far am bheil creidimh a' ciallachadh, cha'n e *gràs* a' chreidimh ach *cuspair* a' chreidimh, eadhoin, Iosa Criosd. Tha muinntir eile 'cumail a mach nach 'eil creidimh ach far am bheil làn dearbhachd, agus ma thig neach gearr air so nach 'eil creidimh idir aige. Ach dh' fheòraichinn dhiubh sud, "Am bheil eadar-dhealachadh air bith eadar an t-anam a tha marbh ann am peacanna agus an t-anam a tha air a bheothachadh gu beatha spioradail? Am bheil eagallan, no uamhann, no mothaichean, no piantan, no éigheach, no osnaich, agus faireachduinnean do àireamh, 's an dara aon nach 'eil 's an aon eile? Co uaith a tha am mothachadh so air ciont' agus fearg, an t-agartas coguis so air son na dh'-fhalbh agus an t-uamhas roimh na bheil gu teachd ag éiridh?" Tha dìreach do bhrìgh gu bheil creidimh diadhaidh a' creidsinn an teisteis dhiadhaidh. Mu'n robh an t-anam air a bheothachadh gu beatha spioradail, bha naomhachd agus ceartas Dé an t-aon ni, fhearg an aghaidh a pheacaidh, agus mallach d-mallachd a lagha dìreach mar a ta iad; ach cha d'fhairich an t-anam iad. C'ar son nach d'fhairich? Tha do bhrìgh nach robham focal air ambeasgadh le creid-imh annta-san a chaul e.—Eabh. iv. 2. Bha feum air gné, no prionnsal diadhaidh a chum an teisteas diadhaidh a chreidsinn. Chual' e na nithibh so le éisdeachd na cluaise anns an litir mhairbh o'n leth a muigh; ach 'n fhac' e iad le sealladh a shùl, 'se sin ri ràdh le foillseachadh 's an leth a stigh. Mar do chreid an t-anam am focal a chaidh a steach ann, cha mhò a chreid e an àithne a thainig d'a ionnsuidh Rom. vii. 9; agus mar do chreid e an àithne cionnas a gheibh i buaidh air? Cha do ghabh e roimhe so cùram mu nithibh cudthromach na slorruidheachd do bhrìgh nach do chreid e iad le creidimh diadhaidh; ach a nis tha e 'gabhail ris 's a toirt creideas do theisteas Dè, agus 's e so is aobhar d'a eagal. Na'm b urrainn e sgur do chreidsinn sguireadh e do fhaireachduinn. Ach cionnas a tha e 'tachairt gu'm bheil creidimh ag oibreachadh ann an dòigh co eadar-dhealaichte an uair a tha Grian na fireantachd a' dealradh a steach air an anam? Dìreach do bhrìgh gu bheil creidimh a' gabhail a mhàin ri leithid do theisteas 'sa tha air fhoillseachadh dhà. Faodar creidimh a choimeas ri làimh. Fairichidh mo làmh ceart a réir nàdur a' chuspair air am beir mi. Beanaidh mi ri nithean co dhiubh bhios iad fuar no teth, carrach no mìn, cruaidh no bog. Tha an làmh an t-aon ni, agus tha mi 'beantuinn ris na cuspairibh an t-aon rathad; ach tha mi 'faireachduinn a réir nàdur nan curpairibh. No faodar creidimh a shamhlachadh ris an t-sùil a ghabhas caochladh dhrùghaidhean a réir nàdur nan cuspairean air an amhairc i. Ma sheallas i air cuspair

taitneach bidh an drughadh taitneach; no ma sheallus i air cuspair mi thaitneach bidh an drughadh mi thaitneach; ach tha an t-sùil an t-aon ni agus an dòigh amhairc an t-aon ni. Mar so 's e creidimh làmh an anama co maith r'a shùil. Ma tha Dia a' foillseachadh do'n chogais fhearg an aghaidh a' pheacaidh, 's e creidimh an làmh a tha 'gabhail an fhoillseachaidh, agus 'se creidimh an t-sùil a tha facinn an teisteis dhiadhaidh. Ma tha Dia a' foillseachadh do'n anam maitheanas sgus tròcair ann an Criosd, tha'n làmh cheudna fosgaoilte gu 'ghabhail, agus an t-sùil chéudna fosgailte gu bhi 'faicinn an fhoillseachaidh néamhaidh. Tha Pòl ag aithris tréubhantais creidimh (Eabh. xi.), ann an rìoghachdan a cheannsachadh, ann am fireantachd oibreachadh, ann an geallaidhean fhaotuinn, ann am bedil leòmhnan a dhruideadh, agus ann an ioma ni eadar dheal-nichte agus eucoltach r'a chéile 'choimhlionadh. Ach cha dubhairt Pòl riamh ruinn gu'n robh an creidimh e féin eadar-dhealaichte, no gu'n robh creidimh Abeil, Enoch, Noaih, Mhaois, Rahaib, Ghedeoin, agus naoimh eile air nach robh an saoghal airidh, eadar-dhealaichte a réir an caochladh tréubhantais a rinn iad sud uile fa leth tre chreidimh. 'N uair a thuit uamhunn dorchadais air Abraham, 's a thuirt Dia ris, "Biodh fios gu cinnteach agad gu'm bi do shliochd air choigrich ann an tìr nach leò féin," an creidimh leis an do chreid e'n fhianuis dhiadhaidh so b'e an dearbh chreidimh e leis an do chreid e an 'Tighearna 'n uair a thuirt e ris, "Mar so bidh do shliochd," agus mheasadh sin dha mar fhreantachd. Ach cha robh creidimh Abraham riamh co làidir 'sa bha e 'n uair a bu mhò a dh' oibrich e 's an dorcha, agus a dh' iarradh air a làmh a shineadh a mach a mharbhadh a mhic. Cha 'n 'eil ann ach "aon chreidimh" co maith ri aon Tighearna agus aon bhaisteadh. Uime sin thuirt Pòl, "Tha fireantachd Dhé air a foillseachadh o chreidimh gu creidimh;" 's e sin fireantachd Dhé anns an lagh gu bhi 'creidsinn an iagha, agus fireantaohd Dhé anns an t-soisgeul gu bhi creidsinn an t-soisgeil.

Ach co fad 'sa bha 'n t-anam a' saothreachadh fuidh mhothaichean domhain cha robh creidimh r'a fhaicinn no r'a fhaireachduinn mar chreidimh. Bha as-creidimh, amhruis, eagail, cionta, fearg, dorchadas, agus truaighe, uile a' cur fodha creidimh gu grunn na làthaich. Cha b' urrainn creidimh a cheann a thogail as a' pholl, as an làthaich, agus as an t-salachar fuidh am bheil e 'na shineadh glé dhlùth air a bhi tachdta. Bha 'shùilean air an dorchadh le gul, bha fuaim uamhasach 'na chluasaibh, bha 'ghàirdean air toirmachadh agus air glan sheargadh, agus bha 'chosan air an daingneachadh 's a' cheap. B' e 'n t-aon chomharra air beatha gu'n robh e ga iomairt féin 's a' 'g oidhirpeachadh éiridh 'suas, agus gu bheil e a' sineadh a mach a làmh a'm measg nan tonn, mar a shìneas am fear a shnàmmas a làmhnan a mach gu snàmh.—Isaiah xxv. 11.

Ach mar a tha 'ghrian ag éiridh tha blàth a' chreidimh ga sgaoileadh féin a mach gu bhi faotuinn blàis agus àrach na gréine. Tha tròcair a nis ga nochdadh féin ann an àite feirge, agus truacantas neo-chrìochnach ann an àite ceartais neo-chrìochnach. Tha 'n còmhach tiugh a bha air a sgaoileadh thairis air na geallaidhean,

agus air na cuiridhean air a thoirt air falbh. Tha 'm Blobull a nis air fhaicinn mar leabhar ùr, an soisgeul mar fhuaim ùir, teagasgan nan gràs mar fhirinnean ùr, agus fuil Chriosd mar shlàinte ùr. Tha loghnadh air an anam nach fac' e na nithibh so riamh roimhe, agus 'ar leis nach urrainn ni air bith a bhi ni's simplidhe 's ni's usa na creidsinn ann an caoimhneas gràdhach Dhé. Tha a' chlach air a carachadh o'n uaigh, agus tha Lasarus air teachd a mach. Chaidh an oidhche thairis agus thainig a' mhaduinn; tha'n ceò 'bha 'comhdach na leachdann air sgaoileadh air falbh, agus tha 'n talamh maith—fearann shruthan uisge, thobraichean agus dhoimhneachdan a tha 'sruthadh sios air feadh nan gleann agus nam beann—'na luidhe anns an t-sealladh. Mar a ghabh creidimh roimhe ri teisteanas feirg Iehobha, air an dòigh chéudna tha e 'nis a' gabhail ri teisteanas na tròcair dhiadhach; agus ceart mar a bha cudthrom an dara aoin roimhe ga fhagail dubhach, mar sin tha facal maith an aoin eile ga fhàgail sòlasach.

'S e dòchas an dara blàth a tha ga sgaoileadh féin a mach gu bhi 'faotainn blàs agus dealradh na gréine. Bha e da rìreadh anns an anam roime so; oir cha 'n 'eil a' ghrian a' cruthachadh bhlàthan ùra le a dealradh; ach bheir i orra sgaoileadh agus iad féin a nochdadh a mach à meadhon a' cheò, an dorchadais, agus an eudòchais a bha ga'n còmhach thairis. Bha ni-eigin dìomhair aig grunn an anama a bha ga chumail o thuiteam ann an an-earbsa. 'N uair a tha tuil-dhorsan na feirge diadhaidh air am fosgladh ann an cogais nadurra na muinntir a chuireadh air cùl, tha i mar is trice ga'n sguabadh air falbh a chum dorchadas iomallach gu slorruidh. Thuit Saul air a chlaidheamh, agus chroch Iudas e féin. Ann an cogais nadurra an dream a tha air an cur air cùl tha fearg ann an làn chinnteachd—fearg an aghaidh na pearsa co maith 's an aghaidh a' pheacaidh. Ann an cogais spioradail na muinntir thaghta cha 'n 'eil fearg ach ann am barail; agus an fearg sin an aghaidh a' pheacaidh a mhàin, agus ni h-ann an aghaidh na pearsa. Mar so gairmidh soithichean na feirge air na creagan agus air na beanntan tuiteam *orra*—'s e sin air an cuirp—agus am folach o fheirg an Uain. Ach glaothaid soithichean na tròcair, "Maith an n-easontas oir tha e ro mhòr." Tha 'chogais nadurra a' fuadach an anama air falbh o Dhia. "Na labhradh Dia ruinn air eagal gu'm faigh sinn bàs."—Ecs. xx. 19. Tha cionta spioradail a' cur an anama gu Dia, 's a' toirt air a ràdh, "Na tilg mi as do shealladh."—Salm li. 11. "Rannsaicheamaid agus dearbhamaid ar slighean, agus pilleamaid a ris a dh' ionnsuidh an Tigh-earna. Togamaid suas ar cridhe maille ri ar làmhnan ri Dia anns na nèamhaibh."—Tuir. iii. 40, 41. Cha do sheas fear-aidich' gun ghràs riamh a mach aig acair. Cha 'n 'eil ach an aon snàthain sinngilte ga chumail 's a' chaladh, 's an uair a dh' éireas an stoirm brisidh a shnàthain sìoda, agus theid iomain air cladach na h-an-earbsa, agus ni e long-bhrisidh a thaobh a chreidimh.—1 Tim. i. 19. Mar so tha cuid do'n dream a tha air an cur air cùl air an iomain do thighean nan daoine cuthaich, cuid gus a' chroich, cuid a' searg air falbh nan aingidheachd, agus cuid eile 'mallachadh an Tighearna

's a' faotuinneach a bhàis. Ach cha d' theid soitheach taghta tròcair gu bràth a bhriseadh air an leithid sud do oitrichean. A réir a bheachd féin "tha 'spionnadh agus a dhòchas air bàsachadh o'n Tighearna;" Tuir. iii. 18, agus tha e air "atharrachadh mar chraoibh," Iob xix. 10; ach cha do chaill e 'dhòchas da rìreadh a mach as a chridhe; oir tha e fathasd a' cumail creidimh agus deadh chogais. Tha "cò is urrainn innse?" a strì air son beatha. Mar a thubh- airt Iacob mu Esau, "Faodaidh e 'bhi gu'n gabh e rium;" agus mar a réusonaich a sheirbhisich ri Benhadad, "Chuala sinn mu rìghrean Israel gu bheil iad tròcaireach, theagamh gu'n caomh- ain iad do bheatha." Mar so tha aig an anam air ùr bhreith air uairibh fuidh' mhothaichean, dòchas an aghaidh dòchais. Tha 'n t-acair so ga chumail daingean. Agus ged a tha e gu tric fo eagal gu'm bris a chàbal, gidheadh tha 'acair fathasd an taobh a stigh do'n roinn-bhrat, ceangailte ri rìgh-chathair Dhé le slabhraidh òir gràidh sìorruidh nach gabh briseadh no iomain.

Ach ged nach 'eil dòchas ann an stoirm agus dòchas ann am féath, dòchas anns a' bhlàth agus dòchas anns a' bharr-guc ag eadar- dhealachadh 'n an nàdur, gidheadh, tha iad ag eadar-dhealachadh gu mòr a thaobh am meud. Cha 'n 'eil la no oidhche ag atharrachadh nithibh seach mar a tha iad, ach atharrachaidh iad gu mòr an coltas. Tha dòchas air a dhùnadh suas ann an slochd agus ag amharc a mach troimh chléth a phrìosain, agus dòchas ag imeachd mu'n cuairt ann an dealradh na gréine ag eadar-dhealachadh gu mòr am faireachadh ged nach 'eil 'an gnè. Ach cha 'n fhaod sinn an ceann a thoirt deth dhòchas, no 'thiolacadh 's an uaigh, do bhrìgh gu bheil e air a dhùnadh suas agus gun chomas aige teachd a mach. Nì mòr a dh' fhaodas sinn a ràdh nach deachaidh dòchas a bhreith gus an dearbh là anns am bheil e 'teachd a mach 'na earradh sgiamhaich. Ach tha cuid a' beantuinn ri dòchas a cheart co olc 'sa tha iad ri creidimh, agus cha 'n 'eil iad a' toirt ainm no àite, còir-bhreith no oighreachd dha anns an anam a tha air ath- nuadhachadh gus an tig saorsa, ged a bhuineas e gu h-àraidh do'n bhochd, Iob v. 16, agus a' gabhail còmhnuidh anns a' chridhe thinn, Gnath. xiii. 12, agus is e an cuidsan aig am bheil am beòil anns an duslach—Tuir. iii. 29. Cha d' thugadh an luchd-togail glic 'n am barail féin ud do'n t-saighdear clogad, 1 Tesal. v. 8, no do'n t-seòl adair an-tacair, Eabh. vi. 19, no do'n phrìosanach an daingneach. Sech. ix. 12. Ach ma tha e beò tha dòchas aige; agus is fearr dòchas coin bheò là air bith na muinghin fhaoine leòmhain mhairbh Eccl. ix. 4.

Ach fuidh 'n dearsadh bhlàth do ghnùis chaoimhneil Dhé, tha am blàth a' fosgladh agus tha an dòchas a' briseadh a mach. Agus mar a tha e 'sgaoileadh tha e 'g amharc suas gu nèamh agus ag éiridh a dh' ionnsuidh 'Ughdair agus Fhir-criochnaich, a Thobair agus a Chrìoch. Tha gach uile fhìor ghràs ag amharc suas, ach tha gach uile dhòchas meallta ag amharc sìos. Mar so tha fìor dhòchas a' socrachadh air Dia, ach tha dòchas meallta a' socrachadh air Féin. 'S e thuirt Daibhidh r'a anam, "Earb thusa á Dia." xlii. 12. "Agus ciod a nis ris am feitheam a Thighearna? tha mo

dhòchas annad-sa." xxxix. 11. Chum 's "gu'n cuireadh iad an dòchas ann an Dia, 's nach biodh iad mar an aithriche, 'n an gin-ealach reasgach." lxxviii. 7. Ach tha dòchas meallta a' cur dòchais ann am *fèin*, 'se sin r a ràdh ann am *fèin* nàdurra. Air an aobhar sin, tha e air a choimeas ri luachair a tha 'fàs anns an eabar, agus a sheargas roim na h-uile luibh eile; no ri lion an damhan-alluidh a tha e 'sniomh a mach as a chorp féin.—Iob viii. 11-14. Cha d' fhuair mise riamh aon ni ann am *fèin*, tha mi 'ciallachadh ann am féin gu nàdurra, a thogadh a suas dòchas beò; ach 's aithne dhomh gu leòir do nithibh innte a dh' oibricheas an-dòchas, 's iad sin uabhar, anamiann, sannt, ascreidimh, cion-dilseachd, naimhdeas, ceannairc, cruas, agus cion cùraim. Tha mi 'faotuinn ann an *fèin* beanntan do chionta gu fàsgadh an deò a mach a dòchas, tuiltean do olc gu bhi 'sguabadh air falbh bunait dòchais, agus neil do dhorchadas gu bhi 'folach dearbh bhith an dòchais. Ach cha d' fhuair mi riamh ann an *fèin* thruaillidh, ann an *fèin* chealgaich, ann an *fèin* shalaich, ann an *fèin* dhuibh, agus ann an *fèin* shuath-aich, aon ni gu gintinn no gu cumail suas dòchas spioradail.

Na'm b' urrainn mi thuitinn fuidh 'n bhinn uamhasaich a tha 'faobhar a' gearradh air falbh na'm miltean; "Mallaichte gu'n robh esan a chuireas a dhòchas ann an duine, agus a ni feòil 'na gairdean dha, agus aig a bheil cridhe a tha 'claonadh air falbh o'n Tighearna."—Ier. xvii. 5.

(*Ri leantuinu.*)

Letter of the late John Love, D.D.,

MINISTER OF ANDERSTON, GLASGOW.

6th May, 1801.

DEAR Madam,—We are much concerned at the continuance of your gloomy apprehensions, which, though your own power cannot remove, yet it is your duty to oppose to the uttermost. When God clothes the heavens with blackness and makes sackcloth their covering, and shuts up in the prison-house where no light can be perceived, it is natural to take a kind of pleasure in yielding to despondency, and in defending it by many arguments. But to resist this tendency requires self-denial, and is the path of duty, however difficult. Let me, therefore, request you to attempt this self-resistance, and to say to yourself, "Why art thou cast down, O my soul; and why art thou disquieted within me?" And, though you may suppose it no hard matter to assign strong reasons to justify discouragement, yet remember, that though these reasons may now seem firm like the immovable mountains, yet shall they be as chaff before the whirlwind, before a just believing view of that incomprehensible infinitely high Saviour, whose excellency and love and riches of salvation are beyond all search. Therefore, when the cloud appears blackest and most impenetrable, and when conscience or imagination are mustering up their heaviest charges and forebodings, endeavour to believe that there is One hiding himself behind and above the

cloud, whose beams of grace will at length break through it, and shine in upon you with a sweeter lustre than ever.

In the all-fulness, the wisdom, righteousness, sanctification, redemption, compassion, grace, and power, laid up in Jesus the Son of God, there is infinitely more than enough to swallow up your deepest complaints and miseries: Let nothing put you away from knocking at this door, and watching at these gates; though you should seem to be slain at them, and though Satan should raise a Euroclydon, (Acts xxvii.) a combination of storms striving one with another. What, though your strength and confidence seem quite gone, and nothing left but fainting overwhelming and sinking, as in the belly of hell! these are no more than the trial of faith, felt more bitterly than can be painted in words, by David, Job, Jonah, Heman, and myriads since their time. What, though faith itself seems quite extinguished! This is necessary that you may know your entire dependence on the Author and Finisher of faith, for that influence of omnipotence which gives being to the principle and to every act of faith, and which secretly maintains it when no human eye can trace it out. What, though the precious Word of God, and all means and ordinances, seem to have quite lost their efficacy! When the God of the Bible and of the ordinances comes again into them, these will be as life from the dead. Therefore wait, and continue waiting, and resolve to die waiting: "Although thou sayest, I shall not see him, yet judgment (that is, wise, holy mercy) is before him, therefore trust thou in him." Be sparing of complaints in the ears of men, especially of whole-hearted secure professors—rather complain to God.

Express our sympathy to Mrs. M——, and desire her to think of that expression, "the good-will of Him who dwelt in the bush." Her distress of body and of spirit may be piercing as the element of fire, and may seem to overspread her wholly, and to threaten destruction every moment; but that "good-will" is mighty to control and check the flame—and it dwells in the midst of it for that purpose. May the Almighty visit her with strong consolation, and her son with strong subduing grace, through the infinitely precious and powerful blood of the Lamb!

J. L.

Notes and Comments.

Professor Cooper on "The Church Catholic and National."—The Rev. Dr. James Cooper, formerly of the East Parish Church, Aberdeen, on October 26th delivered his inaugural lecture as Professor of Church History in Glasgow University. Among other things he said, "Protestants, for their part, had learned, no doubt, to see better than their fathers did three or even two centuries ago, the good points in the Roman system. They could no longer call the Church of Rome 'the synagogue of Satan.' That Christ had not left her, notwithstanding her

corruptions, was evidenced not only by the splendid work she had done, but by the deep and adoring love of thousands upon thousands of her adherents, and by the noble saints she continued to produce. They rejoiced in these sure tokens of the Holy Ghost within her. They held her a part—a most important part—of the Catholic Church, but they could not allow that she was the whole of it. They were no more disposed than their fathers were to yield to the pretensions of the Papacy, to acknowledge its claims to a dominion over their faith, or to accept the doctrines which it initiated." No higher encomium of the Romish Church than the above has been pronounced by a professedly Protestant teacher in this country, and it is appalling to contemplate that that teacher is a highly esteemed minister in the Established Church of Scotland. Truly, death has come up into her windows and invaded the highest seats in her palaces. The last sentence quoted from Dr. Cooper is of a qualifying kind, but it is of no value. Dr. Cooper does accept some of the most dangerous doctrines of Rome, such as baptismal regeneration, and prayers for the dead, and it says very little for his veracity to assert that "they were no more disposed than their fathers were to yield to the pretensions of the Papacy, or to accept the doctrines which it initiated." But no man who can sign the Confession of Faith, and at the same time advocate such views of Romanism as are here set forth, has a right to expect the common confidence or respect of mankind.

A Protest against Professor Cooper.—A meeting of Aberdeen Established Presbytery was held on 22nd November to receive the resignation of Dr. Cooper as minister of the East Church, on his appointment as Professor of Church History in Glasgow, and to take the necessary steps with regard to the vacancy. The resignation was accepted, and an *interim* moderator of the Church appointed. Several ministers spoke in high terms of Dr. Cooper's work in Aberdeen, and expressed sympathy with the congregation in the great loss they had sustained. Mr. Robert Slessor, Trinity Church, said he could not join in the expressions of regret. He admitted that Professor Cooper was a man of great power. He had exercised a great influence over the young men. He had done, according to his own mind and view, his work faithfully. He had taken a very strong stand in certain matters in connection with the Faith, but unfortunately he had not taken the view that Protestant ministers held with regard to many of these questions. In the present day, when there was so much trouble in the Church of England by Ritualism and actual Roman Catholicism, it seemed to him (Mr. Slessor) an extraordinary thing that Protestant ministers should rejoice on the appointment of one who did not fall short of those Ritualists. In many ways it seemed to him a strange thing that Christian Protestant ministers should rejoice on the appointment of Dr. Cooper to a position which would give him an opportunity of poisoning the very fountains of their Church life—(Oh! oh!).

A considerable discussion arose, in which great exception was taken to Mr. Slessor's statements. Mr. Slessor, we regret, made some concessions in regard to the last clause of his speech, beginning at the word "poisoning;" but in the main held good his position. It is refreshing to hear even one voice raised against the Ritualism which is spreading over the Established Church, and which tends ever Romewards. The appointment of a Ritualist like Dr. Cooper to the Chair of Church History makes it hopeless that the doctrines of the Reformation should be instilled into the minds of theological students in the Established Church. Dr. Cooper and men of his school see no glory in the Reformation whereby the idolatrous architecture, worship and doctrines of the Papacy were pulled down, and a pure New Testament Church was set up. Mr. Slessor might have well maintained that it was a strange thing for Christian Protestant ministers to rejoice on the appointment of Dr. Cooper to a position which would give him an opportunity of poisoning the minds of the youth of the Church.

Unitarianism in Aberdeen.—At a meeting of the Scottish Unitarian Association in Aberdeen, on 15th November, the Rev. Alexander Webster gave an address, from which we take an extract. It may be seen how low the churches in Scotland have come when the representative of a body which denies the divinity of Christ, and is the pioneer of infidelity, can boldly make the following statements. "He also did not like to think about the casting out of Professor Robertson Smith from his Chair in the Free Church College. But the Aberdeen of to-day was not the Aberdeen of those days. They had now a Unitarian chairman of the School Board. (Applause.) He had seen in Monday's *Free Press* a report of the sermon of Mr. Walters in the Unitarian Church on Sunday night alongside of a report of an address by Principal Salmond to the Theological Society. They would find a most remarkable coincidence if they compared the two reports. Not only had Principal Salmond gone on the very same lines of thought as Mr. Walters had gone on, but he had used the identical phrases. They could claim Principal Salmond as literally standing on the same ground as Mr. Walters stood on, and the Principal had vindicated before the public of Aberdeen the same liberty of thought and rationalism in the study of the Bible that Mr. Walters had eloquently spoken about on Sunday evening. (Applause.) They might say, Why should they not therefore become members of the Free Church of Scotland? But Principal Salmond was only saying to-day what Mr. Channing and James Martineau had said 60 years ago. Principal Salmond was 60 years behind the Unitarians. The Unitarians still wanted to be the advance guard of the body that stood for liberty and progress of thought. There was much more need for them, because the Church of Scotland and the Free Church and all other sects were only beginning to pronounce the alphabet of that larger speech Unitarians had already learnt."