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## Romish Pictures.

MANY are the means which the emissaries of Rome are employing for the advance of their pernicious cause in our day. One of these means is that of pictures. Romanists seem to know the gates by which their ideas will most readily enter into men's minds. One of these gates is the eye, and their every stratagem is used to secure a firm hold of it. The dissemination of pictures, which give imaginary representations of sacred objects is one of their most common stratagems. It is very marvellous how these pictures find so much acceptance in Protestant countries. One would think that there the least semblance of Romanism would be rejected with disgust. But this is not so. It seems the carnal mind is the same everywhere, and is ready to welcome a carnal, sensuous religion at any time. No country was delivered more effectually from the influence of Popery than ours at the Reformation, yet we see that it is backsliding every day, and is extending a welcome to Popery in almost every form.

The idolatrous pictures to which we refer are to be found portrayed on the windows of professedly Protestant churches. They are to be seen on sale in shops, and are often on special view as objects of art. They are to be seen in books, magazines, Bibles. What is worst of all, they are to be seen on the walls of many Protestant houses. What do some of these idolatrous and blasphemous pictures represent? They represent the Virgin and the child Jesus, the Lord Jesus at manhood in one or other of His occupations, seated at the Supper with His disciples, wrestling in Gethsemane, or suffering on the Cross. Sometimes they set forth His being taken down from the Cross, or His face in agony with the crown of thorns on His head. Once we saw a representation of the adorable Trinity in heaven. These are some of the kinds of Romish pictures that are too common in our day.

The question may be asked, "What are the Scripture proofs against these pictures?" The chief proof is the second commandment. "Thou shalt not make unto thee any graven image, or

any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : Thou shalt not bow down thyself to them or serve them ; for I the Lord am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and showing mercy unto thousands of them that love me, and keep my commandments." Now, some good people have interpreted this commandment as forbidding all kinds of pictures whatsoever. While not prepared to go so far as this in our interpretation, we feel thoroughly justified in saying that the commandment forbids the making of pictures designed for religious worship. The prominence given to the Virgin in the worship of Rome is enough to make all true Protestants abhor pictures of her. These pictures of course are purely imaginary at best. As for figures of Christ, these also are imaginary. The chief point here we would notice is that no one can give a representation of the Son of God. He is God over all, and there can be no representation of the Deity. All that the Romish pictures are fitted to do is to present the humanity of Christ in an imaginary form. But is that the real Christ? No ; a merely human Christ in any form is a false Christ. It is a false Christ the Romish apostacy worships. The Christ of the gospel is He who is God and man in two distinct natures, and one divine person for ever. We wonder that any argument should be required on this subject ; every person who has the least religious feeling, must turn away in abhorrence from every carnal image of the glorious Redeemer. We now quote the words of the Larger Catechism which bear on this subject :—"The sins forbidden in the second commandment are, all devising, counselling, commanding, using, and anywise approving, any religious worship not instituted by God himself ; tolerating a false religion ; the making any representation of God, of all or any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever ; all worshipping of it, or God in it or by it, the making of any representation of feigned deities, and all worship of them, or service belonging to them, all superstitious devices, corrupting the worship of God, adding to it, or taking from it, whether invented and taken up of ourselves, or received by tradition from others, though under the title of antiquity, custom, devotion, good intent, or any other pretence whatsoever ; simony ; sacrilege ; all neglect, contempt, hindering, and opposing the worship and ordinances which God hath appointed." The whole of this question is worthy of study in relation to the manner of God's worship, which in so many churches at present is desecrated by unscriptural innovations. We know that many people have Romish pictures in their houses, who so far from worshipping them, are the avowed enemies of everything Popish, but that does not justify them in defiling their walls with the abominations of Popery. One thing we are sure of is, that the Lord is angry with this nation for

the encouragement it is giving to the return of "the Beast" that was cast out in better times, and if we desire to be hid in the day of the Lord's anger, we must not only oppose every innovation that savours of Popery, but cast out anything of this description that exists in our midst. The Spirit of God is grieved with many things in our day, and the multitude of idolatrous pictures is one of them.

In conclusion, we affectionately urge the members of every house to which our Magazine comes, and where any of the things exist to which we have referred, to purge themselves from such things. We ought to strip our walls of every semblance of Popery. We should also avoid buying Bibles or other books that are defiled with Romish pictures. No doubt, we have need to cleanse our hearts as well as our garments, but they who have the least desire for the cleansing of their hearts will make every effort to cleanse their garments also. May the Lord by His Spirit and Word grant us the clean heart and the clean garment!

## A Sermon

BY THE LATE REV. JOHN LOVE, D.D., GLASGOW.

"Then Jesus turned, and saw them following, and saith unto them, What seek ye?"—JOHN i. 38.

MY BRETHREN, there was a time, when, with respect to the objective display of Divine glory, it might be truly said, that earth was richer than heaven. When Jesus was visibly in this world, it contained a more precious treasure, than was to be found in the highest heaven. His obedience and sufferings far out-shone all the brilliancy of the collected hosts above. In them, God was glorified by the noblest exertions of mere creatures. But here, the Infinite Godhead itself gave dignity to the obedience which was performed, and value to the sufferings which were endured. I wonder not, therefore, to hear of the frequent descent of angels. It became them, to pay homage to that Godhead which now appeared mysteriously in the form of a fellow-subject. But I wonder at the stupidity—the brutal stupidity of my fellow sinners. Why did not the attraction of the descending Godhead pervade all the regions of this globe? Why did not the courts of princes—the schools of philosophers—the cities of the civilized, and the wilds of the savage tribes of men—pour in, to the then glorified land of Judea, millions of adoring, supplicating spectators, while Immanuel tabernacled on earth? Ah! surely it was gross darkness, which now covered the earth, and held mankind in its chains.

But that power, which could have converted all mankind, did not lie entirely asleep. Amidst numberless visible miracles, Jesus secretly drew some souls to himself, as the first-fruits of that vast harvest, which should follow the complete offering-up of His sacrifice. To condemn the general stupor, some few straggling sheep began, at the very entry of his public ministry, to know the Great Shepherd. The verse preceding the text informs us of two persons, who were moved by the testimonies of John the Baptist their former teacher, to inquire into the character of Jesus. The Saviour would not overlook their silent reverential attention to his person; yet, amidst general neglect, He was not to be deceived with the mere appearance of respect. This first opening of His lips, in His dealing with men, consequent to His entrance on His public ministry by the baptism of John (for these are, in order of time, the first words belonging to His public ministry, which the sacred historians have recorded), this first opening of the Redeemer's lips, in the character of a public teacher, conveys much important instruction. For this short address, "What seek ye?" is expressive at once of the grace and of the wisdom of Jesus;—of His grace, displayed in His anticipating the desires of these two persons, whom modesty and reverence held in silence:—of His wisdom, in calling them to account, as to the inducements and design of their apparent respect and attention.

On this short question, considered in this light, I shall ground the practical truth, which, with a view to your important prospect of appearing before the Lord at His table, I shall, in the present discourse, illustrate,—

Namely, That every person who attends on gospel ordinances should consider the Lord Jesus Christ as appearing therein, to inquire into the design and motives of his attendance, or, as saying to himself in particular, "What seekest thou?"

This, my brethren, is the object of my addressing you at this time,—to impress you with a sense of the Redeemer's presence in His ordinances, and of His solemn observation of your intentions, wishes, and pursuits, while you tread His courts. If, by the blessing of God, I am successful in this endeavour, it will have a happy influence to rouse your souls, into a frame of spirit suited to the awful and sweet mysteries of the Lord's Supper.

For this purpose, I ask your serious attention to these two things,

*First*, The character of the Lord Jesus Christ, as the great examining Inquirer or Searcher into the desires and designs of men, who appear in the sanctuary.

*Second*, What are those approved desires and designs, which may, with safety and confidence, be avowed before Him?

I.—In the first place, my dear brethren, I must attempt to represent to your minds the character of Jesus Christ, as searching into the desires and designs of men, who appear in the sanctuary.

Do any of you begin to tremble at the first glance of this

subject? I am glad of it: I wish to tremble with you, and to be under such impressions as those felt by the prophet, who spake thus, "When I heard, my belly trembled; my lips quivered at the voice; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble." I wish to partake with the beloved disciple in those solemn ideas of Christ, which filled his mind, when, at the sight of his glorified Master, he "fell at his feet as dead." Were it so with us,—soon, my brethren, should we feel His right hand of love laid upon us, and that reviving sound penetrating our souls, "Fear not."

The view of the Redeemer's character, which we are now to take, is of a complex nature; suited both to alarm and to comfort. But that those terrors, and these consolations, may have sufficient energy, it is necessary.

1. That we realise the presence of Jesus, and behold Him as walking in the midst of the golden candlesticks.

We must realise the presence of the Godhead of Jesus, and we must realise the presence of His human nature. How shall this be done? By faith. Lamentable, indeed, is that insensibility of the presence and glory of Jehovah, into which our apostacy hath sunk us, and in which we naturally live at ease. From this horrible pit, our souls climb up by slow gradations. By little and little, a sense of the Godhead, and consequently of the Godhead of Jesus, takes possession of our minds. We acquire, after regeneration, a kind of new faculty, or habit, "to see him who is invisible, to set the Lord before us." Let this faculty now be exercised; let the Godhead, in the person of Jesus, be now before our eyes.

In visions of old, in the ancient temple, there was a brightness—a visible, luminous splendour—produced by Divine power, and emblematical of Divine glory. When the high priest entered the most holy place, he there moved with fear, and durst hardly turn his eyes towards the resplendent lustre which shone above the mercy-seat, lest a rash look should have been followed with instant death. At length, the incense ascending, formed an interposing cloud, which softened the brightness, and rendered it tolerable to a mortal eye.

What, my friends, if the Second Person in the Trinity were now, in this place, to create such a symbol of His presence, and you were to see in the higher parts of this house, kindling at once, a brightness superior to the combined radiancy of millions of the noblest precious stones, though shone upon by a seven-fold light of the sun—should we not shut our eyes, and drop upon our faces, adoring, fearing the present God? But is He now less really present? And shall not death soon transmit us to the sight of tokens of His majesty far surpassing the present feeble ideas of our minds? What is that essential, spiritual splendour of Deity, the glory of which is the ultimate end of the creation, the overflowing of which is an immense ocean of goodness, in zeal for

which God is a consuming fire? What is that, which angels contemplate with joy, from which devils shrink back with constant horror? This fulness of incommunicable glory belongs to Jesus, the Son of the living God: and it imparts vivid majesty to those eyes of Divine Omniscience, which are bent upon you, when you come near in these ordinances. "These things, saith the Son of God, who hath his eyes as a flame of fire. I know thy works,—all the churches shall know, that I am he, which searcheth the reins and the hearts."

Let us, my brethren, form a grander supposition than that mentioned a little ago. What, if the skies were to cleave asunder, and, amidst a retinue of seraphs, made visible in human forms, you should see hovering above us, the very man Christ Jesus, displaying, through His glorified form, gestures, and countenance, the Godhead dwelling in Him? With what spirit would you submit yourselves to His piercing eyes! What would be your thoughts, were you to hear Him commanding His attendants to strike us all dead at the end of this evening service, and to convey each one of us to the place of joy or of sorrow, according to His judgment of our present dispositions and character? Happy is the person, whose fear, in such circumstances, would be conquered by hope, by faith, by longing desire!

Our circumstances, my brethren—our ordinary circumstances, in the worship of God, are in some respects not materially different from what they would be, on such a supposition as I have made.

We worship before the eyes of Jesus as God,—before the eyes of Jesus as man. Some one will perhaps say, "How do you make good this last expression? We believe that Jesus, in His Godhead, is present; but how are we before His human eyes?" I answer, that though the humanity of the Mediator is, in respect of place, far removed from us, yet, in respect of knowledge, in respect of purity, in respect of love, the human nature of Immanuel is near,—exceeding near us. For, by the union of His Divine and human natures, what He knows, as God, of things transacted on earth, is, with ineffable rapidity, transmitted to His human soul in heaven. And hence, His human nature is employed in His acts of intercession, and dominion, suitably to the advancing series of events, as though it were on earth a present witness of these events; therefore, no sooner doth a worshipper stand forth, than it is known to Jesus, even as man, in heaven. This, my brethren, is a wonderful fact; and it is important to keep us in awe, for the holiness of the human nature of Christ is more easily apprehended by us, and is as a ladder, whereby we climb up to His Divine purity. So is it also as to His compassion and faithfulness; for which reason, the just faith of this fact is highly important for the encouragement of us miserable sinners.

Have you endeavoured, my brethren, to enter uprightly and

spiritually into these sentiments, and is Jesus before your eyes? Then, my work is almost done. It will impress you deeply, to consider,

2. That Jesus sees, discerns, and abhors insincerity, impenitence, unbelief, where these prevail, and yet,

3. While He sees and abhors these things, yet He is charged with the accomplishment of the purpose of free mercy, as to the quickening of many such souls; it is His work to create sincerity where He finds none; and,

4. He observes, with most compassionate and faithful tenderness, the desires and longings of true faith and repentance, from the first dawning of grace to it's consummation.

Let us think of some instances of these things, which, in the days of His flesh, He exhibited as a sample or specimen of what He would do in His exalted state.

There came one running and kneeled to Him, and asked Him, "Good Master, what shall I do that I may inherit eternal life?" Here was a fair appearance. But Jesus searched this young man's heart; and He found there two deadly distempers secretly reigning; that of self-confidence, and of worldly-mindedness. To make way for a thorough conviction, the wise Saviour aimed a stroke at this particular idol. But the young man could not endure so severe a lancing. He kept hold of his beloved riches,—parted with Christ,—and, so far as appears, lost his soul. Perhaps he lived some years to enjoy his estate. But if he died in the same mind, he has already paid for his worldly Christless comforts, above seventeen centuries of desperate horror and anguish. "How hardly shall they that have riches enter into the kingdom of God? It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

Nicodemus came skulking in the night, to meet with Jesus, and thought himself a very upright sort of character, when he paid the Redeemer that Socinian kind of compliment, "Rabbi, we know that thou art a teacher come from God." Jesus saw through his disguise, but there was a secret purpose of love towards Him. Nicodemus, amidst many stupid cavillings, was instructed in the doctrine of regeneration and redemption; and at length came forward to confess Christ before men, when others deserted him.

Behold the glorious narration on the next page! See the rude behaviour of the lewd, hypocritical woman of Samaria! Mark with wonder the gradual softening, illumination, conviction, and deliverance of this once miserable soul! How do the shades of darkness and the beams of light struggle with each other! At length, the captive is released; I think I hear her crying out to the men of the city, with a sweet forgetfulness of modesty, "Come, see a man which told me all things that ever I did; is not this the Christ?"

But who is this outcast, oppressed mourner? Her cry is very loud and piercing; for her distress is great; a monster of hell has

seized her beloved child. But it is well that she now has the sight of the mighty Deliverer. He knows her cry, and feels it melting His heart. But He must hide this for a season from her. She must feel the weight of her burden. She must sink lower and lower in humiliation. Her faith must bear the silence and frowns of her adorable Saviour. But her faith cannot fail: her deliverance hastens, and it bursts in upon her with accumulated sweetness in those approving words, "O woman, great is thy faith; be it unto thee even as thou wilt."

My brethren, these and similar examples teach us the procedure of the blessed Mediator, now in His kingdom, while He searches out the desires and designs of those who come nigh Him; and says to each one of them, "What seekest thou?" For, "Jesus Christ is the same yesterday, to-day, and for ever."

Let us now consider, as we proposed.

II.—In the second place, What are those approved desires and designs, which may with safety and confidence be avowed before the great Redeemer.

My brethren, I beseech you, as you value your everlasting salvation, bring your minds close to this part of the subject. Consider your prayers. Search out the innermost desires of your hearts. It is my duty to set before you, from the Scriptures, the nature of such desires and designs as shall be acceptable in the eyes of Him with whom we have to do. It is your duty to make an impartial application to your own consciences, and to try the nature and quality of the chief breathings of your own souls. Let us now preach and hear for eternity; let us hold fast nothing which will be swept away by the light, majesty, and terrors of the Redeemer's second coming. "O thou Spirit of truth, save me from daubing with untempered mortar!"

I hear some one saying, "Alas! alas! I need not try my desires and prayers. I already know them to be those of the wicked, which are an abomination to the Lord. For my heart is dead as a stone. I have no relish for the things of Christ. How can I hope for that salvation, which I cannot so much as heartily desire? Pride and enmity on one side, and on the other side carnal worldly lusts, overpower and imprison my soul; and, which fastens all my miseries upon me, I have no view of the Redeemer, I have no faith in Him, I can hardly historically believe that there is a Christ or a God."

Is this the situation of any person now present? I say to that person, in the name of Christ, Thou art not far from the "kingdom of God." But take heed lest these convictions miscarry. I say not that they are conversion. I will admit all to be true, that thou allegest against thyself. Thou art yet an unconverted person; and consequently hast no spiritual desires of a right kind, no faith, no heart or ability to come to the Redeemer. Though the gospel invitation is addressed to thee, thy corrupted nature prevents thee from improvement. Thou canst no more believe or



repent by thy own strength, than create a world. And though thou shouldst pray ever so much, with an unbelieving and impenitent heart, the Lord is not obliged by any promise to regard thy prayers, or to give thee converting grace. I admit all this. What counsel shall I then give? Shall I say, Since thou canst not pray in faith and in sincerity of heart, therefore thou mayest let it alone? God forbid. Should I say so, I should be the mouth, not of the merciful Saviour, but of Satan the destroyer of souls. I say then, pray and strive as thou canst. Look as thou canst to Jesus Christ, and cry to Him, "Lord, I cannot believe in Thee, I cannot desire Thee aright, but Thou canst create faith in me. What a wonder will it be, if ever my stubborn heart opens to Thee? Lord, perform that wonder, for the glory of Thy power and mercy." Hold on in this way, and, though I dare not say, that this is saving faith, and infallibly connected with salvation; yet I will say, that, continuing in this way, thou art likely to become a subject of converting grace. For, besides the general call to the unconverted, there are promises of drawing, converting grace. And though no man, while unconverted, can warrantably conclude with certainty that he shall be converted; yet, he who groans under the power of Satan, and perseveres in seeking for conversion, looks like one whom the Lord designs to deliver. And, therefore, I say again, continue, in spite of delays and discouragements, to pray and to strive for faith and conversion. Meditate much on the gospel call, and on the promises of converting grace, and consider the contents of the following passage of Scripture. Jeremiah xxxi. 18, 19, 20. "I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned, for thou art the Lord my God. Surely, after that I was turned, I repented; and after I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded.—Is Ephraim my dear son? is he a pleasant child? my bowels are troubled for him; I will surely have mercy upon him, saith the Lord."

I have enlarged, my brethren, upon this situation of mind, because it is of the utmost consequence, that the passages between the state of nature and the state of grace be kept clear.

I shall now deal with those who, having seen the separating gulf between nature and grace, have got over it. Let me briefly trace out some of the chief of their spiritual, approved desires.

When a poor sinner hath been waiting upon God for converting grace in the manner already described, there is a particular moment, when the regenerating Spirit descends into the soul, causing it to pass from death to life. I say, the thorough change is produced in one important moment. For there is no middle state between spiritual death and life. But, as to the effects of the change, and its being made manifest to the regenerate person, there is room for great variety: there is variety also, in the manner of the progressive advancement of the work of grace. I

shall, however, endeavour to mark out some of the chief operations of spiritual and accepted desire in renewed souls.

Sometimes,—when the Spirit of life begins to breathe on the soul, and afterwards, in the course of the spiritual life, there is felt in the soul a strange confusion and complication of distress; and a painful indistinctness in its views of Christ and salvation. Yet, there is in general a new sense of a helpless, undone state. The person cannot, indeed, distinctly reckon up in order his miseries, or tell what the salvation is, which he is pursuing after; yet he is compelled by a kind of irresistible impulse, to roll himself over, with all his complicated burdens on Jesus Christ, for a kind of unknown assemblage of deliverances, leaving it with Him to find out and unravel his perplexities, and to apply to each of them its proper remedy. Such a person's exercises will often be very silent, expressed in looks and groans, or, in short, broken expressions like that of Hezekiah, "O Lord, I am oppressed; undertake for me;" or that of the poor woman, "Lord help me;" or that of David, "Save me, O God, for the waters are come in unto my soul." Will Jesus Christ reject such confused addresses? No, my brethren; the heart truly touched with grace is an excellent orator in his ears, though the tongue should falter, and cleave to the roof of the mouth. "Hide not thine ear," says Jeremiah, "at my breathing." In such situations, the evidences of special grace appear in such things as the following;—a new calm, stillness, and acquiescence of the soul in the sentence of condemnation, instead of sullenness or murmuring; a new leaning upon the Lord, and a refusing to let Him go; a new breaking of the heart, in unextinguishable desires and longings after Christ.

I would to God, my brethren, that none of us were in a worse exercise of soul than this, though there are more comfortable situations of the mind to be attained in the due order.

Sometimes, the faith and desires of the soul are more directly fixed on Jesus Christ as "the light of the world;" and the cry of the heart is like that of the blind men, who applied to Him that they might receive their sight.

And when, in answer to such cries, the shades of inward darkness are removed, and the face of God's throne is uncovered; when the invisible King shines forth in His boundless majesty, and the malignant nature of sin is disclosed; when the vast expanse of the horrid deep of eternity opens to view, and hell, becoming naked, flashes horror upon the conscience; then, the desires of the soul are expressly pointed towards the sacrifice of Jesus, the expiation of sin by His blood, and the justification of the guilty soul before the awful Judge. Shall the soul, thus coming to the High Priest of the church, be cast out? Will the holy Lamb of God say, Depart thou worker of iniquity? No, verily. He will say, "Welcome, thou trembling criminal. See what I suffered for such as thee; yea, for thee in particular. I repent not of those agonies of body and soul; were it necessary, I would

go back again to the cross for thee. Be of good cheer, thy sins are forgiven; thy pardon is sealed in heaven; thou art safe; thy safety, thy transporting joy, makes me amends for all my pains; I see the travail of my soul, and am satisfied."

And now, the doors of the banqueting house fly open, and the banner of triumphant love is unfurled. The believing, wondering soul is melted with holy desires, which are poured forth with boldness and vehemence, like that of him who said, "I will not let thee go, except thou bless me." What is the subject of these desires? All that the busy soul can collect together respecting time and eternity. The love of God cries out, "I beseech thee, show me thy glory;" "Stay me with flagons, comfort me with apples." The sense of inveterate corruption exclaims, "Deliver me from the body of this death." Sometimes, the soul, conscious of infinite obligation, longs for higher powers of praise and gratitude; and sometimes, nobly forgetting the concerns of self, pours herself forth in disinterested, passionate longings for the glorification of the God of glory. Sometimes the little concerns of time, and then the vast prospects of eternity—sometimes the care of particular souls, and then the extended interests of the tribes and generations of mankind,—furnish the materials of supplication; in these seasons, the adored Lover of souls imparts a kind of sovereignty to the humble suppliant, and yields himself and his treasures to the importunities of faith, saying, "Thou hast ravished my heart,—turn away thine eyes from me, for they have overcome me."

Thus far I have illustrated the second part of the subject. If, my brethren, you understand and relish these truths, there will be little occasion for my enlarging on the application of them.

*Application.*—The whole of what hath now been spoken, may be collected together to give force to the three following conclusions:—

1. Dreadful shall be their condition, who, in the grand issue of things, shall be found to have missed the right aim, in their attendance on Divine ordinances! O my soul, enter thou not into the secret of the dead formalist, the self-confident legalist, or the more subtle, seemingly evangelical hypocrite. May none of you, my brethren, feel those horrors which shall hereafter confound multitudes of sinners, now loquacious, but then speechless; when the Judge of quick and dead shall, by the flames of his coming, bear home upon them the sense of such declarations as the following: "What hadst thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hatedst instruction, and castedst my words behind thee,—thou thoughtest that I was altogether such a one as thyself, but I will reprove thee, and set them in order before thine eyes;" "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that burneth incense, as if he blessed an idol; yea, they have chosen their own ways, and their soul delighteth in their abominations;" "He that heareth my

sayings and doeth them not, shall be likened unto a foolish man, which built his house upon the sand ; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it."

2. Great shall be the final felicity of those, the leading desires and designs of whose hearts, are found to have harmonized with the heart of Jesus the Prince of Glory. He will fulfil and exceed all their wishes : "He will do," throughout eternity, "exceeding abundantly above all that they ask or think."

3. Glorious is the procedure and character of Jesus, in both parts of this work, in tracing out the intricacies of the hearts of men ; in creating, approving, and honouring that which is precious, in discovering, rejecting, and separating to dishonour, that which is vile.

"His fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into the garner, but the chaff he shall burn up with unquenchable fire." To Him be glory everlasting. Amen.

## Dr. Malan on Sabbath Observance.

*To the Editor of the "Free Presbyterian Magazine."*

MY DEAR SIR,

The words "Remember therefore whence thou art fallen," were meant for more places than Ephesus. They are words of warning which this country would do well to take heed to, ere it be too late.

Dr. Cesar Malan's tract on Sabbath Observance, which forms the chief part of this communication, could not have been seen by many of your readers. It is a tract worth reading for several reasons, and among others, to show the place Great Britain held in the estimation of true Christians on the Continent some sixty or seventy years ago, as a Sabbath keeping nation. Such as are of Dr. Malan's mind at this hour on the Continent, and have come to learn the real state of things as respects Sabbath keeping in this country, cannot but be filled with grief. Iniquities abound when love waxes cold. Lack of love to the Lord Jesus is doubtless the source of the disrespect of the commandments of God, which is so evident everywhere. I trust you will find space in the Magazine for Dr. Malan's tract. Here it is :—

"REMEMBER THE SABBATH DAY."

*"If you love me, keep my commandments."*

(M. Sebastien, a draper, approaches his neighbour, M. Christian, a bookseller, who is reading "The Hope" Journal.)

*Sebastien.* What find you that is so good, my neighbour, in that journal, that in reading it you seem so well pleased?

*Christian.* It's a Christian journal, dear sir, a thing that isn't common in our day; and that which I read in it edifies me.

*Sebastien.* Edifies you? Is it then a sermon that the writer supplies you with?

*Christian.* No; but it tells me that if the Lord's Day is profaned among us, it isn't so in every country. For example, isn't it praiseworthy of the bankers, the men of business, the merchants, and even the doctors and apothecaries, of London, Edinburgh, and Glasgow, and other large cities of England and Scotland, to unite together in hundreds, and declare in an address to Parliament, "That they are decidedly opposed to all profanation of the Lord's Day"?

*Sebastien.* What mean you to say? Is it the theatre, possibly, they want to be henceforth closed on that day?

*Christian.* The theatre! Do you think that in that country the theatre is open on the Lord's Day? In truth, the people there, and their leaders, have too much religion that such contempt as that should be seen among them of the commandment of God.

*Sebastien.* Ah! with narrow-mindedness such as that, which condemns all kinds of pleasure, they will soon find themselves confined as in monasteries.

*Christian.* The bankers and men of business of England are no more monks than we, and nevertheless they guard the Day of the Lord, and *that* because they fear God.

*Sebastien.* Do you mean then to tell me that, on that day, their shops and warehouses are absolutely shut?

*Christian.* Ah! Do you fancy that there could be anywhere so much as one banker or so much as one merchant, being a Christian, who makes up his accounts or transacts a bargain on the Lord's Day?

*Sebastien.* Being a Christian, do you say? Am I not then a Christian because that on the Lord's Day morning I settle a few accounts, or finish a journey?

*Christian.* No, that work isn't Christian. No; he who does that doesn't keep the Sabbath, that is to say, the rest of Jehovah. No, my neighbour, it isn't to be a Christian that one should do his own works on the Lord's Day. In that God is contemned, and no Christian contemns God.

*Sebastien.* What exaggeration! let me tell you. At that rate those who, on the Lord's Day, get up a festival, or a pleasure party, or possibly even a good feast, aren't Christians. In that case, your action will have been taken against a good few people.

*Christian.* My action, dear neighbour! I don't judge or condemn anyone, but as I believe the Bible, I say that the Bible judges and condemns all profanation of the Lord's Day. And I don't doubt that, at the great day of the judgment of God, it will be found that the sales and the bargains, the public festivals, the pleasure parties, the theatres and the dances, the sports and the

dissipations, which took place on the Lord's Day, were all the result of irreligion and unbelief, and an open contempt of the commandment of the Lord.

*Sebastien.* You condemn, then, the exercises and inspections of the army which occur on that day.

*Christian.* Again once more, I say that I condemn no one. God alone is judge. But I assure you that God will ask an account concerning those exercises and military festivals, from those who appointed and authorised them. Yes, I believe that these things are a positive profanation of the rest of Jehovah the Eternal.

*Sebastien.* In that case you have all the people against you.

*Christian.* Against me! It's not against me they are. As for me and my family, we keep the Lord's Day. That day is dear to us, as well as sacred; and it is our pleasure and our greatest happiness to serve God, both publicly and in the house on that day. But as for the profane and the mockers, we don't judge them. We pray for them, and we warn them, if they wish to listen to us. After all, they have the Bible—and they will die. It is for them, then, to think of it.

*Sebastien.* But, dear neighbour, if before the hour for sermon, or it may be, after it in the evening, I settle a few little cares of business, or if I take some respectable recreation, am I one that profanes, on that account?

*Christian.* God says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Don't contest then with God, M. Sebastien. His commandment is before you. Keep it.

*Sebastien.* But—what shall I say to you? That seems to me a yoke and a burden.

*Christian.* Understand whence that comes, dear neighbour. Your heart is not submissive to Jesus. No, you don't love the Saviour, and it is on that account that His commandment is a burden to you.

*Sebastien.* Me! I am as much a Christian as there's any need for. I don't wrong anyone, and I live honestly. What more would you have?

*Christian.* That you should love the Lord Jesus. Yes, dear neighbour, that you should love Him "with all your heart, and with all your soul," for He is our God and Saviour, and the Holy Scriptures say that "if anyone love not the Lord Jesus, he is anathema," that is to say, under the condemnation which comes from God.

*Sebastien (with embarrassment).* But—who has told you that I don't love Him?

*Christian.* Heh! dear sir; it's your works. The Lord Jesus says, "He that hath my commandments and keepeth them, he it

is that loveth me"—(John xiv. 21). You don't love Him, then, since you set aside His appointments.

*Sebastien.* But is it Jesus Christ who has ordained that the Lord's Day should be sanctified?

M. Christian took up from the counter of his shop the tract called "The Two Lord's Days," and presented it to M. Sebastien. Take, neighbour, said he; read that, and you will see from it, I think, that it is the Lord Jesus who says to each one of His disciples, "Remember the Sabbath Day."

If your readers would, on a future occasion, like to see the tract here referred to, I may send it you.—Yours faithfully,

JOHN R. MACKAY.

August, 1899.

## Outlines of Sermons

BY THE LATE REV. JOHN SINCLAIR, BRUAN, CAITHNESS.

(PREACHED ON 3rd and 10th MAY, 1840.)

(Continued from page 148.)

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water."—JOHN iv. 10.

"THOU wouldest have asked of him." We mentioned some things which they feel who ask so as to receive. 1. A sense of guilt. "Be merciful to me a sinner." Sin incurs guilt as committed against oneself, against our fellow-creature, against God, "thee, thee only." 2. A sense of want of righteousness. "We do not present our supplications to thee for our righteousness." Full of guilt, and no good works. 3. A sense of helplessness. "We have no might," &c. No price to pay for guilt; no works to make up a righteousness; nothing but filthy rags; and no power to seek as we ought. Like a helpless infant. 4. A sense of ignorance. "Neither know we what to do." Not knowing in what way help may come. 5. A sense of imminent danger. No time to delay. Hence the cry is, "Make no tarrying," "Come speedily," "Make haste."

This leads the soul to another atonement, to blood that pleads; to another righteousness, a garment that clothes; to another help, a hand stretched out to one sinking, to save from the pit of destruction; to another wisdom when the creature becomes a fool, so as not to trust in his own heart; to a point of necessity. When strength is gone and none shut up nor left, then is the time of promise. Here now is there room for a Saviour, "for the gift of God." It is not guilt that may keep back the soul, nor the want of righteous-

ness, nor helplessness, nor ignorance, nor necessity, but the want of feeling these. We desire, so to speak, to take the lowest ground. Now when the Holy Spirit goes thus far to humble, then He leads to the way that God "causes his ear to hear;" He discovers the one among a thousand, and though often at first there is only a sense of danger, and a cry for help, yet there is some perception of the way. We mentioned some grounds on which safety lies in pleading. Some or other of these grounds are seen; some more clearly, some more faintly. "The gift of God" is the only safe ground.

1. Christ is appointed of God for the very purpose. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He sent not his Son to condemn," etc. Therefore take Him for the end for which He sent Him. He sent Him for the very end, and with the very qualifications with which sinners do need Him. (1) God makes a solemn exhibition and offer of Him to all, as if all who hear the Word were standing in one congregation, and He says, "This is my beloved Son." He offers Him freely to all. (2) Having shown Him, He graciously invites all to come and take Him. "Ho everyone that thirsteth . . . come." (3) He entreats them to come. "We pray you in Christ's stead. Be ye reconciled to God." If He had not entreated, they had no authority to come. They can go no further than He does. While they do it with poor low desires, He does it with bowels of infinite compassion, and He goes no further than clearly authorised by the Father. (4) God gives His sovereign command to receive Him. "And this is his commandment, That we should believe in the name of his Son Jesus Christ."—(1 John iii. 23.) Similar is that of John vi. 29, "This is the work of God, that ye believe in him whom he hath sent." These are two wonderfully gracious Scriptures. The command is given as peremptorily as any other command or work is required. The command to worship Him, to keep the Sabbath, to honour parents, etc., has no more force, nor so much now as this. (1) Because without believing none of them can be rightly kept. "Without me ye can do nothing." (2) On believing, the creature begins to keep all. "I can do all things through Christ." 'This is of great weight to urge us to seek faith without which we cannot please God. (3) On receiving Him, the union between Him and the soul gives an interest in His keeping the commandments perfectly. In prayer then respect is to be had to the Father's appointment of Him. This gives ground for the soul to come as through the Advocate. In obeying the command to receive Him, the person keeps all the commandments; in disobeying in this one point, the person is guilty of all. This should weigh with two classes. Prayerless unbelievers. Whatever care you have to obey other commands, all is null and void without this. Rebels. So also with formalists and hypocrites, all their doings are cast away "as the dung of your solemn



feasts.”—(Mal. ii. 3.) This should weigh with the people of God. When they are truly seeking, it is a prop under their heads. Thus far for the Father’s giving Him as an advocate for sinners, and the right and obligation to ask in His name, as the Father’s appointment to that very end.

2. Christ came freely Himself. “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.” As the Father goes round to everyone “whosoever,” offering Him even to the very worst, so the Son offers Himself. He paid the debt of obedience and suffering most freely, His delight was with the children of men. His willingness appeared in His taking flesh, “the likeness of sinful flesh.” Had we clothed ourselves in the skin of the vilest animal, undressed, it would have been nothing to this. His willingness appeared in His taking sin, the thing He most hated. Now if we believe not, we, so far as we can, render all that He has done useless to Him. His willingness appeared in His taking the curse. This is greater than if we had been accursed of all creatures, and more grievous, not only in the effects, but in the cause, and in the One offended. His willingness appeared in His coming through the flames of hell, nay, worse, of His Father’s wrath. This is more than if we had known what is in fire and brimstone, and yet had been willing to go through them; and this He did just to hear and plead the causes of those who are made to come to Him. He is ready to take them up at a word, and carry them through at a look, a breathing, a cry.

Now when he takes up the case, He pleads on the ground on what He has Himself, and not what they have. They have guilt. 1. Then He has blood to wash it away. Whatever the disease, it is applicable. (1) His blood is spiritual. It is called, “Shed through the eternal Spirit.” God is a spirit. It is the blood of God. Therefore it is suitable to an unclean dead conscience, to purge it from all spiritual sin. “Cleanse from all filthiness of the flesh and spirit.” “It is blood that maketh atonement for the soul.”—(Levit. xvii. 11.) It is capable of cleansing the spiritual sores of all spirits which have flesh and blood to dwell in. Who has a bad conscience? (2) It is infinite in efficacy. It “cleanseth from all sin” the chief of sinners. It cleansed Paul, the chief of sinners, and is still pure and can do the same to any other. God is infinite. Who can find Him out? So this blood can go to whatever place where the person sinned. It went to hell *in effect*. It has dominion over the earth, and is sprinkled in heaven, so that wherever the person sinned, it can meet the sin. (3) It is eternal. It was offered through “the eternal Spirit.” So those who have it once applied “never come into condemnation.” However long the person has been sinning, if he is brought to this blood, it can blot out the deepest stain, and can keep it out! So once purged, for ever clean. So it seems it is an eternal inheritance that fadeth not away. All the blessings of the covenant are

purchased by this. (4) It is unchangeable. "I change not." It never changes for the worse, nor loses the efficacy when once applied. Indeed the fountain will yet be shut, but those who have got it never become guilty to death any more.

3. He has righteousness to clothe; to fulfil the law. It is the righteousness of God; appointed by Him, wrought by Him, accepted by Him.

*Sixteenth Outline.*—There is no other ground in which a sinner can ask with acceptance than "the gift of God." "There is salvation in no other." There is but one mediator, but the wonder is that in His name nothing that is truly good for the divine glory and the sinner's salvation will be refused or denied. —(Matt. vii. 21, 22; John xiv. 13; xv. 7-16).

We mentioned some things in His name.

I. The Father's appointment of Him. He is not only worthy in Himself, but has the Father's authority to plead; and therefore He will not reject His plea. (1) He gave Him, appointed Him, for all the elect, and therefore makes offer of Him to all. "This is my beloved Son in whom I am well pleased, hear ye him." —(Matt. xvii. 5.), and the prophet Isaiah sets Him forth in chapters lii., liii., liv., as bearing their iniquities. Therefore plead, if among them, the certain fulfilment of their salvation, and the wide offer. (2) The free invitation, "Ho, everyone," etc., is addressed to all. Plead, "Draw me." (3) The gracious entreaty. "We pray you." —(2 Cor. v. 20.) He is so condescending to enemies as to entreat them. Who then would oppose Him? (4) His sovereign command. This command is of more weight than all others. (1) Because without Him we can do nothing, not one thing. Without faith we cannot please Him. (2) Because interested in Him we can do all things; beginning now and perfect hereafter. (3) Because it unites the soul to Him who fulfilled all righteousness, which fulfilment would otherwise, so to speak, be lost, so as far as we could accomplish it, to His glory. (4) This gives broad ground to honour Him even as the Father is honoured. In committing all our salvation to Him, we honour Him, even as we give the honour of rightly judging and condemning to the Father. The one is as broad as the other. (5) The heavy punishment of breaking this command. There is no cloak for our sins. This is our condemnation that we do not obey the gospel.—(John xv. 22; iii. 19; 2 Thess. i. 8; 1 Peter iv. 17.) Then venture your souls upon Him.

II. The second ground of pleading is what is in the Son Himself. When a person authorises another to ask for anything in his name, this implies that the granting of the request would be the same to the person asking as to the person authorising, if he needed it. Now, see the dignity of the Son as God-man. 1. He is God. And it was just He that was given by God the Father to man. He is of more value than all angels and men put together. It is implied that as He would not destroy His own Son, so not

you for His name's sake. Now, here there is need of caution not to presume, except on His free offer to the chief of sinners. 2. He is not only God, but the Father's beloved Son. So near to His affections and heart, He is "with the Father," in His presence; so near that He hears Him always. He asks for His people as if He were to ask anything for Himself in heaven. Now, they are the members of His mystical body; asking for them He asks for Himself. 3. He asks for the pardon of their sin. He pleads His precious blood. Hence it is called pleading blood. "Speaking better things." Whatever the guilt of your sin, lay all on the weight of His blood, as shed already, and as not now to be required: "For thou wast slain, and hast redeemed us." When no outgate for weight of guilt, look here, look to the value of Christ's blood. 4. See His righteousness. It is the righteousness of God. He fulfilled the law in His obedience. For whatsoever disobedience or omission the person is guilty of, see His fulfilment to magnify the law. All sin lies either in omitting to do what the law requires, or in doing what it forbids. "Sin is the transgression of the law." Then, as His blood meets the transgression, so His obedience "makes many righteous." And the clearer of his own merits the creature can go to the Lord, the freer to this source of merit. 5. See His actual pleading. He "maketh continual intercession for us." Here notice (1) He is still in court. Many a want is before Him, but He is ever ready to take up the case. This is no encouragement to go on in sin. "But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses." But He is ready to receive a poor creature in need. He is never absent from court. "For what nation is there so great who hath God so nigh unto them as the Lord our God is in all things that we call upon him for"—(Deut. iv. 7). (2) He has a golden censer with much incense—(Rev. viii. 3, 4). Poor creatures are often very ill-savoured with the wanderings, coldness, unbelief, and other evils of their hearts, but He puts incense on them, so that in the sight of the Father as Judge they are perfect. "Ye are complete in him." (3) He conceals all their imperfections. He says, "They have known, received my words, kept thy word." Oh, wonderful! He speaks as if their faith and obedience and knowledge were complete. He meets all imperfections, and adds what they lack. Hence (4) He always succeeds in obtaining what they *really* need. He gets a hearing from the Father for them even before the answer—(1 John v. 14). "We know he heareth; we know we have." This means either we know we shall have, or that what we get, is in answer to prayer. There are asking, hearing, giving. He deals as a father with children; He may not give the very thing asked, or, it may be, at the time; but for value He never fails. He is "able to do exceeding abundantly above all that we ask or think"—(Eph. iii. 20). Paul leaves the matter with the Lord, though many a time he might not get his own will.

## Voyages and Travels of a Bible.

BY THE LATE REV. JOHN CAMPBELL.

*(Reprinted from Nelson's Tracts.)*

### CHAPTER I.

AFTER remaining a close prisoner for some months in a book-seller's shop, I was liberated, and taken to the country to be a companion to a young gentleman who had lately come of age. The moment I entered the parlour where he sat, he rose up and took me in his hands, expressing his surprise at the elegance of my dress, which was scarlet embroidered with gold. The whole family seemed greatly pleased with my appearance, but they would not permit me to say one word. After their curiosity was satisfied, they desired me to sit down upon a chair in the corner of the room. In the evening I was taken up stairs, and confined in the family prison, called by them the Library. Several thousand prisoners were under the same sentence, standing in rows round the room; they had their names written upon their forehead, but none of them were allowed to speak.

We all remained in this silent, inactive posture for some years. Now and then a stranger was admitted to see us; these generally wondered at our number, beauty, and the orderly manner in which we stood, but our young keeper would never allow a person to touch us, or take us from our cell.

A gentleman came in one morning, and spoke in high commendation of some Arabians and Turks who stood at my right side; he said they would afford fine amusement on a winter evening. Upon his recommendation, they were all discharged from prison, and carried down stairs. After they had finished their fund of stories, and had not one word more to say, they were all remanded back to prison, and one who called himself Don Quixote, was set at liberty. This man being extremely witty, afforded fine sport for Mr. William, for that was our keeper's name. Indeed for more than a fortnight he kept the whole house in what is called good humour. After Quixote had concluded his harangues, Mr. William chose a Man of Feeling for his companion, who wrought upon his passions in a way which pleased him vastly. Mr. William now began to put a higher value upon his prisoners, and to use them more politely. Almost daily he held a little chitchat with one prisoner or another. Mr. Hume related to him the history of England down to the Revolution, which he intersected with a great many anecdotes about Germany, France, Italy, and various other kingdoms. Dr. Robertson then described the state of South America when first discovered; and related the horrid barbarities committed by the Spaniards, when they stole it from the natives. Mr. William wept when he heard of their savage treatment of Montezuma. Rollin next spoke; he related to him the rise and fall of ancient empires; he told him that God was

the supreme governor among the nations ; that he raiseth up one to great power and splendour, and putteth down another. He told him what he did not know before, that God had often revealed to some men events which were to happen hundreds of years afterwards, and directed him to converse with me, and I could fully inform him on that subject ; Mr. William resolved to converse with me at a future period ; but having heard some of his relations speak rather disrespectfully of me, he was in no hurry. At length my prison door was unlocked, and I was conducted to his bed-room.

My first salutation struck Mr. William. In the beginning, said I, God created the heavens and the earth ; and then proceeded to make man, whom he placed in a garden, with permission to eat of every tree that was in it, except one. I then related the history of Adam, the first man, how he was urged and prevailed on by the devil not to mind God's prohibition, but to eat of the forbidden tree ; how, by this abominable act, he had plunged himself and his posterity into misery. William, not relishing this conversation, closed my mouth, desiring me to say no more at that time.

A few days afterwards, he allowed me to speak of the wickedness of the old world ; how God sent Noah to reprove their iniquity, and to threaten the destruction of the whole world if they did not repent and turn to the Lord ; that the world were deaf to his remonstrances ; and that God at last desired Noah to build an ark of wood, such as would contain himself and family, for he was soon to destroy the inhabitants of the earth by a deluge of water. This conversation was rather more relished than the former.

The next opportunity, I gave him a history of the ancient patriarchs, showing the simplicity, integrity, and holiness of their lives, extolling their faith in God, and promptness in obeying all His commandments. Mr. William became much more thoughtful than I had seen him upon any former occasion. What I told him he generally related to his friends at table. Their conversation was now more manly and rational ; formerly they conversed about horses, hounds, dress, &c., now about the history of the world, its creation, the remarkable men who had lived in it, the different changes which had taken place in empires, kingdoms, &c.

He was wonderfully taken with the account I gave of that nation whom God had chosen for His own people, viz., the Jews. I told him how wonderfully God had delivered them from captivity in Egypt ; how He drowned in the Red Sea the army of the Egyptians, with their king at their head, who were pursuing the Jews. But when I told him of the holy law of God, and expatiated a little upon it, he shrugged up his shoulders, and said it was too strict for him. Well, William, said I, cursed is every one who continueth not in *all things* written or commanded in that law. He pushed me aside, ran downstairs, and soon became sick and feverish. His mother begged of him to tell her the cause of his sudden distress. He said that I had alarmed him exceedingly ;

that he found himself a great sinner, and saw no mercy for him in the world to come. His mother came running upstairs, and in the heat of passion, locked me in my old cell, where I remained in close confinement for some days. But as William could not be happy without my company, I was sent for. I found him very pale and pensive; however, I faithfully told him, that the imaginations of the thoughts of the heart were only evil, and that continually. He said he lately began to feel that; he had tried to make it better, but could not. Upon this a stranger entered the room, and I was hidden at the back of a sofa, because the family were quite ashamed that I should be seen talking with William. The stranger remarked, he had observed him talking with me; assured him that I should do him much more harm than good; that I had occasioned great confusion in the world, by driving many people mad. On this, they all joined in scandalizing my character; and I was again confined to my old cell in the library.

But when my God enables me to fix an arrow in a sinner's heart, the whole universe cannot draw it out. William was always uneasy when I was not with him; consequently he paid me many a stolen visit. I told him one day not to trust in riches, for they often took to themselves wings, and flew from one man to another, as God directed them. Job once possessed houses, lands, sheep, a flourishing family, all of which were taken from him in a few hours; but God never forsook him.

William was advised by his friends to take a tour for a few weeks to remove the gloom which hung upon his mind. He did so; but he returned more dejected than ever. The moment he arrived, I was sent for to talk with him. I desired him to behold the Lamb of God, who taketh away the sins of the world; I said there was no other name given under heaven among men, but the name of Jesus, by which they could be saved; that God so loved the world, as to send His Son into it, to save it by His death. I then went over the whole history of the Saviour, from His birth at Bethlehem, to His death on Calvary; describing His resurrection, and pointed out the evidence to it; then led his attention to Bethany, describing the marvellous circumstances attending His ascension to His Father: and testified to him the wonderful effects which followed in the immense increase of conversions to the faith. I then enlarged upon Christ's commission to His apostles, His commanding them to publish to every creature under heaven the glad news, that Christ had died for the ungodly, had finished redemption, and ascended up on high to receive gifts for men, and to bestow them on all who believe God's testimony concerning Him.

God opened the mind of William to perceive the importance and truth of these things. He began to hope in God, through the offering of His Son a sacrifice for sin. I advised him to follow holiness, without which no man shall see the Lord in heaven, nor can he continue to see His glory on the earth; to have no fellowship with wicked men; to be a faithful steward of what God had given him. I told him how Christ rewarded those who overcame

all their enemies through faith in His blood, and by believing the word of His testimony. This conversation made him very happy, and he left me rejoicing in the Lord.

Some time after, he came with a sorrowful heart, complaining that he did not feel the Lord's presence ; that God had forsaken him. I assured him that was impossible ; for God expressly says, He will never leave, no, nor forsake His people ; and that He changes not in His love to them. I warned him to be cautious how he spoke against God ; for such language is calling God a liar. I told him likewise that the church had once preferred a similar complaint against her God ; upon which Jehovah said it was possible for a mother to forsake her infant child, but impossible for Him ever to leave or forsake His people ; for He had pledged His *word* to the contrary. Whereupon I warned him to be no more faithless, but believing, and by so doing he would glorify God greatly before men : it would tend to make men think more favourably of God, and probably lead some to seek an interest in His favour who otherwise would not. Upon this he cried out with tears, Lord, I believe, help my unbelief ! I change in my love, but Thou changest not. William left me, determined to rejoice evermore, and to pray without ceasing.

At first his friends thought religion made him less happy than before ; now they declared they had never seen him in such good spirits, and so truly happy. They began to wish they were like him. William longed for the coming of the Lord, while they trembled at the very thought of it ; they rather wished He might never come. This was a great advantage he had over them by the grace and tender mercy of the Lord. He exhorted them to come to the same Saviour, who would receive them with open arms.

William was afterwards brought into great affliction. I told him God sent it to him for good ; to make him more holy, humble, dead to sin and the world, and fitter for heaven. He believed me, and praised God for His attention to him, to send His messenger, affliction, to do him good. A person who came in expressed sorrow at seeing him so pained. William replied, don't sorrow for me ; rejoice rather, because God has said, that our light afflictions, which are but for a moment, work out for us a far more exceeding and an eternal weight of glory. I am willing to be sick, or to die, or to recover, just as God pleases ; whatever pleases God pleases me.

I was never from him during his sickness ; he praised God daily he had ever seen me. He was only happy when he was talking with me or about me. He recommended me to all who came near him, declaring that my words created a heaven in his soul. He found me to be the mouth of God to him.

William completely recovered from his indisposition ; his knowledge of God, and experience of His faithfulness and love, were much increased by it. I continued his bosom companion for many years. He walked in the fear of God, and in the comforts of His Holy Spirit, till at length he entered with triumph into the eternal joy of His Lord.

## The Decline of Roman Catholic Countries.

THERE has recently taken place a remarkable movement among Romish priests in France. The movement is in the direction of separation from the Church of Rome. The priests who lead in this matter issue a monthly paper from which the following extracts are taken :—

The *Civiltà Cattolica*, a Jesuit organ, in one of its recent numbers makes the following admissions :—"Wealth and power no longer distinguish the Catholic nations ; they have become the appendages of those peoples who live separated from the Church of Rome. If Spain, Italy, France, and a good part of Austria are compared with Germany, England, and the United States of America, the former countries will be found to be weaker in point of military force, more troubled in their politics, more threatened in respect of social order, and more insolvent in respect of their finances. It is no longer to the influence of Popedom that we owe the conquest of war a small part of the globe, whether we look to Asia or to Africa. On the contrary, it is to the strength of the armies of those who are the heirs of Photius, of Luther, and of Henry VIII. All the benefices of the vast Colonial possessions of Spain pass into the hands of the Washington Republic. France cedes its sovereignty in the Upper Nile to Great Britain. Italy, vanquished in Abyssinia, with difficulty maintains its maritime influence, a mere follower in Britain's train. In this way all the Catholic countries have been reduced to submit themselves to the will of the countries of heretics, and to follow in their footsteps as satellites. They speak and act, *we* must either be silent, or murmur to no purpose. Thus, at the end of the 19th Century, things have come to such a pass that we cannot, in face of the evidence before us, deny that *politically Catholicism is on the decline*.

M. Joseph Müller, an eminent Bavarian Roman Catholic, makes this admission :—"We notice a victorious outstretching of Protestantism notwithstanding the worthlessness of its doctrine, and a surprising recoil of Catholicism in almost every domain and country. Especially where Catholicism and Protestantism meet, the former doesn't seem able to hold its own. In Alsace the increase of Protestants has been double that of Catholics. In 1895 there took place in Prussia 18,000 conversions from Catholicism to Protestantism, and only 2000 from Protestantism to Catholicism. Yet worse than that numerical inferiority is the falling away of Catholics in respect of rank, intelligence and prosperity. In the Catholic estates it is absolutely surprising to see the influence which a mere fraction of Protestants exercise in the direction of political affairs, and of scientific questions. It is especially in France and Hungary that this strikes one."



## Searmoin.

LE IAN DOMHNUILACH, D.D.

*(Continued from page 158.)*

FEUDADH, air an aobhar sin, mar thubhairt mi, atharrachadh a bhi air a dheanamh fathast air a staid—atharrachadh gràsmhor anns am biodh ciont gach cron a bha e riabh a' deanamh air anam air a mhaitheadh, agus a nadur air a leigheas o bhi tuille a' deanamh a chron cheudna air fein. Nach 'tigeadh dhuinn, uime sin, a bhi saoradh na h-aimsir agus a bhi deanamh feum iomchuidh do mheadhonaibh nan gràis; seadh, a bhi saoradh na mionaid a tha lathair gun a bhi a' cur earbsa a mionaid a tha romhain, a thaobh nach eil fhios againn ciod a bheir là a mach, agus ma theid na cothroman thairis, agus an t-anam steach do'n t-siorruidheachd gun Chriosd, nach bi leasachadh tuille air a staid? Agus bithidh siorruidheachd aig an' sin (agus measadh e fad gu leoir i), gu a bhi 'gul, gu'n do mhill 's gu'n do chaill e là na slainte! Thigeadh dhuinn, mar an ceudna, a bhi 'cuimhneachadh ma tha an t-anam, mar thubhairt mi, a cheana ann an staid chaillte, gur e an ceud ni a bhuineadh a bhi na churaim oirnn, g'am biodh e air a shaoradh o'n staid sin, dh'easbhuidh nach bi e ach a' deanamh a chron fein am fad 'sa tha e eir thalamh. Tha so a' dol an aghaidh creidimh agus diadhachd cuid (agus tha eagal orm aireamh ro lionmhoir), a tha do'n bharail ma ni iad a ni's fearr a dh'fheudas iad; no co dhiu, ma choimbeadas siad iad fein o mhor olc a dheanamh, anns an uin a tha rompa, nach h-eagal doibh? Se so na gheibhear do churam air daoineibh do thaobh naduir, agus air am bi an smuainte a' siubhal an uair a bhios curam na smuain idir teachd a steach orra mu'n chuis; gun a bhi a' cuimhneachadh g'um bheil call an anam deanta mar tha, agus mar bi e air a shaoradh o'n chall sa chron a rinneadh air, g'um bu cho maith do'n duine a tha fo ghalar bàis a bhi a' gealltuinn slainte dha fein anns na tha roimhe, le a bhi a' cuir air fein g'un dean e an ni as fearr a dh'fheudas e air a leabaidh, an uair a tha e a' diultadh an leighis; no an duine a tha fo bhinn bàis a bhi a' gealltuinn saorsa dha fein, le bhi a' runachadh nach deanamh e nis olc anns na bha roimhe, ach gu'n giulanadh se e fein cho maith 'sa b'urrainn da am fad sa bha e fhathast sa phriosan, gun saorsa gun mhaitheanas fhaotuinn o'n Rìgh—gu'm bu cho maith, tha mi ag radh, do dhaoineibh ann leithid sin do staid, a bhi a' gealltuinn slainte na saorsa dhoibh fein, le ni sam bith a dheanamh iad, agus do'n pheacach a bhi saoilinn am fad 'sa tha a staid 'sa nadur gun atharrachadh, gu'n deanamh e, na gu'm b'urrainn e ni a dheanamh, anns am biodh feum no stà. Cha b'urrainn e, le ni a dheanamh e anns na bha roimhe, leasachadh

a dheanamh air na chaidh seachad, agus cha mho a dheanamh e anns an uin a bha roimhe, ach mar rinn e anns na chaidh seachad, mar biodh atharrachadh air a dheanamh air a nadur.

Mar so tha sinn a' faicinn, cha ne mhain o na briathraibh fein, ach o'n bheachd a tha ri ghabhail do'n anam neo-bhasmhor mar an earrainn as luachmhoir do'n duine—o'n staid chailte anns am bheil e, agus o'n leasachadh a dh'fheudas fhathast a bhi air a dheanamh air a chor, gu'm feud sinn a bhi meas g'um bheil Dia a labhairt ruinn anns na briathriabh, do thaobh ar 'nanamna, cho maith agus do thaobh ar cuirp, agus anns an t-seadh sin ag radh ris gach aon air leth againn—"Na dean cron sam bith ort fein!"

Ach ciamar tha daoine (their thu) a' deanamh cron air an anamaibh, agus mar sin a' dol an aghaidh aithne 's ughdarras Dhe anns na briathraibh? Agus an so, gu'n bhi ag ainmeachadh nithe eile, bheirinn fainear g'n'm bheil tri doighean, gu h-araid, anns am bheil iad a deanamh sin, agus g'a dheanamh (mur bi iad air am bacadh trà) gu am milleadh siorruidh fein!

1. Anns a cheud ait: Tha daoine a deanamh cron air an anamaibh le a bhi a' dol air an aghairt agus a buanachadh anns a pheacadh. Is fìor nach eil duine beo nach eil a' peacadhadh. Ach tha cuid air an toirt gu bhi g'a threigeadh, 's cur na aghaidh, ged eil iad g'a fhaotuinn ag oibreachadh anna, agus aig uairibh air an glacadh leis. Ach cha'n ann umpa-san a tha sinn a labhairt, ach mu'n chuid a tha beo ann, agus d'an toilinntinn e. Agus mo thruaighe, gu'm bheil an comhradh 's an caitheamh-beatha ag innseadh gur iad a chuid as lionmhoir! Tha an t-anam mar tha, mar thug mi fainear, ann an staid chailte. Agus cha neil ceum a tha am peacach a dol air aghairt anns an staid sin, na peacadh a tha e' cur an gnìomh, nach eil e, mar gu b'ann, a' sathadh a chlaidhe ni's faide is ni's faide steach gu anam—oir is claidhe d'a rìreadh am peacadh—agus mar sin a dol air aghairt ann an obair uabhasaich an fheinmhoirt, cho fad as a tha e buanachadh anns a' pheacadh. Tha e aig an am cheudna g'a chruadhachadh fein ni's mo san t-slighe, a' dol ni's faide o Dhia, agus ni's faisg air ifirinn—seadh, agus a brosnachadh Dhia gus an t-sriann a leigheadh mu 'mhuineal, agus fhagail dha fein gus an ruig e an t-ait anns nach bi leasachadh air a chor. O, nach creideadh peacaich so, a tha dol air an aghairt gu dana anns a pheacadh! Creid e, fhir na misge; creid e, fhir na' mionnan; creid e, fhir na neo-ghlainne; creid e, fhir brisidh na Sabaid; creid e, thusa, cia b'e air bith thu, a tha beo ann am peacadh air bith, agus a gabhail tlachd na toil-inntinn ann. Na biodh neach, agaibh g'a chumail fein ann am fois le a bhi gealltuinn dha fein g'um pill e fhathast. Cha'n eil gealladh o' Dhia dhuit airson sin. "An diugh, an diugh," tha e ag' radh, "ma chluinneas sibh mo ghuth na cruadhaichibh ar chridheachan." Agus mar as fhaide theid thu air t-aghairt is ann as durradh dhuit pilleadh, ged bhiodh pilleadh na do chomas fein. Ach ma bheir Dia thairis thu, agus

ma their e nach bi a Spioraid a' strigh ruit ni's faide (an ni a dh'fheudas e ann an ceartas a dheanamh) an sin is ni cinnteach nach pill thusa tuille. Ni mo na biodh neach agaibh a gabhail fois dha fein le a bhi saoilinn a thaobh nach eil esan dol a mach anns na peacannaibh anns am bheil cuid eile mu'n cuairt dha, air an aobhar sin nach eil e cho chiontach riusan. Thaobh nach eil fear nam mionnan air a thabhairt do'n mhisge, na fear brisidh na Sàbaid do striopachas, agus mar sin, na saoileadh e nach eil e, air an aobhar sin, cho chiontach riusan, agus na fhear moirt air fein mar tha iadsan. Tha peacadh air bith a' milleadh 'sa morta an anam. Agus cha'n eil eadar-dhealachadh eadar aon pheacadh agus peacadh eile, ach mar tha eadar aon chlaidhe agus claidhe eile. Tha claidhe caol agus claidhe leathainn ann; agus claidhe fad is claidhe goirrid; ach marbhaidh aon dhiu so cho cinnteach ris an aon eile. Thugadh luchd nam peacanna uaignach agus nam peacanna cridhe an aire, ged a bhiodh iad stuaime agus glan o'n taobh a mach am fionnuis dhaoine, nach bi iad a gabhal solais dhoibh fein, a thaobh nach eil iad mar mhuinntir eile, dol a mach ann am peacadh follaiseach air bith. Marbhaidh an sgiann no a' choreag tha thu ag iomhair na d'uchd cho chinnteach ris a chlaidhe. Agus ciod e an solas as urrainn a bhi ann duitse, a bhi smuaineachadh, an uair a tha muinntir eile a' cur sas annta fein an claidhe, gur e tha agadsa an sgiann?

Ach, O, smuainicheadh sibhse uile, tha dol air ur 'n aghairt ann am peacadh air bith—peacadh uaigneach na foillaiseach, peacadh cridhe na slighe—ciod a tha sibh a deanamh. A' cur a chlaidhe steach gu bhur cridhe, a' dol air ur 'n aghairt ann an obair an fhein-mhoirt! Ghabhadh sibh truas ris an neach, mar bha fear-coimhead a phrìosain, a' chitheadh sibh a' tarruing a' chlaidhe gu a chuir sas ann fein; seadh, chriothnaicheadh sibh roimh an t-sealladh, agus bhacadh sibh e na'm b'urrainn dhuibh. Agus an do ghabh sibh riabh truas ruibh fein; an do chriothnaich sibh; an do stad sibh; no an d'eigh sibh ri Dia stad a chuir oirbh o' bhi a' cur a chlaidhe steach gu bhur 'n anamaibh—an ni a bha sibh a deanamh anns gach mionaid d'ur beatha chaidh seachad? O, stadaibh tra; air neo mar stad, soraidd le 'ur slainte, soraidd le 'ur sith, agus soraidd le 'ur sonas sìorruidh! Ciod an toill-intinn as urrainn a bhi agaibh sa pheacadh gu'm biodh sibh a milleadh 'ur 'n anmanna ris, agus gur 'n ullachadh fein leis, mar chonnadh, airson an teine shìorruidh! Agus ciod an sonas as urrainn a bhi agaibh ann—ged a bhiodh fìor shonas ri fhaotuinn ann, an ni nach eil—an cinn-coinneadh, air an dara laimh, ri doruinn shìorruidh, a thig gu cinnteach na lorg; no air an laimh eile, ri fabhair, is comuinn, is lathaireachd Dhe, a mheallas iadsan gu saoghal nan saoghal, a phillear o'm peacannaibh! O, pillibh uime sin, cuimar rachadh sibh a dhith. Cluinnibh an Tighearn a labhairt ruibh agus ag radh, "Cia fhad a dhaoine baoghalta, a ghradhaicheas sibh baoghaltachd, agus a ghabhas luchd-fochaid tlachd na'm fochaid, agus a bheir amadain fuath do eolas? Pil-

libh ri'm achasan ; feuch, doirtidh mi mach mo Spiorad dhuibh ; ni mi aithnichte mo bhriathra dhuibh." Ach mur pill sibh cluinnibh ciod a their e, "A chionn gu'n do ghairm mise, agus gu'n do dhiult sibhse ; gu'n do shin mi mach mo lamh agus nach d'thug duine sam bith an aire ; ni mis mar an ceudna gaire ri 'ur sgrios sa ; ni mi fanoid 'nuair a thig 'ur 'n eagal. 'Nuair a thig 'ur 'n eagal mar fhasachadh, agus a thig 'ur leir-sgrios oirbh mar iomaghaoith ; 'nuair a thig amhghar agus cradh-cribhe oirbh. Ann sin gairmidh iad ormsa, ach cha fhreagar mi ; iarraidh iad mi gu moch, ach cha'n fhaigh iad mi." (Gnath-Fhoc., i. 22-28). "Treigeadh," uime sin, "an t-aingidh a shlighe, agus an duine eucorach a smuainte, agus pilleadh e ris an Tighearn, agus nochdaidh e treocair dha, agus ri ar Dia-ne, oir bheir e maitheanas gu pailt. (Isa. lv. 7.)

2. San dara ait : Tha iadsan a' deanamh cron air an anamaibh fein a tha beo ann am mi-churaim mu'n tiomchioll. Ma tha an t-anam, mar thubhairt mi a cheana, ann an staid thruagh, chailte, do thaobh naduir, is bronach gu'm biodh creutairean gun churaim cia mar bhiodh iad air an saoradh o'n staid sin. Is bronach gu'm biodh daoine ri codail agus an tigh a' dol na theine m'un cluas-aibh ; ri codail 's an longa dol fodha 'sa chuan ; ri codail san claidhe sinte ri'n uchd, seadh, air dol sas annta ! Tha mi-churaim a' milleadh nam miltean. Tha iad dol do ifirinn na'n suan, gun churam, gun eagal, ro'n cunnart, gun fhios a bhi aca ciod a tha rompa, gus an duisgear iad ann an lasraichibh siorruidh ! Agus mo thruaigh, gu'm bheil iomadh a' caitheamh am beatha mar so air thalamh, cosmhuil ri ainmhidhean na machrach, aig nach eil anamanna ri thearnadh no ri chall ! A caitheamh an inntinn, an smuaintean, an curaim, an cothroman, an uin, agus an saothair, ris an t-saoghal a tha lathair, agus ris na chuireas iad umpa is annta ; mar nach biodh saoghal eile rompa, na crìoch eile air son an do chuireadh dh' ionnsuidh an t-saoghailse iad, ach gu bhi beo air son na bronna na airson a chuirp, a bhios gu goirid na bhiadh do na daolaibh ! Cha'n eil iad so a creidsinn an cunnart, na aig an diochioll as lugha gu eolas a ghabhail air an staid chailte. Tha cuid dhiu nach tig a dh' eisdeachd an fhocail ach ro ainmiche, ma thig iad idir ; cuid eile a thig, ach gur beag an leisgeul a chumas aig a bhaile iad. Tha an la fliuch ; na cha'n eil eudach na coisear\* aca ; na tha iad sgith an deigh oibir na seachdain. Agus le an lethid sin do leisgeulibh tha iad g'an riarachadh fein. Tha cuid eile a chithear na h-uile là Sàbaid san eaglais, ach a shuidheas fo an teagaisg mar mach biodh anmanna aca. Cha neil cluas aca do na tha iad a'cluinninn, ach nan leth-chodal (agus tha cuid dhiu a shocraicheas iad fein gu cnàmhan a ghabhail dheth.) Cha neil togail aca. Cha neil gleidheadh aca. Dh'fhag iad am focail far an cual iad e. Is luchd eisdeachd taobh an rathaid iad. Dh'ith na h-eunlaith suas an siol. Cuir ceisd riu mu thiom-

chioll an anam neo-bhasmhor, na ciod a tha iad a deanamh air an son, agus their cuid dhiu riut, “Och cha d’fhuair sinn sgoil na ionnsachadh ’nar ’n oig, agus cha ’n urrainn mor eolas a bhi againn,”—cuid eile, “cha neil againn fein ach fìor dhroch cuimhne, agus tha sinn an duil nach agair Dia sinn airson an ni nach d’fhuair sinn;” cuid eile, “Cha leig an saoghal leinn; tha e g’ar cumail ’nar drip;” cuid eile, “Cha ’n urrainn sinn ni a dheanamh dhinn fein, mur dean an Tighearn e. Feumaidh sinn, uime sin, fuireach gus an tig àmsa;” agus cuid eile, “Tha sinn an duil nach eil sinn dichuimhneach air an anam, ged nach eil sinn a deanamh mor fhuaim leis a chuis, mar tha cuid a’ deanamh;” agus mar sin sios. ’S iad so cuid do na leisgeulibh leis am bheil iomadh g’am fulasgadh fein na’n codal, agus mar sin a dol n’an suain an coinneamh na siorruidheachd! Ach, O, a chuideachd, an seas na leisgeulean so fa dheireadh? An seas iad anns a Bhreitheanas? An seas iad aig uair a bhàis? An seas iad eadhon ri dusgadh coguis? An do sheas iad aig fearcoimhead a phrìosain nuair a dh’fhoillsich Dia a staid chaillte dha, agus an uair nach b’urrainn e fois a ghabhail, gus am faigheadh e mach cia mar ruigeadh e air tearnadh? O, a chlann a mhi-churaim sa cho dail spioradail smuainichibh, uime sin, air bhur cunnart! Cha neil ’ur cunnart ni’s lugha chionn nach eil sibh g’a chreidsinn no g’a fhaicinn. Sann tha e ni’s mo. Duisgibh, uime sin, às ’ur suain! Chaidh an claidheamh chean sàs annaibh. Agus am fad sa tha sibh ri fois is codail cha’n iarr sibh a spionadh a mach, ach sann bhios sibh ga shathadh ni’s faide steach! O na leanaibh ris a chodail gus an toir sibh an sathadh deireanach leis, agus nach bi leasachadh tuille air ’ur cor! Duisgibh; biodh eagal oirbh roimh ’ur mi-churaim ’s ’ur fois. ’S iad so cunnart as mo no na h-uile cunnart eile tha co-cheangailte ri ’ur staid. Duisgibh, mu’n coidil sibh codal a bhàis. Tha Dia nis, air mhodh neo-ghnaichte, g’ur gairm gu dusgadh. Bha e fad a’ labhairt ribh le fhocal is le a theachdairibh, agus chum iomadh agaibh cluas bhodhar ris. Bha e labhairt mar an ceudna ri cuid le amhgharaibh is trioblaidibh, ach ’s beag torradh a thug iad uile a mach. Tha e nis a labhairt ruibh le guth eile—agus guth uabhasach—a’ cur air, mur cluinn sibh gu’m fairich sibh. Tha a phlàigh air dol a mach. Tha i aig ’ur dorsaibh. Tha i a’ leagadh thall sa bhos! Duisgibh, mu’n gearr às sibh leatha, agus sin gu h-anabuich! Ma sguabas i leatha sibh anns an staid s’am bheil sibh cha chuir siorruidheachd an ceill ’ur truaighe. Ma theid i seachad oirbh, agus gu’m fan sibh n’ur codal, sann bhios ’ur codal ag antromachadh ’ur cionta, agus gur’n abuchadh ni’s mo airson nan truaighe do-labhairt a tha romhaibh, agus nach gabh dol seachad. Is truagh iad choidleas fuidhe. Is truagh iad a choidleas a mach! Uime sin, deir an Tighearn, “Mosgail thusa tha a’d chodal, agus eirich o na marbhaibh, agus bheir Criosd solus duit.”—(Eph v. 14.)

3. San treas ait, agus san ait mu dheireadh: Tha daoine a’ deanamh cron—agus mor chron—air an anamaibh, le a bhi a’

diultadh na slainte, agus an rathaid leigheas a dh'ullaich Dia air an son.

Thug sinn fainear mar tha g'am bheil gach uile dhuine, do thaobh naduir, ann an staid chaillte through, air chor as mar sealladh Dia na throcair air, nach robh leasachadh gu siorruidh air a staid, ni's mo na air staid na'n aingeal a thuit, agus nach do choimhead an ceud inbhe. Ach dh'ullaich Dia ann an doimhneachd a thruais agus a ghliocais rathad tre am feudadh daoine caillte bhi air an saoradh—agus sin air mhodh a tha freagarrach ri onoir an lagha—(air an do bris an duine) agus ri glòir uile bhuidhean a naduir; air chor as gu'm bheil e ri fhaicinn ni's glormhoir', agus gu'm bheil ni 's mo do ghloir aig, ann bhi tearradh an duine, na ged bhiodh a cheartas a gabhail dioladh dheth tre linnibh na siorruidheachd! Se an rathad a bha sin, gu'n do chuir Dia a Mhac fein dh' ionnsuidh an t-saoghal, chum le ar nadur a ghabhail, agus seasamh an àit nam peacach, gu'n ardaicheadh e an lagha, gu'n dioladh e ceartas, gu'n glòiricheadh e uile Bhuidhean na Diadhachd; agus le umhlachd is fhulangas, gu'n d'thugadh e steach fireantachd shiorruidh airson nam peacach. Agus cho-lion Chrìosd an obair a thug an t-Athar dha mar so ri dheanamh. Is obair chrìochnaichte i nis, agus obair anns am bheil toillteanas neo-chrìochnach; oir se tha ann obair dara Pearsa na Diadhachd ann ar nadur: obair anns am bheil toillteanas an lorg am feud Dia, air mhodh tha chum glòir a naomhachd sa cheartais, a bhi tearradh nam peacach as truaighe tha mach à ifirinn, agus a bhi builachadh orra uile bheannachdan na slainte—seadh, gràs is glòir! Si so an t-slaime a dh' ullaich Dia airson nam peacach—slainte tre fhuil a Mhic fein! Slainte iomlan, slainte shiorruidh! O, nach gabhamaid iongantais, nach biomaid bàithte ann an iongantais, ris a ghradh sin ann an Dia a dh' ullaich a leithid so a shlanuighear, o'n d' eirich a leithid so a shlaime gradh air nach eil tomhas, ach glòir Pearsa Chrìosd, agus toillteanas neo-chrìochnach na fola a dhoirt e! “Oir is ann mar sin a ghradhaich Dia an saoghal—gu'n d'thug e aon-ghin Mhic fein.”—(Eoin iii. 16.)

Agus tha an t-slaime so air a tairgse dhuinn le Dia anns an t-soisgeil—air a tairgse gu saor, gu'n airgiod agus gu'n luach—air a tairgse do na h-uilibhe, gu'n eadar-dhealachadh sam bith bhi air a dheanamh—air a tairgse do na h-uilibhe mar pheacaich—seadh, do na peacaich is mo tha mach à ifirinn. (Faic, Isa. i. 18, agus lv. 1-3.) Cha ne sin a mhain ach tha Dia 'gar gairm gu gabhail rithe, agus gabhail rithe tre chreideamh; se sin, tre bhi creidsinn teistias Dhe 'na fhocal da taobh; a' creidsinn gur esan a tha labhairt, gu'm bheil e labhairt ruinne, agus a nochdadh Crìosd a mach dhuinn, agus uile bheannachdan na slainte annsan—seadh, gu'm bheil e ag aithne dhuinn creidsinn 'na Mhac, air chor as nach urrainn duinn esan a dhiultadh gun a bhi deanamh tarchuis air tiodhlac do-labhairt Dhe, agus a bhi ciontach a easumhlachd dha. Tha na nithe so air an cumail a mach dhuinn cho soilleir air feadh

an Scriobtuir, as gur gann g'um bheil feum air mi 'ainmeachadh earrannain fa leth a chum a bhi g'an daingneachadh. Ach feudaidd sibh sealltuinn ri Eoin iii. 14-18-36; 1 Tes. ii. 13; 1 Eoin iii. 23.

A nis nach eile iadsan uile a tha diultadh Chriosd agus na slainte tha ri fhaotainn annsan a deanamh cron orra fein san t-seadh is cudthromaich; nach eil iad nan luchd moirt air an anamaibh? Bha iad riabh, mar gum b'ann, a' cur a chlaidhe steach gu an cridhe. Thug iad lotan domhain, lotan báis, dhoibh fein leis. Ach an so tha leighich air ullachadh le Dia tha araon comasach agus toilleach gus a chlaidhe a spionadh a mach; agus aig am bheil an iocshlainte a leighiseas an lotan gu h-uile, agus a ni cho slán iad is gar nach biodh iad riabh air an lotadh. Tha an Leighichse g'an gairm d'a ionnsuidh. "Thigibh a'm ionnsuidhsa," arsa Esan, "sibhse uile a ta ri saothair agus fo throm uallaich, agus bheir mise fois dhuibh." Mat. xi. 28.) "Seallaibh riumsa, agus bithibh air bhur tearnadh (no air bhur leigheas) o' uile iomalla na talmhainn; oir is mise Dia, agus cha neil atharrachadh ann." (Isa. xlv. 22.) Tha an lethide so do ghairmibh grasmhor a cur an ceill truas Chriosd ri peacaich, a gradh dhoibh, agus durachd a chridhe gu'm biodh iad air an tearnadh; agus na'n robh na nithe so air an creidsinn le peacaich bhuadhaicheadh iad orra, agus bhiodh iad na meadhonaibh gu bhi ga'n talaidd 's g'an tarruing a dh'ionnsuidh Chriosd. Ach nach eil e soilleir, mar thubhairt mi, g'um bheil na h-uile a tha diultadh Chriosd nan luchd-moirt air an anamaibh fein? Nach eil an duine a tha diultadh an loin a ghabhail, a tha na thairgse, ma tha e dol bas do'n ocras, a' cur laimh na bheatha fein? Nach eil an duine a tha air leabaidh na h-euslainte, a tha diultadh an leighis, ma tha e basachadh sa chor sin, a cur laimh na bheatha fein? Agus nach eil iadsan a tha diultadh an loin spioradail, agus an leighis a dh'ullaich Dia air an son, a cur laimh a'm beatha an anam anns an t-seadh as uabhasaich? Agus mar nach bu leoir leo am morta rinn iad orra fein le am peacannibh eil uile, ach a bhi a cur riusan peacadh moirteil an easchreidimh, leis am bheil iad a diultadh an Fhir a shaoradh o'n uile chiont iad, a spionadh an claidhe as an uchd, a leighiseadh an lotan, sa bhuilicheadh slainte agus beatha shiorruidh orra! Seadh, agus mar gu'm biodh iad ag radh ris (oir se sin cainnte an cridhe san cleachdaimh), "Leig leinn; na mill ur sith mhealltach, na air toil-inntinnean pheacach oirnn. Is fearr leinn a bhi beo mar tha sinn: agus do thaobh na tha romhainn, gabhaidh sinn ar cunnart do'n sin. Leig leinn. Imich as ur tir!"

Agus nach lionmhor iad a tha mar so a diultadh Chriosd—a diultadh an Leighich agus an leigheas le cheile? Nach eil a chuid mhor do luchd eisdeachd an t-soisgeil ann ar la ciontach de'n pheacadh uabhasach so, am peacadh damnaidh os ceann gach uile pheacadh eile! Tha cuid ga dhiultadh le bhi a saoil-sinn nach eil an galar cho domhain, na cho cunnartach as a tha

cuid a cumail a mach, agus uime sin nach eil mor fheum aca air an Leighich—cuid eile, le an ceangal ri peacadh—cuid eile, le an cridhe a bhi san t-saoghal—cuid eile, le spioraid na fein fhireantachd, ag iarraidh an gnìomhara's an deagh-oibrichean a thoirt leo a dh' ionnsuidh Dhe—agus cuid eile le a bhi fantuinn gu am faigh siad iad fein n'is iomchuidh airson Chrìosd. Cha neil mothachadh gu leoir aca air peacadh, mar their iad, agus na'm biodh ghabhadh Chrìosd riu. Cha neil iad a faighinn creidimh annta fein—seadh, no aithreachas no irioslachd, no fìor fhuath do'n pheacadh, no comhara maith air bith orra fein; agus cionnuis a bhithid ag iarraidh orrasa bhi a' gabhail ri Chrìosd, na cionnuis a shaoileadh iad (mar their iad fein) gu'n gabhadh Chrìosd riusan ann an leithid so a staid? Mar g'am b'e na nithe so a bhi aca, am barrantas gu bhi a' gabhail ri Chrìosd, agus nach b'e tairgse shaor Dhia dheth anns an t-soisgeil? Tha aon ni na ni eile, mar so, a' cumail iomadh o bhi dunadh ris. Ach se a tha'n so uile oibreachadh an eas-creidimh, cha n'e mhain a tha mar an claidheamh leathan da-fhaobhar, leis am bheil iad ga'm mortadh fein, ach mar an ceudna, tha mar an sgiath leis am bheil iad a dion cridhe duin' a pheacaidh san leth a stigh, agus a' bathadh saighdean an lagh is gairmean an t-soisgeil le cheile! Gu'n dearbhadh Dia air iomadh 'nar measg, cha n'e mhain truaighe ach cionta—mor-chionta an eas-chreidimh. Cha neil e na theagamh leo-san a fhuair suilean gu bhi faicinn sin, nach e peacadh diultadh Chrìosd, agus dimeas air an t-slaointe a choisinn e, am peacadh os ceann iomadh peacadh eile airson a'm bheil comhstri aig an Tighearn ruinn. Tha a bhreitheanas muigh. Tha an t-slat air a leagadh oirnn. Agus mar bi an tuille meas air a chuir leinne air a thiodhlac do-labhairt, tha aobhar a bhi creidsinn gu'n sgiurs e nì's geire 's nì's geire sinn. O, tuigeamaid, uime sin, ar ciont is ar dleasdanas, fo'n fhreasdal ghruaimach so leis am bheil Dia g'ar fiosrachadh.

Ach focal riusan a tha diultadh Chrìosd, agus an sin co-dhunaidh mi. Thubhairt na daoine ri fear-coimhead a phrìosain, an deigh dhoibh aithne dha gun cron a dheanamh air fein, "Tha sinn uile an so." Agus thug mi fainear, le fantuinn mar so sa phrìosain, an uair a dh' fheadadh iad an saorsa a ghabhail, gu'n do dhearbhadh iad an speis a bha aca do bheath an duine, agus an durachd gu maith sam bith a dheanamh dha a bha na'n comas. Ach se bha 'n so truas agus trocair Dhe a chum iad gun fhalbh, agus a bha labhairt trompa ris an duine. Agus air a mhadh cheudna tha trocair Dhe ann an Chrìosd, a ghradh shiorruidh do shaoghal cailte; tha fuil a chrathaidh, tha an Spiorad Naomh, tha uile mheadhona nan gras, mar gu b'ann le aon ghuth, ag radh ruitse a tha diultadh Chrìosd, "Tha sinn uile an so." "Tha sinn an so," mar gu'n abradh iad, "a' feitheamh chum a bhi grasmhor dhuit; feitheamh gu do shaoradh, gu do naomhachadh, 's gu do bheannachadh le sonas siorruidh." O smuainich ciod iad na h-aoidhean gloirmhor tha mar so aig do



dhorus! Gabh riu. Na cuir air falbh iad. Na eignich iad gu dealachduin ruit, agus do thabhairt thairis do lamhaibh ceartais. Ma dh' eignicheas, cuimhnichidh tu anns an teine shiorruidh—agus bithidh e goirt dhuit a bhi ga chuimhneachadh—gu'n robh an uair ann anns an dubhairt iad ruit, "Tha sinn uile an so!"

Ach, gu bhi a co-dhunadh gu h-aithghearr, bheirinn fainear,—

Anns a cheud ait: Gur e iadsan a fhuair aithne air luach an anam, agus a chaidh a dheanamh glic a chum slainte, aig am bi fìor mheas air an cuirp agus air am beatha nadurach. Tha e fìor gu'm feud daoine gun Chrìosd a bhi curamach mu'n cuirp is mu am beatha nadurach—agus mo thruaighe gur ann orrasan a tha iad a buileachadh an curaim gu h-iomlan—ach cha neil an curam uile struthadh ach o chriochaibh feineil, agus chum a bhi riarachadh an anamianna agus an ailgheasan peacach. Sann a tha iad air an aobhar sin a' truailleadh sa milleadh an anmanna 's an cuirp le cheile. Tha cuid dhiu leis a ghnè chaitheamh beatha a tha aca a' giorrachadh an lathachan; agus cuid eile, cosmhuil ri fear-coimhead a phrìosain, gur suarrach aca lámh a chuir nam beatha fein. Ach tha an duine a sheilbhich gràs air a theagasg gu bhi a' tuigsinn gur leis an Tighearn a chorp sa bheatha nadurach mar as leis an t-anam; agus tha e ag iarraidh, maille ri sin, curam a ghabhail asda, agus meas a bhi aig orra, chum a bhi feumail air a shon-san leo ann san t-saoghal. O faiceamaid gur e gràs caraid a chuirp co-maith agus an anam! Is cinnte leam nach d'thug fear-coimhead a phrìosain an ionnsuidh cheudna tuille air a bheatha o'n là a fhuair e gràs.

San dara ait: Nach mor a chomain a chuir an Tighearn oirbhse air an do chuir e stad o'n ghnìomh uabhasach leis an robh sibh a mortadh ur 'n anama fein! Dh' fheuch e dhuibh ur ciont 's ur cunnart. Threoraich e sibh dh' ionnsuidh an Leighich, tre an d'fhuair sibh maitheanas agus leigheas. Choisg e mar sin sibh o'n ghnìomh. Thubhairt e ri gach anam air leth dhibh, "Na dean cron sam bith ort fein." "Tha mis an so." O molaibh e airson na rinn e. Earbaibh às airson na tha ri dheanamh. Cumaibh dluth ris an Leighich. Cha neil ur leigheas ach air toiseachadh, agus bithidh feum lathail agaibh air an Leighich 's air an fhuil am fad sa bhios sibh 'n so. Biodh truas agaibh, mar an ceudna, rìusan a tha fhathast g'am mortadh fein, mar a bha sibh fein uaireigin. Tagairibh ri Dia air an son, agus deanaibh na's urrainn duibh gu bhi g'an tàladh dh' ionnsuidh Chrìosd—seadh, abairibh riu, a reir spiorad nam briathra o'm bheil mi labhairt, O, "na deanaibh cron oirbh fein!"

San treas ait: Tha na briathar an so a' labhairt gu h-araidh rìumsa, agus ri uile Mhinistearibh Chrìosd. Tha iad a' cur an ceill dhuinn an dleasdanas chudthromaich a tha againn ri chionnadh do thaobh nan anama neo-bhàsmhor a dh' earbadh ruinn, is ris am bheil again a bhi labhairt—se sin, a bhi tabhairt rabhaidh

dhoibh, 'sa bhi 'g earralachadh orra, gun chionn a dheanamh orra fein. Tha againn a bhi faicinn a chuid mhor d'ar luchd-eisdeachd, gach aon dhiu le a chlaidhe sàs ann fein, agus gnìomhach ann an obair an fhein-mhoirt! Agus ma tha iad ann nach eil a faicinn sin, Dia gu'n gabh truas riu, is gun saor anama neo-bhasmhor o' bhi air a' mealladh leo! Ach nach craiteach an sealladh a bhi faicinn anman mar so g'am mortadh fein! Och nach ann a bheireadh Dia dhuinn, do gach aon air leth againn, maille ris an Fhaidhe, a bhi a' gul o's an ceann, agus ag radh—oir tha an t-aobhar ann—"Och nach b'uisge mo cheann, agus nach bu tobar dheur mo shuilean, a' chum gu'n guilinn a la agus a dh' oidche airson muinntir mharbhta nighean mo shluaigh!"—(Ier. ix. 1.) Ach iarramaid a bhi saor o fhuil anama. Cuireamaid f'an comhair an cunnart 's an rathad dol as, agus sealleamaid ri Dia gu'n deanamh e air saothair a bheannachadh, agus fhocal fein eifeachdach dhoibh! Agus a luchd-eisdeachd, ma tha sinn ann an dilseachd d'ur 'n anamèibh neo-bhasmhor, a cur an ceill na firinn dhuibh, 's ag innseadh dhuibh ur cunnairt 's ur truaighe, O, giulanaibh leinn. Na bithibh feargach ruinn; se maith 'ur 'n anama a tha againn 'nar sealladh. Agus tha sinn ag iarraidh seasamh, mar gu b'ann, eadar sibh agus cunnart sìorruidh, eadar sibh agus teine dian lasrach, agus 'ur co-eigheachadh gu dunadh ri Crìosd!

Ach san ait mu dheireadh, agus ann am focal na dha: Do thaobh na trioblaid leis am bheil an Tighearn 'gar fiosrachadh aig an am, se gliocas is dleasdanas gach anam a bhi air fhaotainn ann Crìosd. Thigeadh an sin an Colera, na plaigh air bith eile, agus thugadh iad leo sinn, ach gheibh iad sinn ann an Crìosd. Agus "is beannaichte na mairbh a bhasaicheas anns an Tighearn, a' so mach; seadh, ata an Spiorad ag radh, chum gu'm faigh iad fois o'n saothair."—(Taisb. xiv. 13.) "Bithibhse uime sin ullamh, mar an ceudna," arsa Crìosd, "oir thig Mac an duine 'nuair nach saoil sibh."—(Luc. xii. 40.) Amen.

## Notes and Comments.

**Communion for September.**—First Sabbath, Stratherrick, Inverness-shire, and Lochcarron, Ross-shire; second, South Harris and Ullapool; third, Applecross, Ross-shire, and Stoer, Sutherlandshire; and fourth, Strathy, Sutherlandshire.

**Special Collections Appointed by Synod.**—Missionary and Catechist, 1st Sabbath of October; Students, 1st Sabbath of December; Church and Manse Building, 1st Sabbath of March; Foreign Missions, 1st Sabbath of May.

**Items of Interest.**—At a meeting of the Northern Presbytery at Portree, on the 9th August, Mr. Neil Macintyre, divinity student, was licensed to preach the gospel. The congregation at Portree are at present addressing a call to the Rev. Alexander Macrae, Kames, Kyles of Bute. The congregation at Glendale are addressing a call to the Rev. Neil Macintyre, probationer.

**The Young Men's Christian Association.**—The Young Men's Christian Association decays and waxes old and is, we fear, ready to vanish away. The figures forebode this, and our own perceptions of cause and effect suggest the same conclusion. The Seventy-fifth Annual Report of the Glasgow Association was lately submitted, and it shows a membership diminution of 739. This, in spite of the general canvas of the city that took place last November and the opening of handsome new premises on the South side. Of course we have a controversy with the theology and the methods prevalent in this institution; but, in assigning causes for the decay, we would not lay the main stress on that. The idea underlying such associations is a good one. To care for the mental, moral, and spiritual wellbeing of young men, especially if these are strangers and sojourners in the city—to foster habits of reading and thinking, and to provide cheap educational facilities—these are very good aims, and there was a time when they were responded to by the class whose welfare was designed. But the young man of the Hugh Miller type, with a thirst for moral and mental improvement hidden under the mason's garb, to whom books were good company and essay-writing a recreation, is now almost extinct, at least he does not exist in sufficient numbers to assure the success of literary societies and Christian associations. The palmy days of these institutions were, we believe, in the forties, fifties, and sixties of the present century. Since then a disastrous change has come over the minds and morals of the community. The love of pleasure, like a rising tide, has swamped every nobler enthusiasm. The floodgates of light literature have been opened, and the novel and comic paper are fast conducting the recipients of a school board education to ignorance and mental inanity. The mania for sport has also culminated. The coarse delights of the football field and the athletic tournament are taking the hearts and devouring the spare time of thousands from their school age even to their prime. The Directors of the Christian Association have tried to compete here by tacking on baths and gymnasiums to their programmes of Bible reading and classes for moral improvement; but they have prevailed nothing. It has not been a poverty of appliances or lack of accommodation that has procured this bad success, for, since the days of Messrs. Moody and Sankey the wealthy ones of Glasgow have freely lavished thousands to house and equip the Association. Lord Overtoun himself has not been sparing

in this respect. But the generation has arisen that cares not for moral tonics and intellectual stimulus, and we fear the Young Men's Christian Association has served its term.

**"Have Faith in the Boy."**—This is the title of a foolish poem which appears in the August number of the *Glasgow Sabbath School Magazine*. The following are the second and sixth stanzas :—

"Have faith to believe that some moment  
In life's strangely checkered career,  
Convicted, subdued, and repentant,  
The prodigal son will appear ;  
The gold in his nature rejecting  
The dark and debasing alloy,  
Illuming your spirit with gladness,  
Because you have faith in the boy.

Have faith in his good resolutions,  
Believe that at last he'll prevail,  
Though now he's forgetful and heedless,  
Though day after day he may fail.  
Your doubts and suspicious misgivings  
His hope and his courage destroy ;  
So, if you'd secure a brave manhood,  
'Tis well to have faith in the boy."  
&c., &c.

These verses are based, as the reader will see, upon the optimistic, rough-diamond theory of human nature. "Have faith in the boy." He will come all right. The gold in his nature will in due course prevail over the dross. His boisterous springtime with its plentiful sowing of wild oats will, if you don't discourage him with your austerity, bring forth a noble and vigorous manhood. His present turbulence is merely the bickering of the pebbly brook, which at last develops into a useful, steady-going river. The idea that the river of his self-will is a ruinous torrent that must be turned at its source—that his frankness and freshness are mere surface glitter, and that at his best estate the natural boy is a whited sepulchre full of all uncleanness—these ideas are not entertained in this erroneous poem. And we may be sure the general strain of doctrine exhibited by the masters in Israel, who manage the Glasgow Sabbath Schools, is faulty and defective to a degree.

**A Wealthy Pervert.**—The report is confirmed that Mr. Stewart Coats, son of Mr. James Coats, Auchendrane, Paisley, has been received into the Romish Church. The infatuated gentleman belongs to a wealthy commercial family. Coats' thread is known the world over, and the Coats are an opulent race. The lust of gold and the thirst for power are master motives with the officials of Rome, and this new convert will serve their turn both ways. Mr. Stewart Coats is about 30 years old, and married.

His reception into the Romish Church took place about the beginning of August.

**Repeopling of Strathnaver.**—The *Glasgow Herald*, of 26th August, has the following statement :—"Nearly a century ago there were carried into effect what was known as the Strathnaver clearances, which, as the results were not confined to the immediate county of Sutherland, were loudly condemned by the crofting population throughout the northern counties of Scotland. The wheel has now taken a complete turn, and the descendants of those who were affected by those evictions will rejoice to know that the first step has been taken towards the settling of crofters. A piece of ground has been purchased from the Duke of Sutherland by the Congested Districts Board, and Mr. M'Intyre, of the Crofters Commission, has marked off the land for allotments." They may indeed, at this date, repeople Strathnaver, and re-establish houses and cornfields upon the desolate river sides, but will the new inhabitants bring with them the graces and virtues which adorned the first people? We fear not. Strathnaver in 1799 contained 1,600 people, and was, perhaps, the most flourishing seat of true piety in the whole north country. "I was well acquainted," says one authority, "with the Highlands of Scotland, and I knew the state of religion in Inverness-shire, Ross-shire, and Sutherland, but whether as regards the number of decidedly converted people, or the character of their religion, I never knew any place where the religion of Christ so shone, flourished, and pervaded the community as it did in Strathnaver."—*Macgillivray's Sketches*.

**A Sabbath-breaking Scheme defeated.**—On Thursday, August 18th, the Glasgow Town Council were a second time importuned to sanction a scheme for the public violation of the Lord's day. The attack, we are glad to say, failed, and that with some degree of emphasis. The scheme was to open the municipal institution called the People's Palace for recreation on the Sabbath. The anti-Sabbatarians were defeated by 48 votes against 12. It is only 18 months since the Council were vexed with the same proposal, and their refusal to accede to it was then quite decided. The present move of the revolutionary party is therefore all the more factious and impertinent. We are so accustomed to new developments now-a-days that hardly anything surprises us. It is, however, somewhat astonishing to see professed ministers of the Gospel leading the van of an attempt to dethrone the Sabbath. The deputation to the Council was headed by Rev. Dr. John Hunter (Trinity Congregational Church), Rev. Dr. Donald Macleod, Queen's Chaplain, and Rev. Mr. Stewart (St. Mark's Established Church). Dr. Hunter was the chief speaker, and he dressed up the old false positions in elegant phraseology. "The Puritan conception," said he, "of the Sunday was never truly realised, and now it had definitely, and, in his opinion,

finally been abandoned. Our life was larger and more complex, and we had more objects of desire and regard than our fathers had. We wanted a Sunday as wide as the needs of our higher nature, and every opportunity for quiet and elevating recreation as well as for religious meditation and worship." There was a large body of counter deputationists from various Presbyteries and Associations within the city. The chief speaker on this side was Mr. J. S. Napier, representing the Glasgow Established Presbytery. He began by striking the right note of the Divine institution of the Lord's day, and the national gain which had accrued to Scotland by reason of obeying the Divine command. In the discussion in the Council which took place thereafter, the motion was moved by Mr. Shaw Maxwell, who pointed to the present Sabbath breaking by Corporation tramcars, &c., as a logical reason why they should go on to perfection in the same dangerous road. He sheltered himself also behind the names of Principal Story and the late Principal Caird, who were both known to be favourable to Sabbath museums and recreations. Lord Provost Richmond, in the absence of the father of the Council (Mr. Osborne) moved the previous question. He said he was astonished that any gentleman who had seen what a Continental Sabbath was like should think of introducing it here. As for the supposed need of Sabbath museums and picture galleries for behoof of the working man, he noted that when there was a football match over 40,000 or 50,000 working men could gather on a Saturday afternoon to see it. If they wanted to study they could go to libraries, &c., just as easily as to the football field. Messrs. Graham and Anderson also spoke decisively against the motion, and Bailie Battersby, the working man's representative, emphatically denied that the working classes wanted this opening of the People's Palace, and he added that he had yet to learn how much art had done to raise humanity, for the very countries where art had flourished most, had been the principal seats of slavery and oppression. The motion, as we said, was defeated by 48 votes against 12, and such a decisive result will, we hope, discourage the revolutionary party from any further attempt.

**Death of Professor Bruce.**—Professor Bruce, of the Free Church College, Glasgow, passed away on Monday, 7th August. The Professor was known by report to most of our readers as a prominent exponent of the new theology, which the Free Church has so zealously harboured and patronised. He was the son of a Perthshire farmer, and was born in 1831. His first charge was Cardross, in Dumbartonshire, to which he was ordained in 1859. He was translated to Broughty-Ferry in 1868, and from thence passed, in 1875, to the Chair of Apologetics and New Testament Exegesis in the Free Church College, Glasgow. His activity in making books was great. His last work was "An Exposition of the Epistle to the Hebrews." The style in which his books are

written is clear and readable, but the subject-matter is for the most part disagreeable to truly believing and spiritual minds. Several of his works have been reviewed in this Magazine, and we have tried to point out their pernicious tendency. His latest work on the Hebrews is marked by the Professor's usual unsound views on Inspiration. In regard to his attempt at the exposition of this epistle, we think it may be truly said to him, "Thou hast nothing to draw with, and the well is deep." The deceased Professor was no hand at ecclesiastical politics, and he had little zeal for Disestablishment. He was, however, very much addicted to hymnology and the perfecting, as he thought, of the praise portion of worship by instrumental music and other devices.

**Death of Professor Johnston.**—Professor Johnston, of Aberdeen University, died on Monday, 7th August. The deceased was favourably known as a staunch upholder of the true faith in his difficult position as Professor of Divinity and Biblical Criticism in Aberdeen. He passed through a trying ordeal three years ago, when a section of the students made an uprising against his authority and good name as a scholar. Various allegations were made at the trial of the case before the University Council, but we shall never know how many of the charges were *bona-fide*, and how many the outcome of mere spleen and ill-will against the orthodoxy and Christianity of the Professor. Previous to his appointment, in 1893, to the University Chair, he was minister to the united parishes of Harray and Birsay, in Orkney. He was unmarried, and was somewhat eccentric in his habits, but of a very kindly disposition. One of the front rooms of his house was filled with forms, and there he was wont to hold prayer meetings, attended by the well-inclined people of the district. He would never preach in any church in which instrumental music was used without first being certified that it would be stopped during his occupancy of the pulpit. He was a very studious man, writing often eighteen hours a day, and has left an enormous quantity of manuscript.

**Grave Situation in South Africa.**—What is known as the South African difficulty has reached an acute stage. The persistent refusal of the rulers of the Transvaal to grant political privileges to British settlers has kindled a feud between this country and the Boers, which now threatens to issue in bloodshed. The Boers, who are a people of Dutch extraction, are it seems, a Bible-reading religious race. They lately appointed a fast in view of the threatened calamity. We cannot well state the true rights and wrongs of the case. If the Boers are a primitive God-fearing community, afraid of the demoralising influence of irreligious foreigners, it may be their restrictive policy is quite justifiable. If war breaks out, we hope God will defend the right, and make the struggle short.

## Literary Notice.

A TREATISE ON SANCTIFICATION. By the Rev. James Fraser, Alness. With Biographical Notice by Rev. John Macpherson, M.A., Findhorn. Sands & Co., London.

There was published some time ago a new edition of this famous work on Sanctification. The author, as our readers are aware, was an eminent minister in Ross-shire in the last century, of whom Dr. Kennedy gives an interesting account in his "Days of the Fathers." It is not our intention to make an elaborate notice of this work, but simply to commend it to our readers. The original price was rather high for ordinary buyers, but our publisher is now able to offer it at the low figure of 2/6. The book is an exposition of the sixth, seventh, and a part of the eighth chapter of the Romans, and Dr. Kennedy remarks that it is the best treatise on this portion of Scripture. Some interesting information is to be found in the Biographical Notice by Mr. Macpherson. The book is well got up, and there is a portrait of Mr. Fraser prefixed, which enhances its value.

## The Star of Bethlehem.

WHEN marshall'd on the nightly plain,  
 The glittering host bestud the sky ;  
 One star alone, of all the train,  
 Can fix the sinner's wandering eye.  
 Hark ! hark ! to God the chorus breaks  
 From every host, from every gem ;  
 But one alone the Saviour speaks—  
 It is the Star of Bethlehem.  
 Once on the raging seas I rode,  
 The storm was loud—the night was dark—  
 The ocean yawn'd—and rudely blow'd  
 The wind that toss'd my foundering bark.  
 Deep horror then my vitals froze ;  
 Death-struck, I ceas'd the tide to stem ;  
 When suddenly a star arose—  
 It was the Star of Bethlehem.  
 It was my guide, my light, my all,  
 It bade my dark forebodings cease ;  
 And thro' the storm and danger's thrall  
 It led me to the port of peace.  
 Now safely moor'd—my perils o'er,  
 I'll sing, first in night's diadem,  
 For ever, and for evermore,  
 The star !—the Star of Bethlehem !

*Henry Kirke White.*