

THE

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## The Union Movement.

### BASIS OF UNION.

IT appears that the Union Committee have made several "additional recommendations" on the subject of "questions and formula." One of these is, that the first paragraph of the preamble should stand as follows:—"It is hereby declared that the following questions are put in view of Act 1647, approving of the Confession of Faith; Act 12, 1846, of the Free Church of Scotland; Declaratory Act, 1879, of the United Presbyterian Church; and Act 12, 1892, with relative Act of 1894, of the Free Church, and that office-bearers are entitled to avail themselves of any of these Acts."

The last sentence is the new recommendation. It is added, we are told by a member of the Glasgow F.C. Presbytery, "so that any who could not accept the Declaratory Acts would go back to the earlier Acts, or avail himself of the relative Act of 1894 of the Free Church which pointed in the same direction." Dr. Ross Taylor endorses this statement, and considers the new addition "a matter of very great importance." He had a feeling that the original way was "somewhat ambiguous, inasmuch as it did not bring out clearly whether the questions were to be put, and were to be answered in view of all these Declaratory Acts, or of any one of these Acts those answering the questions might prefer." Now, it was made "clear that they might choose whatever Act they preferred as most nearly expressing their views, or they might take the Act of 1894 which left them at liberty to take the Confession of Faith as it stood without regard to any Declaratory Acts whatever. He thought it well that this matter should receive prominence, because he had no doubt it had been creating scruples in a number of conscientious minds." Dr. Wells is of the same opinion. "The object," he says, "of the statement is

to secure every atom of liberty any man had before the negotiations were begun."

The new statement is regarded as "a very wise concession." No doubt it is. It will make sure that some who have been reluctantly raising a considerable noise against the Union will submissively fall in with it. Not that the situation is by any means changed. The change, if any, is more in appearance than in reality. The questions now to be put have been adapted to suit the Declaratory Acts of recent years, and every office-bearer who answers these questions in the United Church, by so doing, approves of these Acts. It matters very little what is in the preamble at all. The same remark is applicable to the position of ministers who will administer the new questions and formula. Many of them were admitted into the Church before the recent Acts were framed, but when they administer the new questions and formula in their Presbyteries, they are, as a natural consequence, endorsing the Acts that have given rise to them. Therefore, as we have said, it matters very little what is in the preamble. The preamble, however, shows in its narration of these Acts the real extent and significance of the changes made in the questions originally framed by our forefathers. What then is the special value of the new recommendation? The value of it is, that it gives the impression that office-bearers answering the questions may have considerable latitude of belief; they may pass by some Declaratory Acts, and choose others; they may pass by all the recent Acts, and simply go back to the ancient Acts of the Church, those of 1647 and 1846. But are they in reality able to make this choice? Are they able, morally and consistently, to do so? They are certainly not. By administering or receiving the new questions and formula, they are logically and inevitably committed to the Declaratory Acts whose views find expression in them. No sophistical quibbling with words can avert this conclusion. It is quite possible, however, that individuals may delude themselves into the opinion that they can free themselves from all obnoxious Declaratory Acts by availing themselves of the seeming liberty here given. But this possible and very probable delusion does not alter the real state of matters. It only affords another illustration of the deceitfulness of the human mind.

The principle upon which this addition is now made is the same as that which has been set forth as regulating the Free Church Declaratory Act of 1892. This Act was framed, according to the statement of its preamble, for the purpose of meeting the difficulties and scruples felt by some as to the declaration of belief required from persons admitted to office in the Church. It declared, however, in systematic form, the Church's views on many doctrines of the most fundamental importance, and was, in all its provisions, manifestly a new creed. The constitution was thus essentially altered. The Church of 1843 was on the point of

extinction. It would have there and then died, had not two ministers taken their stand upon the original constitution and formed a separate body, now known as the Free Presbyterian Church, or in other words, the Free Church of 1843. It was at this stage that the nominal Free Church issued the relative Act of 1894, in which it was stated that the Church was laying no new burdens upon the consciences of any, and that no one was obliged to accept the Declaratory Act of 1892. At the same time, it was clearly intimated that any or all were "entitled" by the Church's warrant to sign the Confession "in view of the Declaratory Act." Thereby the Church gave liberty to its office-bearers to be faithful or unfaithful to its original principles; gave liberty, in fact, to believe error or truth as they chose. Can anyone with any show of decency say this is a right principle to go upon? Is it too strong to say that it is an immoral principle? We think not. No body of men has a right to grant liberty in the matter of the saving doctrines of the gospel. If certain doctrines are true and Scriptural, they ought to be enforced; if not, they have no business to be tolerated. They then who claim the above right are following nothing more nor less than the pernicious example of the Pope who grants indulgences as he pleases. We hold, therefore, that all this talk about availing themselves of any Act they choose is only the veiling over of a lamentable lack of principle and consistency. It will be exceedingly sad if persons who profess to adhere to the whole doctrine of the Confession of Faith grasp hungrily at such a wretched provision for their consciences as this "additional recommendation" of the Union Committee.

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**ANOTHER FREE CHURCH CONVENTION.**—A convention on religious subjects, similar to that which took place in Inverness last year, is arranged to be held in Oban on 12th April. Principal Rainy, Dr. Whyte, Rev. John Macneill, and others, are expected to take part. The ostensible object is spiritual edification. But the real object, we believe, is to further general ecclesiastical interests, pre-eminently, the present Union movement with the U.P. Church. The leaders of the Free Church are afraid they may lose adherents in the West Highlands, and so they are doing their best to keep their hold of them. We hope that those who are in any measure alive to the important issues at stake will not be misled by this new form of strategy.

**NOTICE OF COMMUNIONS.**—The Sacrament of the Lord's Supper will (D.V.) be dispensed at Edinburgh on the third Sabbath of April, St. Jude's, Glasgow, on the fourth, and Wick on the fifth, the last Sabbath of the month. The same also at Oban and Kames on the first Sabbath of May, John Knox's, Glasgow, on the second, and Glendale, Skye, on the third.

## Notes of a Sermon

BY THE LATE REV. JOHN DUNCAN, LL.D.

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*"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."*—REV. i. 17, 18.  
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THE gentle and loving John, who had so long and so often lain on the bosom of Love incarnate, and to whom had been vouchsafed, by the condescension of Jesus, such familiarity with him in the days when he tabernacled amongst us in the likeness of sinful flesh,—was now, in his old age and in banishment for the cause of Christ, favoured with a visit of his exalted Lord, manifesting himself in those symbols of his resurrection-glory and ascension-majesty, which weighed down the powers even of this the beloved and beloved disciple, and made him fall down at the feet of Jesus as one dead. It was one thing to have known the Man of Sorrows, acquainted with grief,—one thing to have seen, by the teaching of the Holy Ghost, the glory of the Godhead shining forth in that condescension,—and another to behold the marks of effulgent glory, that dignity inconceivable, to which Jesus is now exalted. And we should be taught by this, that though we should have faith in Christ and love to Christ, ardent as John's, we are yet unfitted to bear that weight of glory which is about to be revealed; that without supports to us inconceivable, we should be crushed under the weight of the Redeemer's glory. We should learn to reverence, adore, and love the Saviour; we should cultivate a love, deeper than the deepest human love, but removed from all that is incompatible with the prostration and reverence due to the dignity and glory of the Saviour. If John fell at his feet as one dead, how little are we prepared for such displays as he could easily make, but which we could by no means endure! Jesus loved his servant; he came not to trouble and to destroy his servant, but to show him, as a mark of honour to his apostle, and for the permanent benefit of his church, things that must shortly come to pass. The merciful Saviour laid his right hand upon him, and spake to him, in words full of cheering and consolation, to revive him, making known to him that all this splendour of unsupportable brightness and glory, encircled One who was still his Ancient Friend,—Jesus, the same yesterday, and to-day, and for ever.

We have set before us the sources of support which Christ administered to his servant, the causes why John should not fear; and as we ourselves, though not called to see Christ as John saw him, in prophetic vision, are called to behold him, and may soon

be called to behold him as we never have, in stately steps and majestic goings in providence, calculated to inspire, if not the same degree, the same kind of fear,—it may be well for us to ponder over those supports which Jesus gives as adequate. They are taken from his own character, “I am the first and the last.” Jesus is the Eternal One. This is the first ground of support, the first dispelment of our alarm,—*the eternity of Christ*. When we look at the multiplicity of things that exist and of events that take place, at their magnitude and importance, and the apparent disorder and conflict that often takes place in them, our minds are apt to be thrown off their balance, and reduced to trepidation and alarm. But Jesus here directs our view to his unchangeableness: “The First,”—Jehovah, the self-existent God, the same in nature and perfections with the Eternal Father and the Blessed Spirit,—Jehovah, before all, and by whose commanding word all things came into being: “The Last,”—the great final end of all, for whom all things were made, as well as by whom and in whose glory all will terminate. This is a consideration which may well stablish the soul. Jesus is the same through the whole course of time and of events. Ten thousand changes may occur, and some of these we hail with joy, and call them glad and prosperous; others we quail before, and view them as bitter, blasting adversities. But, change what may, *He* is unchangeable. “His throne is fixed of old.” “From everlasting to everlasting, he is God.” We are in the midst of a changing world, we are changing creatures ourselves, but our God, our Saviour is unchangeable,—“With him there is no variableness, neither shadow of turning.” “A glorious high throne from the beginning is the place of his people’s sanctuary;” and from first to last, his unity of being and of character gives unity and consistency which we are unable to read in itself; nor need we care much; we cannot tell what all things are, and what all things may be, but we know what *he is*,—that he is unchangeably good, wise, holy, gracious, just,—and *that* suffices.

The next ground for confidence is taken from the consideration of *Christ as Mediator*: “I am he that liveth, and was dead; and, behold, I am alive for evermore.” The words in the Greek are very emphatic, “*I am the Living One, and I became dead*; and, behold, I am alive for evermore.” In this, we may say, is summed up the whole faith, the whole hope, the whole stability of the Church of God. Jesus directs our attention to himself as true and proper God: “I am the living One.” As the Father hath life in himself, so hath he given to the Son to have life in himself. No eye of man, no eye of seraphim can penetrate, indeed, the mystery of the eternal generation, of the paternal and filial relation of the Godhead; but this we know, that the very life itself which distinguisheth the Father from all that is not God by nature, distinguisheth the Son from all that is not God by nature,—that he is the Eternal Life, who was with the Father and was manifested unto us,—the Word that in the beginning was with God, and was

God, in whom is life—that life the light of men. Jesus is *the* Living One. He hath life in himself underived. He is the well-spring of all derived life. Life is natural, essentially natural to him. Even in death he lived. He was the Living God, and to him as God, death could never make an approach. He was the Living One when he expired, and all the living beings, living with whatever kind of life, were upheld in life by him, even at that very moment, when, committing his spirit into the hands of the Father, he bowed his head and gave up the ghost. “Jehovah is the true God; he is the living God, and an everlasting King.” It is the glory of the church that she can now avow, that God hath died and bought the church with his own blood. It is so a new blessedness to know that “the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary, there is no searching of his understanding;” that “God over all is blessed for ever;” and that to Eternal Divinity death can never draw nigh. “I am the Living One, and I became dead.” The Eternal Life who was with the Father was manifested to us. He who hath life in himself took to himself a nature, in which he was capable of bodily pain and mental anguish, capable of weariness, and sickness, and death. *He* became dead; the *Living One* became dead. He who then lived and could not die, as regarded his Godhead, *he, he*, as regarded his manhood, *died; he himself*, the Son of God, when he himself “bare our sins on his own body on the tree.” It was thus that God bought the church with his own blood. He became dead. This, then, is the second basis of the church’s faith and hope. The first being Christ’s essential Godhead, the second his death as Mediator, the third is his resurrection life, never to be followed by any death. “And, behold, I am alive for evermore.” *Death* had an apparent, *Jesus* had the real victory. “Through death he destroyed him that had the power of death.” He entered into the domains of death, but it was to grapple and to slay. Death had reigned hitherto, from Adam to Moses, and downward; death assaulted Christ, for death was permitted, because justice found Christ standing in the room of sinners; and death did for a little gnaw through the bands which united the soul and the body of our Lord to one another. But death was unable to effect his real work. Death’s work is to separate,—to separate entirely, not only man’s body from his soul, but to separate man from God. But here death could effect nothing, on the hypostatical union which bound the soul of Christ to the Godhead, and the body of Christ to the Godhead. It was our Lord and our God who was with the pardoned thief that day in paradise. It was our Lord and God who lay in Joseph of Arimathea’s tomb. Our Lord and God,—that blessed soul, not separated from the Eternal Deity,—that blessed body, not separated from the Eternal Godhead,—*this* union remained entire, and death was vanquished. It was impossible that he should be holden by the bands of death. Justice was satisfied when he poured out his soul unto the death

and soon that body and that soul which, each united hypostatically, still subsisted in the person of the Son of God, came together, and he rose again. He rose victorious: death could not hold him. Thus the church, findeth the last enemy already subdued. We have, in a risen Saviour, the proofs of a power beyond the most dreaded of all hostile powers,—the power of death. “He is alive for evermore.” In that he was crucified, he was crucified in weakness; in that he liveth, he liveth by the power of God; in that he died once, he died for sin; death hath no more dominion over him. “He is therefore able to save unto the uttermost all who come unto God by him, seeing he ever liveth to make intercession for them.” He then, who is the First and the Last, is also the Living One who became dead, and is alive again for evermore. We are not called to contemplate abstractly his eternal and unchangeable Godhead, but to consider it as possessed by Jesus Christ, Emmanuel, God with us,—the only mediator between God and man, the man Christ Jesus. And then, connectedly with this, Jesus hath “the keys of hell and of death.” He hath the keys of the unseen state, for the word involves not only what we call hell, the state of those dying unbelieving and impenitent, but the state of men, of disembodied spirits, both of those who are reserved in chains of darkness and of those who have departed and have gone to be with Christ. He hath the disposal of soul and of body; the disposal of the soul and its state, the disposal of soul and body both at the time of the resurrection. He hath the keys of the unseen state, and thus hath power to dispose of souls,—power to shut the gate of hell, and to open the gate of glory,—power to repel, and to cast from him, and to refuse a place—to cast from his tribunal down to everlasting destruction. “He is the one lawgiver, who is able to save and to destroy.” He hath power to keep in the grave whilst it pleases him; power to bring from this prison-house into glory, to the everlasting mansions; power to raise to dishonour and send back into eternal fire. He is the universal disposer of man’s state—of man’s state here, of man’s state at death and throughout eternity. This then, is another cause why we should not fear. There is One who hath more power than hell, more power than death. What is stronger than death—than the grave—than the pit with her devouring mouth? The most terrible thing about man’s power is, that he hath power to kill the body, but after this he hath no more that he can do. But it is because Jesus hath a power beyond this,—it is because he both died, and revived, and rose again, that he might be Lord both of the quick and dead,—that, trusting in him, there is no cause for fear.

Another reason for confidence is, that Jesus hath intimate *knowledge* of, and right of direction and government in all the proceedings of divine providence. We have no cause to be alarmed because the feebleness of our understandings cannot penetrate very far into the relations of existing events, or at all

into the obscurity of coming events; for the whole chain of things, from the beginning to the end, is known to the Lord Jesus. Many and awful are the events which are written down in this book, which is an epitome of the providence of God, from the time of the vision till the time of the consummation of all things,—a dark and mysterious, and originally a sealed book. John did weep much, because no man was found worthy to open and to read the book, neither to look thereon; but he was comforted by the announcement, that “the Lion of the tribe of Judah had prevailed to open the book, and to loose the seven seals thereof.” Jesus *knows* all events,—*manages* all events. Were there *ought* beyond his cognizance, or inspection, or control,—were it but the least thing possible,—*then*, indeed, had we cause of trepidation and alarm. But all things that are, and all things that shall be hereafter, *all* are well known to Christ,—*all* managed by Christ, and managed in a way which, though his poor, silly people do not always sufficiently see, is yet working by his administration, working for his glory, and for their good. The devil and the wicked world are doing, and will do, all in their power against the church; such is their intention, and such the direct nature of their operations, conducted with great cunning, and carried on with awful strength. Yet the operations of devils and wicked men are but part and parcel of that one mystery of “Him who worketh all things after the counsel of his own will,” by which his intentions for the highest advancement of his own glory, and the greatest good of his believing people, shall be promoted. It matters not to me, then, that I know not how to trace events, or scan what is likely to take place, in case of *this* event, or *that* event. Had I the care of myself, did I take care of myself, these things might be my care. But fruitless is it all, and needless; enough to know, that *He* knows all,—that *he governs all*,—and that *his very purposes are in all things being accomplished*.

The last source of support and consolation, to which our attention is here directed, is the *presence of Christ in his church*: “The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches. Unto the angel of the church of Ephesus write; These things saith he that *holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks*.”—(Chap. i. 20, compared with chap. ii. 1.) He who is the Eternal God,—the Living One,—the Mediator,—who was dead, and is alive again, and who hath at his girdle suspended the keys of hell and of death, opening, and none shutting, and shutting, and none opening,—He who knows all events, and, as Mediator, conducts and manages all events, having the universe at his disposal,—hath his walking place in the midst of the seven candlesticks, supporting the seven stars in his right hand. Christ is universal Lord. He is so as Head of his church, and for his



church's benefit. Would we know why the world is governed? It is for the glory of God in his church. "God hath made him head over all things for his body, the church." Jesus is present, —present in his church, as he is not in the world. As eternal God, he filleth immensity with his presence; but as Mediator,—the living head of influences to his people,—he is peculiarly, mystically, but really, with his church. According to his word, he hath not left his people orphans; he hath come to us. "He is with us always, even unto the end of the world." His candlesticks he hath placed, with the light which is from heaven. With the light of his Spirit and gospel hath he kindled up these to give light unto the world. He who *is* the Light hath kindled that light, and put it in the candlesticks; and he walks among them. He who is the bright and morning Star, yea, the Sun of righteousness, hath, in the heaven of his church, placed the stars, and his hand upholds them. He who counteth the number of the stars, upholds them by the greatness of his strength—not one faileth—having imparted and maintaining the simple law of gravitation, by which they keep and move in their places. But his own immediate supernatural agency hath placed the evangelic stars in the celestial firmament of his church. It is so that it hath pleased him to communicate light to a dark world,—to shine in their hearts, giving by them, as well as to them, the light of the knowledge of the glory of God, in the face of Jesus Christ. Jesus, then, the light of the world, walks in the midst of these luminaries,—the seven stars which his right hand upholds,—the seven candlesticks among which he walks. Therefore we are called not to fear.

There are various lessons to be learned from this presence and inspection of Christ. In one point of view arises the inference, that we should fear, for Jesus is present, walking amidst the candlesticks to inspect; and he is displeased when any of these begin to shine dimly, when the light is obscured, and when it is in danger of becoming extinct. Even then he will not put out the candle; but there is still cause of fear, lest he remove the candlestick out of its place. The heavenly Light shall never be extinguished, but its place and position may be changed. And we therefore have cause to fear, not that the kingdom of God should become extinct, but lest it should be taken from us, and given to a nation that would bring forth the fruits of it. But whilst we have thus cause of holy jealousy, we have in his presence cause of confidence against all hostile attacks,—all other sources of fear. He who is in the midst of the candlesticks may remove a candlestick where it is not giving light; but he will not suffer Satan, or all the power of hell, to extinguish a candle which is answering its purpose, and giving light to those around. Sooner may the arm of human violence stretch itself out, and pluck the material stars from the high spheres in which they revolve, than they shall be able to pluck these stars out of heaven ecclesiastical in which Messiah hath set them. Who shall pluck his stars out

of his hand? There is no fear of them, then,—no fear, in this respect, of the humblest and meanest of the people of God. Not merely of the stars, which are the angels of the seven churches, but of each disciple, Christ says, “None is able to pluck them out of my hand.” Let us therefore beware of base timidity. Let us not fear; the fear of man worketh a snare. Let us hear Christ’s encouragement to one of these churches,—“Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.” Fear, believer! what have we to do with fear? “Let us sanctify the Lord God of Israel in our hearts, and let him be our fear, and our dread; and he will be a little sanctuary unto us.” Fear the devil!—fear the world!—I would hold it base scorn to fear. Fear the devil when Christ hath conquered him! Ah, he is much to be feared *if* we depart in aught from Christ. Let us *then* be afraid. And much is the world, ay, and the weakest thing that is in it, to be feared then. But humbly believing in, and faithfully following that One mighty to save, “who hath conquered principalities and powers, and made a show of them openly, triumphing over them,” let us *never* fear. We are called to be soldiers,—good soldiers of Jesus Christ. We may fear rebellion,—fear mutiny,—fear provoking the Captain of our salvation, but under his guidance, following him, whom shall we fear? What is our calling? Is it not wrestling, “not with flesh and blood, but with principalities, powers, the rulers of the darkness of this world, and spiritual wickedness in high places?” Let us not fear: Jesus hath taught us “in patience to possess our souls.” Let us not be foolish. Let us not say, “There will be no evil days,—no tribulation.” There *will* be tribulation. There will be evil days. The days are yet coming, of which Christ hath warned us, come they soon, come they late, that there have not been such from the foundation of the world. These things are to be counted upon; our minds are to be made up; thus are we in patience to possess our souls. Let us not fear—why should we? What can men do to us? They can kill us; after that they have no more that they can do. We know their worst, and it is not very bad. They cannot touch the “life that is hid with Christ in God.” They cannot send soul and body to hell. They cannot keep us in the grave. They can kill us, but “neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Only let us be humble,—let us seek to abound in that fear of the Lord which is the beginning of wisdom, and in diffidence in our own resolutions, and our own strength; yea, diffident of going to future trials and duties in the strength of grace already imparted, “Let us be strong in the Lord, and in the power of his might;” strong in the strength not

yet communicated, but wrapt up in the promise, "My grace is sufficient for thee; my strength is made perfect in weakness." Let us at all times seek to have Jesus much in view; and let us seek in times of difficulty and perplexity to gather *this* from them, that we do the more simply look unto him. Then "out of the eater shall come sweetness;" our afflictions shall be real and exalted blessings, and we shall have to say, "It is good for us that we have been afflicted."

## Letter from Canada.

BRUCEFIELD, 6th February, 1899.

Rev. J. R. MACKAY,

MY DEAR FRIEND,—I received your very kind and welcome letter of 4th October, in due time. The kind words and sympathy it contained, made it very acceptable indeed; and I would fain put a few thoughts on paper again in hope of receiving a reply from you. For although we have never seen each other, and most likely will never see each other in the flesh: yet there seems to be a something, a secret influence that, although far separated by sea and land draweth my warmest sympathy to you, and your fellow Free Presbyterians in Scotland. I sometimes think, if it is so pleasant for Christians to have intercourse and communication with each other, even in their present divided state, what will it be when they shall all meet together where there will be no more sea? As a united family, they will join in praising Him who guided their wayward and wandering steps, and brought them safely to the Father's house, having washed them in His own blood, and thus prepared them, for the place that He has prepared for them.

But we have good reason to praise Him even now—for He can give bread even in the wilderness. And I have to tell you how He again sent another of his servants to us this winter. Rev. S. H. M'Neil, of the Associate Presbyterian Church in Chesley, Ontario, came and preached here on the 2nd and 3rd Sabbaths of January. We appreciated his kindness in thus encouraging us as he did, and he intends to give the people of East Williams two Sabbaths very soon. Surely the Master is very kind to us, in sending His servants—to minister to such a handful of nobodies. But it is just like Him, for hath He not chosen the weak things of this world to confound the mighty, and He hath chosen the foolish of this world to confound the wise, &c. It is still true that "He is the helper of them that have no help of man at all"—and we have none, *but what He sends us*. There is little or no change in our circumstances since I wrote to you last September.

But we have some hope that Mr. Patterson may be able to return again in summer, and perhaps for a rather longer term than last year. But our times are in the hand of Him that doeth

all things well. It seems the Free Presbyterian Church is not to be let go without wearing the family badge. "In this world ye shall have tribulation" said Christ to his disciples, and if the Free Presbyterians are following the footsteps of the flock, they may count on receiving a share of their treatment. But the Master has pledged His word, that, when ye walk through the fire, ye shall not be burnt, neither shall the flame kindle upon you. You remember the three Jews in Babylon. They had to go through a literal fire, but they had one like the Son of God walking with them. Would they ever forget that experience? I think not. I think believers gain an experience in their trials, that they could not do without them. They get to know themselves better, and they learn to know the Saviour better. These are two very useful and precious lessons.

But the Lord does not want you to bear the burden alone, for He tells you, and all His people, "To cast thy burden on the Lord, and He will sustain you." So they may all boldly say, "The Lord is my helper." But you know all this better than I do, and I will not say anything more on this at present. I am sometimes wondering in my own mind, what the party in the Free Church, that are opposed to the union of the Free and U.P. Churches, will do when it comes to the pinch. Will they stand true to the principles that they profess? Or, will they yield, as they did on the "Declaratory Act"? At any rate they have got in a tight place. For that giant pride will stand between them, and the Free Presbyterian Church. And if they strike out by themselves, and still hold by the constitution, and principles of the Free Church of "43," that would make them identical with the Free Presbyterian Church, and there would be a distinction, without a difference.

There is sad confusion, and unrest both in the Churches, and the nations of the world. But the Lord reigneth, and He will bring order out of all this confusion. For God shall arise, and mercy have upon His Zion yet. Then let God be our refuge, and our strength. He says—"Be still, and know that I am God."

Your time must be fully occupied between your ministerial duties, and teaching your students. I think it was William C. Burns, that said, that it is better to *wear* out, than to *rust* out. I do not think that there is much danger of the Free Presbyterian ministers rusting out. . . . But there is need of caution, even in doing good. May the Lord give wisdom, and direction in all things, and grace, and strength, to bear faithful, and consistent testimony to the truth as it is in Jesus. My dear friend, when it is well with you remember me. I try to bear you to the Throne of Grace sometimes.—I remain, yours sincerely,

GEORGE FORREST.

P.S.—I don't know how much longer I may be able to correspond with you; my sight is got so bad that I can scarcely read or write.

G. F.

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

*(Continued from page 425.)*

III. A few words now as to the prospects of the Free Church of Scotland. We are wisely not permitted to see the future, which is entirely in the gracious hand of God; but we can calculate so far upon the results in anticipation of the possible occurrence of one of two alternatives. We need not dwell upon the palpable inconsistency of the attitude at present assumed by a number of Free Church ministers in starting a crusade against the Established Church in the hour of her begun reformation.

The Free Church presents, indeed, the sad spectacle to the world and to the other Churches of Christendom, of a house divided against itself. The spirit of consistent principle and of noble unity which distinguished the Disruption has greatly fled, and every one knows where the blame must rest. In his late earnest appeal on the subject of the Sustentation Fund, Dr. Buchanan says, "In 1867, the very year when this movement was set agoing, things took place which went far to arrest its progress. Six years later these hindrances, in God's good providence, were got out of the way, and the movement was resumed with fresh energy and zeal." This, of course, refers to the Union struggle, which assumed a serious form in 1867, and to the understood abandonment of that struggle and the restoration of peace in 1873. But can any one be ignorant of the fact that the truce has been broken by the Unionists, and that the causes of the evil which formerly existed are likely to become more rampant than ever? The spirit of delusion seems almost as strong as the spirit of declension. In the address, in reference to the College collection, lately circulated in our pews, it is said:—

"It is evident that we require a larger number than ever of earnest and able young men to devote themselves to the ministry of the Word, and to put themselves under training with a view to this most important and honourable work. The number at present coming forward is altogether inadequate. Indeed, many will be grieved to learn that the number of students entering our halls for the first time this session is less than last year, though even then it was below the average."

It is added:—

"This is what we need—young men of adequate ability, divinely called, spiritually quickened, prepared to make any sacrifice, as regards mere worldly prospects, in the service of Christ and His Church. Let this be made special matter of prayer in all our congregations, on the two Sabbaths on which respectively this collection is intimated and made.

"The number of regular students, preparing for the ministry of the Free Church, in attendance this session at our three colleges in Edinburgh, Glasgow, and Aberdeen, is, in all, 165; of these, the number attending for the first time is 35, considerably below the average of former years."

Now, this is all excellent, but we ask in sober seriousness, how the Free Church can expect young men to make sacrifices for a denomination which abandons its own principles, manifests the utmost favouritism to the backsliding, and even tries to make a hero of a man who abandons the Free Church altogether?

We do not mean to say that in no circumstances would it be warrantable, and even dutiful, to seek the overthrow of an existing Establishment. But it is too obvious to require proof that it is sadly inconsistent on the part of professed Free Churchmen to seek the overthrow of the Established Church at the very time when it is securing the objects, the want of which called the Free Church into existence. We have been too well accustomed, however, with the manifestations of this sad spirit of declension not to understand and deplore it, although we know that a few who take part in this crusade are obviously misled. A few well-meaning men are ready to say, "We support the principle of an Establishment, and we highly value an Established Church, but we think it is necessary to pull the present Establishment to pieces, that we may construct upon its ruins a more perfect territorial and endowed Church." This view seems to be held by a few whose honesty it is impossible to question; but we cannot doubt that they are the dupes of others more deep and designing than themselves. In the motley army of assailants lately formed against the Established Church, not one in a thousand has the least idea of any future reconstruction; in truth, their principles are totally opposed to it. Even if they had such an idea, the thing would be found impracticable. The man must have read history to no purpose, and especially the history of Scotland, who does not see that disestablishment means confiscation, and that there are greedy fists enough in such a case ready to seize on the ecclesiastical revenues without the slightest hope of their ever being restored. Now, there is no doubt a most painful apathy on the part of many in the Established Church in contending for their own principles in opposition to Voluntaryism; and if the enemies of national religion ever succeed, this apathy will, no doubt, be mainly to blame. Let us look steadily at our future prospects in the light of the possible success of this disestablishment crusade. To separate the Church from the State is impossible, in a strict sense, and if the State and the Church do not act amicably together, they are sure to become hostile, and thus a friendly alliance between Church and State is the only real security for toleration. But still disestablishment and disendowment may take place, and a number of most serious results will undoubtedly follow.

1. The nation, by casting off all public recognition of God, and especially in the face of a full knowledge of duty, and in the light of centuries of recognition, and even of solemn covenanting engagements, will be exposed to the dreadful sentence of Scripture, "The nation and kingdom that will not serve thee shall perish, those nations shall be utterly wasted." Are we not afraid of this? It is an immense responsibility which Churches and ministers of the gospel undertake when they teach nations—what they little require to be taught—to shake themselves free from the duty of recognising the authority of God in His Word, and of promoting the interests of Christianity. The miraculous position of our own rulers, in the mysterious providence of God, in being exalted to rule over at least one-fifth of the human race, makes their duty peculiarly incumbent, and their danger, if they neglect that duty, proportionally great. In the noble language of the venerable M'Crie (Statement, p. 28):—

"However much such a scheme of government and reformation may now be cried up as sound policy, essential to the liberties of mankind, and necessary to secure the spirituality of Christ's kingdom, for our part we do not see how it can be freed from impiety and rebellion against the Lord and His Anointed. Its language is too like to that of those who said, 'Let us break their bands asunder, and cast away their cords from us.' It is a refusal to obey the divine command to 'serve the Lord the Son,' which is addressed to nations as well as to individuals. It would be an irreligious, an ungodly, and unchristian reformation. If adopted by Britain, instead of reviving the spirit and prosecuting the ends of former reformations, it would blot her name from among the nations of Christendom, and would expose her to the merited exprobaton addressed by God to His ancient people: 'Pass over the isles of Chittim and see; and send into Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord.'"

2. If the Established Church is overthrown, all distinct security for the spiritual independence of non-established Churches will cease to exist. The real meaning of disestablishment is, that the Revolution Settlement shall be overthrown, and that all those statutes which establish a Protestant throne and an inspired Bible, and which sanction the creed and jurisdiction of the Church, shall be abrogated. The nation as such is then not to know the difference between truth and falsehood, God and Belial. Christian Churches themselves will only be known as voluntary associations of individuals, no more sacred than mason lodges. Those to whom we refer, therefore, as blindly prosecuting these objects, if they be Christian men, are like the man in Hogarth, who sawed down the branch on which he sat. This is quite clear from the

Cardross case, in which we were not only compelled to "satisfy production," that the civil courts might sit in review upon our most sacred sentences—a process to which the Established Church is not subjected in cases of discipline—but in which our plea that the sentences were spiritual, and therefore not reducible by the civil court, was formally repelled.

The pleas of the Free Church were these :—

"1. The sentences complained of being spiritual acts done in the ordinary course of discipline by a Christian Church, tolerated and protected by law, it is not competent for the civil court to reduce them, and the actions should therefore be dismissed. 2. As the actions, in so far as they conclude for the reduction of the sentences complained of, do not relate to any questions of civil right, the actions cannot be maintained."

The court utterly disregarded these pleas, and if the Revolution Settlement were abolished, all sanction of our Protestant throne and of the Scriptural authority of Church discipline would cease. Churches might be tolerated in ordinary circumstances, but they would not be recognised as in the possession of any special rights. The disestablishment crusade, therefore, in addition to a multitude of other evils, on pretence of fighting for spiritual independence, tends directly to subvert that independence, and therefore is as thoroughly foolish as it is manifestly unsound in principle.

3. The new crusade is fitted to continue the heathenism of Scotland. No doubt the Free Church has called forth very noble efforts and contributions on the part of the people for the advancement of Christianity; but these, after all, come lamentably short of meeting the spiritual wants of the population, or furnishing an adequate maintenance for the ministers. To make them a reason for withdrawing or diminishing the public provision for the support of the gospel, especially in the Highlands and in large cities, is simple madness. At a public meeting of the friends of the Church of Scotland, held in the Trades' Hall, Glasgow, nearly forty years ago, viz., on Friday, 8th May, 1835, Dr. Buchanan moved, in a vigorous speech against Voluntaryism, separately published, the following resolution :—

"That the population of Scotland has within the last century doubled its amount, while its national, religious, and educational establishment has been allowed to remain nearly stationary;—that the fact, which does not admit of contradiction, that in this city and suburbs alone there are not fewer than 40,000 persons of an age to attend public worship who are living in entire estrangement from the ordinances of the gospel, in a state of practical heathenism, painfully demonstrates the danger of leaving it entirely to private benevolence to supply the poor and the working classes of the community with moral and religious instruction, and impresses this meeting with a decided conviction that, unless the Legislature interpose their aid, the existing evils in the moral condition of the people must go on constantly and



rapidly increasing, endangering the peace of civil society, and leaving thousands of souls to 'perish for lack of knowledge.'

Some imagined of late that the outpouring of liberality after the Disruption had completely remedied all this. But this is sheer delusion. Dr. Chalmers, who did more than any other man to evoke this liberality, never had that impression. On the contrary, Dr. Hanna tells us that "Dr. Chalmers's final verdict was unfavourable." "I can afford," said Dr. Chalmers in the last year of his life, "to say no more than that my hopes of an extended Christianity from the efforts of Voluntaryism alone have not been brightened by my experience since the Disruption. This is no reason why we should seek an alliance with the State by a compromise of the Church's spiritual independence. . . . Ere I am satisfied that Voluntaryism will repair the mischief, I must first see the evidence of its success in making head against the fearfully increasing heathenism, and increasing still, that accumulates at so fast a rate throughout the great body and bulk of our common people. We had better not say too much on the pretensions or the powers of Voluntaryism till we have made some progress in reclaiming the wastes of irreligion and profligacy which so overspread our land." Again he says: "I cannot conclude without expressing my despair of any great or general good being effected in the way of Christianising our population but through the medium of a Government, themselves Christian, and endowing the true religion, which I hold to be their imperative duty, not because it is the religion of the many, but because it is true." Once more it is said, at the end of the life of this truly great man:—"On Sabbath, Dr. Chalmers preached his last sermon in the Independent chapel of the Rev. Mr. Dove, his text being Isaiah xxvii. 4, 5. In the course of this visit he met with many Independent ministers, and had much conversation with them relative to the Evangelical Alliance, the Education question, and Voluntaryism. On the last-mentioned topic he was frequent and emphatic in his declarations that he was quite satisfied, from the working of it in the Free Church, that Voluntaryism was not calculated to do what it professed."

Another quarter of a century has now passed away, and what is found to be the actual state of matters? It has been proved to demonstration that, after all that has been done by all the churches, more than 500,000 of the population of Scotland, or nearly one-sixth of the whole people, are neglected heathens. In Glasgow alone, the 40,000 referred to by Dr. Buchanan in 1835 have grown up now to 130,000! Coupled with this appalling state of matters many social evils now abound, and our non-established churches are far from being in a satisfactory state. The notice in regard to the Church Building Committee, lately circulated in our pews, contains the following picture of the amenities of Voluntaryism, of which some of our comfortable and well-to-do ministers (not to speak of Lord Ardmillan, whom we

should like to see for a little on the £150 a year system) affect to be so passionately enamoured. In that notice it is said, for the purpose of urging the collection: "In another case referred to at last Assembly, the minister was lodged in the garret of a miner's house, under a roof open to every element; so that in winter he had to spend his nights in walking up and down his little room for the purpose of keeping his blood in circulation, and to seek needful sleep during daytime." It is surely scarcely possible to excel this as a proof of the all-sufficiency of the voluntary provision for ministers. In these circumstances the advocates of disestablishment certainly incur a fearful responsibility. They are practically advocating the abandonment of masses of the people to heathenism, although they may mean something different. They are eagerly struggling to remove means of good which they are totally unable to replace; and if Dr. Buchanan called this the work of Satan in 1835, does it deserve any better name in 1875?

4. The result of disestablishment would be to make a sacrilegious encroachment on the property which belongs to the people for spiritual purposes, and to starve the ministers of the gospel. We know no right that men have to touch the ecclesiastical property of Scotland, to give back that property to our hard-fisted landlords, who have got by far too much of it already, or to devote it to secular purposes. In the meantime, the great mass of Nonconformist ministers are most inadequately supported; many of them are practically starved. Out of £150 a year, or a little more, when a man pays for even one servant, for taxes, books, and travelling, it is hard to say how he can maintain his family. All classes of people are now much better paid in proportion than ministers; in point of fact, many ministers are very ill off, are cumbered with worldly care, and can make no provision for their children. In these circumstances, the idea of pulling others down as a means of elevating ourselves is a sad delusion. It is no wonder that our Churches are complaining that the supply of theological students begins to fall off, and that the quality in many cases is not what is urgently required. On the other hand, it appears from the late applications for compensation by certain patrons, that the incomes of the parish ministers are, upon an average, nearly double those of Nonconformist ministers, without including the value of glebes, and the sum allowed for communion expenses. Those incomes, moreover, consist of solid endowments from the land, and could easily, under a right system of congregational liberality, be in many districts greatly augmented by what the Second Book of Discipline calls "the continual oblations of the faithful." If to all this is added the unexhausted teinds and other funds which could be made available for the same purpose, we see nothing to hinder a noble, united Church in Scotland to be reconstructed on sound principles, and with the parochial system again thoroughly extended over the whole of our land. We see

nothing to prevent the poor to be managed, education superintended, and many things done, as of old, at far less expense to the nation, whilst stipends might be given to all the ministers, ranging from £300 or £500 a year and upwards, and in the cities from £600 or £800 and upwards. This would really meet the case, and it must be done if Christianity is not to be trampled upon. It is easy for a few men, occupying thoroughly comfortable positions, to talk largely of the all-sufficiency of Voluntaryism, and to "bind heavy burdens and grievous to be borne, and lay them on other men's shoulders, whilst they themselves touch them not with one of their fingers." But if we really wish to have thoroughly accomplished ministers, worthy of their place and of the old traditions of Scotland—men who can speak to rich and poor in the gate without fear—if we wish to restore the Church of Scotland to the position which it occupied in better days, we will repudiate all miserable envy, and still more emphatically the atheistical and vulgar schemes of political dissent, and seek to unite the whole Presbyterianism of Scotland again on the footing of sound Reformation principles, and of a free, vigorous, and well-sustained Establishment.

Solomon says, "Every wise woman buildeth her house, but the foolish plucketh it down with her hands." Had the Free Church been wise, she would have regarded the late measure for the abolition of Patronage as due in no small measure, under God, to her own struggles and sacrifices. She would have considered, in a spirit of lofty patriotism, how she might, in addition, secure every object at which our fathers aimed; how she might "repair the old waste places, the desolations of many generations." Not only were her principles opposed to Voluntaryism, but her practical arrangements—her Sustentation Fund, and her plan of planting churches in all parts of the country, rich or poor—differed essentially from those of the United Presbyterians, and were borrowed from the theory of a National Church. Her new policy is thoroughly inconsistent with all this, and threatens to involve her, as indeed she seems to apprehend, in practical disaster, under the operation of a reformed Establishment. Many able students will, no doubt, now join the Established Church, and every popular election in country parishes may probably tell upon the congregations of Free Church ministers who, by their change of principle, have lost hold upon their people. To meet all this, it is not enough to make an outcry, and to propose impracticable schemes of revolution. Instead of accomplishing the object aimed at, this may only increase the danger, especially when men are forced to discover that we are not immaculate, that a high self esteem and religious profession may be found in conjunction with other features not so elevated, and that Patronage of a very obnoxious kind, and a centralised management not favourable to true liberty, may exist where nothing is spoken of or professed but the most perfect freedom.

One portion of the large area over which the Free Church exerts influence must be regarded with especial interest by true-hearted Free Churchmen—viz., the Highlands of Scotland, where the mass of the people belong to our communion. At one time there was no end to the eulogiums pronounced upon the noble Highlanders for their brave and determined adherence to Free Church principles. They, indeed, gave the Free Church movement before the world a national aspect. No one who has stood, as we have done, on the sea shore with a crowd of Highlanders, waiting till the sea, less cruel than some hard-hearted landlords, had retired, that amidst the boulders and shingle below tide-mark they might worship the God of their fathers, can ever forget those memorable scenes. The majority of our ministers have changed their views, whilst the Highlanders, like their everlasting hills, are staunch as ever to Free Church principles. The Highlanders, however, are poor, and in the eyes of Voluntarism this is a deadly offence. Were the Establishment removed they would be much at the mercy of men in the south, who have little sympathy with their views and feelings, and who even at present in vain disparage their steadfastness, and try to overawe them into submission. Their case deserves very special consideration on the part of the Government and of all true patriots, now that there is a practical admission that they have suffered for righteousness' sake. Why, in the name of all that is reasonable, propose to sacrifice the public endowments in the Highlands which belong to them, especially when we are attempting ourselves, with little success, to provide very inferior endowments in connection with Free Church Highland charges? If men were even to succeed in their present unworthy crusade, the old enemies of the Presbyterian Church might perhaps again renew their struggle, backed by the power of England, on the ground that we had spontaneously abandoned the Revolution Settlement, against which they had always protested. To say that there can be no union of Presbyterians except on the basis of a revolution is doubly foolish. The result of Voluntarism is that there is no union at present amongst Dissenting Presbyterians, whilst the whole Disruption documents require us to aim at union on the basis of a reformed and renovated Establishment.

This is undoubtedly the object at which the founders of the Free Church aimed at first, and I am delighted to find our theological students so wisely turning their thoughts in that direction. Recent aberrations, and our whole experience as a Church, have only proved the vast importance of the older, wiser, and more solid views. It may be difficult to achieve the grand result at once—it may require much waiting and working—but, by the blessing of God, it is not impossible. It is delightful to see what we are now beginning to witness. Depend upon it, the people of Scotland are not Voluntaries, as their petitions, ten to one in favour of the abolition of Patronage, and the elections of

members for the School Boards, clearly indicated, although they require instruction and guidance. From you, I trust, they will receive it. "Other men have laboured, and you are now entering into their labours;" and though your beginnings be small, I pray that your latter end may greatly increase. In your hands, humanly speaking, is the future of our Church. The object to be aimed at is great and patriotic—the eyes of all true-hearted Scotchmen throughout the world are upon you—and if there be only patience, perseverance, a right spirit, and a humble dependence on God, success seems inevitable. I hope that you may live to see the old Church of Scotland rebuilt, her scattered children collected again around the family hearth, and our country rising to greater glory than ever. "The Church of Scotland," not any of her present sections, but, to use the language of Dr. M'Crie, "in her reformed constitution, as delineated in her standards, and exemplified in the administration of a former age." That is the Church of our affections, because we believe it to be thoroughly scriptural in its constitution, and our great object is not to retrograde, and thus make sport to the Philistines, but, by the blessing of God, to reform, unite, and restore to more than its previous beauty and strength the Church which our fathers loved and for which they bled, after being so long torn and divided by foes without and by more dangerous enemies within.

Dr. Begg, who was loudly and frequently cheered in the course of his address, resumed his seat amidst enthusiastic applause.

## Brief Notes of Sermons.

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

### XVIII.

*"Blessed are the peacemakers: for they shall be called the children of God."*—MATT. v. 9.

I.—The peacemakers.

II.—Their privilege.

III.—Their blessedness, and the ground of it.

I.—The peacemakers. As such, they must be like the great peacemaker—Christ. Christ thought peace with God a great matter. He held it great in subordination to the glory of God. He knew the resources of divine grace, and the excellence of the divine glory: for the fulness of the Godhead dwelt in Him. We cannot see the peace of God as Christ saw it, but we can see it in the light of Christ, and have the mind of Christ in us above it.

(1) Peace with God the great matter for us. By nature we are at war with God. The worm at war with his Maker. Once I felt what it was to feel that God was against me, and that God was angry with me. I knew and felt it, and was afraid. I saw not how God could be just and save me. (2) Peace with God subordinate to the glory of God. Christ in all His work as peacemaker had as His great aim—the glory of God. Look at Him in the midst of His work. When His soul is troubled, what is His aim now? And, in answer, comes the cry—"Father, glorify Thy name." Thus is it with the child of God: first, God's glory, then his own salvation. Listen to the voice of all in heaven, "Glory to God in the highest, peace on earth, goodwill towards men." At the close of Christ's work, hear Him say, "I have glorified Thy name." The child of God will be satisfied with no salvation but such as he sees is to the glory of God.

"O, Justice! Thou must be satisfied, or I cannot be saved!" "O, Law that I have broken! Thou must be magnified ere I can hope for mercy!" In Jesus Christ, the one foundation, the one sure ground of hope, we see God's name glorified, His justice satisfied, His law magnified. O, my hearers, I warn you; be satisfied with nothing as a ground of hope apart from the living Saviour, Christ, the Son of God. (3) In all Christ's dealings with and teaching of His disciples He kept before them their unity. He was careful to keep them near Himself, and by being near to Him, warm in nearness to Him, near to each other. The true Christian will seek the unity of the Church, will pray for it, and work for it. Oh, the relief it is to raise the heart from the rent sections of the family on earth to the perfect unity of the gathered ones above in the Father's house. Oh, the rest to be found there! (4) They have no quarrel but with sin. God has no quarrel but with sin, no quarrel with any of His creatures, but because of sin. Christ has no quarrel but with sin. Many awful words fell from the lips of Him into whose lips grace is poured, but all were spoken against sin. The true peacemaker must have no quarrel but with sin. This man may speak evil of me, do evil to me, that is no excuse for a feeling of illwill against the man. The worldling may misunderstand the man who condemns his sin, as having no love for him, whereas love may be seen in the warning that has been given.

II.—The privilege. "They shall be called the children of God;" or, as the words might be read, acknowledged as the children of God. In this life they shall be acknowledged; else at death, at the judgment, and in heaven. In this life: by answers to prayer suitable and speedy, by the promise applied to their own consciousness, and by the witness of the Holy Ghost. At death: by their souls being removed to their Father's house. The Father shall send for them, and the elder Brother shall come for them, as He said: "I go to prepare a place for you, and will come again and receive you to myself." At the judgment day;

before all people shall they be acknowledged when shall sound forth from the great white throne the words, "Come, ye blessed of My Father." In heaven: there shall they receive the treatment of the children. They shall be in the circle nearest the throne, nearer than the angels. What is the way in which to these children, free from spot and wrinkle, shall the Father show His love? I know not. We must wait a little: "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is."

### XIX.

*"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."*—MATT. v. 10-12.

I.—The testing suffering.

II.—The compensating privilege.

III.—The becoming state of feeling in all who have passed through the testing suffering, and tasted of the compensating privilege.

I.—The testing suffering. Persecution, reviling, and speaking all manner of evil against you falsely for righteousness' sake, for Christ's sake. Persecution: anything done from enmity to God against the saints of God. Ishmael's laugh against Isaac was counted persecution. A sneer, a laugh, anything said in disparagement of God's people is counted persecution in the sight of God. Revilings: the world has all sorts of opprobrious names by which it calls the saints of God, such as bigots, narrow, strait-laced, self-sufficient. Others call them enthusiasts and fanatics. So long as you do not reprove the world, and stand out against its evil ways, you may profess as you like; but once speak against the world, then they will revile and persecute you. They will speak all manner of evil against you falsely. O, you say, when you have conscience on your side, knowing you are right, you have great consolation. True; but, when falsely accused, there is a feeling of holy indignation rises up against the accusation, which is allowable. But it is not allowable that that anger be shown to men in the way of persecution or retaliation for the injury received. The Master was spoken evil of. "He came eating and drinking, and they said, Behold a man gluttonous, and a wine bibber." There is much in the past life of believers that can be truly charged against them, and the world brings it up against them, charging them with it now, forgetting that they have been washed and sanctified, their sins blotted out by the blood of Christ. Much there is in hours of unwatchfulness after they are saints that can be brought against the saints, and the world takes hold of one sin, one act, and says—See, this is the habit of the man. But not content with such charges, the carnal mind indites false charges. "At the last came two false witnesses" against the Master.

II.—The compensating privilege. They have the kingdom of heaven. They have a reward in heaven. They have the company of the prophets. This is the second time we hear of the kingdom of heaven. The poor in spirit are heirs of the kingdom. If they have the kingdom of heaven, they need not care what the world can do against them: for the persecution of the world but *brands* the saints of God who suffer for righteousness' sake as the sheep of His fold. The world is a shepherd, branding the sheep of God as belonging to His fold, and when they carry out their persecution even to death, what are they doing but hastening the saints home to their everlasting rest to be forever with the Lord? The reward in heaven: not only the negative blessing of freedom from persecution, but the positive bliss of God's revealed favour. What that bliss is we cannot tell; but the rest and the glory shall be theirs. Then, what is the moment of this world's persecution compared to the eternity of rest and joy?

The company of the prophets: "so persecuted they the prophets which were before you." The prophets are gone before, they passed through the fire and have reached the rest; and shall we cowards shrink back? Take a besieging army. The flank are moving on, but the van are through the fire. They have reached the ramparts, and are waving the flag of victory, and shall the rear hang back like cowards? No.

III.—The becoming feeling in all who pass through persecution for righteousness' sake. "Rejoice and be exceeding glad." Rejoice that ye are counted worthy to suffer for Christ. It is an honour and privilege to suffer with and for Christ, to be conformed to Christ by suffering, and to honour Him by suffering for His sake. But rejoice and be exceeding glad. What? Be exceeding glad because of persecution? No. But be exceeding glad, for great is your reward in heaven. A moment of persecution here rewarded with an eternity of rest and joy and glory in heaven.

## XX.

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—MATT. v. 14-16.

I.—The vocation to which they are called who are true believers: "Let your light shine."

II.—How they are actually so to do: as "a city set on a hill."

III.—The light is not to be hidden: it "cannot be hid."

IV.—Let it so shine before men, that they seeing the light may "glorify your Father" in heaven.

I.—Believers are lights in the world—shining lights, showing light in good works; and the good works are to be done in the sight of men. "Ye are the light of the world." Not a contradiction of the statement that Christ is "the light of the world."



They cannot be the light of the world as He is, the life giving light. But still they are to be lights, giving out light from within. The light given them as life is to come out in a life giving out light.

II.—They are like “a city set on an hill,” where nothing comes between them and the light of the sun. Nothing that can be built can come in between them and the sun, as nothing of God’s making shall come in between them and the light. They are to show forth their light in good works, works springing from a right source. There is no light from a lamp without oil in the lamp ; so no good work without grace in the soul. No service can be done in the strength of grace given yesterday. Grace given this forenoon will not do now. Fresh grace for fresh service.

III.—The light must not be put under a bushel. Three bushels I shall warn you against : formality, worldliness, and the fear of man. (1) Formality. How easy it is for us to fall into this snare ! We tire of watching and praying, of working and waiting. We weary of closet exercise, and set ourselves to bustling work ; and oh, how formal is our service. (2) Worldliness. “Our lawful business.” O, yes, we are sure it is our lawful business, and we push that statement too far, to the neglect of our religious duties, our closet work, our family prayer, our religious work in the sanctuary. (3) Fear of man. Afraid to rebuke sin, because doing so would raise a laugh, a jeer. Afraid of the laugh of man who will die, but not afraid of the frown of God. Afraid of the persecution of the world.

IV.—Let your light so shine before men, that they seeing it may glorify your Father in heaven. The Christian’s life may be of use in two ways. It may check sin, where it does no saving good. I once heard a young man say, “Were it not for two of my acquaintances, I would come to the conclusion that there is no real power in vital religion.” The holy life of these two kept him from open scepticism. But they must live so that those seeing them may be brought to glorify God. Seeing His image reflected in them, seeing their good works, they may be convinced that there is a living God, and that God is living in them. Not I, but Christ living in me !

## XXI.

*“Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”—MATT. v. 17-21.*

The great doctrine of the text is, that all the disciples of the Lord Jesus Christ are bound to render obedience to the whole law of God.

I.—What does that doctrine involve?

II.—How is it taught?

III.—The closing statement in this passage.

I.—What does the doctrine involve? By the deeds of the law shall no flesh be justified. How then shall a sinner attain to life? By vital union to Christ; by faith in Him as He is offered in the gospel. That is the only ground of acceptance with God; the only way to obtain a right to life. But all who are united to Christ are under law, the whole law of God, as a rule of conduct.

II.—How is this taught? (1) By the working of the Holy Spirit in the conviction of sin. (2) By the revelation of the Son of God. (3) By the cross of Christ. (4) By the dealings of God with His people.

(1) By the working of the Holy Spirit in the conviction of sin. By nature there is something in us that takes sides with the law of God; nothing in us by nature to take sides with the gospel. No, our soul by nature rises up against the idea of salvation by grace, and salvation from sin. But when the written law is pressed on our heart by the Spirit, our conscience takes sides with that law, condemning us because of our disobedience to that law. The Spirit employs the law to show us how sinful we are, how unable we are to fulfil even a jot (an iota, the smallest letter in the Greek alphabet) or a tittle, a mark used to show the difference between letters almost identical. (2) The revelation of the Son of God. When the law shuts us out of all hope, it shuts us up to the belief that there is no hope for us apart from a divine Redeemer. No one would have a right to redeem us from under the curse of God's law, but one who was himself God as well as man, a divine Redeemer. Jesus Christ is a divine Redeemer, and as such, has a divine right to redeem us from under the power of the condemnation of the divine law. (3) The cross of Christ. There we see the law magnified and made honourable. A view of the glory of God brings us to the dust at His feet, pleading for mercy. A sight of the cross, the shame that Christ suffered, shows us the regard Christ had for the law of God. He endured even to death to magnify that law. As a servant He was obedient to that law, and shall we not expect to see the ascended Lord in His place as prince, honouring that law by administering it, as a rule of life to His people? Those who are in Christ are in love with Him, and being in love with Him are in love with His law. (4) The dealings of God with His people. He shows them that without conformity to His law, they shall not enjoy the comfort of His grace. Thus, "the pure in heart" alone "shall see God;" shall look up and onward to being forever with the Lord. The poor in spirit are heirs of the kingdom. The meek inherit the earth. We are apt to say, "Why are we thus intercepted from the grace of the promise, and called on first to examine our state of heart?" We think our claims stand first. We ask comfort, but care not for conformity to the law. Christ will not have it so with His disciples. He

will have them find out if they are meek, ere He gives them the feeling of heirs of the earth; poor in spirit, ere they get the comfort annexed. He will have them holy, ere they can enjoy the feeling of true comfort.

*(Continued in the Evening).*

III.—The solemn closing statement in the passage: "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Who speaks here? The faithful witness: He who is God, for whom it is impossible to lie.

I.—Christ speaks to us about entering into the kingdom of heaven.

II.—He speaks of something which is indispensable to entering in.

I.—In thinking of the subject of entering the kingdom, we may think of two doors. Some think of the door of works. Poor sinner! come and try that door. Look more steadfastly, and what do you see? Cherubim and a flaming sword to keep the tree of life. What the cherubim and sword are I cannot describe; but I can tell you what stand in between the sinner and the kingdom of heaven. The bright and beautiful commandments of God, and the flaming sword of the curse of the broken law with its two edges. For what is true of us? We have already transgressed the law, and we are under "the law of sin." We have power to work out hell to ourselves; but no power to move one step in the way to the kingdom of heaven. But there is another door. Yes, thanks be to God there is! Hear what Christ says: "I am the door; by me if any man enter in he shall be saved." No gate but a gate of righteousness. Christ is our righteousness. He hath wrought out righteousness for us. I must come to Him in the exercise of appropriating faith, and in thus receiving him, I enter into the kingdom. But one says, "I have come to the door, but find that I am outside, and that outside I shall remain, unless I am brought in." Quite true: the bringing into the kingdom must be of grace. The coming to the door is of grace, the entering in is of grace, the preserving in the kingdom here, and the preparing for going yonder to the kingdom above, all is of grace. The kingdom of grace here must thus be entered by "the door." But there is another sense in which we may speak of the kingdom of heaven: the kingdom of glory above. How are we to enter there? By having righteousness wrought in us. Not only must we have the righteousness bestowed on us that entitles us to a place in the kingdom of grace, but we must have righteousness wrought in us. Our whole soul must be righteousness to the Lord. Our conscience free from all stain of guilt; our will made one with the will of God. We must have right views of everything—not exhaustive views: that cannot be—but altogether right views, according to our capacity. "Without holiness no man shall see the Lord."

II.—What Christ tells us is indispensable: righteousness exceeding the righteousness of the scribes and Pharisees. Righteousness exceeding in depth and exceeding in breadth.

In depth. The righteousness of scribes and Pharisees is a surface thing altogether. This kingdom of heaven cannot mean the visible church. For surely out of that church cannot be shut those who have the knowledge of scribes and the morality of the Pharisees. No. In the world outside there is no mixture; in the kingdom above there is no mixture; in hell there is no mixture; only in the visible church. But the righteousness that is indispensable to entering the kingdom must exceed the righteousness of scribes and Pharisees. It must be righteousness that shall be sufficient evidence of righteousness implanted in the soul. Not outside righteousness; but love in the heart coming out in willing obedience. But what is it to enter into the kingdom above? I can tell little about it now; but if ever I enter it, it shall be soon. It will be to pass in to dwell where Christ is, to be for ever with the Lord. I shall leave two bodies behind me. No; the body of sin shall not be left behind; it shall cease to be; it shall be annihilated. This body of flesh I shall leave as I enter a naked spirit. That shall be my first entrance. But I shall enter again when I come forth with Christ to take my place in the great congregation at the judgment day. Then again shall I enter, my glorified body being united to my spirit, to be for ever with the Lord, enjoying and serving, serving and reigning for ever. My righteousness also must exceed in breadth as well as depth. They had respect only to the lesser parts of the law. I must have respect to all the commandments of God.

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## The late Donald Cameron, Camuschoirk, Strontian.

IT is with mingled feelings of grief and joy we take up the pen to record the removal of another of the godly men who are so fast disappearing from our midst. It is a cause of grief to think that we shall not see them any more till the day when heaven and earth shall pass away, and also to look upon the desolation left behind by their removal; but it is a cause of joy to think of how faithful they were, both to the cause of Christ in the world, and to the perishing souls of poor careless sinners, and also of the certainty we have that they have gone to be with Christ, which is far better than to be in this valley of Baca. Strontian and Ardnamurchan, about thirty years ago, possessed a goodly company, both of godly men and women, who were the salt of the earth, and shone as lights in the world. O, how beautiful they were in their fellowship with one another, and in their godly life and conversation in this evil world! A love, warm, tender,

compassionate and real characterised them. In their intercourse with one another they were grave, but not morose, cheerful, but without the least taint of levity; they were far from being stoics. Their hearts and minds were taken up with the truth as it is in Jesus, with the cause of Christ in the world, and with the trials and victories by faith of the Lord's poor people. There was something heavenly about them which made itself felt by all. Hypocrites and worldly-minded men and women hated, but feared them, while the God-fearing admired them and longed for their company.

Donald Cameron was born at Rennachan, Strontian, in the year 1815. His parents were careful and moral in their behaviour. Family worship was regularly kept both morning and evening. They had a large family. Donald, along with another brother, came out to the south while he was a young man, probably not more than twenty years. They were both working in Port-Glasgow. It was told them that Dr. Macdonald of Ferintosh was to preach in a certain church in Glasgow on the coming Sabbath. They both left early on the Sabbath morning to walk to Glasgow; but when they came to the church they were told that the doctor was not to preach there, but in another church in the city; they were also told that the Rev. Mr. Macbean of Greenock was to preach that day in that church. Donald felt that he could not go farther, went in, and the Spirit of truth blessed the word spoken that day to his immortal soul. He became a subject of a very deep and protracted law work. So trying were his convictions of the wrath and curse impending on him as a guilty sinner that he was afraid to close his eyes at night, lest he should open them in hell. In proportion to the terrors of his awakened state was the sweet relief that came when most despaired of. He went home to Strontian, and when his father saw the striking change which came over him, he made him conduct worship in the family, and left everything under his control. He assayed, like Paul, to join himself to such eminent men as Donald Macmaster and John Cameron (Iain an Tailear), but he being at that time very reticent as to his state, they did not readily receive him, which was a cause of great grief to him at the time, though he afterwards enjoyed both their full confidence and close friendship. Indeed, Donald Macmaster and he were as affectionate towards one another as any two we ever saw; John Cameron was taken home to his everlasting rest before we knew any of them.

Donald Cameron was foremost in everything that helped the cause of Christ in the world; but he unflinchingly opposed all the inventions of men about the Lord's cause as being most dishonouring to Christ, and very ruinous to souls. He was often observed in prayer to have made use of the petition—"Holy One, if it be thy mind and purpose, bring these men, who ruin thy cause, and precious souls to repentance; but if it be not thy mind to change their hearts and minds take them away in mercy." In conversation with one who maintained that the grace

of repentance was prior to the act of forgiveness he said, "Can you recollect the time when you first received the reconciled kiss of the Saviour? If so. What was the state of your mind that day?"

He often spoke to us about that eminently godly man, Alexander Cameron, catechist, Strontian. At a meeting one Sabbath day, Alexander Cameron began the service by reading the one hundred and third psalm, and when he came to the verse—

"As far as east is distant from  
The west, so far hath he  
From us removed, in his love,  
All our iniquity."

he stopped, and gave a long lecture on the mercy of God in forgiving sin. Donald said, "I never heard anything in this life so sweet to my soul as that lecture." The catechist, when making remarks upon certain portions of the Word, made use of the phrase very often, "If my heart has not deceived me." This, Donald told us used to pierce him to the quick. At last he spoke to the catechist, and said to him, "I wish you would give up saying these words, as they pierce through my soul like darts;" he at once consented, and never used them again. It was characteristic of all pious men and women, from the beginning of the world till this day, that they strictly observed the sanctity of the Sabbath day. Donald Cameron was a real lover of the Sabbath. On one occasion, a certain young man of whom he expected otherwise, met him on his way to church. The young man was going in the opposite direction. Donald said to him, "Where are you going?" He answered that he would be yet at the church that day as soon as Donald. When Donald returned home at night he heard that this young man had spent the Sabbath along with a careless man who was his own neighbour. On another Sabbath soon thereafter they met again, Donald going to church and the young man going in the opposite direction. He said to him, "Why did you not tell me the truth the other Sabbath? If you continue your course you will make a splash in hell." The young man complained to the minister, and next Sabbath fault was found from the pulpit with men who rebuked their fellow-creatures in their own wisdom and words. When the minister and Donald met, he spoke to him about the reproof given out of the pulpit, and asked him if he considered the truth which says, "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Would he not make a splash there? Donald was a powerful man in body and mind. His high forehead, penetrating blue eyes, and well-set mouth betrayed at once a man of profound intellect and resolute will. While either speaking to the question or at prayer in public, we were often deeply struck with the amount of meaning he could include in few words. The last time we saw him, three years ago, he was then able to come to the fireside. He began to speak of the days he saw in

Strontian; the goodly number of godly men and women he saw there; and the number of prayer meetings they used to hold weekly through the congregation. With his tears falling upon the floor he said, "The mouth of the prayer meeting has been closed in Strontian, and the Lord alone knows when it shall be opened again." He continued from first to last a bold witness for truth and principle, and in his departure Strontian lost the last of these unflinching men who made Scotland what it was. He was a most constant friend, who could really enter into the trials and afflictions of the Lord's people. As a reprovcr of sin he was most faithful and most judicious. A younger brother of his has told us that when he was a young man if he at any time went away with other young men to sin and folly, Donald would say nothing to him in the presence of others, but would take him away to some lonely spot upon the first opportunity, and there put before him in tender, earnest, but stern words his danger, and what the end would be if he should continue in sin. He was also a man of the most profound reverence. This was what struck everyone who knew him as the thing in which he surpassed all others. A certain young woman writes of him, "I was always impressed, even as a child, by the reverence and solemnity of his attitude and expressions in prayer, and used to think he had more insight than the others into the holiness of God, because of his frequent repetition of (*Aon Nuomh*) Holy One." In his removal the Free Presbyterian Church lost one who prayed much for her prosperity and peace, and those who had the privilege of knowing him intimately feel that they have lost a friend of unfeigned love.

N. C.

## An Geamhradh Roimh 'n Fhoghar':

### Ro an T-anam a' Fas ann an Gras.

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

STEIDHICHTE SHASUINN.\*

(Continued from page 435.)

"Oir roimh an fhaogharadh, 'n nair a bhitheas am blàth iomlan, agus a bhitheas am fion-dhearc an-abuich a' tilgeadh a bhlàtha; gearraidh e dheth na meoir le corranaihh-sgathaidh, agus na geuga bheir e air falbh, agus gearraidh e sìos. Fàgar iad le chéile gu eunlaith nam beann, agus gu beathaichidh na talmhuinn; agus cuiridh an eunlaith thairis an samhraidh orra, agus cuiridh gach uile bheathach na talmhuinn thairis an geamhradh orra."—ISAIAH XVIII. 5, 6.

ACH tha, mar an ceudna, doilghiosan aige 's an taobh a stigh dheth féin ri cuir n' an aghaidh, mòran ni 's doilghiosaiche dha spiorad na na droch ainmibh a chàrnas aineolas mi-rùnach air, no droch amharusan a bhios aig Pharasaich uaibhreach na aghaidh.

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

Pòl, an deigh dha bhi air a thogail suas a chum an treas neamh, thugadh dha sgolb 's an fheòil, teachdair shàtain a chum 's gu 'm buaireadh se e, air eagal gu 'm biodh e air àrdachadh thar tomhais, 2 Cor. xii. 7. Theirgeadh e far an àill leis, ach fathast tha an sgolb so 'g a leantuinn, agus a ghnath a' lionnrachadh 'n a fheòil, a' dol a sàs ann na h-uile mionaid, 'g a chràdh le pian gun sgur, 'g a réubadh ni 's dòimhne agus ni 's doimhne, mar is mò tha e strì 'na h-aghaidh. Cha phian deich mìle sgolb 's a' ghàradh dhroighin, coltach ri aon sgolb 's an fheòil. Mar so, ged a bhiodh deich mìle droch amharus aig cloinn Bhelial, cha 'n 'eil iad ach mar dhroighinn air an tilgeadh air falbh, a chionn nach glacar le laimh iad, ach am fear a bheanas riu dìonar e le iarrann na le crann-sleagha. 2 Sam. xxiii. 6-7. Deich mìle amharusan, tha mi ag ràdh, o shùilean seobhagach luchd-aidich, cha 'n 'eil iad ach mar bhioran anns a' ghàradh dhroighin a mhàin a chiùrras sinn, ma theid sinn dlùth dhoibh, ach a dh 'fhaodas duine glic cumail astar àraidh uatha. Ach sgolb 's an fheòil, air a sparradh 's air a teannachadh le làimh Dhé, cha 'n urrainn sinne aon chuid a dean-amh socair no a tarruing air a h-ais. Agus mar so, na h-uile leanabh le Dia a tha air a' chlaoidh a ghnath le buaireadh a tha bualadh a steach 'g a anam, tha e 'g a lot mìle uair ni 's doimhne na an gàradh tiugh do phreasan conais do luchd-aidich a tha seasamh ri taobh an rathaid. Ach tha an cleachdadh piantail so 'g a chumail o bhi socrachadh air deasgain earbsa bhàsmhor, na bhi 'gabhail fois 's aig socair air grunn a' chleachdaidh 's an àm a dh 'fhalbh. Tha an sgolb chràiteach so 'g a ghleidheadh o mheallaidhean truagha diomhain Eaglais Stéidhichte, a fhuair gu briagach an t-ainm sin, a tha air sgaoileadh mar lobhadh gràineil, 's nach mòr nach 'eil a truailleadh na h-uile Eaglais le lobhadh tioram—an Eaglais Stéidhichte thruagh, a tha air a togail air lionmhorachd a luchd-aidichidh, air a creidimh, air teagasgan nan gràs, air co-bhuill ann an eaglais àraidh Bhaisdeach, air mar a tha i 'buannachadh 'na dòigh riaghlaidh, air a dion chainnt choitchionn mar chreidmheach, air a saorsa o theagamhan 's o eagallan, 's air a cleachdadh o chionn fichead bliadhna air ais. Ach esan aig am bheil an sgolb 's an fheòil, cha leig i dha bhi seasamh socrach, na bhi tilgeadh a' chuid arm air an talamh, oir ged a tha am blàr air a bhuannachadh, 's an nàmhaid air a' cheannsachadh, agus cùmhnantan na sìth air an seulachadh; gidheadh, cha 'n urrainn esan a bhi aig fois anns an teagasg nach fairich e nis a' chumhachd; na ann na chleachdadh a chaidh seachad, mar 'eil e a ghnath air athnuadhachadh; no ann an Slànuighear anns a' Bhiobul, nach 'eil a làthaireachd o àm gu àm air fhoillseachadh; no ann an geallaidhean, nach 'eil e a' ghnath a' mealltuinn am mìlseachd. Cha 'n urrainn e mar so acrachadh anns a' Mhuir Mhàrbh, no e féin a shineadh sìos socrach air an leabaidh iteag so; oir cha 'n 'eil an sgolb a' leigeadh fois dha, ach tha e làn luasgadh a null agus a nall gu briseadh na faire, Iob vii. 4. Mar so tha a stéidheachd-san a' co-sheasamh, cha 'n ann 'na cheann a bhi air a chuir an òrdugh le



neònachas, ach 'na chridhe bhi air a dhaingneachadh le gràs ; cha 'n ann ann an aonadh o'n leth a muigh ri eaglais, ach ann an aonadh 's an leth a stigh ri Crìosda ; cha 'n ann ann an suidhe sìos uair 's a' mhìos aig òrduighibh, ach ann an ithe an arain a thàinig a nuas o nèamh ; cha 'n ann le aithreachas a ghabhail o chionn fhichead bliadhna, ach ann a bhi ghnàth a leaghadh le mothachadh air maitheas agus tròcair Dhé ; cha 'n ann ann an oisinn fhaotainn ann an eaglais chleachdail, ach ann an àite agus an ainm a bhi aige ann an eaglais nan ceudghin. Cha 'n 'eil e da rìreadh a' dearmad no 'diùltadh a h-aon do òrduighean Chrìosd, ach tha e sealltainn ni's mò ris a' chumhachd na ris an fhasan, agus tha e 'meas ni's taitneach 's ni's mìse a bhi 'g imeachd a steach do sheòmarichean lùchairt Shìoin, agus a bhi faicinn gnùis an Rìgh, na bhi 'g imeachd timchioll orra, gu bhi ag innse mu a tùir 's a babhainn bhriagha. Nis, troimh'n chomhrag so san taobh a stigh, troimh an oibreachadh uaigneach, agus troimh na h-atharraichean dìomhair, agus na caochladh chleachdaidhean troimh am bheil an t-anam a' dol, tha e tighinn ni 's daingnichte gu faireachadh domhain air 'amaideachd féin 's air gliocas Dhé, air anmhuinneachd féin 's air neart Chrìosda, air a pheacaidhean féin 's air maitheas an Tighearna, air a' chùilsleamhnachadh féin 's air leigheas an Spioraid, air a mhi-thàingealachd féin 's fad-fhulangas Iehobhah, air cho mòr 's a tha 'm peacadh, ach gràs ni 's ro mhò air a' mheudachadh. Tha e gu lathail a' faotainn tuilleadh agus tuilleadh do eòlas air dìomhanas a' chreutar, air cho buileach neo-chomasach 's a tha 'n duine, air mealltaireachd agus cealgaireachd a' chridhe nàdurra, agus air cho comharaichte 's a tha gràs àrd-uachdaranach, cho tearc 's a ta na ministeirean a tha air an teagasg o nèamh, cho gann 's a tha na h-anamaibh beò, cho ro ainneamh 's a tha fìor chreidimh. Oir cha 'n 'eil e mar iadsan aig am bheil mothaichean is beachdan iasaid, agus barailean air snàmh 's an inntinn, a tha air an cuir an òrdugh, agus air an leth-bhrùich, mar phairt do chreud a dh'fhaodas a bhi ceart na cli ; ach tha iad na 'n nithibh is aithne dhàsan cho cinnteach ris a' bhall-uidheam a tha e 'làimhseachadh le 'làimh, na chi e le shùil. Oir tha meidh thomhais dhiadhaidh aige air a cuir suas 'na anam, leis an tomhais e feadhain eile cho maith ris féin, oir "bheir an duine spioradail breith air na h-uile nithibh," 1 Cor. ii. 15 ; agus mar tha e g an tomhas-san leis an dara làimh, tha e air èigneachadh gu bhi gearradh Tecel leis an làimh eile. Tha e 'g amharc air àite gleidhidh an t-sil, agus 's e tha e faotainn ann mòll air a stòradh suas an àite cruithneachd ; tha e 'cumail suas na *notachan* ris an t-solus, agus cha léur dha an comhar uisge orra ; tha e 'g imeachd suas do 'n chrò, agus 's e tha e faotainn ghabhar an àite chaorach ; agus tha e sealltainn air feadh an tighe air son coslas an teaghlaich, ach tha e 'g a fhaotainn air a lionadh le "mic-na ban-fhiosaiche, le sliochd an adhaltranaich agus na strìopaich," Isaiah lvii. 3. 'S e am fìor ni tha dhith air, na h-uile ni tha e rannsachadh air a shon, 's e sin ni-eigin a ghiùlaineas an comharadh diadhaidh, agus an clìt nèamhaidh, a tha os cionn cumhachd nà-

duir. Ach an àite a bhi faotainn bantraichean da rìreadh, agus air am fàgail 'n an aonar, 1 Tim. v. 5, 's ann a tha e air a phlaigh-eadh le bantraichean Thecoa, 2 Sam. xiv. 2; agus ann an àite prìos-anaich briste, bàite, fo fhiachaibh nach urrainn iad a dhioladh, 's gann gu 'n tachair duine air ach marsantan saibhir, a tha toirt air aghaidh mòran ghnothaichean agus stoc 'n an làimh. Ach 's urrainn e a mhàin anam aonadh ris na feumaich agus ris na bochdan, ris an fheadhain a tha air an rùsgadh agus air am falmhachadh, ri seòladair na luinge briste agus ris an fhir-thuruis, a tha gun dìon gun fhasgadh—neach, o 'n fhior éigin, a bha air iomain o thigh 's o dhachaidh, a theich air son didean gu greim a dheanamh air an dòchas a chuireadh roimhe ann an slainte, gun airgiod agus gun luach. Agus mar so ni beagan do eagal diadhaidh, beagan do chreidimh beò, beagan do ùrnuigh bhrùite, beagan do aithreachas fìorghlan, ann an aon fhocal, ni beagan do chinnteachd nèamhaidh aonadh fhadadh, 'n uair ni samhladh didean, dòchas gun chràthadh, cainnt dheas, gnùis naomha, comas agus cainnt chealgach a chinn ghibhteil, agus teanga a shiubhlas troimh 'n talamh, na h-uile slighe a ta 's a' chridhe a reothadh suas. Tha snàthad aige 'na anam ris am bheil a' chlach-ùil nèamhaidh a' beantuinn; agus 's e spiorad briste an reult a tha 'g a tarruing 'g a ionnsuidh, an uair a dhiultas an clàr-aodainn praisich i.

Mar so a bhi fàs ann an gràs, cha 'n e bhi fàs ann an naomhachd fheòlmhor air aon làimh, na bhi fàs ann am mearachd agus ann am mealladh Eaglas Stéidhichte air an làimh eile. Tha an t-shlighe chumhang 'na luidhe eadar an dà iomal ud. Air an dara taobh Seneh, agus air an taobh eile Boses, naomhachd Phàiriseach air an dara taobh, agus urras Antimonianach air an taobh eile (arsa Hart), agus eadar an dà chreig gheur so tha slighe na luidhe nach aithne do 'n eunlaidh, agus nach faca sùil na fainge. A' nis, o bhualadh air a h-aon do na creagan ud, tha an duine beò air a chumail a mhàin leis an rathad dhiomhar 's a' bheil Spiorad Dhé a' buntuinn ris, agus na cleachdaidhean 'san leth a stigh roimh am bheil e a ghnàth dol seachad. Tha eòlas cunbhallach air a thruaill eachd féin 'g a ghleidheadh o fhéin-fhìrinnteachd, 's o naomhachd fheòlmhor; agus tha 'chroisean lathail agus a sgol chràiteach 'g a chumail o andanadas mi-chùramach. Tha shlighe da rìreadh na slighe dhiomhair, a tha làn do bharailean neamhaidh, a tha 'n aghaidh a' cheile, ach a tha co-chordadh. Cha robh e riamh aig fois an uair a bhiodh e aig socair, na gun eallach an uair nach biodh a h-aon air. Cha robh e riamh toilichte gun a bhi deanamh ni-eigin, agus fathast cha robh e toilichte le aon char a rinn e riamh. Cha robh e riamh cho làidir 's an uair a bhiodh e 'n a shuidhe 'na thàmh, Isaiah xxx. 7, cha robh e riamh cho tarbhach 's a bha e an uair nach robh e deanamh ni sam bith, na cho gnìomhach 's an uair nach robh a chabhadh bu lugha air, Isaiah xxviii. 16. Ruithidh na h-uile neach a mach e anns an réis, ach 's esan a mhàin a bheir a mach an ceann uidhe, agus a gheibh an duais. Tha na h-uile aon cinnteach dol do neamh ach esan, ach fathast theid esan a steach

do 'n rioghachd an uair a theid a mhòr chuid a thilgeadh a mach. Gheibh e mathanas a mach à cionta, dòchas a mach à an-dòchas, saorsa a mach à buaireadh, comh-fhurtachd a mach à amhghar, agus deise fireantachd a mach à luideagan salach. Ged is cnuimh e agus cha duine, bheir e buaidh air an Uile-chumhachdach féin le ainneart; agus ged a tha e ni's lugha na diomhanas agus neo-ni, Isaiah xl. 19, 2 Cor. xii. 11, glacadh e neamh féin le lámhachas làidir, Mat. xi. 12. Mar so, a measg nan tillidhean iongantach a tha coinneachadh ann an cridhe a' chreidmhidh, cha robh e riamh cho dian a 'g ùrnuigh 's an uair nach 'eil e 'g ràdh ni sam bith; cha robh e riamh cho glic 's an uair is mò a thu e 'n a amadan; cha robh e riamh cho mòr leis féin na 'n uair is mò tha 'n cuideachd; cha robh e riamh fo chumhachd a chreidimh 's an taobh a stigh, cho mòr 's a bha e an uair a bha e dealaichte ris o 'n taobh a mach. An creutair diomhair, iongantach! Cha 'n urrainn e bhi beò gun pheacadh, cha 'n urrainn e bhi beò anns a' pheacadh, cha 'n urrainn e bhi beò gun ùrnuigh, agus bithidh e làthaichean nach urrain e ùrnuigh a dheanamh; tha e ghnàth a' faotainn creidimh 'n a eallach, agus cha dealaicheadh e ris air son an t-saoghail; a' miannachadh an deigh peacaidh mar ghreim milis, 's 'ga fhuathachadh le fuath iomlan. Tha e 'meas Chrìosd sònruichte a measg deich mìle, ach fathast air a 'dheuchainn le teagamh an e 'Shlanuighear e.

'S i sud matà nàdur na slighe, ciod air bith cho anmhunn, 's cho neo-fhoirfe 's tha i air a cur an céill, anns am bheil a' mhuinntir shaoirte ag imeachd, Isa. xxxi. 9—slighe a tha air a coiseachd leòsan a mhàin, agus a ta mar is trice ro chràiteach dhoibh, agus a tha gu tur an aghaidh an toile. A bhi 'g imeachd anns an t-slighe so cha 'n obair gliocais nàdurra e, Dan. ii. 30; 's cha mhò is e buaidh thalantan, 1 Cor. ii. 6, no toradh stuidearrachd e. Ach 'na àite sin, gach uile ni is urrainn nàdur a dheanamh 's ann a tha e 'cogadh 'na aghaidh. Gairmidh réusan e 'na amaideachd; their gliocas cuthach ris; bheir tuigse faineir e mar mhealladh; measaidh fòghlum e mar shaobh-chràbhachd, cunntaidh saor-thoil e mar an-dànadas, measaidh féin fhireantachd e mar neo-mheasarrachd, diùltaidh Easbuigean, agus Ard-easbuigean e; fuathachaidh fear-ionad easbuig agus Ard-dheacon e; càinidh cléir na h-Eaglais-àird e; agus searmonachaidh cléir na h-Eaglais-ìosail 'na aghaidh; pàighidh Guideachd a' Bhlobuill 's nam Ministerean dheth a h-aon a ghabhas gnòthach ris; agus tilgidh mnathah cràbhach agus urramach, agus daoine uaisle a mach as an crìochaibh e. Gnìomh. xiii. 30. Fuathachaidh Calbhineich gun ghràs an claidheamh nach fag fhaobhar urrad 'us cairtealan aca féin; càinidh *Wesleyans* an armachid a leagas sìos an aitreabh bhriagha aca anns an duslach; fuathachaidh a mhuinntir shaoghail a dh' fhàg an eaglais an solus a ni aithnichte an stéidh ghrod; bidh gràin aig na searmonaichean a rinneadh anns a' Cholaiste, agus ann an àrd-sgoilb, air a' ghuth a dh' fhedraicheas dhiubh cia am barantas diadhachd a tha aca; tha gràin aig foirmealaich do gach inbhe, droing, 'us ainm, do'n

chreidimh a ghearras iad féin a mach o'n bheatha mhaireannaich, agus a dh' fhàgas iad gun sgàile do dhòchas. Aon ni tha soilleir gu leòir dhoibhsan—ma s i sud an aon slighe gu nèamh nach 'eil iad ag imeachd innte. Tha eòlas gu leòir aca gu bhi 'faicinn an ni so; agus mar so ma dh' fhireanaicheas iad iad féin, féumaidh iad an t-slighe féin a dhìteadh, an sluagh a tha 'g imeachd oirre, agus na ministeirean a tha ga teagasg.

Ach is sona iad dhinne a chaidh a chur le laimh an Uilechumhachdaich, leis a' chumhachd a tha os cionn cumhachd nàduir air an t-slighe bheannuichte so. Cha do chuir sinne sinn féin oirre an toiseach, ni mò a chum sinn sinn féin oirre 'na dhéigh sin. Ma rinn sinn a h-aon dhiubh sud cha robh sinn air an t-slighe idir, ach 's ann a bha sinn a' siubhal ann an slighe thaoibh a chrìoch-naicheas anns an dorus a chunnaic Buinnian fosgailte o gheata neamh gu geata ifrinn. Esan aig nach robh riamh rannsachadh cridhe feuch am bheil e anns an t-slighe, no ambrusan muladach, no eagal a bha 'toirt air a spiorad sioladh sìos le tùirse, no acain no osnaich dhìomhair air son a chridhe bhi ceart am fianuis Dhé, no glaothaich shòleimte a mheadhoin oidhche, no seallaidhean taitneach, no ath-sheallaidhean tùrsach, no smuaintean crioth-nachail cionnus a bhiodh cùisean maille ris mu dheireadh, no air nach robh uamhas riamh roimh 'cheilg fein 's nach mò a bha amhrusach mu mhealltaireachd Shàtain—tha esan, tha mi ag ràdh, a tha 'gluasad air aghaidh gu tearuinte as eughhair nam faireachd-uinnean domhain ud, a' foillseachadh le 'dhearbh shocair nach 'eil e anns an t-slighe chumhaing a tha 'treòrachadh gu beatha. Ach le h-aon a tha gu spioradail, agus gu treibhdhireach ann am beag no ann am mòr a' tomhas na h-uile ceum, agus a tha 'toirt luath no mall na h-uile faireachadh a chum na cloich-dhearbhaidh, agus a tha gu toileach a' dearbhadh gach pàirt do'n t-slighe, is toigh leis a bhi air a rannsachadh troimhe agus troimhe, agus rùisgidh e 'bhrollach feuch an amais a h-aon do na saighdean a thig o'n chùb-aide e. Is toigh leis ministeirean rannsachail, agus 'na inntnn cheart cha'n urrainn e bhi tuilleadh 'us domhain air a rannsachadh. Tha e 'fuathachadh an fheadhain a bhios a' còmhach thairis le criadh gun oibreachadh, agus a bhios a' fuaigheal nan cluasag ris na h-achlaisean. Is toigh leis obair cridhe agus cogais, agus tha e 'leantuinn ni's dlùithe ris an fheadhain a tha ga'm moladh féin do chogais nan uile dhaoine ann an sealladh Dhé. Tha e 'g iarradh neach a lorgaicheas a shlighe, a bheir air falbh a cheapan-tuislidh, a theid a steach 'na bhuairidhean, agus a chuireas an céill an rathad 's am bheil Dia ag oibreachadh le 'spiorad. Ged a tha 'mhòr chuid a' dìteadh an dream a dh' innseas an fhirinn, air son an eud dall 's an an-ìochd, cha 'n urrainn esan a shaoilsinn gun d' theid droch spiorad a steach ann an obair an Spioraid Naoimh, no gu'n tilg e sìos creidimh meallta, no gu'n spion e air falbh na puist ghroda, no gu'n lorgaich e mach na dideanan bhreug, no gu'n saor e anamannan o cheilg 's o mhealladh, no gu'n toir e an nàire uile do'n duine agus a' ghlòir léir do Dhia. Cìod air bith mar a

tha iad air am fuathachadh 's air an càineadh, cha 'n urrainn esan gu'n ghràdh a thoirt do'n fheadhain a tha an saothair air a beannachadh gu bhi a' leigheas a chreuchdan, a thogas dhe 'eallaichean, a bheir comh-fhurtachd dha fuidh gach àmhghar, 's a bheir saorsa dha o 'bhuairdhean. Cha'n urrainn e olc a labhairt mu'n chumhachd dhiomhair a tha teachd 'an cois an fhocail gu 'chridhe, a tha 'rùsgadh a dhlomhaireachdan 's an taobh a stigh, a tha 'lorgachadh a mach oibribh faluichte, a' cur an cèill a smuaintibh domhain, agus a' foillseachadh a chum iongantais na nithe a bha e 'creidsinn nach b' aithne do neach air bith ach e féin agus Dia. Cha tilg daoine acrach an t-aran 's an dig; cha dùin na daoine tinne an dorus an aodann an lighiche; agus cha bhuail na prìosanaich an gàirdean a chuireas fa sgaoil iad. Agus mar so, sibhse a tha 'siubhal anns an t-slighe is toigh leibh an dream a dh' eadar-mhìnicheas ur faireachduinnean, a threòraicheas sibh 's an t-slighe; na brollaichean a dheòthaileas sibh, agus na làmhnan a fhrithealas dhuibh aran na beatha.

Ach their cuid, "O nach robh agam fianuis shoilleir air a bhi 'siubhal anns an t-slighe so! Ciod nach d'thugainn air son fianuis dhiadhaidh a bhi agam gu bheil an Spiorad beannaichte 'g a mo theagasg innte!" Is ann troimhe na dearbh amharusan ud a tha an fhianuis air a' faotainn. Tha amharusan a' treòrachadh gu éigheach agus osnaich as déigh na fianuis dhiadhaidh; agus ann am freagairt do 'n éigheach ud, tha an fhiannuis nèamhaidh air a toirt. Oir an duin' a tha gun amharusan, tha e gun fhianuisean. Tha amharus do 'n fhianuis mar a tha am fiodh-oibrichte a theid an eagan a' cheile, na an iuchair do 'n ghlais, 'san seula do 'n chéir. 'S iad na fianuisean na h-Ebeneseir, "clachan cuideachaidh," 1 Sam. vi. 12; ach feumaidh a' chlach toll a bhi air a chladhach anns an seas i, agus 's e an toll sin amharus. Tha amharusan mu shlàinte do fhoillseachadh air slàinte, mar a ta an t-acras do 'n bhiadh, lomnochdaidh do eudach, stoirm dhoinionnach do dhion, an dàil do 'n chroich, agus am bàs do 'n asèiridh. Tha an dara h-aon do na nithibh so a' dol air thoiseach, 's a 'g ullachadh 's a' fosgladh slighe air son an aon eile. Agus cha 'n 'eil an ceud aon ach mar neo-ni as aonais an aoin mu dheireadh, no an t-aon mu dheireadh as aonais a' cheud aoin. 'S e an ath ni is fearr do fhianuisean amharusan a bhi againn, aithne a bhi againn air a bhi ceart, 's e sin an ni is fearr. Eagal a bhi oirnn gu bheil sinn iomrall an dara ni is fearr. 'S e bhi mealltuinn fianuis an Spioraid am beannachd is mò a th' againn air an taobh so do 'n uaigh; fadachd as déigh a mealltuinn an dara beannachd is mò. Cum a' d' chuimhne gur ann a tha mi labhairt mu amharusan spioradail a tha anns an duine spioradail; oir tha amharusan nàdurra cho fada o shlàinte ri dòchas nàdurra. An t-slighe a tha troimh ghleann Baca, "o neart gu neart," a reir cleachdaidh luchd-tuiris na h-àird-an-ear, a aon àit anail gu àite eile, far am biodh iad a' cladhach shlochd, agus bha an t-uisge a thigeadh a nuas 'g an lionadh, Sam lxxxiv. 6, 7. Cha 'n fhòghlum sinne aon chuid mu Dhia na

umainn féin, mu pheacadh na mu shlàinte ann an aon là. Ach 's i a' cheist a nis, an d' rinn sinn ceum riamh anns an t-slighe? Fhir na faire, ciod o'n oidhche? An e feasgair, na meadhon oidhche, na gairm choileach, na madainn e? Marc xiii. 15. An e earrach, na samhradh, na geamhradh, na foghar? Cha 'n i a' cheist is mò, Am bheil mòran creidimh agad, ach am bheil e agad idir? Cha 'n e ciod an tomhas do chreidimh a th'agad, ach ciod a ghne a tha anns an tomhas a th'agad? Cha 'n e co aca a tha creidimh mòr agad, ach am bheil e idir agad? Sàbhalaidd urad grainne do fhior chreidimh an t-anam; agus b'aithne dhomhsa iomadh, iomadh aimsir a bhithinn toilichte na 'm burrainn mi a bhi faireachadh le cinnteachd gu 'n robh am mìle cuid do ghrainne agam. 'S e grainne do shìol mustard is lugha do na h-uile sìol; agus eadhoin creidimh cho beag sud atharaichidh e beanntan. Na chuir mi 'n céill pàirt air bith dh'e d'fhaireachadh, no'n d'fhuair thu 'm freagradh bu lugha ann do bhrollach do na labhair mi, no 'n d'fhuair thu mach aon diomhaireachd dhiadhaidh na do chridhe, na 'n do bhean mi ri aon sreang neamhaidh 'n a t-anam? Oir is sona esan aig am bheil an fhianuis dhiadhaidh a chum a' bhuanachd shlorruidh, air gràdh taghaidh an athar, ann am fuil-mhaithidh agus fhirinneachaidh a' mhic, agus ann an teagasg diadhaidh an Spiorad Naomh.

Ach tha mi gu sòluimte a' deanamh cinnteach do na h-uile aig am bheil cluas a chum éisdeachd, gur i so a mhàin an t-slighe a chum slàinte; agus aig an là mhòr, gu 'n tuit na h-uile h-aon nach robh ag imeachd innte, 'na làmhaibh-san a tha 'na theine dian loisgeach, agus sìolaidh iad sìos do ifrinn, gu luidhe gu sìorruidh fuidh chorruidh dhioghaltaich.

## Notes and Comments.

**Battles on the Lord's Day.**—Professing Christians in America are at present discussing this subject. The United States Evangelical Conference asks President M'Kinley to forbid hostilities on the Sabbath, and at a meeting of this Conference, Bishop Sandford "denounced the American Generals for fighting most of their battles" on the Lord's day. A resolution was drawn up asking the President to "instruct General Otis to do no fighting henceforth in the Philippines on that day of the week, and to hold it over till Monday if the Filipinos attack him on Sabbath." There will, no doubt, be difficulties in carrying out such an instruction as this. But if generals were as jealous for the honour of God as they are for the honour of their country a great deal might be done to preserve the sacredness of the Lord's day even on the field of conflict. The American people are to be highly commended for this step.

**The Pope and Queen Victoria.**—Pope Leo XIII., though a very old man, is viewing with great interest the present controversy about Ritualism in the Church of England. He

recommends the Ritualistic party to leave the Church. His latest device to draw England Romewards is a present to the Queen of a statue consisting of "a figure of Christ standing on a globe with the right arm uplifted, and a long cross resting on the left arm." It is impossible for Queen Victoria to accept this from the Pope without violating her coronation vows. But vows are light things in our day, though they wont appear so at the judgment seat; and we may expect almost anything from the past friendly relations between our sovereign and the Pope. Our poor country is being enveloped in the meshes of the Papacy, and few are alarmed on account of it. May the Lord send a day of awakening power!

**The Confessional in Schools.**—The Romanist confessional in public and in charity schools is making progress. The Grey Coat Hospital is the most important foundation in Westminster for the education of girls. It is in connection with the Church of England, has an endowment income of £6,000 a year, and two schools—one a day school in Westminster, of 380 girls, and the other called Queen Anne's School, a boarding and partly day school, at Caversham, near Reading, of 120 girls. A few weeks ago the Board, which is not a popularly-elected body, passed a resolution by a majority of three votes, permitting the practice of private confession to a priest to those girls whose parents might desire it.—*The Christian Herald*.

**The Pagan Morality of the "Glasgow Herald."**—This came out in a marked way lately. The occasion was that of a boxing match arranged to take place in the city, but stopped by interference of the police. The magistrates perceiving the disgraceful and illegal nature of the exhibition stepped in timeously and forbade the performance, apprehending the two principals for breach of the peace. The thing grieved the editor of the *Herald* and he wrote upon it next day. It was not that he was disturbed by the thought of two rational persons battering in each others features for £100 a side, neither did the idea of the oaths and iniquities of the mob of sots and betting men assembled at such a spectacle sit heavy on him. Not at all; for it is a very pagan gentleman whom the proprietors have chosen to edit their paper. Wherefore, when he would utter himself, his whole burden was to condemn the high-handed despotic conduct of the authorities in stopping a piece of good old English sport. He also thought it decent to sneer at the superior virtue of the magistrates in this matter, the same as he did a few years ago when there was a motion made to prohibit the exhibition of a lewd picture. Thus does the editor of the *Herald* advertise his destitution of proper feelings and right principles, and show how well he can "strain at the gnat and swallow the camel."

**A Strange Thanksgiving Service.**—The perils of the deep have, during the last month, been much heard of owing to hurricanes on the Atlantic. Many vessels, laden both with goods and passengers, have been in extreme jeopardy, and some have

been quite despaired of by anxious owners and relatives. However, the greater number of these overdue vessels have survived, and are happily reported as safe. It is meet that men should praise the Lord for His goodness in delivering so many lives from destruction, but it were better, we think, to omit the form of thanksgiving altogether than commit such mockery as is reported on the part of the passengers and crew of a Hamburg steamer. The passengers of the broken-down steamer Pretoria, of the Hamburg-American Line, which arrived safely at Plymouth on Wednesday, after having her steering gear disabled since 15th February, had a thanksgiving celebration on board on Sabbath, 19th February. The afternoon was given up to amusement. The borough band was engaged, and throughout the afternoon they discoursed music. There were over 500 passengers on the vessel, and dancing was freely indulged in, Sabbath being kept in Continental fashion.

**Missionary Loan Exhibition.**—For ten days in March, an Exhibition in connection with missions was held in the St. Andrew's Halls, Glasgow. The Exhibition consisted in a remarkable collection of all kinds of interesting objects associated with the mission field in almost all countries. A great number of things on view set forth the dress, manner of life, superstitions, and idolatrous practices of the heathen. China, Japan, India, Bible lands, and the South Sea Islands were abundantly represented. There were also to be seen relics of William C. Burns, John Williams of Erromanga, Dr. Livingstone, and others. In the Polynesian section, a copy of the "Reformed Presbyterian Testimony," stained with the blood marks of a martyred missionary was on sight, along with a number of Bibles in native tongues. Europe was also represented, and one section was devoted to Popish superstitions. The practices of the Ritualists in the English Church were illustrated by a hair shirt and articles made of steel wire, such as a piece of net-work with sharp points for lying upon, a lash for laceration, and "a heart" with sharp points to be worn next the skin. It may seem hardly credible to some that such instruments of discipline and penance should be in use in the Church of England. There need be no doubt now on the subject. We were much struck with certain facts, fitted to stir solemn and anxious concern about the propagation of the gospel throughout the world. It was pointed out before the eyes of all observers that 4,000 heathen enter eternity every hour, and that there were 40,000 ordained ministers to 40,000,000 inhabitants in the British Islands, while there were only 1,500 ordained ministers to 1,030,000,000 people in heathen countries. The Exhibition was intended to stimulate interest in mission work, and we trust it may have that effect. A mightier power, however, is needed, and until this is put forth from on high there will be little good done in any direction. We tremble for the poor heathen in many ways, and not least under the conviction that many who do teach them Christianity are not declaring the whole counsel of God—the Gospel in its purity and fullness.