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The Reforming Movement in England.

IT is a matter of common knowledge that the Church of England has been for many years drifting from her Protestant moorings, and making headway towards Rome. There has been conspicuous need of a rescue party that would, with divine help, stop her course and bring her back to her former position. At the present time a party has sallied forth with this laudable end in view. It is headed by Mr. John Kensit, Mr. Samuel Smith, M.P., and Sir William Harcourt. Others have also come to the front, but to these gentlemen belongs the honour of inaugurating the movement.

Mr. Kensit occupies a unique position as a reformer at the present crisis. A private member of the Church of England, known only as a Protestant bookseller, he stepped forth as a public witness against the abounding corruptions of the Church with an energy and zeal worthy of better days. He showed himself the man of action as well as the man of words. Realising that matters had come to a terrible issue when a crucifix could be openly adored and kissed by a clergyman and members of the Church of England, he spoke out in the face of the congregation against such an abominable iniquity. It was action such as this and no other that could call general attention to the state of matters. Milder measures were of no avail. To sit at home at one's fireside and deplore the evils of the day might be a method that commended itself to such as were more careful of prudence than of faithfulness. Mr. Kensit was heartily tired of it. By the bold and honourable step of public personal protest, he aroused the energies and stimulated the efforts of Protestants throughout the land. The feeling sprang up that something effectual might yet be accomplished to stem the tide of Romanism and strengthen the cause of truth and purity. It is therefore to Mr. Kensit, under God, that we are indebted for the present reforming movement.

Mr. Samuel Smith, M.P., is a Nonconformist. He does not look with a favourable eye upon the Church of England as by

law established. He is an advocate for her disestablishment. This, in our estimation, detracts somewhat from his zeal against Ritualism. Certainly we are against Episcopacy, root and branch, but disestablishment is not the way of deliverance. Better to have a Protestant Church established than no church at all. National atheism cannot be tolerated; no, not for an hour. Mr. Smith, however, has much to commend him. His personal character is that of a Christian. He is against errors of other kinds besides Ritualism, and is a strong believer in the absolute inspiration of the Bible as the Word of God. Some years ago he wrote an excellent pamphlet on Drummond's "Ascent of Man," in which he showed the evolution theory to be false and baseless both from history and the Word of God. The whole tone of his treatment of the subject brought home the conviction that he was one who had felt the real power of the truth as it is in Jesus. He is a constant opponent of Romanism wherever it is to be found, and has written also on this subject. Mr. Smith is, in fact, one of the few men in Parliament whom we can respect from a religious point of view.

Sir William Harcourt is a politician of unquestioned ability of thirty years' standing. He was not the man somehow or other that we expected much from in the direction of Protestantism. This may be our ignorance. But in any case, as a leading supporter of Mr. Gladstone on the Home Rule question, most of us thought him to be in favour of Rome Rule. He has, however, done useful service at the present time. His letters to the *Times* have been weighty, powerful, and convincing, and have done much to give national standing to a movement that seemed, as advocated by Mr. Kensit alone, to be only a temporary ebullition of a few humble extremists. Praise is also due to the *Times*, the leading newspaper in the kingdom, for its articles in defence of the reforming crusade. There is no doubt also that Sir William's letters have been the means of rousing the Bishops out of their lethargy. They have now found that the movement cannot be pooh-poohed, as a trifling affair, and that they must do something or other in the way of reform.

One of the most striking events in the history of this movement is the great Protestant demonstration recently held in the Albert Hall, London, some account of which is given in another column. There were 10,000 people present, and the vast assemblage was animated with great enthusiasm. A remarkable telegram of sympathy came from Protestants at Nottingham, embodying the names of 3,333 persons, and consisting of 7,306 words. This was the largest private telegram that ever passed through the post-office, and cost £15 4s. 5d. The circumstance proves that Protestantism in England is not quite dead yet; and enthusiasm in a noble cause is always admirable. Several speakers addressed the meeting. Strange to say Mr. Kensit was not on the programme. He might well have stood in the place of Lord Overtoun to whom the advice might

suitably be given, that he should begin his work at home, and set himself to reform the nominal Free Church of Scotland before attempting to reform the Church of England. The promoters of the meeting, it seems, were afraid that some disturbance might arise from opposing parties if Mr. Kensit were announced. There was one gain at least by this mistaken prudence: the world will clearly see that it is not Mr. Kensit alone who is urging on the crusade, but that many more are zealous for its prosperity. Mr. Kensit, however, was present, and at the urgent cries of the audience came forward and explained the reason of his silence.

On February 7th the Houses of Parliament met. Two days after the Bishop of Winchester introduced the subject of Ritualism into the House of Lords. He defended, with much ability, the conduct of the bishops in the present controversy. The Bishop of London followed suit. But all their eloquence was only a dust-throwing business at best. It cannot escape the ordinary observer that the bishops are themselves the leaders of the Ritualistic party, and therefore it is their policy to obscure the perils of the situation as best they can. In the House of Commons Mr. Samuel Smith moved an amendment to the Queen's speech, to the effect that Parliament should take steps to check the lawlessness in the Church of England. The amendment was supported by some good speeches, but was defeated by a large majority.

The sketch we have given indicates, to some extent, the steps of the reforming movement. There are mighty forces to contend with. The vast majority of those in power and influence are blind to the evils that infest the Church of England. The glamour of Rome has bewitched them. We earnestly trust, however, that by the blessing of Him who has all power in heaven and earth, the movement for reform may not fail of some considerable success. Viewing all the facts of the situation, we cannot say our hopes are very sanguine. At the same time it is our duty to stand still and see the hand of the Lord in this matter. He will do His pleasure. Be the issue what it may, the testimony of every true witness on the side of truth will have the seal of His approval, and will have its adequate fruit, if not now, in ages yet to come.

SATAN will seldom come to a Christian with a gross temptation. A green log and a candle may be safely left together; but bring a few shavings, then some small sticks, and then larger, and you may soon bring the green log to ashes.—*John Newton.*

IF two angels came down from heaven to execute a divine command, and one was appointed to conduct an empire, and another to sweep a street in it, they would feel no inclination to choose employments.—*John Newton.*

A Sermon.

BY THE REV. JOHN OWEN, D.D.

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

"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.

(Continued from page 373.)

LET now, I beseech you, these and the like things be considered, especially the strong combination that was throughout the papal world for the seducing of this poor nation (that I say nothing how this vial was poured out upon the very throne), and then let us all be ashamed and confounded in ourselves, that we should so undervalue and slight the free mercy of God in breaking such a snare, and setting the gospel at liberty in England. My intent was, having before asserted this restoration of Jerusalem to the good pleasure of God, to have stirred you up to thankfulness unto him, and self-humiliation in consideration of our great undeserving of such mercy; but, alas! as far as I can see, it will scarce pass for a mercy; and unless every man's persuasion may be a Joseph's sheaf, the goodness of God shall scarce be acknowledged. But yet let all the world know, and let the house of England know this day, that we lie unthankfully under as full a dispensation of mercy and grace as ever nation in the world enjoyed, and that without a lively acknowledgment thereof, with our own unworthiness of it, we shall one day know what it is (being taught with briers and thorns) to undervalue the glorious gospel of the Lord Jesus. What would helpless Macedonians give for one enjoyment? O that Wales! O that Ireland! O that France!—where shall I stop? I would offend none, but give me leave to say, O that every, I had almost said, O that any part of the world had such helps and means of grace as these parts of England have, which will scarce acknowledge any mercy in it! The Lord break the pride of our spirits before it break the staff of our bread and the help of our salvation. O that the bread of heaven and the blood of Christ might be accounted good nourishment, though every one hath not the sauce he desireth! I am persuaded that if every Absalom in the land, that would be a judge for the ending of our differences, were enthroned (he spoke the people's good, though he intended his own power), the case would not be much better than it is. Well, the Lord make England, make this honourable audience, make us all, to know these three things:—

First, That we have received such a blessing, in setting at liberty the truths of the gospel, as is the crown of all other mercies, yea,

without which they were not valuable, yea, were to be despised ; for success without the gospel is nothing but a prosperous conspiracy against Jesus Christ.

Secondly, That this mercy is of mercy ; this love, of free love ; and the grace that appeareth, of the eternal, hidden, free grace of God. He hath showed his love unto us because he loved us, and for no other reason in the world ;—this people being guilty of blood and murder of soul and body, adultery, and idolatry, and oppression, with a long catalogue of sins and iniquities.

Thirdly, That the height of rebellion against God is the despising of spiritual gospel mercies. Should Mordecai have trodden the robes under his feet that were brought him from the king, would it not have been severely revenged ? Doth the King of heaven lay open the treasures of his wisdom, knowledge, and goodness for us, and we despise them ? What shall I say ? I had almost said, hell punishes no greater sin : the Lord lay it not to our charge ! O that we might be solemnly humbled for it this day, before it be too late !

Use 3. To discover unto us the freedom of that effectual grace which is dispensed towards the elect, under and with the preaching of the word ; for if the sending of the outward means be of free, undeserved love, surely the working of the Spirit under that dispensation for the saving of souls is no less free ; for “who hath made us differ from others ? and what have we that we have not received ?” O that God should say unto us in our blood, Live ;—that he should breathe upon us when we were as dry bones, dead in trespasses and sins ! Let us remember, I beseech you, the frame of our hearts and the temper of our spirits, in the days wherein we knew not God and his goodness, but went on in a swift course of rebellion. Can none of you look back upon any particular days or nights, and say, Ah, Lord, that thou shouldst be so patient and so full of forbearance, as not to send me to hell at such an instant ! But, O Lord, that thou shouldst go farther, and blot out mine iniquities, for thine own sake, “when I made thee serve with my sins !”—Lord, what shall I say it is ? It is the free grace of my God ! What expression transcendeth that, I know not.

Use 4. Of caution. England received the gospel of mere mercy ; let it take heed lest it lose it by justice ;—the placer of the candlestick can remove it. The truth is, it will not be removed unless it be abused ; and woe to them from whom mercies are taken for being abused,—from whom the gospel is removed for being despised ! It had been better for the husbandmen never to have had the vineyard, than to be slain for their ill using of it : there is nothing left to do them good who are forsaken for forsaking the gospel.

The glory of God was of late by many degrees departing from the temple in our land. That was gone to the threshold, yea, to the mount. If now at the return thereof, it find again cause to

depart, it will not go by steps, but all at once. This island, or at least the greatest part thereof, as I formerly intimated, hath twice lost the gospel:—once, when the Saxons wrested it from the Britons, when, if we may believe their own doleful, moaning historian, they were given over to all wickedness, oppression, and villany of life; which doubtless was accompanied with contempt of the word; though for faith and persuasion we do not find that they were corrupted, and do find that they were tenacious enough of antique discipline, as appeared in their following oppositions to the Roman tyranny, as in Beda. Secondly, It was lost in regard of the purity and power thereof, by blind superstition and antichristian impiety, accompanied also with abominable lewdness, oppression, and all manner of sin, in the face of the sun; so that first profaneness working a despising of the gospel, then superstition ushering in profaneness, have in this land showed their power for the extirpation of the gospel. Oh, that we could remember the days of old, that we could “consider the goodness and severity of God;—on them which fell severity, but towards us goodness, if we continue in that goodness; for otherwise even we also shall be cut of!” Yet here we may observe, that though both these times there was a forsaking in the midst of the land, yet there was in it a tenth for to return “as a teil tree, and as an oak, whose substance is in them when they cast their leaves;” so was the holy seed the substance thereof, Isa. vi. 13. As in the dereliction of the Jews, so of this nation, there was a remnant that quickly took root, and brought forth fruit, both in the one devastation and the other. Though the watcher and the holy one from heaven had called to cut down the tree of this nation, and to scatter its branches from flourishing before him; yet the stump and root was to be left in the earth with a band of iron, that it might spring again. Thus twice did the Lord come seeking fruit of this vine, doing little more than pruning and dressing it, although it brought forth wild grapes; but if he come the third time and find no fruit, the sentence will be, “Cut it down, why cumbereth it the ground?” Now, to prevent this, I shall not follow all those gospel-supplanting sins we find in holy writ, only I desire to cautionate you and us all in these three things.

(1.) Take heed of pretending or holding out the gospel for a covert or shadow for other things. God will not have his gospel made a stalking-horse for carnal designs. Put not in that glorious name, where the thing itself is not clearly intended. If in any thing it be, let it have no compeer; if not, let it not be named. If that you aim at be just, it needs no varnish; if it be not, it is the worse for it. Gilded pills lose not their bitterness, and painted faces are thought to have no native beauty. All things in the world should serve the gospel; and if that be made to serve other things, God will quickly vindicate it into liberty.

From the beginning of these troubles, right honourable, you

have held forth religion and the gospel, as whose preservation and restoration was principally in your aims ; and I presume malice itself is not able to discover any insincerity in this. The fruits we behold proclaim to all the conformity of your words and hearts. Now, the God of heaven grant that the same mind be in you still, in every particular member of this honourable assembly, in the whole nation, especially in the magistracy and ministry of it ;—that we be not like the boatmen—look one way and row another ;—cry “Gospel,” and mean the other thing,—“Lord, Lord,” and advance our own ends ;—that the Lord may not stir up the staff of his anger and the rod of his indignation against us, as a hypocritical people.

(2.) Take heed of resting upon and trusting to the privilege, however excellent and glorious, of the outward enjoyment of the gospel. When the Jews cried, “The temple of the Lord, the temple of the Lord,” the time was at hand that they should be destroyed. Look only upon the grace that did bestow, and the mercy that doth continue it. God will have none of his blessings rob him of his glory ; and if we rest at the cistern, he will stop at the fountain.

(3.) Let us all take heed of barrenness under it : “For the earth that drinks in the rain that cometh upon it, and beareth thorns and briers, is rejected, and nigh unto cursing, whose end is to be burned,” Heb. vi. 7, 8. Now, what fruits doth it require ! Even those reckoned, Gal. v. 22, 23, “The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” O that we had not cause to grieve for a scarcity of these fruits, and the abundant plenty of those works of the flesh recounted, verses 19-21 ! O that that wisdom which is an eminent fruit of the gospel might flourish amongst us !—it is “first pure, then peaceable, gentle, easy to be entreated ;”—that we might have less writing, and more praying !—less envy, and more charity !—that all evil surmisings, which are works of the flesh, might have no toleration in our hearts, but be banished for non-conformity to the golden rule of love and peace !—James iii. 17. Come we now to the last proposition.

III. No men in the world want help like them that want the gospel ; or, of all distresses, want of the gospel cries the loudest for relief.

Rachel wanted children, and she cries, “Give me children, or I die ;”—but that was her impatience ; she might have lived, and have had no children ; yea, see the justice of God,—she dies so soon as ever she hath children. Hagar wants water for Ishmael, and she will go far from him, that she may not see him die ;—a heavy distress ; and yet if he had died, it had been but an early paying of that debt which in a few years was to be satisfied. But they that want the gospel may truly cry, Give us the gospel, or we die ; and that not temporally with Ishmael, for want of water, but eternally in flames of fire.

A man may want liberty, and yet be happy, as Joseph was ; a man may want peace, and yet be happy, as David was ; a man may want children, and yet be blessed, as Job was ; a man may want plenty, and yet be full of comfort as Micaiah was ;—but he that wants the gospel, wants everything that should do him good. A throne without the gospel is but the devil's dungeon. Wealth without the gospel is fuel for hell. Advancement without the gospel is but a going high to have the greater fall.

Abraham wanting a child, complains, "What will the Lord do for me, seeing I go childless, and this Eliezer of Damascus must be my heir?" Much more may a man without the means of grace complain, What shall be done unto me, seeing I go gospelless ; and all that I have is but a short inheritance for this lump of clay, my body?

When Elisha was minded to do something for the Shunammite who had so kindly entertained him, he asks her whether he should speak for her to the king or the captain of the host. She replies, she dwelt in the midst of her own people, she needeth not those things ; but when he finds her to want a child, and tells her of that, she is almost transported. Ah ! how many poor souls are there who need not our word to the king or the captain of the host ; but yet being gospelless, if you could tell them of that, would be even ravished with joy !

Think of Adam after his fall, before the promise, hiding himself from God, and you have a perfect portraiture of a poor creature without the gospel. Now this appeareth,—

1. *From the description we have of the people that are in this state and condition*—without the gospel. They are a people that sit in darkness, yea, in the region and shadow of death, Matt. iv. 16, 17 ; they are even darkness itself, John i. 5,—within the dominion and dreadful darkness of death. Darkness was one of Egypt's plagues, but yet that was a darkness of the body, a darkness wherein men lived ;—but this is a darkness of the soul, a darkness of death ; for these men, though they live, yet are they dead. They are fully described, Eph. ii. 12, "Without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world." Christless men, and Godless men, and hopeless men,—and what greater distress in the world ? Yea, they are called dogs, and unclean beasts. The wrath of God is upon them ; they are the people of his curse and indignation. In the extreme north, one day and one night divide the year ; but with a people without the gospel it is all night,—the Sun of righteousness shines not upon them ; it is night whilst they are here, and they go to eternal night hereafter. What the men of China say concerning themselves and others, that they have two eyes, the men of Europe one, and all the world besides is blind, may be inverted too. The Jews had one eye, sufficient to guide them ; they who enjoy the gospel have two eyes ; but the men of China, with the rest of the

nations that want it, are stark blind, and reserved for the chains of everlasting darkness.

2. *By laying forth what the men that want the gospel do want with it.*

(1.) They want Jesus Christ, for he is revealed only by the gospel. Austin refused to delight in Cicero's "Hortensius," because there was not in it the name of Jesus Christ. Jesus Christ is all, and in all; and where he is wanting there can be no good. Hunger cannot truly be satisfied without manna, the bread of life, which is Jesus Christ;—and what shall a hungry man do that hath no bread? Thirst cannot be quenched without that water or living spring, which is Jesus Christ;—and what shall a thirsty soul do without water? A captive, as we are all, cannot be delivered without redemption, which is Jesus Christ;—and what shall the prisoner do without his ransom? Fools, as we are all, cannot be instructed without wisdom, which is Jesus Christ;—without him we perish in our folly. All building without him is on the sand, which will surely fall. All working without him is in the fire, where it will be consumed. All riches without him have wings, and will away. "Mallem ruere cum Christo, quam regnare cum Cæsare,"* said Luther. A dungeon with Christ, is a throne; and a throne without Christ, a hell. Nothing so ill, but Christ will compensate. The greatest evil in the world is sin, and the greatest sin was the first; and yet Gregory feared not to cry, "O felix culpa, quæ talem meruit redemptorem!"—"O happy fault, which found such a Redeemer!" All mercies without Christ are bitter; and every cup is sweet that is seasoned but with a drop of his blood;—he truly is "amor et deliciae humani generis,"—the love and delight of the sons of men,—without whom they must perish eternally; "for there is no other name given unto them, whereby they may be saved," Acts iv. 12. He is the way; men without him are Cains, wanderers, vagabonds:—he is the Truth; men without him are liars, like the devil, who was so of old:—he is the Life; without him men are dead, dead in trespasses and sins:—he is the Light; without him men are in darkness, and go they know not whither:—he is the Vine; those that are not grafted in him are withered branches, prepared for the fire:—he is the Rock; men not built on him are carried away with a flood:—he is Alpha and Omega, the first and the last, the author and the ender, the founder and the finisher of our salvation. He that hath not him, hath neither beginning of good, nor shall have end of misery. O blessed Jesus! how much better were it not to be, than to be without thee!—never to be born, than not to die in thee! A thousand hells come short of this, eternally to want Jesus Christ, as men do that want the gospel.

(2.) They all want holy communion with God, wherein the only happiness of the soul doth consist. He is the life, light, joy, and

* "I would rather to perish with Christ than to reign with Cæsar."

blessedness of the soul ;—without him the soul in the body is but a dead soul in a living sepulchre. It is true, there be many that say, “Who will show us any good?” but unless the Lord lift up the light of his countenance upon us, we perish for evermore. “Thou hast made us for thyself, O Lord ; and our heart is uneasy until it come to thee.” You who have tasted how gracious the Lord is, who have had any converse and communion with him in the issues and goings forth of his grace, those delights of his soul with the children of men, would you live—would not life itself, with a confluence of all earthly endearments, be a very hell—without him? Is it not the daily language of your hearts, “Whom have we in heaven but thee? and on earth there is nothing in comparison of thee?” The soul of man is of a vast, boundless comprehension ; so that if all created good were centred into one enjoyment, and that bestowed upon one soul, because it must needs be finite and limited, as created, it would give no solid contentment to his affections, nor satisfaction to his desires. In the presence and fruition of God alone there is joy for evermore ; at his right hand are rivers of pleasure, the well-springs of life and blessedness. Now, if to be without communion with God in this life, wherein the soul hath so many avocations from the contemplation of its own misery (for earthly things are nothing else), is so unsupportable a calamity ; ah ! what shall that poor soul do that must want him for eternity?—as all they must do who want the gospel.

(3.) They want all the ordinances of God, the joy of our hearts and comfort of our souls. Oh ! the sweetness of a Sabbath ! the heavenly raptures of prayer !—oh ! the glorious communion of saints, which such men are deprived of ! If they knew the value of the hidden pearl, and these things were to be purchased, what would such poor souls not part with for them ?

(4.) They will at last want heaven and salvation. They shall never come to the presence of God in glory, never inhabit a glorious mansion ;—they shall never behold Jesus Christ, but when they shall call for rocks and mountains to fall upon them, to hide them from his presence ;—they shall want light in utter darkness, want life under the second death, want refreshment in the midst of flames, want healing under gnawing of conscience, want grace continuing to blaspheme, want glory in full misery ;—and, which is the sum of all this, they shall want an end of all this ; for “their worm dieth not, neither is their fire quenched.”

3. Because being in all this want, they know not that they want any thing, and so never make out for any supply. Laodicea knew much ; but yet because she knew not her wants, she had almost as good have known nothing. Gospelless men know not that they are blind, and seek not for eye-salve ; they know not that they are dead, and seek not for life. Whatever they call for, not knowing their wants, is but like a man’s crying for more weight to press him to death ; and therefore, when the Lord comes to any with

the gospel, he is "found of them that sought him not, and made manifest to them that asked not after him," Rom. x. 20. This is a seal upon their misery, without God's free mercy, like the stone laid upon the mouth of the cave by Joshua, to keep in the five kings until they might be brought out to be hanged. All that men do in the world is but seeking to supply their wants; either their *natural* wants, that nature may be supplied; or their *sinful* wants, that their lusts may be satisfied; or their *spiritual* wants, that their souls may be saved. For the two first, men without the gospel lay out all their strength; but of the last there is amongst them a deep silence. Now this is all one as for men to cry out that their finger bleeds, whilst a sword is run through their hearts, and they perceive it not;—to desire a wart to be cured, whilst they have a plague-sore upon them. And hence, perhaps, it is that they are said to go to hell "like sheep," Ps. xlix. 14,—very quietly, without dread, as a bird hasting to the snare, and not knowing that it is for his life, Prov. vii. 23,—and there lie down in utter disappointment and sorrow for evermore.

4. Because all mercies are bitter judgments to men that want the gospel;—all fuel for hell,—aggravations of condemnation;—all cold drink to a man in a fever, pleasant at the entrance, but increasing its torments in the close;—like the book in the Revelation, sweet in the mouth, but bitter in the belly. When God shall come to require his bread and wine, his flax and oil, peace and prosperity, liberty and victories of gospelless men, they will curse the day that ever they enjoyed them. So unspiritual are many men's minds, and so unsavoury their judgments, that they reckon men's happiness by their possessions, and suppose the catalogue of their titles to be a roll of their felicities, calling the proud happy, and advancing in our conceits "them that work wickedness," Mal. iii. 15; but God will one day come in with another reckoning, and make them know that all things without Christ are but as ciphers without a figure,—of no value. In all their banquets, where Christ is not a guest, "their vine is of the vine of Sodom, and of the field of Gomorrah; their grapes are grapes of gall, their clusters are bitter," Deut. xxxii. 32, 33;—their palaces, where Christ is not, are but habitations of *ziim* and *ochim*, dragons and unclean beasts;—their prosperity is putting them into full pasture, that they may be fatted for the day of slaughter, the day of consumption decreed for all the bulls of Bashan. The gospel bringing Christ, is the salt that makes all other things savoury.

Use 1. To show us the great privilege and pre-eminence which, by the free grace of God, many parts of this island do enjoy. To us that sat in darkness and in the shadow of death a great light is risen, to guide us into the ways of peace. Let others recount the glories, benefits, profits, outward blessings of this nation; let us look only upon that which alone is valuable in itself, and makes other things so to be,—the gospel of Christ. It is reported of the heralds of our neighbour monarchs, that when one of them had

repeated the numerous titles of his master of Spain, the other often repeated, France, France, France! intimating that the dominion which came under that one denomination would counterpoise the long catalogue of kingdoms and dukedoms wherewith the other flourished. Were we to contend with the grand-seignior of the east about our enjoyments, we might easily bear down his windy, pompous train of titles with this one,—which “millies repetitum placebit,”—The gospel, the gospel! Upon all the other things you may put the inscription in Daniel, “Mene, mene, tekell,”—they are “weighed in the balance, and found wanting;” but proclaim before those that enjoy the gospel, as Haman before Mordecai, “Lo, thus shall it be done to them whom the Lord will honour!” The fox in the fable had a thousand wives to save himself from the hunters; but the cat knew “unum magnum,” “one great thing” that would surely do it. Earthly supports and contentments are but a thousand failing wives, which will all vanish in the time of need; the gospel, and Christ in the gospel, is that “one great thing,” that “one thing needful,” which alone will stand us in any stead. In this, this island is as the mountain of the Lord,—exalted above the mountains of the earth. It is true, many other nations partake with us in the same blessing. Not to advance our own enjoyments in some particulars,—wherein perhaps we might justly do it,—but take all these nations with us, and what a molehill are we to the whole earth, overspread with Paganism, Mohammedanism, Antichristianism, with innumerable foolish heresies! And what is England, that it should be amongst the choice branches of the vineyard, the top-boughs of the cedars of God?

Use 2. Shows that such great mercies, if not esteemed, if not improved, if abused, will end in great judgments. Woe be to that nation, that city, that person, that shall be called to an account for despising the gospel! Amos iii. 2, “You only have I known of all the families of the earth.” What then? surely some great blessing is coming to that people whom God thus knows, so owns, as to make himself known unto them. No; but “therefore will I visit upon you all your iniquities.” However others may have some ease or mitigation in their punishments, do you expect the utmost of my wrath. Luther said, he thought hell was paved with the bald skulls of friars. I know nothing of that; yet of this sure I am, that none shall have their portion so low in the nethermost hell, none shall drink so deep of the cup of God’s indignation, as they who have refused Christ in the gospel. Men will curse the day to all eternity wherein the blessed name of Jesus Christ was made known unto them, if they continue to despise it. He that abuseth the choicest of mercies, shall have judgment without mercy. What can help them who reject the counsel of God for their good? If now England has received more culture from God than other nations, there is more fruit expected from England than other nations. A barren tree in the Lord’s vineyard must be cut down for cumbering the ground; the sheep of God must

"every one bear twins, and none be barren amongst them," Cant. iv. 2. If, after God's care and husbandry, his vineyard brings forth wild grapes, he will take away the hedge, break down the wall, and lay it waste. For the present, the vineyard of the Lord of hosts is the house of England; and if it be as earth which, when the rain falls upon it, brings forth nothing but thorns and briars, it is nigh unto cursing, and the end thereof is to be burned; Heb. vi. 8. Men utterly and for ever neglect that ground which they have tried their skill about, and laid out much cost upon, if it bring not forth answerable fruits. Now, here give me leave to say, and the Lord avert the evil deserved by it! that England (I mean these cities and those other places which since the beginning of our troubles have enjoyed the gospel in a more free and plentiful manner than heretofore) hath showed itself not much to value it.

(1.) In the time of straits, though the sound of the gospel passed through all our streets, our villages enjoying them who preached peace and brought glad tidings of good things, so that neither we, nor our fathers, nor our fathers' fathers, ever saw the like before us,—though manna fell round about our tents every day; yet, as though all were lost, and we had nothing, manna was loathed as light bread,—the presence of Christ made not recompense for the loss of our swine,—men had rather be again in Egypt, than hazard a pilgrimage in the wilderness. If there be any here that ever entertained thoughts to give up the worship of God to superstition, his churches to tyranny, and the doctrine of the gospel to episcopal corruptions, in the pressing of any troubles, let them now give God the glory, and be ashamed of their own hearts, lest it be bitterness in the end.

(2.) In the time of prosperity, by our fierce contentions about mint and cummin, whilst the weightier things of the gospel have been undervalued, languishing about unprofitable questions, &c.; but I shall not touch this wound, lest it bleed.

Use 3. For exhortation, that every one of us, in whose hand there is any thing, would set in for the help of those parts of this island that as yet sit in darkness, yea, in the shadow of death, and have none to hold out the bread of life to their fainting souls. Doth not Wales cry, and the north cry, yea, and the west cry, Come and help us?—we are yet in a worse bondage than any by your means we have been delivered from;—if you leave us thus, all your protection will but yield us a more free and jovial passage to the chambers of death. Ah! little do the inhabitants of Goshen know, whilst they are contending about the bounds of their pasture, what darkness there is in other places of the land; how their poor starved souls would be glad of the crumbs that fall from our tables! O that God would stir up the hearts,—

(1.) Of ministers, to cast off all by-respects, and to flee to those places where, in all probability, the harvest would be great, and the labourers are few or none at all! I have read of a heretic that swam over a great river in a frost to scatter his errors; the

old Jewish, and now popish Pharisees, compass sea and land to make proselytes: the merchants trade not into more countries than the factors of Rome do to gain souls to his holiness. East and west, far and wide, do these locusts spread themselves, not without hazard of their lives as well as the loss of their souls, to scatter their superstitions;—only the preachers of the everlasting gospel seem to have lost their zeal. O that there were the same mind in us that was in Jesus Christ,—who counted it his meat and drink to do his Father's will, in gaining souls!

(2.) Of the magistrates,—I mean, of this honourable assembly,—to turn themselves every lawful way for the help of poor Macedonians. The truth is, in this I could speak more than I intend; for perhaps my zeal and some men's judgments would scarce make good harmony. This only I shall say, that if Jesus Christ might be preached, though with some defects in some circumstances, I should rejoice therein. O that you would labour to let all the parts of the kingdom taste of the sweetness of your successes, in carrying to them the gospel of the Lord Jesus; that the doctrine of the gospel might make way for the discipline of the gospel, without which it will be a very skeleton! When manna fell in the wilderness from the hand of the Lord, every one had an equal share. I would there were not now too great an inequality in the scattering of manna, when secondarily in the hand of men; whereby some have all, and others none;—some sheep daily picking the choice flowers of every pasture, others wandering upon the barren mountains, without guide or food. I make no doubt but the best ways for the furtherance of this are known full well unto you; and you therefore have as little need to be petitioned in this as other things. What, then, remains, but that for this, and all other necessary blessings, we all set our hearts and hands to petition the throne of grace?

Protestant Demonstration in London.

ON the evening of 31st January “a great united Protestant demonstration to uphold and maintain the Protestantism of the nation, and to demand the suppression of the mass and the confessional in the Established Church” was held in the Albert Hall, London. The meeting was under the auspices of upwards of forty Protestant societies in England, Scotland, and Ireland. Lord Kinnaird occupied the chair. The Chairman announced a telegram of sympathy from the Bishop of Liverpool, and read a letter of sympathy from the Bishop of Sodor and Man. The Chairman said this meeting was a combined protest against the secret conspiracy which was seeking to promote reunion with Rome. The honorary secretary, in order that the demonstration might have its right influence in the country, and with Parliament, related the following among other facts:—There were 10,000

people present, the largest Protestant meeting held of late years, and they had had to reject 5,000 applications for tickets. The chairman had the personal support, or had received expressions of regret at not being able to be present, from 110 Peers and members of Parliament. Since four o'clock in the afternoon the chairman had received no less than 685 telegrams expressing sympathy with the object of the demonstration, and they had reason to believe that Lord Salisbury was this evening receiving a like number. The chairman had had a remarkable telegram from Nottingham. The Nottingham branch of the National Protestant League sent the following telegram:—"We, the undersigned English men and women, loving civil liberty and freedom of conscience, heartily support your efforts to maintain the grand cause of Protestantism, to which England owes her greatness." Attached to the message were 3,333 names. (Cheers.) The total number of words was 7,306, and the cost of dispatching was £15 4s. 5d. The Postmaster-General had certified that this was the longest private telegram that had ever passed through the post office. There was only one other telegram that he would mention. The Manchester Protestant Thousand telegraphed that they had just interviewed Mr. Balfour on lawlessness in the Church, and the Roman Catholic University. He (Mr. Balfour) asked for patience with the Bishops before proceeding with the Bill. The telegram added—"The deputation strongly holds with your meeting." (Cheers.)

Lord Overtoun moved the following resolution:—That this meeting views with alarm and sorrow the extensive reintroduction throughout our land (1) of doctrines, rites, and ceremonies which were distinctly rejected by the English nation at the time of the Reformation as being Romish inventions, contrary to God's Word; (2) of the sacrifices of Masses which were then declared to be "blasphemous fables and dangerous deceits;" and (3) of the evils connected with the confessional.

Pastor Cuff seconded the resolution.

Mr. Samuel Smith, M.P., in supporting the resolution, said England was waking up to the greatest question which had ever agitated her. The Oxford conspiracy had been at work sixty years, and had been carried on with consummate skill by a thousand tortuous and insidious methods. He regarded the Church as nearer Rome than it was at the time of Laud or of James II.

The resolution was unanimously adopted.

The Chairman called on Mr. Miller to read a telegram which it was proposed to send to Her Majesty. It was in the following terms:—"To Her Most Gracious Majesty the Queen.—May it please Your Majesty,—Ten thousand loyal subjects now assembled in the Albert Hall, dedicated to the beloved memory of His Royal Highness the late Prince Consort, humbly pray Your Majesty to be graciously pleased to accept a copy of Mr. Walter Walsh's book, entitled 'The Secret History of the Oxford Movement,' and

that Your Gracious Majesty will be pleased to give to your Prime Minister directions to take the necessary steps in the coming session of Parliament to suppress the Romish practices now in vogue in thousands of churches, as described in the above-named book, and to compel the Bishops to enforce obedience to the decisions of your Majesty in Council, which are now being openly violated in every diocese, and thus to put an end to the anarchy and lawlessness which convulse and distract the National Church of which your Majesty is the supreme Governor, and to redress the intolerable grievances of local Chairmen, who are now crying out from end to end of the land against the tyranny and dishonesty of the Romanising clergy.

(Signed on behalf of the meeting),

KINNAIRD, Chairman."

Colonel Sandys, M.P., moved "That this meeting is of opinion that legislation is imperatively required (1) to compel obedience to the law, and (2) to give the laity free access to the Courts of the realm, and hereby invokes the aid of her Majesty's Government towards the passing of a bill in order to secure these objects during the ensuing session of Parliament." He said the bill now drafted, which was to be called the Church Discipline Bill of 1899, was not too drastic, but it was a very firm measure, and would compel immediate action against any clergyman doing an illegal act. (Cheers.) Mr. John Inskip seconded. The resolution was put to the meeting, and carried with acclamation.

Prebendary Webb Peplow moved that the demand by certain Bishops for the cessation of a few extreme Ritualistic practices cannot be considered as satisfying the just requirements of the Protestant laity. Mr. Radcliffe Cooke, M.P., seconded the resolution.

Lord Wimborne was next called upon, and advanced to speak, but there were loud cries of "Kensit," which lasted some time. Mr. Kensit was most enthusiastically received, the audience rising and waving hats and handkerchiefs. At the same moment a gentleman came forward from the opposite corner of the platform, and addressing Mr. Kensit, said, "I implore you not to speak. Do not speak." Both the chairman and Mr. Kensit, however, desired this gentleman to retire, motioning to him to leave the platform, and he did so. Then Mr. Kensit, addressing the audience in tones of subdued excitement, said—"My Lord, my dear friends, owing to an arrangement which I consider disgraceful, I am not permitted to speak this evening. But I shall give in the official report the speech which I intended to deliver. (Cheers.) Will you kindly listen to Lord Wimborne?" (Cheers.)

Lord Wimborne was then able to proceed, and expressed his gratification at standing on the same platform with Mr. Walsh and Mr. Kensit. His Lordship proposed a vote of thanks to the chairman.

The proceedings then ended with the National Anthem and the Benediction.

The late Rev. Dr. Begg on the Principles, Position, and Prospects of the Free Church.

(Continued from page 378.)

THE proposed change has been attempted to be made, and is still attempted, by very singular means. A committee was, under the most fair pretexts, formed to promote union with other Churches, but only with "due regard," which was explained to mean *absolute regard*, to the principles of the Free Church, whilst at the same time those who were in the secret must probably have known that no adequate regard was intended to be paid to the Disruption principles. Articles of so-called agreement were drawn up, but were very soon afterwards completely nullified by articles of disagreement. It has now been fully avowed in an influential quarter that the articles of agreement themselves, whilst having a sound and scriptural appearance, were also intended by certain parties to have a totally different meaning. The records of history may be ransacked in vain to find more objectionable management than was practised in connection with this Union Committee. Scheme after scheme was tried in vain during these negotiations for the purpose of changing the constitution of the Church. Union, although not in the truth, was set forth as the one Christian duty—the preliminary to all spiritual success. Any one standing in the way of this was said to be hindering the fulfilment of our Lord's intercessory prayer in the 17th chapter of John. The leaders of the Church professed that they had no alternative, but must from a sense of duty drive on at all hazards. At length it was suddenly discovered that in driving on to union, our great men might find themselves deprived of the property of the Free Church; and they were suddenly smitten with a new love for peace. They admitted that the principles of the Free Church must be preserved, and that no one must be allowed to join the Church without professing her principles. They shook hands all round in the Assembly with those who had opposed them, and gave public thanks to God for renewed peace and unanimity. They solemnly determined that there must be no more contention. They implored the managers of the *Watchward* to abandon that publication, that the very appearance of division might cease in the Church. What were honest and simple-minded men to think of all this? They took for granted that for once at least there could be no mistake or misunderstanding, and they only regretted that some noble-minded men whose declining lives had been painfully embittered by the recent lamentable proceedings had not been permitted to live to witness this new triumph of peace and principle.

It is painful to say it, but time very soon made us doubt whether all this had not been only a new scene in the strange

drama of backsliding. The peace, at all events, has not been maintained, and the former object was immediately after pursued, although by other means, and with a bitterness only increased by the previous disappointment. No doubt unexpected events occurred. A new and patriotic Government arose, and to the confusion of all classes of Voluntaries, but with the strong approbation of consistent Free Churchmen, Original Seceders, and the people of Scotland generally, Queen Anne's Act, the main origin of Presbyterian strife and division in Scotland, was swept from the statute-book.

Our unsound Unionists and their new allies rushed up to London to oppose a measure in which Dr. Chalmers, and all our great men, would have delighted. Mr. Gladstone was dragged up from Hawarden to fight against the Bill in the abused name of liberty and the Free Church. After it had passed in spite of all opposition, backsliding Free Churchmen made all sorts of frantic declarations in regard to it. Patronage was not abolished, they said. Even if it was, it should not have been. The measure was Erastian. It would have been better to leave the appointment of ministers in the hands of Episcopalian noblemen and gentlemen then vest it in half-heathen Presbyterian ploughmen! Why, was it forgotten that the Dissenters of Scotland had a vested interest in the corruptions of the Established Church? The craftsmen of Ephesus never made a louder outcry. Nothing remained now but disestablishment, although they had resolved on this before. All this and much more discourse of a similar kind followed one of the wisest and most beneficial legislative measures ever passed for Scotland. But it made no impression on the people. They were provokingly well pleased with the measure. They had been too much offended by the proceedings of the majority of our Church in regard to union and education to give any serious heed to clamours so infatuated.

We remember the time when, if it had been said that the Free Church would ever object to the abolition of the Act of Queen Anne, the statement would have been repudiated with scorn. "Is thy servant a dog that he should do this thing?" The recent painful exhibitions made by certain parties in our Church prove the sad result of adopting unsound principles and consorting with misleading companions. All the arguments which have been employed in opposition to the new legislation are seen through by the people, and have been fully answered by the Duke of Argyll, the Rev. Wm. Mackellar, the Rev. Alex. Bannatyne, the Rev. Dr. Kennedy, by a "Free Church Elder," and in some able articles in our sounder newspapers. It is not necessary, therefore, that we should refer to them in detail. Still, there are two questions distinct and yet often confounded. The one is, whether the abolition of Patronage in the Established Church is not something in which all Presbyterians and patriotic Scotchmen, all but those who "envy and grieve at the good of their neighbours,"

should cordially rejoice? The other is, whether all has now been done which is necessary to heal the breach made in 1843? In regard to the first of these questions there ought to be no difference of opinion amongst consistent Free Churchmen. Patronage is abolished beyond all question, and its abolition beyond all controversy removes what was a leading cause of the Disruption. It is notorious, that if what has been done now, or anything like it, had been done before 1843, no Disruption would have taken place. Dr. Cunningham in 1841 exclaimed, "The decision of the Court of Session is founded on the infamous and detestable Act of Queen Anne. It is on that law that all our difficulties are based." The object of the Veto Act was simply to place a check on the exercise of absolute Patronage, and the object of resisting the Veto Act was undoubtedly to continue Patronage unchecked. The Church was misled at first in supposing that the freedom of the people and the jurisdiction of the Church courts could co-exist with Queen Anne's Act. We may say of Patronage what Robert Baillie said of Erastianism. "This was the needle," said he, "that drew in the thread of Prelacy." We may say of Patronage, "This was the needle that drew in the thread of Erastianism." And hence, at the last, the General Assembly, in her petition to Parliament, said, "Patronage is a grievous evil, attended with injury to the cause of pure religion in this Church, and *is the source of all the difficulties in which she is now involved*, and therefore ought to be abolished." Those who now make contrary assertions are either ignorant of facts or have a purpose to serve. Every one who took any part in the Disruption is fully aware of this. The struggle at that time was directly for liberty to the Christian people, and only by consequence for the liberty of the Church courts. Both of these, no doubt, were ultimately invaded. The first had been invaded by Queen Anne's Act, very rigidly enforced for generations by the prevailing policy of Moderatism. Some Churchmen are apt to allege now that the struggle during the Ten Years' Conflict was simply about a particular form of non-intrusion—the Veto Act, to wit. But this is a total delusion. The Moderate party at the time of the Disruption strenuously objected to any power in regard to the choice of ministers being directly vested in the people, and insisted that they should passively submit to have ministers thrust upon them by the patrons without any power of resistance. The Memorial of the Moderate party immediately before the Disruption, signed by Dr. Cook, contained the following passage:—

"There continued to be two parties in the Church; of whom one was inclined to an extension of popular influence in the appointment of ministers, while the other viewed the existing law which imposed *no check upon the absolute choice of the patron except the Presbytery's judgment* (after due trial and examination) upon the qualification and fitness of his presentee, as not only clearly expressed and definitely settled in the statutes, but also as *embodying*

a system consistent with true religious liberty and likely to be productive of permanently beneficial results. The memorialists and their constituents are the existing representatives of this last-mentioned party in the Church, and they are proud to say that the anticipations of their forefathers have been realised to the fullest extent."

This operated upon the Government, prevented the smallest concession, and of course was an essential cause of the Disruption. This debate has been conclusively settled by the recent Act of Parliament, whilst the same Act clears the jurisdiction of the Church in regard to the settlement of ministers by express acknowledgment, but especially by removing the main ground of the debate.

But it is alleged that the State has never formally acknowledged that there was anything at all wrong connected with the Disruption, nor declared that the jurisdiction of the Church, in all spiritual matters, will never again be invaded; and besides, it is contended that the Church itself connived at the former aggressions, and that we have no absolute assurance that it will, in all time coming, strenuously maintain the liberty wherewith Christ hath made it free. Now there is much confusion here, and a whole cluster of fallacies. The State—that is, the Government of Sir Robert Peel—as we thought, did a most foolish thing in allowing the Disruption of the Establishment to take place in 1843, when they could have so easily prevented it. But there are two things to be noticed on the other side. The Church, even the mass of the reforming party in the Church, from various motives, and in opposition to the sagacious advice of Dr. McCrie and others, by trying to save Patronage, acted foolishly; and the Voluntaries at that time occupied the same inconsistent and indefensible position of resistance to all Church reform which is at present adopted by our backsliding Free Churchmen, and helped to deceive the Government. They keenly joined the blind and tyrannical party in the Established Church, and were thus greatly instrumental in forcing on the Disruption, for which the Government, therefore, were not entirely to blame. On the other hand, the Disruption itself, painful as it was to us, and criminal on the part of others, has been over-ruled in the adorable providence of God for rousing the people of Scotland to a sense of duty; and if the Free Church had only remained firm in the maintenance of her principles, would have ultimately acted, and may yet act, as a great promoter of spiritual life and Church extension. It is only the offensive change which has taken place in the policy of leading Free Churchmen which threatens to cover with confusion all the noble aspirations of Dr. Chalmers. Apologies, therefore, we apprehend, if they are to be demanded, may reasonably be expected from other quarters than the Government.

Two other classes of fallacies account for much of the thoughtless and foolish talk to which we at present listen. By many the

legislative functions of the State are confounded with the *judicial*, and men speak as if the decisions of judges continued in operation after the Acts on which they rested have been blotted out. This is one transparent fallacy. The Parliament, moreover, never repudiates the past decisions of the courts of law except in times of absolute revolution. The Parliament simply rescinds the obnoxious statutes upon which offensive judgments are based, so that such judgments, although valid at the time, can never be repeated. For example, no Auchterarder case can possibly arise now in the Established Church, since the rights so offensively exercised at the Disruption by the Earl of Kinnoull are now sent to the tomb of all the Capulets. Dr. Cunningham would have been perfectly content with this in 1841. The grand foundation of the structure of Erastianism and tyranny in regard to this matter, of which we complained, has been removed, and therefore similar proceedings cannot possibly occur again. This is vitally important, and it may well satisfy reasonable men, in so far as this matter is concerned; it might also satisfy our objectors if they had not a sinister object to promote. Another similar fallacy consists in confounding the proceedings of the State with the proceedings of the Church. The State can repeal bad laws, but the Church may after all cling to her chains, read the very charter of her liberty in an Erastian sense, and violate her constitution by tolerating various forms of evil within her pale. This is a very serious matter, but it is a very different matter from civil coercion, and these two things ought to be clearly distinguished.

Now what is the practical effect of the late Act of 1874 on the freedom of the Established Church, as well as on the liberties of the Christian people? It repeals the only Act by which the liberties of the people in the choice of ministers were taken away, which opened the door for the invasions of the civil courts, and in connection with which alone decisions affecting both were given in the House of Lords. Other issues were raised in Scotland, but the mass of these arose out of the Patronage Act, and at all events none of them reached the House of Lords, and no ultimate decisions were given on any of them except the two decisions in the Auchterarder case, which both rested avowedly on the Act of Queen Anne. The repeal of that Act, therefore, sweeps away the foundation from these judgments, and restores the Established Church in regard to this question of jurisdiction to the position which she occupied before the Act of Queen Anne was passed; whilst, in regard to the election of Ministers, she occupies a much more favourable position, inasmuch as the Act 1874 is much better than the Act 1690. This is the clear and undoubted result. Now it is to be observed that in the Act of the Free Church General Assembly of 1851, prefixed to our Standards and other authoritative documents, the privileges secured in 1690, after a bloody and wasting persecution of twenty-eight years, although not unalloyed, are thus spoken of. That Act says:—

"It would be in a high degree ungrateful to overlook the signal and seasonable benefits which the Revolution Settlement really did confer upon the Church as well as upon the nation. Not only did it put an end to the cruel persecution by which the best blood of Scotland had been shed in the field, on the hillside, and on the scaffold; not only did it reinstate in their several parishes the pastors who had been unrighteously cast out in the reign of the second Charles, and set up again the platform of the Presbyterian government; but by reviving and re-enacting the statute of 1592, the original charter and foundation of Presbytery, it recognised as an inalienable part of the constitution of this country the establishment of the Presbyterian Church. It secured also effectually, as was then universally believed, the exclusive spiritual jurisdiction of the Church, and her independence in spiritual matters of all civil control."

These sentiments are still of authority. This Act repudiates Voluntaryism, and says, "Holding firmly to the last, as she holds still, and through God's grace will ever hold, that it is the duty of civil rulers to recognise the truth of God according to His Word, and to promote and support the kingdom of Christ without assuming any jurisdiction in it or any power over it." The whole Act, no doubt, expresses the mind of our Church before the new leaven of Voluntaryism had entered her pale; but now that the Revolution Settlement is cleared of the Act of Queen Anne by which it was marred and perverted, it may be well to look at that settlement, as containing a clear recognition of the spiritual jurisdiction of the Church, and now also of the liberties of the people. Many perhaps do not fully realise the clearness and strength of the statutes which form part of the present constitution of Scotland. The abolition of the Royal Supremacy in matters ecclesiastical in regard to Scotland formed an important part of the Revolution Settlement, the result of the bloody struggle of our noble ancestors. The following is the statute to which we refer:—

"*April 25, 1690.*—Our Sovereign Lord and Lady, King and Queen's Majesties, taking into their consideration that by the second article of the grievances presented to their majesties by the Estates of this kingdom, it is declared that the first Act of the second Parliament of King Charles the Second, entitled Act asserting His Majesty's supremacy over all persons, and in all causes ecclesiastical, is inconsistent with the establishment of Church government now desired, and ought to be abrogated: Therefore their Majesties, with the advice and consent of the Estates of Parliament, do hereby abrogate, rescind, and annul the foresaid Act, and declares the same, in the whole heads, articles, and clauses thereof, to be of no force or effect in all time coming."

So much for what may be called the negative aspect of the spiritual freedom of the Church by the removal of the Royal Supremacy secured by the Revolution Settlement and the Treaty

of Union. But it has also its positive aspect, of no less importance. The Act 1592, commonly called the Charter of Presbytery, was restored. This Act, entitled "Ratification of the Liberty of the True Kirk," amongst other things "decerns and declares the said Assemblies, Presbyteries, and Sessions jurisdiction and discipline thereof foresaid to be in all times coming most just, good, and godly in the self, notwithstanding of whatsoever Statutes, Acts, Canon, Civil or Municipal Laws made in the contrary," and also speaks of the "privilege that God has given to the spiritual office-bearers in the Kirk concerning heads of religion, matters of heresy, excommunication, collation, or deprivation of Ministers, or any suchlike essential censures specially grounded and having warrant of the Word of God." The Confession of Faith, also, was made part of the statute law of the land by the same Settlement, and therefore everything which it contains in regard to doctrine, worship, and discipline has received the formal sanction of the State. This Confession of Faith contains the following statements in regard to the liberty of the Church of Christ:—

"There is no other Head of the Church but the Lord Jesus Christ" (*Con. c. xxv. § 6*). "The Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hand of church-officers distinct from the Civil Magistrate" (*Con. c. xxx. § 1*).

All this stands out clear and disencumbered since the abolition of the Act of Queen Anne, and the judges have lately taken pains to declare that it is part of the constitution of Scotland, that their former interferences arose from special circumstances, especially from Queen Anne's Act, and that the General Assembly of the Established Church is as supreme within its own province as the Court of Session is in its. If anything be still necessary to make this clear, to set right the Stewarton decision, to abolish Patronage in the appointment of theological professors, by all means let it be done. We shall be glad to hear a clear proposal. But we have no idea that effect should be given to any theory of spiritual independence, or rather of human lawlessness, which implies that the leaders of Churches, established and non-established, are to do as they please, under pretence of high spirituality, especially as to the diversion of ecclesiastical property to purposes for which it never was given. There is no lack of Patronage, unfortunately, in non-established Churches, and other forms of evil which no legislation can reach, and spiritual independence has lately been made a pretext for the most unwarrantable proceedings. On the other hand, unestablished Churches have no recognised jurisdiction, but are simply regarded by the law as voluntary associations, founded on contracts, with the most sacred conditions of which contracts the civil judges may authoritatively deal. Thus extremes meet, and we reach the extreme of Erastianism through the medium even of the Voluntary theory.

For the sake of the future Christianity of Scotland, we confess

we are a great deal more anxious about the internal state of the Established Church, and about the way in which she is to act in the use of her newly-recovered liberties, than in regard to those liberties themselves. We should like to hear some suitable assurances both in regard to the past and present. We are jealous of such expressions in regard to the recent law, as that they are now acting "under a statute," as if the new Act were a formal Directory for the Church, instead of merely sweeping away all restrictions upon her liberty—in a word, were only a new form, not of liberty, but of bondage. We wait with much interest and also with hope for the new regulations in regard to the calling of ministers. We regard with alarm the unsound doctrine and the innovations in worship which have been recently tolerated to some extent within the pale of the Established Church. She is at the same time not the only offender in these respects; but we most cordially bid God-speed to all within her who are seeking to discountenance unsound doctrine and to arrest the tide of unscriptural change, whether it be in superstitious days, new postures in worship, instrumental music, or other Ritualistic practices. It is perfect anarchy to bind men to observe "uniformity of worship" and then to wink at their violation of a solemn oath, whilst experience proves that there are no men more tyrannical than the advocates of Ritualistic change. We most cordially agree with Mr. Niven, a respected elder of the Established Church, that the introduction of such novelties contrary to the solemn vows of the ministers of the Established Church is one main cause of schism and danger. Every true Free Churchman will cordially re-echo his statement, and wish him success in his effort to remedy these evils. He justly says:—

"If the old uniformity in worship, faithfulness in discipline, and orthodoxy in doctrine be conserved for our Church, the gates of hell will not prevail; but if not, she may indeed subsist, but not as the Beautiful City, the Mount Zion of our early associations; she will subsist—by name, perhaps, the Church of Scotland—but no longer entitled to her prestige, associations, and traditions, the glorious inheritance bequeathed to her by her fathers."—*Letter in Courant.*

The recent innovations are equally opposed to Scripture, the law of the land, and the oaths of the office-bearers of the Church. They cannot ultimately stand. We are astonished to see them connived at by the General Assembly, the magistrates of towns and cities, and the heritors of country parishes. The Confession of Faith says:—

"The acceptable way of worshipping the true God is INSTITUTED BY HIMSELF, and so limited by His own revealed will that He may not be worshipped according to the imaginations and devices of men or the suggestions of Satan, under any visible representation, or in any other way NOT PRESCRIBED IN THE HOLY SCRIPTURES" (*Con. c. xxi. sec. 1*); or, as it is expressed in the vows of

office-bearers, "Will you to the utmost of your power assert, maintain, and defend the same, and the PURITY OF WORSHIP, as presently practised in this Church?" (*Questions before Ordination.*)

The duty of the Free Church, therefore, is to stand firmly, although in no sectarian spirit, upon her own ground, helping all who are working in the right direction, and seeking unity in the truth, amongst the Presbyterians of Scotland. She must, whilst aiming at this high object, not seek to anticipate the issues of Providence by any premature and hasty action of her own, still less must she seem to quarrel because her own prayers in the Claim of Right, and those of the good and great in past ages, appear in any measure to be receiving their fulfilment. In that Claim all Free Church people are taught to pray "that God would be pleased to turn the hearts of the rulers of this kingdom to keep unbroken the faith pledged to this Church in former days by statutes and solemn treaty," and "that in His own good time He would restore to them these benefits, the fruits of the struggles and sufferings of their fathers in times past." She must, above all things, stand sternly aloof from an atheistic Voluntaryism, so foreign to the whole spirit of the Scottish Church—Voluntaryism, the true divisive element amongst us, and the harbinger of national and ecclesiastical ruin. Finally, she must earnestly pray that God, of His great mercy, who has so often interposed for the deliverance of our fathers in times of even greater darkness and perplexity, may now again, for the glory of His own name, turn our captivity like the streams of the south.

(*To be continued.*)

"The Archbishop of Canterbury and Modern Christianity."

IN Part III., chapter i., Mr. Holland reviews a volume of sermons by Basil Wilberforce, D.D., Canon of Westminster, Chaplain to the Speaker, and Select Preacher before the University of Oxford. Quotations are given to show that Wilberforce holds such fearfully dangerous doctrines, as that all men, however degraded, are the children of God in the highest sense, that future punishment is intended as a remedy, and that God will eventually bring back the whole race to His bosom. Wilberforce also entirely denies the doctrine of the Resurrection of the dead. He refers to Tennyson as "our Poet-Apostle," and Mr. Holland quotes from the poem "In Memoriam" passages which advocate Universalism.

At chapter iii. Mr. Holland criticises the pulpit tributes that have been paid to the late Mr. Gladstone. He condemns the references made by Dr. Whyte, the Free Church Moderator. He

says: "We desire to remember that in referring to Mr. Gladstone we do so on account of the great moral principles inseparable from his name. He was a man who lived with the great object of furthering religious principles entirely contrary to the Scriptures. He honoured the Pope of Rome, kissed his hand, and bent his knee to him, and addressed him as 'Holy Father.' He forwarded the interest of the Papacy in this country more than any statesman since the Reformation. He was a devoted ritualist, holding Apostolic Succession, Baptismal Regeneration, a real Presence in the Lord's Supper, and many other errors inseparable from the system of Sacramentarianism. Now, what did Dr. A. Whyte say: 'When a Christian statesman dies in his 90th year . . . we will say, 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus'' (Rev. xiv. 12). Further, "The Free Church of Scotland, and the Established Church, in fact, Presbyterianism generally has been tested by Mr. Gladstone's departure, and has proved itself altogether wanting in ability to put a difference between right and wrong, truth and error." Mr. Holland mentions the names of a number of Scottish ministers who made "very objectionable pulpit references" to Mr. Gladstone, such as Dr. Macgregor, Dr. M'Adam Muir, Professor Salmond, Dr. Stalker, and W. Whyte Smith. "The latter," he says, "took his text from 2 Kings ii. 12: 'And Elisha saw it and cried, My father, my father, the chariot of Israel, and the horsemen thereof.' Mr. Smith is the successor of Dr. Begg, who, if I mistake not, would sooner had his right hand cut off than give out such a text on such an occasion. Is a nation's strength to be found in those who lead the nation to the corruptions of Romanism and Ritualism?"

Mr. Holland, in conclusion upon this topic, makes some remarks upon Mr. Gladstone's book, "The Impregnable Rock of Holy Scripture," and proves it to be a dangerous book. In another chapter, he criticises Dr. Whyte's inaugural address as moderator, entitled "The Minister in Himself," and says: "We have been unable to find a scintilla of sound theology in it from first to last."

In chapter ix. Mr. Holland reviews "The Mind of the Master," by John Watson, D.D., an English Presbyterian minister, otherwise and better known as "Ian Maclaren," the novelist. Our author fitly describes Dr. Watson's treatment of Scripture as "the annihilation of Christianity." The irreverent way in which Dr. Watson speaks of Christ is inconsistent with any real belief in His divinity. Mr. Holland asks pardon for quoting the following sentences:—(1) "He (Christ) was not a theologian" (p. 68); (2) "He never fell into the banality of theology" (p. 251); (3) "Jesus was the supreme Artist in Life" (p. 82); (4) "We are inclined to turn from the Galilean Dreamer (Christ)" (p. 161); (5) "No one has seriously denied that Jesus was an optimist, although it has been hinted that he was a dreamer" (p. 232); (6) "It must be

admitted that Jesus had moods" (p. 240); (7) "One admires the Galilean dreamer with His Father—God," etc. (p. 268). He adds, "I have no intention of staying to prove the depths of impropriety and impiety of such language. The proof lies in the hearts of all whose minds have not become hardened, and senses blunted by the debasing influences of what is called the higher criticism. I have to ask the pardon of every reverent God-fearing mind for quoting such expressions. O Lord, Holy and Reverend is Thy Name. Can anything be more conceivably shocking than to speak of Immanuel, the only begotten of the Father, the Eternal Word, the Creator, Him who hath a Name that is above every name, as 'the Galilean dreamer,' as 'having moods,' 'the Supreme Artist in Life,' 'not a Theologian,' 'who never fell into the banality of Theology!' What a foreshadowment have we here of that last great enemy, the anti-Christ. 'A horn having eyes and a mouth speaking great things—full of names of blasphemy' (Rev. xvii. 3)." Mr. Holland further shows that Dr. Watson denies and sets aside the doctrine of the Atonement.

The above concludes our quotations from this interesting book. The author also condemns the views of Professors George Adam Smith and Marcus Dods, Dr. Clifford, Dean Farrar and others. But we must leave his incisive criticisms of these leaders of a baneful theology to the perusal of the readers of the book.

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 398.)

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

NIS tha e 'tachairt ann an ceud dhùsgadh an anama nach 'eil mòran eòlais, no faireachaidh againn air ar nàdur tuiteamach. Tha sinn a' sealltuinn air an géugan 'sa dearmad beachd géur a ghabhail air an fhreumh; a' blasad air seirbhe nan struthan ni's mò na air an tobar, agus ni's mò an cleachdadh ris an iomhaidh no ris an t-slochd as an deachaidh a gearradh a mach. Tha sinne a'

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

faireachadh tuilleadh peacaidh ann am peacadh gnìomh na tha sinn a' faireachadh anns a' pheacadh a tha 'na chòmhnuidh annain, agus a' smuainteachadh tuilleadh de 'n chùineadh a tha gu lathail a ruith am measg ar làmh na tha sinn do'n mhein—droch ionmhas an droch cridhe—a tha 'cur a chomharraidh agus a sgrìobhaidh féin air gach aon diubh. Tha peighinn Cheasair a' taisbeanadh cumhachd Cheasair; ged nach robh iadsan a bha deanamh uail nach robh iad fuidh dhaorsa aig duine sam bith, a' faicinn gu'n robh an t-airgid a' giùlan dearbhadh air 'uachdranachd thairis orra. Oir cha leir dhuinn air tùs gu bheil comharraidh peacaidh Adhamh air a ghearradh air na h-uile peacadh gnìomh a tha sinn a' deanamh. Agus tha sinn mòran ni's lugha aithne air peacadh ann an làithibh ar soirbheachaidh, 'n uair a tha 'n cridhe maith a' toirt a mach as a dheadh ionmhas òr air am bheil iomhaidh Chrìosd. Ach an uair a tha làithibh a' mhi shealbh agus na dosguin a' tighin, a tha bhaigeireachd 's an creideas briste a' teachd, agus a tha 'n droch ionmhas a ris a tòiseachadh ri cùineadh a mach, tòisichidh sinn an sin ri amharc air an dealbh, agus ri faireachadh gu searbh agus gu cràiteach gu bheil na h-uile facal, na h-uile sealladh, na h-uile smuain, na h-uile iarrtas, agus na h-uile breithneachadh, mar a tha iad a' dol troimh 'n chridhe, air an glacadh air ball agus air an cur fuidh 'n *phreas*, agus a' teachd a mach a' giùlan iomhaidh a' pheacaidh. Cha do bhris am *banc* ud riamh, agus cha mhò a chaith an dealbh a mach, ach tha cùineadh ùr a' dol a mach cho luath 's a tha an sean chùineadh a' dol as an t-sealladh. Bu mhiann le ciont da rìreadh, agus le cogais anmhuinn, gu'n cuireadh iad stad air sgaoileadh a chùinidh so; ach cha 'n urrainn iad a bheag eile a dheanamh ach seasamh ag amharc, agus a bhi 'cunntas le acain, le bròn, le osnaich, agus le tuiridhean searbha na bha dol a mach 's a' teachd a stigh gu cùirt ionmhais-crùin a pheacaidh.

Ach ciod e toradh nan déuchainnean a tha air an comhpartachadh mar sud? Tha a leithid do thoradh orra 's nach b' urrainn e bhi air a thoirt mu'n cuairt ann an aon rathad eile. Ciod air bith toradh iongantach a tha air a chur as leith litir an fhocail ann an latha craobh-sgaoileadh agus leughadh a Bhìobull so, tha aon ni cinnteach, agus 's e sin, gu bheil e buileach neo-chomasach air toraidhean agus gràsan an Spioraid a nochdadh do'n anam. Tha irioslachd, aithreachas, eagal macail, gràin dhinn féin, simplidheachd, treibhdhireas diadhaidh, cridhe briste agus spiorad brùite, macantas, mairbhe do'n t-saoghal, breithneachadh spioradail, dànachd agus disleachd ann an aobhar na firinn, cridhe fosgailte, agus làmh fhosgailte—cha'n urrainnear an leithid sud do thoradh a thional a mach as a' Bhìobull mar a thionailas duine sgìochagan agus airneagan bhàrr gàradh droighinn. Faodar beachdan mu'n timchioll a thional as; agus anns an là so tha beachdan, agus baraillean, teagasgan agus rùintean, créudan agus còrduighean, deasghnàth agus òrduighibh, cainnt-chealgach agus gearan, saobhchreidimh agus féin-fhireantachd, foirmealachd agus béul-aithris gu ro mhòr air am foireigneadh ann an àite na fìor dhiadhachd.

Ach tha cinnteachd, agus cumhachd, agus beatha, agus dearbhachd, agus faireachadh, agus féin-fhiosrachadh; ann an aon fhocail féumaidh na toraidhean grásmhor ud a bhi air an oibreachadh anns na h-anamaibh ud a tha ann an seilbh gu spioradail orra, agus a bhi air an deanamh, mar gu'm b'eadh, 'n am páirt, 's nan roinn dh'e mar a tha 'n fhuil a tha ruith roimh chuislibh, no am biadh a tha e 'g itheadh, no an deòch a tha e 'g òl, no an t-aodach a tha e 'caitheamh. 'Nis, so ni nach d' rinn an litir riamh, agus nach urrainn i a dheanamh gu bràth. Tha féin-fhiosrachadh sònruichte is éigin do'n anam a dhol troimhe; agus le meadhonaibh an fhéin-fhiosrachaidh a mhàin tha na toraidhean diadhaidh air an oibreachadh. Mar so tha a' chraobh mhaiseach a bha 'sineadh a géugan suas gu neamh air a gearradh sìos a dh' ionnsuidh an stuic, agus tha i bhi air a fàgail gu eunlaith nam beann, agus gu beathaichean na talmhainn, a' teagasg i *irioslachd*. Cha'n 'eil irioslachd r'a faotainn le bhi 'léughadh bhonn-theagaisg, 'sa bhi 'tionndadh thairis earrannan a tha 'còrdadh riù; ach le ni-eigin annain féin a bhi air fhoillseachadh dhuinn ann an rathad spioradail air son am bu chòir dhuinn a bhi iriosal. Mar so, an neach a tha na sheasamh mar stoc tréigte seach mar bha e, an diabhol ga chlaoidh fad an t-samhraidh, agus a chridhe salach féin ga shàrachadh ré a' gheamhraidh, tha e 'faicinn ni *ann féin* a tha ga irioslachadh. Tha irioslachd air a sparradh, 's air a bualadh le làimh làidir dhachaidh air; tha e air irioslachadh co dhiubh a tha e deònach no nach 'eil, agus tha e air iomain le fìor éigin gu suidhe anns an àite is isle.

Tha an riaghladh géur so a' teagasg dhà, 2 a *neo-chomas*. Cha'n urrainn neach neo-chomas a' chréutair fhòghlum le Ròm. v. 6, a léughadh, 's cha mhò is urrainn e fhòghlum gu bheil an cridhe cealgach thar nan uile nithe agus anabarrach aingidh le Ier. xvii. 9, a léughadh. Cha'n 'eil féum aig an t-saighdear bhochd a tha ann an *Greenwich*, aig am bheil a chasan agus a làmhan air an gearradh dheth, no aig an neach a tha anns a' pharalais a dh'fhéumas a leabadh a bhi falbh foidhe, air neach air bith a dh'inns-eadh dhoibh an neo-chomas. Tha faireachadh làitheil, agus mion-aideach ac' air. Gach uair is miann leò éiridh, itheadh, no òl, tha an neo-chomas air a sparradh orra le faireachadh searbh. Mar so, an duine aig am bheil 'uile chreidimh nàdurra air a ghearradh sìos gu làr, agus a ghéugan air an toirt air falbh agus air an losgadh fa chomhair a shùl, cha ruig e leas searmonaiche a theagasg dhà "dleasdanas neo-chomais." 'N uair a tha eunlaith nam beann ag itealaich a nuas air, cha'n 'eil làmhan aigesan a dh' fhuadaicheas air fàlbi iad. Tha beathaichean na talmhainn a' cruinneachadh mu thimchioll; ach tha a' pharalais airsan agus 's éigin dha a chorp a leigeadh 'na shineadh mar an t-sràid dhoibhsan a ghabhas thairis air.

O na gnothaichean dìomhair ud, tha e 'fòghlum, 3 *féin-ghràin*. Cha 'n urrainn e 'bhi sgaoileadh a mach itean briagha a dheadh ghniomharaibh anns a' ghréin mar a ni a pheucag Phairiseach. Tha ni-éigin aige air son am bheil e ga fhuathachadh féin. Cha'n

urrainn sinn daoine eile fhuathachadh gun aobhar; agus idir cha'n urrainn duinn sinn féin fhuathachadh mar a faic sinn ni-éigin ann-ain féin a tha toilltinn ar fuath. An neach a thuiteas ann an eabar bréun gabhaidh e gràin d'a aodach féin, do bhrìgh gur toil leis glaine. Mar so an neach aig am bheil gne naomha 'na chridhe feumaidh e peacadh fhuathachadh. Tha aig luchd-aidich na linn so fuath air peacadh muinntir eile, ach tha gràdh aca do'm peacadh féin. Ach 's ann a tha leanabh Dhé ga fhuathachadh féin air son gu bheil e salach, 'na làthairsan a ghradhaich e. Tha e 'fuathachadh na h-eunlaith a tha 'gur thairis le'n sgiathan sgreitidh 's le raoiceil oillteil. Tha e 'fuathachadh nam beathaichean a tha 'nuallaich mu'n cuairt air air son bidh, agus a' gearan mar bi iad air an sàsachadh. Agus thar nan uile tha e ga fhuathachadh féin, mar an stoc truagh a chum am bheil na h-ainmhidhean neo-ghlan a' tional.

Ach cha bhi e duilich a nochdadh, cionnas a tha foighidin, ciùine, spiorad aithreachais, cogais mhothachail, agus mar an céudna gràsan eile de'n t-seòrsa ud air an oibreachadh leis an Spiorad bheannaichte anns an anam troimh 'n fhéin-fhiosrachadh dhorchas so, air am bheil na h-uile amadan bith-bhriathrach a sheasas suas gu h-andàna anns a' chùbaid a' sealg le'n saighdibh.

Ach ni mi cabhag a chur an céill toradh eile air nach urrainn mi dhol seachad, agus aobhar leis am bheil an spiorad a' taisbeanadh a mach cumhachd, agus glòir, agus slàinte an Fhir-shaoraidh dhiadhaidh. Agus maille ri sin, na h-uile bhriathran atmhòr a tha air an seirm 's air an séideadh troimh 'n tìr a' measg na 'm buidhnichean do luchd aidich, a tha 'meudachadh anns gach àite, 's gann a tha aon a' measg mhìle aig am bheil feum air foillseachadh néamhaidh do Chrìosd. 'S urrainn iad uile faicinn, agus s' urrainn iad uile eisdeachd, 's urrainn iad uile gàirdeachas a dheanamh, agus tha mi cinnteach gur urrainn iad uile còmhraidh. Cha robh an creidimh nadurra riamh air a reubadh dhiubh; cha deachaidh riamh criadh a sgaoileadh air an sùilean, Eoin ix. 6; 's cha mho a chaidh na meuran diadhaidh riamh a chuir nan cluasibh, Marc vii. 33; 's cha mò chaidh an gliocas féin a thionndadh gu amaideachd, no am maise a chaochladh gu duaichneachd. Ach tha iad ag radh, Is léir dhuinn, uime sin, tha am peacaidhean a' fantuinn. Tha an solus a tha annta na dhorchadas, agus cia mòr an dorchadas sin! Cha 'n 'eil feum air lighich' far nach 'eil aobhar; agus mar is doimhne an t-aobhar, 's ann is mò a tha do dh'fheum againn air leigh sgileil' ghlic. Mar so, tha feum aig cogais chiontach air fuil mhaithidh, aig spiorad ledinte air iocshlaint, aig an neach air am bheil trusgan salach air deise firinnteachd, aig an neach a tha ga bhàthadh air làimh thèarnaidh, aig a' chionntach a thugadh a mach a bhinn air làn mhaitheanas, aig an neach air am bheil euslaint do leigheas air leigh Uilechumhachdach, aig a' pheacach a tha sioladh sìos do ifrinn air Slànuighear a thàinig a nuas o nèamh. An neach aig am bheil fìor aobhar feumaidh e fìor shlàinte. Cha bhi e ni 's faide na ghaoithean air a mhealladh 's air a charadh le

lethsgeulan, 's le cuir an ìre, mar a ni iad air uairibh, duine a tha tinn le *nerbhas* a leigheas le *pilleachan* arain. Ach feumaidh e saorsa chinnteach, do bhrìgh gu bheil e ann an euslainnt da rir-eadh. Criosd anns a Bhiobul, Criosd na shuidhe mar Shlànuigh-ear neo-aithnichte anns na neamhaibh, neo-shaicsinneach agus neo-fhoillsichte, cha 'n e sud an Criosd aige-san. Ach Criosd dlùth, dlùth; thigeadh e dlùth dhomh, biodh e air fhoillseachadh annam agus dhomh, agus air a dhealbh an taobh stigh dhiom—so, so an Criosd a tha dhìth orm. O! air son aon bhoinne dheth 'fhuil mhaithidh, aon sealladh caoimhneil dhe ghnùis bheannaichte, aon fhiannis air a ghràdh, aon bhoillsgeadh dhe fhirinnteachd choth-romaich. Mar so, an uair a dh' fhoillsichear ann Fear-saoraidh diadhaidh so do 'n anam a bha sìoladh sìos, le a thrusgan tumte ann am fuil, agus a thig e dlùth dha le shlàinte, teichidh eunlaidh nam beann air falbh, agus snàigidh beathaichean na talmhainn da 'n gàraidh, an sin tòisichidh an stoc muldach ri cuir a mach a gheug, agus bithidh fuaim a ghutha so a' teachd a mach o dhoimh-neachd a chridhe stigh. 'S e so ar Dia, dh' fheith sinn air, saoraidh e sinn. 'S e so an Tighearna, dh' fheith sinn ris, ni sinn uail agus gàirdeachas na shlàinte.

Ach a nis, thainig an aimsir do 'n robh na h-uile nithe a ta air thoiseach nan ulluchadh 's nan roimh-radh—eadhon Foghar' an anama. Cha 'n 'eil mi tuigsinn leis an fhoghar' a ta air ainm-eachadh anns a bhonn-theagaisg deireadh an t-saoghail, Mat. xiii. 39, na co-chruinneachadh an taghaidh o na ceithir ghaothaibh o leth iomall neamh gus an iomall eile dheth. Ach 's e tha mi tu ig sinn leis am foghar spioradail, foghar an anama ann an tiom, 's cha 'n e foghar a chuirp 's an anama aig crìoch tiom. Oir mar a tha earrach, samhradh, agus geamhradh, ann an rathad cleachdaidh, mar sin, mar an ceudna, tha foghar ann an rathad cleachdaidh; agus mar tha aon phàirt dhe 'n bhonn-teagasg ann an rathad cleachdaidh spioradail, mar sin tha a chuid eile mar an ceudna.

'S e 'n comharradh sònruichte air aimsir an fhoghair an toradh. Agus tha mi toirt so fainear mar fhoghar nan gràs, a tha co-heasamh ann an taisbeanadh a mach an toraidh anns an anam. 'S e an t-aon toradh dh' aidicheas Dia gu brath an toradh a dh' oibricheas e le 'Spiorad féin anns a' chridhe. "Uamsa tha do thoradh ri fhaotainn," Hos. xiv. 8. "Ag oibreachadh annaibh an ni a ta taitneach na làthair-san," Eabh. xiii. 21. "Oir is sinne obair-san, air ar cruthachadh ann an Iosa Criosd, chum dheadh oibre air son an d' ullaich Dia roimh laimh sinn, a chum gu 'n gluaisemaid annta," Eph. ii. 10. "Oir is e Dia a dh' oibricheas annaibh araon an toil agus an gnìomh, a reir a dheadh ghean féin," Phil. ii. 13. Tha an fhéil an diugh da rìreadh air a lionadh le àirneagan droighin, 's le ùbhlán fiadhaich. Tha iad air an càrnadh suas anns na h-uile prasaich, agus air an éigheach o dhòrus gu dorus. Ach is e toradh an fhailllean, agus cha 'n e toradh an stuic, a tha airidh air an ainm (toradh), agus cha chuirear aon toradh eile air a bhòrd neamhaidh. Agus cha do ghiùlain am faillean toradh gus an robh

e air a ghearradh sìos. “Na h-uile geug a tha toirt a mach toraidh glanaidh e i, a chum ’s gu ’n giùlan i tuilleadh toraidh,” Eoin xv. 2. ’S e diomhaireachd mhòr na diadhachd nach bi ni sam bith ach Criosd na h-uile agus anns na h-uile. Oir is e crìoch na h-uile buille, ’s na h-uile criaraidh, ’s na h-uile falbhachaidh, ’s na h-uile deuchainn, is saothair, is buaireadh, a bhi bualadh a mach as a’ chridhe, an spiorad truagh, neo-eismaileach, a dh’ analaich an diahhol ann, ’n uair a thuirt e, “Bidh sibh mar Dhé.” Feumaidh neach a bhi gle dhlùth air a thraghadh gu bàs, mu’m bi am pùinn-sean so air a tharruing a mach as a chuislean. A bhi gearradh sìos fannhair gu leanabh mu réis do fhad; na bhi ’cuir druim cnapach a chamhail ann am *preas-àsgaidh*, gus a thoirt air gu’n d’theid e troimh chrò snàthaid—feumaidh an duine na nithe so fhulang agus a dhol trompa, mu ’n toir e mach toradh do Dhia. Nach maith a dh’fhaodadh Nicodemus iongantas a bhi air cionnus a rachadh duine an dara h-uair a steach do bhroinn a mhàthar; agus tha e’n diugh cho diomhair do mhòran cia mar a thig duine a ta air fàs suas, gu bhi na leanabh beag gun chuideachadh.

Ach is e iomrall màrbhtach mhlèan a bhi tairgse do Dhia toradh na feòla ann an àite toradh an spiorad. Naomhachd fheòlmhor, oidhirpean feòlmhor, ùrnuighean feòlmhor, dleasdanaidh fheòlmhor, foirm fheòlmhor, eud feòlmhor—’s iad sud na nithe a tha daoine meas mar dheadh oibribh, agus ’g an cuir ann an làthair Dhé. Ach nach maith a dh’ fhaodas Esan a tha ni ’s glaine sùilean na gu ’n seall e air aingidheachd, a ràdh ri leithid sud do luchd-oibre feòlmhor, “Ma thairgeas sibh an ni tha dàll mar lobairt, nach olc sin? agus ma thairgeas sibh an ni tha bacach agus tinn, nach olc sin?” Mal. i. 8. Na h-uile ni is urrainn an fheòil a dheanamh is olc e; oir “tha uile bhreithneachadh smuaintean a’ chridhe olc an còmhnuidh,” agus a bhi cuir ann an làthair Tighearna nan sluagh toradh a chridhe shalach, am bheil ann ach a bhi “tairgse arain truailte air ’altair,” Mal. i. 7. Mar so, “tha na measan taitneach, ùr agus sean do gach gne, air an tasgaidh suas air geatachan an fhìrean, air son fir a ghràidh,” Dan. vii. 13, oir is e an leithid sud do thoradh a mhàin a tha Spiorad Dhé ag oibreachadh anns an anam. Agus mar nach ’eil “E ’g amharc cho mòr air coslas an taobh a muigh ’s a tha e air a’ chridhe,” 1 Sam. xvi. 7, mar sin, cha ’n ’eil na toraidhean cho mòr air an taobh a muigh ’s a tha iad air an taobh a stigh. Oir is ann anns an taobh a stigh, ann an doimhneachd uaigneach a’ chridhe, a tha an Spiorad Siorruidh ag oibreachadh; agus cha ’n ’eil anns na gnìomharaibh o’n taobh a muigh ach comharran faicsinneach, agus foillseachadh air oibribh ’s an taobh a stigh, a tha co-sheasamh ann an cridhe briste, ’s ann an spiorad brùite, ’s ann an coguis anmhuinn, ’s an eagail macail, agus ann an iarrtus air Dia mòr nan neamhan a thoileachadh, agus ann an uamhas roimh oilbheum a thoirt dha, ann a’ mothachadh air olc a pheacaidh, agus iarrtus a bhi saor o uachdaranachd, ag aideachadh le bròn ar cùl-sleamhnachadh, doilghiosach air son a bhi tric air ar ribeadh le ar n’ anamiannaibh, agus le ar las-

anaibh feargach, eòlas air ar n' anmuinneachd agus air ar neo-cho-mas, simplidheachd spioradail agus treibhdhireas diadhaidh, a bhi an crochadh ri gràs air son lù lathail, a' feitheamh riaghlaidh laimh an fhreasdail, le sùil shingilte ri glòir Dhé—tha an sud àir-eamh bheag dhe' na toraidhean a bhios ann am foghar an anam. Ach c'air son a bha e feumail gu 'n rachadh an geamhradh air thoiseach? C' air son a tha 'n tuathanach a' bristeadh suas an talamh ghlais leis a' chrann, agus a' tionndaidh foidh 'n sgriob gach bròg cuthaig is didhean sgiamhach, agus a' fàgail rùisgte na h-ùrach, leis na bha 'm folach foidhe do bhiasdan 's do chnuimh-eagan? C' air son a tha e 'tarruing na cleith-chliata thairis air an talamh dhearg, agus a' spionadh a nìos freumh a phuinnnt, s a' dean-amh dùin dheth, 's ga losgadh gu luathre? Tha, do bhrìgh 's gu bheil sùil aige ri bàrr as an t-sìol a tha e féin a' cur, agus gu 'm bheil fios aige nach d'thoir am fonn nàdurra dha aon chuid cruith-neachd na eòrna. Mar so, feumaidh neòinain agus sobhrach an nàduir, agus uile shubhailcean a' chridhe nàdurra, agus uile thoraidhean creidimh nàdurra, an roinn féin do chrann a gheamhraidh a dhol foidh 'm freumhaibh, agus a bhi air an adhlacadh ann an troimh-cheile mheasgta foidh fhoidean dubha na truailidheachd 's an taobh a stigh a tha gràs a' tionndadh suas mar bhàrr nach deachaidh a chur.

Leis na choinnich ris an anam anns a' gheamhradh mar a dh-fheuch mi ri 'chur an cèill, tha a neo-eisemalachd air a bhriseadh 'na bhloighdibh, agus tha an t-anam air a thoirt gu bhi 'crochadh ri Crìosd air son nan uile nithe; tha uabhar air a ghearradh sìos, agus irioslachd air a chur 'na àite; tha 'n cridhe cealgach air e 'rùsgadh, agus ionracas spioradail air a chur 'na àite; tha chealgairachd air a chur air cùl, agus treibhdhireas air a chur 'na àite; tha coslas creidimh air a bhruthadh, agus cumhachd air a chur 'na àite; tha aidmheil fhalamh an teagaisg thioram air a spionadh as a fhreumhaibh, agus am fìor nì slòrruidh air a chur 'na àite; tha 'n t-airgid nach fìu air a losgadh anns an fhùrnais, agus an t-òr fìor-ghlan a' teachd a mach gun dochair. Tha eagal air an leanabh a chaidh a losgadh roimh 'n teine, agus mar sin tha eagal air an anam leòinte roimh aideachadh falamh. Cha ghiulain creuchd chràiteach fàsgadh; agus mar sin an uair a tha cogais air a deanamh mothachail le nithibh uamhasach ann am fireantachd, cha 'n urrainn i eallach ciont a ghiùlan. "A thaobh àirde Dhé cha'n 'eil e 'an comas di a ghiùlan."—Iob xxxi. 23. Tha na nithe tre 'n deachaidh an creid-mheach ga thoirt gu eòlas air Dia. 'S aithne dha a nis an t-aon Dia fìor agus Iosa Crìosd a chuir e uaithe; agus tha e 'faireachadh gu'm bheil an Dia so na Spiorad, agus gu'm féum e aoradh a thoirt dha ann an spiorad agus ann am fìrinn. Cha 'n urrainn e ghiùlan ni's faide le innleachdan dìomhain dhaoine, no le foirmealachd Eaglais stéidheichte fheòlmhor, no le lùth-chleasan shagart seòlta, no le cainnt charach chealgairian, no le goileam, 's le faoin-chòmhradh luchd-aidich; cha bhi e toilichte le naomhachd mha-gaidh nan Arminianach, no le cleòca creidimh a tha falach na mìl-

tean do chridheachan truailidh. Tha e 'nis do chliù aonaranach. Tha beagan meas aig air ùrnuighean ard, no air ùrnuighean fada, co aca 'thig i o each dall a mhuillin anns a' chùbaid, no o fhear-leanmhuinn umhail aig bòrd an àite shuidhe. Tha e 'faireachadh gur fearr osna dhlomhair na ùrnuigh fhada—gur fearr deòir an aithreachais na foirm gun ullachadh, agus gur luachmhoire beagan do fhoclan ri Dia ann an uaigneas na mòran fhoclan aig coinn-eamh ùrnuigh, ged a bhiodh an ùrnuigh air a tairgse le *deacon*. Bheir earrann do laoidhean *Hart* fuasgladh d'a anam, an uair a luchdaicheas ceòl fuaimneach luchd seinn laoidhean *Dr. Watts* e le eallach; agus leaghaidh leth rann do'n Sgriobtur a chridhe, an uair a nì searmonaiche litreach le searmoin fhada e cho cruaidh ris an deigh. Cha do dh' fhàg e riamh cuideachd luchd-aidich falamh gun eallach, 's cha mhò a dh' fhàg e comunn milis Dhia gun bheannachd. Tha e 'faireachadh gur e Croisd a chomhairliche is fearr, gu'm bheil a ghràdh ion-mhiannaichte, a chairdeas mair-eannach, a làthaireachd aoibhinn, agus dealradh a ghnùis ro iarr-tach. Tha daoine, eadhoin a' chuid a's fearr dhiubh, ga chiùradh gu tric; tha cuideachd cloinne Dhé gu tric 'na eallach dha; agus tha'n comhairlean gu bitheanta 'nan cuideachadh neo-éifeachdach dha. Cha do mheall a charaid neamhaidh riamh e, cha do mhill e riamh 'earbsa, cha do dh' innis e riamh a dhiomhaireachd, cha do chiùrr e riamh fhaireachadh, cha d' fhàg e riamh inntinn feòlmhor, no a spiorad tùrsach, agus cha mhò a threòraich se e gu mearachd, no a thaisbean e dha mi-chùram. Ach 'na àite sin, mhaith e 'pheacannan agus a mhi-thaingeachd dha, ghabh e truas d'a anmhuinneachd, leighis e a chùl-sleamhnachaidh agus ghradh-aich se e gu saor. Mar so tha 'n Crìosduidh a' fòghlum ma-sheas-as e gur e Dia a dh' fheumas a chumail suas; ma's aithne dha nì air bith gu ceart gus h-e Dia a theagaisg e; ma thug e ceum anns an t-slighe gu neamh gur h-e Dia a theòraich air an t-slighe an tùs e agus 'na dhéigh sin a chum innt'e; ma tha nì sam bith aige 's éigin gur a Dia a thug dha e; agus ma tha e 'deanamh nì sam bith gu'm féum gur h-e Dia a dh' oibrich ann e. Tha e 'nis "troimh 'n lagh," 'se sin ri ràdh, triomh 'fhéin-fhiosrachadh air a' bhinn mharbhtaich "a' fàs marbh do'n lagh a chum gu'm biodh e beò do Dhia." Cha 'n urrainn e 'nì's faide litir mharbh a ghabhail mar riaghailt bheò; ach tha mothachadh domhain cogais aige gur ann a dh' fhéumas e bhi "pòsda ri fear eile, eadhoin ris-san a thogadh o na marbhaibh, a chum 's gu'n tugadh e toradh a mach do Dhia." Ròm. vii. iv. Mar so an uair a tha làthaireachd Dhé dol maille ris "dealaichear e o gach uile shluagh a tha air aghaidh na tal-mhainn," Ecs. xxxiii. 16. 'N uair a bhios muinntir eile 'deanamh uail as na rinn iad air son Dhé, 's ann a tha esan toilichte a bhi faireachadh gu'n d' rinn Dia nì-éigin air a shon-san. 'N uair a bhios càch a còmhradh *mu* Crìosd, 's ann a bhios esan a' labhairt ris; 'n uair a tha càch a' laimhseachadh a' phlaoisg tha esan ag itheadh a' bhidh; 'n uair a tha dream eile ag amharc a stigh troimh mhaid-ean gàradh na pàirce, tha esan a' sealbhachadh na h-oighreachd; agus an uair a bhios feadhain eile a' seanachas mu na bheil do ion-

mhas aca ann am *Banca* Shasuinn, tha esan toilichte a bhi 'faotuin' a mach gu bheil beagan pheighinnean aige 'na chiste air am bheil iomhaidh agus sgriobhadh an Rìgh. Ach tha e 'faotuin' a mach firinn a bhonn-theagaisg a tha 'g ràdh, "Ann am mòran gliocais tha mòran doilgeis; agus an ti a mheudaicheas eòlas, meudaichidh e bròn," Eccl. i. 18. Mar a tha a chreidimh air an taobh a stigh ga dhealachadh uathasan aig am bheil an creidimh air an taobh a mach, tha e nis a' tighin gu bhi 'na chuspair cuimse do luchd-aidich' falamh gu bhi caitheamh air le'n sgeig. Iadsan nach b' fhiù leis aon uair a chur maille ri conaibh a thréud, cha chaomhain iad a nis smugaid a thilgeadh 'na eudan. Iob xxx. 1, 10. Na h-uile *Soisgeulach* spagluinneach aig nach 'eil tuilleadh do bheachd mu thimchioll creidimh ach na dhioghlum iad o *Scott's* o *Shimeon*, dìtidh iad e mar "àrd Antinomianach." Na h-uile fear a chaid fuidh uidheam 's an Oil-thigh, 's a tha air ùr theachd o *Hackney*, no o *Cheshunt*, aig nach 'eil tuille eòlais mu thimchioll oibreachad beò chreidimh na tha aca air cànan muinntir *China*, tha aca stòr do shaighdean 'n an dòrlach agus iteagan air a chur orra le bonn-teagaisg, gu esan a bhualadh troimh 'n chridhe mar neach aig am bheil cliù uamhasach. Ruithidh na h-uile fear aidich mòr seachad air, ruithidh na h-uile Calbhineach tioram a mach e anns an réis, gheibh na h-uile Phàiriseach buaidh air ann an eud, maoidhidh na h-uile *Methodist* àrd ghuthach air air son a leisg, agus seachnaidh luchd-deanamh dhleasanas e mar a sheachnadh iad a' phlaigh. Ciod air bith mar a tha na seòrsachan so ag eadar-dhealachadh 'n am measg féin, còrdaidh iad uile ann a dhiteadh-san. Tha na h-uile creidimh ceart, agus tha a chreidimh-san a màin cliù. Tha na h-uile creidimh eile fìor-ghlan, ach tha an cuthach air an fhear aige-san. Tha na h-uile beachd eile a' toilltinn fàbhair, ach 's ann a tha bheachdan-sa a' toilltinn a bhi an-ìochdmhor ris. Iadsan a tha 'cumail a mach saorsa choitichionn do'n chinne-daonna tna iad a' diùltadh saorsa dhàsan. Iadsan a ghabhas truas do na cinnich cha bhi truas aca dh'esan; agus iad-san a chuartaicheas muir 'us tìr a chum aon duine thionndadh ga'n creidimh féin, cuiridh iad an céill a staidsan mar do leigheas. Ach c' àite 'bheil a chionta, no a pheacadh gu bheil iad cho dian air a thòir? Gen. xxxi. 36. Am bheil e 'caitheamh a bheatha ann am peacadh? Cha 'n 'eil. Am bheil e adhlacte ann an gnothaichean an t-saoghail, le cuilbheartachd a' tional ri chéile buannachd neo-onarach agus ag ithe suas le sannt? Cha 'n urrainn neach air bith sin a chur as a leith. Am bheil e 'dearmad ùrnuigh no léughadh an fhocail, no éisdeachd na firinn, no 'comh-roinn ri uireasbhuidh nan naomh, agus a bhi ann an sìth ris na h-uile dhaoine? Cha do dhearmaid. C arson a nis a tha 'n deiltheann choitichionn so ris o na h-uile cù 's a' phachd? Air son a' cheart aobhair air son an d' fhuathaich a bhràithrean Ioseph, 's nach b' urrainn iad labhairt gu sìochail ris, a chionn gu'n do ghràdh-aich 'athair e, 's gu'n do sgeadaich 'se le trusgan iomad-dathach; agus gu'n d' thug e dha foillsichean a cheil e orrasan.

(*Ri leantuin.*)

Mir Hithghearr a Turus a Chrìosduidh.

CHRIOSDAIDH AGUS GABHANNACH.

MO bhràithrean tha sinn uile' triall air ar turas; 's a chum droch nithe a chumail as ar caramh, ceadachibh dhomh a' cheist so a chur:

Abraibh, ged a bhitheadh aig duine, ministear, no fear-ceairde, &c., cothrom air a chor a leasachadh, chum nithe matha na beatha so fhaotainn, ach nach comasach dha ruigheachd air, gun a bhi, ge nach bi e ach air sgàth sgeimh, anabharrach eudmhor agus cràbhach, mu phongan creideimh nach do mhinicheadh roimhe; nach faod e na meadhonan sin a ghnàthachadh chum ruigheachd air na th' aige san amharc, agus air a shon sin a bhi 'na dhuine ceart agus ionraic?

Gaol-an-airgeid. Is léir dhomh ceann thall do cheiste; agus le cead nan daoin' uaisle so bheir mi ionnsaidh air a freagairt.

Agus *air tùs*, Chum labhairt mu'n chùis, dìreach mar fhreagradh e do mhinistear féin: Abair gu'm beil e 'na dhuine còir, nach eil a bheathachadh ach beag, agus gu'm beil beathachadh gu mòr ni's fear aige san amharc: tha cothrom aig a nis' air fhaotainn, ach mu'm faigh se e, 's eigin da a bhi ni's saothreachail air féin' searmonachadh ni's tric' agus ni's dùrachdaiche; agus, chum a luchd-èisdeachd a thoileachadh, 's feumail dà rudaigin de dh-atharrachadh a' dheanamh 'na chreideamh: Air mo shon féin, cha léir dhomh nach faod duine so a dheanamh, ma bhios e 'na thairgse, seadh agus tuilleadh 's so, agus gidheadh a bhi 'na dhuine ceart cuideachd. C'ar son?

Anns a' cheud dìte. Gu'm beil a dhéigh air a bheathachadh sin laghail, o'n a chuir am freasdal 'na thairgs' e; uime sin faodaidh e fhaotainn mas urrainn da, gun e bhi 'n aghaidh a chogais.

Anns an dara h-dìte, Osbarr, tha 'thoil do'n bheathachadh sin ga dheanamh na shearmonaiche saothreachail, agus ni's dùrachdaiche, &c., agus leis a sin tha e ga dheanamh 'na dhuine ni's fearr, a' meudachadh èdlais, ni a tha taitneach le Dia.

Anns an treas dìte, Tha e gèilleadh do thoil a shluaigh ann an cuid de phongan creideimh a thréigsinn, a' nochdadh, 1. Gu'm beil e na ghnè comasach air féin-aicheadh. 2. Gu'm beil e na ghiulan gu h-aoidheil grinn: 3. Agus leis a sin ni's iomchuidh air dreuchd fir-teagaisg.

Anns a cheathramh dìte, Tha mi uime sin a' meas nach bu chòir pears-eaglais, a dhfhagadh beathachadh air son aon a b'fhearr, a mheas sa-nntach, ach, le sin a dheanamh gu'n d'fhàs e féin ni b'fhearr agus ni bu dicheallaiche, s' gur ann a tha e gabhail chothrom a fhuaire chum math a' dheanamh.

Agus mu thimchioll an fhir-chéirde mu'n do labhair thu: Abair nach eil e faighinn ach beag r'a dheanamh, ach le e dh'fhàs diadhaidh, tha e 'na chomas a chòr a leasachadh, theagamh le

bean bheartach thaotainn, no muinntir is inbhiche nithe a thoirt dha ri dheanamh; cha'n fhaic mi nach eil so ceadaichte dha a dheanamh. C'arson?

Anns a' cheud àite, Gur deagh-bheus duine dh'fhàs ni's diadhaidh, ciod air bith dòigh air am fàs e ann.

Anns an dara h-àite, Cha mhò tha e mi-laghail dhomh bean shaoibhir fhaotainn, no idir mo roinn a mheudachadh.

Anns an treas àite, Os-barr, tha'm fear a gheibh iad sin le fàs diadhaidh, a' faighinn an ni tha math uathas an tha cràbhach, le e féin a dh' fhas math: Leis a sin, tha 'n so bean shaoibhir, roinn fharsainn, agus buannachd mhòr air am faotainn le fàs diadhaidh, a tha 'na ghnòthach math. Air an aobhar sin tha fàs diadhaidh, a dh' fhaotainn gach ni dhiù sin, 'na rùn math agus tarbhach.

Chliùthaich iad uile mar mhinich e a' cheist; agus dh' aidich iad gu'n robh e a réir teagaisg fhallain agus buannachdail. Agus a chionn, air leo-san, nach b'urrainn aon neach cuir 'na aghaidh, agus nach robh Criosdaidh agus Ciatach mar fhad glaoidh dhaibh, shònraich iad gu'n cuireadh iad a' cheist orra, cho luath 's a thigeadh iad suas riu; gu h-araidh a chionn gu'n do chuir iad an aghaidh Ghabhannaich roimhe. Mar so ghairm iad orra, agus sheas iad gus an tainig iad. Agus mar bha iad a' ruigheachd chuir iad rompa nach e Gabhannach a chuireadh a' cheist, ach seana Chùram-an-t-Saoghail, a chionn 'nam beachd-san gu'n robh iarmad do'n t-seann ghamhlas a bha eadar iad as gabhannach 'nuair a dhealaich iad tacan beag roimhe sin fathast 'nan chùimhne.

Mar so thainig iad an caramh a chéile, agus an deigh fàilte ghearr, chuir Cùram-an-t-Saoghail a' cheist air Criosdaidh agus air a chòmpanach, agus dh' iarr e orra a freagradh na'm b' urrainn iad.

Criosdaidh. An sin thuirt Criosdaidh, dh' fhaodadh leanabh ann an diadhachd mìle ceiste mar i sin a fhreagradh. Oir mar eil e ceadaichte Criosd a leantainn air ghaol nam buileannan (mar a chli sibh ann an Eoin vi.), cia mòr is gràineile na sin meadhon a' dheanamh dheth féin agus d'a dhiadhachd chum saobhbheas fhaighinn, agus a mhealltainn? agus chl sinn nach eil ach as-chreidich, cealgairean, deamhain, agus buitsichean sa' bheachd so.

Anns a' cheud àite. As-chreidich; oir 'nuair a bha déigh aig Hamor agus aig Sechem air nighein agus air spréidh Iacoib, 's a chunnaic iad nach robh seòl ac' air ruigheachd oirre, ach le bhi air an timchioll-ghearradh, thuirt iad r'an còmpanaich, ma thimchioll-ghearrach gach fireannach againne, nach leinn féin an sin gach sèilbh, maoin, agus beathach a th' aca? B' iad an nigheanan agus an spréidh a b'àill leo fhaotainn, agus b'e sgàile na diadhachd am meadhon a ghnàthaich iad chum am faotainn, mar chl sibh. Gen. xxxiv. 20-32.

San dara h-àite. B'e so an creideamh a bh' aig na Phairisich chealgach cuideachd. B' iad ùrnaighean fada an sgèimh; ach b'e taighean bhantrach a' chreach a bha nam beachd; agus b'e 'n dìteadh bu mhò bu duais daibh o Dhia. Luc. xx. 46, 47.

San treas àite. B'e so mar an ceudna an creideamh a bh' aig Iudas an droch-spiorad : bha e diadhaidh chum an sporan a bhi aige, chum gum faigheadh e na bh' ann : ach bha e air a chall, air a thilgeadh air falbh, agus 'na oighre air léir-sgrìos.

Sa' cheathramh àite. B'e so creidamh a bh' aig Simon an drùidh cuideachd ; oir b'àill leis an Spiorad Naomh fhaotainn chum gu'm faigheadh e airgead air a shon ; agus bha' bhinn o bheul Pheadair da réir sin. Gnìomh. vii. 19-22.

Sa' chùigeamh àite. Cha mhò a shaoileas mi, am fear a ghabhas creideamh an t-saoghail, nach cuir e cùl ri creideamh air son an t-saoghail ; oir ceàrt cho cinnteach 's a bha mhiann air Iudas an saoghal fhaotainn le fàs diadhaidh, is ni cho cinnteach gu'n do reic e a mhaighstear agus diadhachd air son an ni ceudna. Agus tha a' cheist a' fhreagradh a réir bhur beachdsa, aschreideach, cealgach, agus mallaichte, agus bithidh bhur duais a réir bhur n-oibreach. An sin sheas iad a dùr-amharc air a chéile, gun fhacal ri ràdh aig fear seach fear dhiù. Thaitinn e gu sàrmhath ri Ciatach mar fhreagair Crìosdaidh iad, agus bha tosd mòr 'nam measg.

Notes and Comments.

Coming Sacraments.—Portree, Skye, and Tarbert, Harris, on the second Sabbath of March.

A Word of Advice.—Let none of our readers omit reading the concluding part of Dr. Owen's sermon in this issue. It is the fitting conclusion of a great discourse, and contains several passages of remarkable spiritual power, beauty, and eloquence.

A Newspaper Ridicules the Organ.—It is so rare to find any section of the secular press opposed to organs in divine worship that it gives us much pleasure to quote the following from *The Strathearn Herald* :—"The most notable piece of business at Crieff Town Council this week was an application on the part of Crieff Free Church congregation for water to drive their "aid to worship" machine. It looked as if the Provost thought the application a somewhat doubtful one, for he at once proposed to remit it where all doubtful and mysterious pieces of business are generally sent to—the dark recesses of the Committee Room. What an astonishing thing in these days water-power is becoming, not only in the manufacturing, but in the religious world. According to the creed of the High Church gentry, the power of water, when applied to the faces of innocent babes, makes them, by some mysterious legerdmain, nice little Christians, and water-power applied to musical machines aids them, when grown up, to perform up-to-date Christian worship. Cannot some clever cleric invent an aid-to-praying machine by water-power as well? How

much more religious the Highland people ought to be if they only knew the rich mine of spiritual wealth that lay in their rivers and waterfalls. Perhaps, however, the 'cute Highlanders will see more wisdom in utilising their water-power for manufacturing purposes, and wisely rely on a greater Power as a proper aid to spiritual life and worship."

New Gaelic Bible.—A new Gaelic Bible for pulpit use is being prepared under the auspices of the Established Church. It has been decided to issue a revised version. The present version is the work of Dr. Smith of Campbeltown and Dr. Stewart, who were both competent scholars. Dr. Maclean, of St. Columba's, Glasgow, and two helpers are at work on the new edition, but *Saint Andrew* reports that their labours will probably not be finished for two or three years. They have at present almost completed the translation of the historical books of the Old Testament.

Judicial Profanity.—At a Sheriff-Court held in Glasgow lately, the Sheriff (whose name was not reported), made a sad display of irreligion and bad taste. A Jewish case being called, this dispenser of justice must needs stumble into profanity over the scripture names. Thus his address to one of the parties was "Lazarus come forth." One witness being named Jacob and another Abraham, he thought it very amusing to remark upon the irregularity of Jacob coming before Abraham. 'The cheapest kind of wit is that made by the abuse of Scripture, and we would suggest to this gentleman, that if he really is ambitious to sit in the seat of the scorner, he should, during official hours at least, try to comport himself with a moderate degree of gravity and decorum.

"St. Andrew."—This is the name of a new paper which aims to compete with the *British Weekly*. We suspect it is published in the interests of the free thinking section of the Established Church—the section that goes by the name of the National Church Union. The projectors lapse into superstition in the very title. Their choice of a name has reference to the silly Romish legend that St. Andrew is the patron Saint of Scotland. The policy of the paper is stated to be that of "resolute reasonableness," a very suspicious announcement, and suggestive of Rationalistic views and leanings. The second issue of the paper contained a full length report of the Conference of the National Church Union, held in Edinburgh on 3rd February. The principal speakers there were Dr. Glasse, Greyfriars, Edinburgh; Revs. D. Watson, Glasgow; G. D. Macnaughton, Ardoch; Patrick Stevenson, Inverarity; Professor Menzies, St. Andrews; Rev. J. Murray, Kilmalcolm. Dr. Glasse emphasised the fact that though they were Broad Churchmen, they had sympathy with the High Church position. Rev. D. Watson spoke on the duty of the church to the children of the church. He manifested great

impatience with those who require some great upheaval to take place in the moral life of the ordinary church goer before he has a right to sit down at the Communion table. He said, "we are a long way from laying the loud emphasis of our forefathers upon the doctrine of inherited depravity," and his idea evidently is that children should be admitted to the Communion table as a means of perpetuating the spiritual life implanted on baptism. The Rev. G. D. Macnaughton spoke of the relation of the church to its statutory creed, shewing that the compact between Church and State in Scotland by no means ties up the office-bearers in such tight confessional bonds as had been supposed. Rev. Patrick Stevenson spoke of "Unity." Professor Menzies, St. Andrews, read an offensively rationalistic paper on the New Testament accounts of the institution of the Lord's Supper. He boldly denied that Paul had a direct communication from Heaven regarding the ordinance, and explained away the words, "I received from the Lord, &c.," to mean that he had his information by well authenticated tradition from those who conversed with Christ on earth. Rev. J. Murray, Kilmalcolm, read a paper on the "Significance of Miracles," his aim evidently being to shew that the gospel miracles had little or no significance. A great many of the wonders recorded by the evangelists were, he said, only natural occurrences exaggerated by the imagination of the disciples; others, such as multiplying the loaves, walking on the sea, stilling the storm, were merely metaphorical representations of spiritual truth mistaken by the historians for actual events. The absurdity of these views is only equalled by their profanity. These rationalistic utterances may seem to be so many wings and plumes to give flight and splendour to the new paper. We prophesy they will prove so many millstones to sink it. The *British Weekly* is bad, but there is some remaining flavour of evangelicalism to give it acceptance. Professor Bruce and company of the Free Church started their *Modern Church* on much the same lines as *Saint Andrew*, but it proved too arid a morsel for the Scotch palate—even thus will it be with this new fledgling of the Established Church Rationalist.

The New Romish University.—The proposed Romish University for Ireland is likely to become an accomplished fact, for not only have the Papal authorities made up their minds to have it, but British statesmen are making up their minds to give it. In particular, Mr. Balfour, leader of the House of Commons, is behaving very traitorously to the Protestant history and Protestant constitution of this country. We do not doubt that statesmen have a difficult life with a greedy grasping hierarchy continually lying in wait for concessions, but a large experiment has now been made of the efficacy of the yielding policy, and the statesman who, at this time of day, imagines that he is going to pacify Irish Romanism and avert Home Rule by building a University is very weak and simple minded indeed.