

T H E

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. IV.

OCTOBER, 1899.

No. 6.

Voices from France and South Africa.

WE profess as a nation to be the chief representative of pure Christianity in the world. It may easily be observed, however, that our practice comes far short of our profession. Indeed, we seem for a number of years past to be gradually declining from those precious principles of Christianity which have given us our pre-eminent strength and glory. We would do well to hearken to the voices of instruction which God in His providence sends to our ears. But it is to be feared that louder voices than any that have yet been heard must reach us before Great Britain awakes to reformation.

A voice is to be heard from France. This unhappy country has been the scene of constant tumults for many years. Ever since the days long ago when she cast off the work of Reformation, deluged her towns and villages with the blood of God's saints, and drove thousands of noble Huguenots from her shores, she has had but little peace or prosperity. The hand of a righteous God has been out against her. Romanism with her sons, superstition, infidelity, and immorality have wrought confusion and every evil work in her midst. This year has witnessed in France what is universally regarded as a national crime, and one of the greatest violations of justice ever perpetrated by a civilised country. Captain Dreyfus was condemned a second time for treason upon evidence of the flimsiest kind possible. Every unprejudiced observer is convinced that Dreyfus is innocent, and that he has been for some reason or other made the object of spiteful persecution by the leaders of the French army. He is a Jew, and that is supposed to account partly for the illwill with which he has been pursued. The French Government, however, either from some spark of justice still left, or fear of the universal reprobation which the sentence has evoked, have issued "a pardon" to Dreyfus. Though an innocent man needs no pardon, this is regarded as

tantamount to an acknowledgment of his innocence. It must not be overlooked that a few in France have strenuously defended the injured man, and showed themselves on the side of justice. A Frenchman writing to a friend in this country strikes at the root of all the ills of France in the following words which we quote with pleasure:—"What is really most distressing in the present state of my unhappy country and what makes me consider sorrowfully what her final destiny may be, is the inference, the apathy of the majority in the face of problems so serious. It seems as if the pursuit of material enjoyment, the possession of comfort and ease had destroyed all thirst after an ideal and all feeling of justice in my fellow-countrymen. The number of chosen spirits whose hearts still beat true to the sacred words of liberty, of right, compose only a small minority of the nation; for the most part Protestants. This sorrowful fact is the key to the whole question, and indicates at the same time where the remedy might be found. The soul of France is sick. She is lost because it is the spirit of Catholicism which has informed her for ages. That impress remains, annihilating the will and stifling the conscience. Let your countrymen, so justly proud of their constitutional prerogatives, which with the Reformation form the basis of their country's greatness, ponder deeply, as they look upon the example of France, what they may expect if they give in to this ritualistic movement evidently set on foot by the Jesuits, which appears so powerful nowadays, and whose triumph would be the loss of all the great traditions of independence so dear to the heart of Britons!"

Surely this voice ought not to be lightly disregarded in this country. Ritualism is the forerunner of Romanism, and Romanism is the parent of national degradation and misery. The leaders in our Established Churches seem determined to bring down our country to the same level as France. They are sowing the seeds that will yet produce a crop of evils of the most deadly and destructive kind. Our churches are polluted, and our Sabbaths are desecrated. The "Continental Sunday" is at our doors, and that is a fearful curse. May the Lord open the ears of this nation to hear the voice of warning that issues from wretched France!

Another voice is to be heard from the Dutch Republic in the Transvaal. This voice is different in character from that to which we have just referred. It is the voice of President Kruger appealing to God and the Bible. Great Britain seems at this moment to be on the point of war with this little republic. The ground of dispute is the demand of the British people in the Transvaal for political privileges which at present they do not possess. It is not our purpose to discuss this matter. We simply desire to concentrate attention upon the fact that the Dutch Boers, whatever their defects, have a regard to religion in their public deliberations, which our legislators seem almost wholly to lack. Mr. Chamberlain said some time ago: "The Boers are not naturally a warlike race.

They are a homely, industrious, but somewhat rude and uncivilised nation of farmers, living off the produce of the soil. They are animated by a deep and even stern religious sentiment that they inherit from their ancestors, the men who won the independence of Holland from the oppressive rule of Philip II. of Spain. They inherit from them their unconquerable love of freedom and liberty. Are not these qualities which commend themselves to men of the English race? Are they not virtues which we are proud to believe form the best characteristics of the English people? It is against such a nation that we are called upon to exercise the dread arbitrament of arms." This testimony is deserving of consideration at the present crisis. As we have already remarked, the president of this nation appeals to God and the Bible. He acknowledges the sovereignty of God as the final arbitrator of affairs, and appeals to the Word of God as guide in his parliamentary utterances. Now, this is a thing worthy to be admired. People may call Kruger a sanctimonious hypocrite, a crafty diplomatist, or any other opprobrious name they please. He may be all that his greatest enemies describe him to be, and he may not, but he at least sets an example in this matter before our legislators they would do well to imitate. Read the reports of our parliamentary speeches, and one will hardly know that there is a God or a Bible in existence. Our political men appear to be ashamed of both. Is this an ideal state of things? No; it is a sign that national atheism has come in upon us like a flood. It is deeply manifest that this nation of ours needs a day of quickening power. The will of God is but little acknowledged; the will of man is the chief guiding star, and an erring star it shows itself to be.

May the Lord arise in His great power to turn our country from the error of her ways, and may Christ be exalted in our midst as King of nations.

Obituary.

WE much regret to record this month the death of Mr. Alexander Thomson, colporteur, Tighnabruaich, which took place there on 1st September. Mr. Thomson was an exercised Christian and an esteemed elder in the Kames congregation. His death is a great loss to the congregation and the cause at large. He was 76 years of age. On the 18th September, there passed away at 2 Burnbank Terrace, Oban, Captain Donald MacCallum, also at the age of 76 years. The deceased was a highly respected member of our Church, a man of genuine piety, and one much beloved and admired by all who knew him. We desire to express our deepest sympathy for the relatives of these worthy men in their great bereavement. The aged witnesses are passing away. May the Lord raise up others in their place!

A Sermon.

BY THE REV. SAMUEL RUTHERFORD.

(Taken from his treatise—"Christ Dying and Drawing Sinners to Himself.")

"Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again."—JOHN xii. 28.

HERE is the last article of Christ's prayer, Father, glorify Thy name. 2. The return of Christ's prayer, by an audible answer from heaven.

This prayer, Glorify Thy name, Father, is of an higher strain : Father, I am willing to die, so Thou be glorified in giving to me strength to suffer, and Thou redeem lost man by Me ; and by so doing, glorify Thy name. Christ never in His hardest sufferings would be wanting to glorify God. Now, how far the glory of God, in doing and suffering, should be intended and desired by us, in these considerations I propose—

1. We are to prefer the Lord's glory to our own life and salvation : no point of self-denial, and renouncing of self-pleasing, can reach higher than this, when Christ is willing to be the passive object of the glory of God ; Put me, Father, to shame and suffering, so Thou mayst be glorified. Paul and Moses are not far out, but they are far out of themselves, when the one for the glory of the Lord, in saving the people of God, willeth his name be razed out of the book of life ; and the other, to be separated from Christ, for the salvation of his kinsmen, God's chosen people. When Abraham is willing, that glory to the Lord should be written with the ink of his son Isaac's blood ; and the martyrs, that their pain may praise God, they then level at the right end ; for that must be the most perfect intention, that comes nearest to the most perfect. This is nearest to God's intention ; for He created, and still worketh all for this end, that He may be glorified.—(Prov. xvi. 4 ; Rev. iv. 11 ; Rom. xi. 37.) Now, if Christ put all to sea, and hazard all He hath, to guard the Lord's name from dishonour, and made His soul, His life, His heaven, His glory a bridge to keep dry and safe the glory of God, that it sink not ; and if God would rather His dear Son should be crowned with the cross, and His blood squeezed out with His precious life, than that any shame should come to His name ; then are we to interpose ourselves, even to sufferings and shame, for the glory of God. Suppose a saint were divided in four, and every member with life in it and torment of pain, fixed in the four corners of the heaven, east and west, and south and north, and the soul in the connexity of heaven, under the pain of the torment of the gnawing-worm that can never die,

these five were obliged to cry with a loud voice in the hearing of heaven, of earth, of hell, of men, and angels, and all creatures, Glory, glory be to the spotless and pure justice of the Lord, for this our pain. And when the damned are too noted to speak against their sentence of condemnation, When saw we Thee hungry and fed Thee not, &c.?—(Matt. xxv.), it is clear they are obliged to acquiesce to this, that they are made clay-vessels, passively to be filled to the brim with the glory of revenging justice, and ought in hell to praise the glory of revenging wrath, as the saints in heaven are bottles and vessels of mercy, from bottom to brim, filled with the glory of mercy, to praise His grace in heaven, who redeemed them; the one psalm is as due and just as the other. What the damned do not, or do in the contrary, 'tis their sin. One prayed, his death, pain, torment, sad afflictions may out-run him, ere he escape into the grave; yea, that his hell might with his own good-will be a printed book, on which angels and men may read the glory of inviolable justice.

2. We love that the holiness and grace of others were ours, that we might glorify God, but we glorify Him not with that which He hath given us; yea, we have a sort of wicked emulation and envy if others glorify God, not we. Moses acquiesced to God's dispensation, the Lord might be glorified in the peoples' possessing of the holy land, though he himself should not be their leader; but not at the first. There is a cumbersome piece called, *I, Ego, Self*, that hath an itching soul for glory due to another.

3. O how unwilling are we, that the Lord's glory over-weigh our ease, and humour! Master, forbid Eldad and Medad to prophesy, saith Joshua. No, Moses will have God glorified, be the instruments who will.

4. There is a twofold glory here due to God. 1. Active; the glory of duties to be performed by us. 2. Passive; the glory of events, that results from the Lord's government of the world; we are to care for both, but we do it not orderly. We are more careful of God's passive glory, which belongs to Himself, than we ought to be. Hence, say we, What confusions be there in the world! Nation breaks covenant with nation; heresies and blasphemies prevail; Anti-Christ is yet on his throne; the churches over sea oppressed; the people of God led to the shambles, as slaughter-sheep, and destroyed, and killed; hundreds of thousands killed in Ireland, many thousands in England, and very many thousands about the space of one year taken away in Scotland, with the sword and the pestilence: and the Lord's justice is not yet glorified, nor His mercy in avenging the enemies: the cry of the souls under the altar is not heard, the Church not delivered. We would here yield patience to divine providence; God hath more care of His own glory, than we can have. What men take from God, He can repair infinitely another way. But we are less anxious for the Lord's active glory, to do what is our duty, and serve Him, and glorify Him in the sincere use of means.

Some learn their school-fellow's lesson better than their own. For God's glory of events, we are to be grieved, when He is dishonoured; but not to take the helm of heaven and earth out of His hand, but leave to God these, who would plunder Christ's crown off His head. We have nothing to do in the glory of events, but pray it flourish; but we take too much ado in it, and we do too little in the other.

5. There is a glory of God, twofold also; one of holiness and grace, another of bliss and happiness. This I consider, either as in the kingdom of grace or of glory. In grace's kingdom, the saints for their holiness, and Titus and the brethren are the glory of Christ.—(2 Cor. viii. 23.) I will place (saith the Lord) salvation in Zion for Israel my glory.—(Isa. xlv. 13.) Faithful pastors take in cities, and subdue crowns and kingdoms to Christ. Paul conquered many crowns to Christ. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"—(1 Thess. ii. 19.) Christ wears the Church on His head as a crown of glory.—(Isa. lxii. 3.) How glorious is it to be for holiness, Christ's garland, His diadem, and crown! But in this there is a rent of the crown of heaven, a sovereign peculiar flower due to the king of ages, that no man must seek after; in this, the contexture and frame of the work of redemption is so contrived, "That no flesh should glory in his presence."—(1 Cor. i. 29.) No man can divide the glory of grace with Christ. In the higher kingdom, there is a glory ordained for saints. The gospel is a glorious piece, which God hath ordained before the world was, unto our glory.—(1 Cor. ii. 7.) God hath called us into His kingdom and glory.—(1 Thess. ii. 12.) "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—(1 Peter v. 4.) This is the reward of faithful elders that feed the flock of Christ. The heaven of glory is called the holy heaven.—(Psalm xx. 6.) The Lord will hear from His holy heaven; and the new Jerusalem, the Church, hath a brave crown on her head.—(Rev. xxi. 10, 11.) She comes down out of heaven from God, having the glory of God. Grace, grace is a glorious thing.

6. O, but we come short in doing and suffering; when our doing, suffering, eating, drinking, dying, pain, abasement, shame, wants this end of the glorifying God; that adds an excellent lustre, beauty, and glory to all that we do. When Christ, the Father, heaven, are tied to the furthest end of all our actions, we are above ourselves. But we differ little in our aims from beasts, when the intention riseth no higher than this side of clay and time. That our houses may continue.—(Psalm xlix. 11.) That we may be placed our alone on the earth.—(Isa. v. 8.)

In this answer, observe these. 1. The answer. 2. The airth it came from; from heaven. 3. The way and manner of its coming: by an audible voice. 4. The matter of the answer; I have both glorified it, and will glorify it again.

Christ is always answered of His Father ; either in the thing He sueth.—(John xii. 42.) Or, in that which He fears.—(Heb. v. 7.) Or, by real comfort.—(Luke xxii. 42, 43.) Or, in a full and perfect deliverance.—(Psalm xx. 20, 21, compared with Psalm xvi. 10, 11 ; Acts xxiv. 25 ; Acts v. 31.) Or, in supply of strength for His suffering.—(Isa. l. 7, 8.)

It is a proof of the worth of Christ's advocacy and intercession. If I know myself to be in Christ's prayer-book, in His breath, among Christ's askings of the Father ; 'tis comfortable. "Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—(Psalm ii. 8.) When Christ asketh souls of the Father, He gives Him His asking : the Lord cannot withhold from this King the desire of His heart.—(Psalm xxi. 2.) He asked a wife of His father, and it was granted. Christ will have them all in one house, to be co-partners of the crown of heaven with Him : for, it is His prayer.—(John xvii. 24.) The king and the queen in one palace. We cannot fall from grace, for we stand by Christ's prayers.—(Luke xxii. 31, 32 ; Heb. ix. 24.)

We have many diseases, in the matter of the return of an answer.

1. We wait not on an answer ; we speak words, we pray not ; we breathe out natural desires for spiritual mercies ; we have no spiritual feeling of our wants, and there is an end. The wicked cry, but there is none to save.—(Psalm xviii. 41.) They do not pray, but cry.
2. We storm, and offend that our humour, rather than our faith, is not answered, either at our own time, or that the thing which we ask to spend on our lusts (as James iv. 3) is not granted.
3. We are more careful, and troubled, that we are not heard, than anxious to offer the rent, and pay the calves of our lips, in praying, which is God's due. Were we as serious in worshipping in prayer, as we are desirous of seeking wants, it were good ; but there is more seeking in our prayer for ourselves, than there is adoring for God.
4. We employ not Christ as mediator and High Priest in praying, and exercising faith so much, as we put forth pith and strength of words, that we may extort rather our needs, than obtain grace ; as if praying, and the hearing of prayers, were work and wages, rather than begging, and giving of mere grace.
5. We consider not when we pray, and prayer is not returned in the same coin that we seek ; that the Father hearing Christ's prayers, virtually and meritoriously answered all our prayers in substance, and for our good. For 1. Christ can cull out, and choose petitions more necessary and fundamental for my salvation, than I can do. 2. He is answered in all points ; we are answered often in the general, and in as good only. 3. Christ could with more submission and sense pray, than we can do. Nature in Christ cannot boast and compel God to hear prayers : often our zeal is but natural boasting and quarrelling, as if we could force God to answer. Grace in Christ (and grace is the most lowly and modest thing of the world) prays with all

submission, Not My will, but Thy will be done. 4. All prayers are heard for Christ ; therefore His prayers are better heard than the prayers of the saints ; except our prayers be folded in His prayers, they cannot be answered. The perfume, the sweet odours of Christ's prayers are so powerful and strong, as coming from God-man in one person, they must be both asking and giving, desiring and granting, praying and hearing, flowing from the same person, Christ. When our prayers go to heaven, Christ, ere they come to the Father, must cast them in a new mould, and leaveth to them His heart, His mouth : though the Advocate taketh not the sense and meaning of the Spirit from them ; yet Christ presenting them with His perfume, He removeth our corrupt sense, so as they are Christ's prayers, rather than ours. Let us by Him (as our High Priest) offer the sacrifice of praise (then of prayers also) to God continually.—(Heb. xiii. 15.) The offering is the Priest's as well as the people's—(Rev. viii. 3.) And far more here, because Christ, by His office, is the only immediate person who maketh request to God for us.—(Rom. viii. 34.)

"FROM HEAVEN."

Hence, Christ troubled in soul, and afflicted believers on earth, keep correspondence and compliance with heaven.

1. Christ's prayers, in His saddest days, have their return from heaven. Posts and messengers fly with wings between God and a soul in a praying disposition ; possible, ten posts in one night. Prayer hath an agent lying at the court of heaven, and an open ear there. He heard my voice out of His temple, and my cry came before Him, even unto His ears.—(Psalm xviii. 6.) Christ takes care that the messenger gets presence, and be quickly dispatched with a return. The Lord (ere the messenger come) looked down from the height of His sanctuary (v. 20) to hear the groaning of the prisoner ; to loose those that are appointed to death.—(Psalm cii. 19.) So (Lam. iii.)—Tears lie in heaven as solicitors with God until He hear. Mine eye trickleth down and ceaseth not. "Till the Lord look down, and behold from heaven."—(v. 50.) Hear Thou in the heaven, Thy dwelling place, and whom Thou hearest, forgive.—(1 Kings viii. 30.) Saith Solomon : Look down from heaven, and behold from the habitation of Thy holiness.—(Isa. lxiii. 15.) Our Saviour hath appointed the post-way in that prayer—Our Father which art in heaven. We have a friend there, who receives the packet ; An High Priest set at the right hand of the throne of Majesty—(Heb. viii. 1) ; who hath passed into the heavens—(Heb. iv. 14) ; and is made higher than the heavens—(Heb. vii. 26) ; and liveth for ever to make intercession for us.—(v. 25.)

2. In Christ's hardest straits, comfort came out of this airth. When he was in His saddest agony, there appeared unto Him an angel from heaven strengthening Him.—(Luke xxii. 43.) In His lowest condition, when He was in the cold grave among the dead,

heaven was His magazine of help and comforts. An angel of the Lord came down from heaven, and rolled away the stone.—(Matt. xxviii. 2.) Heaven came to His bed-side when He was sleeping in the clods.

3. The saints have daily trafficking with heaven. O my dear friend, my brother, my factor is in that land. Whom have I in heaven but Thee.—(Psalm lxxiii. 25.) What, are not angels, prophets, apostles, and saints there? Yea; but we have no acquaintance by way of mediation in that land but Christ: He is the choice friend there. The second man (both first, highest, second and all) is the Lord from heaven.—(1 Cor. xv. 47.)

4. All our good, every perfect gift comes from heaven.—(James i. 17.) Manna came not from the clouds: how then? My Father giveth you the true bread from heaven.—(John vi. 32.) We are ill lodged in bits of sick and groaning clay; our best house is in heaven. We groaning, desire to be clothed with our house from heaven.—(2 Cor. v. 2.)

5. The earth is but the believer's sentinel, or, at best, his watch-tower; but our hope is in heaven. We wait for the Son of God from heaven.—(1 Thess. i. 10.) Our life and treasure is there. Lay up treasure for yourselves in heaven.—(Matt. vi. 20.) Our (Gr. *politikuma*) our city-dwelling and our haunting is in heaven.—(Phil. i. 21.)

What acquaintance have ye in heaven? What blood friend have you in that land? The wicked man (Heb. *Enosh minharetz*) is, the man of the earth. Save me from men of time, men of this life.—(Psalm xvii. 14.) Are you a burgess of time, or a citizen of the earth? Or a man of the higher Jerusalem? Imagine there were a new found land on earth, and in it there be twelve summers in one year, all the stones in the land are sapphires, rubies, diamonds; the clay of it the choicest gold of Ophir; the trees do bear apples of life; the inhabitants can neither be sick nor die; the passage to it, by sea and land, is safe; all things there are to be had for nothing, without money, price, or change of commodities; and gold is there for the gathering: if there were such a land as this, what a huge navy would be lying in the harbours and ports of that land? How many travellers would repair thither? Heaven is a new land that the Mediator Christ hath found out, it is better than a land where there is a summer for every month of the year; there is neither winter nor night there; the land is very good, and the fruits of it delectable and precious; grace and peace, righteousness, joy of the Holy Ghost, the fruits of that kingdom—(Rom. xiv. 17)—are better than rubies, sapphires, or diamonds. Christ the tree of life is above all lands on earth, even His alone; and there is no need of price or money in this kingdom; grace is the cheapest thing of the world; wine and milk are here without money, and without price.—(Isa. lv. 1.) 'Tis a land that stands most by the one only commodity of grace and glory. Oh, there is little trafficking with heaven; when

was you last there? It is an easy passage to heaven. David, who often prayed, even seven times a day, was often a day there. Prayer in faith is but one short post thither. Oh, we have too much compliance with the earth.

"A VOICE."

The third particular in this return, is the manner: in an audible voice the Lord answereth Him. The multitude heard this voice, though they understood it not. We read not often of an audible voice from heaven to Christ; only at His baptism, there was a testimony given of Him from heaven—(Matt. iii. 16, 17); and at His transfiguration.—(Matt. xvii.) Of which Peter speaketh: And this voice we heard when we were with Him on the holy mount.—(2 Peter i. 18.) The Lord, in the hearing of men, gives a testimony of His Son Christ and His good cause. He was accused because He made Himself the Son of God; He prays to God, and calleth Him Father openly; a voice from heaven openly answering, acknowledgeth Him to be the Son of God; though they knew not the Lord's testimony from heaven. God maketh a good cause, though darkened, to shine as day-light, if men would open their eyes and see. Roll over thy way upon the Lord, and trust in Him, and He shall bring it to pass.—(Psalm xxxvii. 5.) But flesh and blood saith, Innocency lieth in the dark, and weepeth in sackcloth in the dungeon, and is not seen. The Lord answereth, "And he shall bring forth thy righteousness as the light, and thy judgment as the noonday."—(v. 6.) It is true (Heb. *Vatza*) signifies to go from one place to another; it is here applied to the sun, and elsewhere to things that grow out of the earth.—(Judges xiii. 14.) The sun in the night seems dead and lost, as if there were no such thing; yet the morning is a new life to the day and the sun. The grape of the wine tree sown in the earth is a dead thing, yet it springeth in some days, and cometh to be a fruitful tree. Christ was crucified and buried, yet the wine tree grew again. "And he was declared to be the Son of God with power, according to the spirit of sanctification, by the resurrection from the dead."—(Rom. i. 4.) The gospel and a good cause seems buried, and weeps in a dungeon. Joseph in the prison, and a sold stranger; yet in the eyes of his brethren he is exalted. The Lord cleared Daniel's cause. Light is sown for the righteous, and joy for the upright in heart.—(Psalm xcvi. 11) The light and joy of the saints are often under the clods of the earth.

1. The reformation of religion goes veiled under the mask of rebellion, and of subverting fundamental laws; but God must give to this work, that is now on the wheels in Britain, the right name, and call it, The building of the old waste places, the rearing up of the tabernacle of David; and cause it come above the earth.

2. The cross is that great stumbling-block, for which many are offended at Christ and the gospel. It is a sad and offensive providence, to see joy weep, glory shamed; this is the gall, the

wormwood, the salt of the cross, that the Lord of life should suffer in His own person; yet here is heaven and the Father speaking, and returning a comfortable answer to Christ, in that which He most feared. The cross maketh an ill report of the gospel and Christ: for this the apostles are made a theatre, a gazing stock to men and angels, a world's wonder; and Paul would take this away, Wherefore I desire that ye faint not at My tribulation.—(Eph. iii. 13.) Then saints may fall a-swooning at the very sight of the cross in others. And Peter saith (Gr. *mè xenizesthe*), Be not stricken with wonders, or astonished as at new things and miracles, when ye are put to a fiery trial.—(1 Peter iv. 12; Acts xvii. 20.) The comforts of the cross are the sweet of it, and the honey-combs of Christ, that drop upon that sour tree.

3. That the Father saith from heaven, There shall grow the fairest and most beautiful rose that ever higher or lower paradise yielded, out of this crabbed thorn was much consolation to Christ. Here grows out of the side and banks of the lake of that river of fire and wrath that Christ was plunged in, many sweet flowers. As 1. A victorious Redeemer, who overcame hell, sin, devils, death, the world. 2. A fair and spotless righteousness. 3. A redeemed, a washed and sanctified spouse to the Lamb. 4. A new heaven and a new earth; behold, He hath made all things new, and hath cast heaven and earth in a new mould. 5. A new kingdom, a new crown to the saints, a choicer paradise than the first that Adam lost. 6. Riches of free grace, unsearchable treasures of mercy and love; all these blossom out of the cross.

4. The cross is bought by, and in its nature much altered to the saints. 'Tis true, it is become a necessary inlet, and an inevitable passage, and a bridge to heaven; but the Lord Jesus, not Satan, keeps the pass, and commandeth the bridge, and letteth in and letteth out passengers at His pleasure. But (1) Christ hath strewed the way to heaven with blood and wars, and forbids us to censure his sad patrimony, in that the servants are no worse than the Lord and flower of all the martyrs. Though blood hath been, and must be the rent and income of the crown of the noble King of kings and the consecrated Captain of our salvation, yet it is short and for a moment, and Christ hath a way of outgate, that none of His shall be buried under the cross (Rev. vii. 14, Psal. iv. 19). (2) Christ hath broken the iron chains of the cross and the gates of brass: that the cross hath but a number of free prisoners, who have fair quarters, and must go out with flying colours, and be ransomed from the grave—(John xvi. 33; Hos. xiii. 14.) (3) When you are in glory and in a place above death, there shall be neither mark nor print, no ceatrix of the sad cross on back or shoulder, but the very furrow of tears wiped away, and perfectly washed off the face with the water of life, for the former things shall be done away—(Rev. xxi.) (4) Yea the saddest of crosses, the utmost and last blow that the cross can inflict, is death. I should think that Christ is

the saint's factor in the land of death ; He was there himself, and though He will not adjourn death, yet hath our factor made it cheap and at an easy rate—all toll and custom is removed, and He hath put a negation upon death. He that believeth shall not die—(John xi. 26.) Much dependeth on our wise husbanding of the rod of God, yet if Christ did not manage, order, and oversee our furnace, it could not be well with us.

“I HAVE BOTH GLORIFIED IT, AND WILL GLORIFY IT AGAIN.”

This is the fourth considerable point, the matter of the answer. Here is a Lord-speaker from heaven, testifying that the Lord's name shall be, and was glorified, as (1) in Christ's person and incarnation, the Word was made flesh, and dwelt among us, and we beheld His glory—(John i. 14.) So the angels did sing at His birth, Glory to God in the highest—(Luke ii. 14.) Christ's laying aside of His glory, and His emptying of Himself for us, was the glory of rich mercy. (2) His miracles glorified God. This first miracle did Jesus to manifest His glory—(John ii. 11.) When He cured the paralytick man, they were amazed, and glorified God—(Luke ii. 12.) When He raised Jairus his daughter there came a fear on all, and they glorified God—(Luke vii. 16.) (3) In all His life He went about doing good, and sought to glorify His Father—(John viii. 49.) (4) In His death God was in a singular manner glorified. When the centurion saw what was done, he glorified God—(Luke xxiii. 49.) The repenting thief preached Him on the cross to be a King ; and this was a glorifying of Christ in His greatest abasement and shame. Yea, His glory was preached by the sun, when it was, contrary to the course of nature, darkened ; and by the rocks when they were rent, and the temple cloven asunder, and the graves opened, when men weakly or wickedly denied Him, and would not only not preach His glory, but blaspheme His name. (5) He was glorified in His resurrection, being declared to be the Son of God, and obtained a name above all names, and was, by the right hand of God, exalted to be a Saviour and a Prince, to give repentance to Israel, and forgiveness of sins—(Phil. ii. 9 ; Eph. i. 20 ; Acts v. 31 ; Acts iii. 13.) (6) He shall come again in His glory—(Matt. xxv. 31) ; and shall be glorified and admired in all His saints—(2 Thes. i. 10.) The fairest and most glorious sight that ever the eye of man saw shall be when Christ shall come riding through the clouds on His chariot of glory, accompanied with His mighty angels, and with one pull or shake of His mighty arms, shall cause the stars to fall from heaven as figs fall from a fig tree, shaken with a mighty wind, and blow out all these candles of heaven with one blast of His ire ; and a fire shall go before Him, and burn up the earth with the works that are therein ; when the higher house of heaven and the lower of the earth shall meet together, and when mystical Christ shall be glorified.

Use 1.—If there be so much glory in Jesus Christ and His

sufferings, as He must bear the glory—(Zech. vi. 13); and all the glory of His Father's house be upon Him—(Isa. xxii. 24.) His crown of glory on His head must be so weighty and ponderous with rubies, sapphires, diamonds, that it will break the neck of any mortal man, king or parliament, to bear it. None on earth have a head or shoulders for this so weighty a diadem; parliaments have no necks worthy to carry Christ's golden bracelets, nor a back to be honoured with His robe-royal; if they will but take His sceptre in their hand, it shall crush them as clay vessels: this stone, hewn out of the mountain without hands, shall crush the clay legs of parliaments, and then how shall they stand?

Use 2.—God properly glorifies Himself; angels and men are but chamberlains and factors, to pay the rent of His glory; and because He will give Himself, His Son, His Spirit to us, and His grace, and yet will not give His glory to another; let us beware to intercept the rents of the crown.

Object.—The Lord giveth grace and glory. And He hath a crown of glory laid up for His saints in the heavens—(Ps. lxxiv.)

Answer.—The glory is but matured and ripened grace; God's glory is the eminent, celebrated, and high esteem that men and angels have of God, as God, or the foundation of this; to meddle with this is to encroach upon the crown and prerogative-royal of God. Glory imparted to saints in heaven is but a beam, a lustre, a shadow, or way of that transcendent and high glory that is in God, and is as far different from the incommunicable glory of God, as the shadow of the sun in a glass, or in the bottom of a fountain, and the sun in firmament. We may desire the chips and shadows and rays of glory; but beware that we meddle not with that which devils and men always seek after, in a sacrilegious way.

Use 3.—We are hence taught to admire the excellency of the unsearchable knowledge and skill of Divine providence. (1) Out of Christ's abasing Himself to take on Him our nature. (2) Out of His miracles, that were just nothing to blind natural men. (3) Out of His death and shame, the Lord extracteth the most eminent and high glory of His name. That omnipotency should triumph in the jaw-bone of an ass, in a straw, in a crucified man, commends the glory of God and the art of His workmanship; to make gold out of clay and iron, diamonds and rubies out of the basest stones, would extol the art of man. A creation out of nothing, and flowers, roses, forests, woods, out of cold earth, is the praise of the wisdom and power of the Creator; the baser the matter be, the art of the author is the more glorious, if the work be curious and excellent.

God here (1) out of death, shame, sinful oppressing of the Lord of glory, raiseth the high work of man's redemption. (2) When we spill business, and marr all through sinning and provoking God, then Israel must bring a spilt business to God, that He may right them—(Judges iii. 10, 11.) God can find the right

end of the thread when matters are ravelled and disordered. We see now nations confounded, enemies rising against us ; but blood, wars, confusions, oppression, and crushing down of Christ and His Church, are good and congruous means when they have the advantage of being handed by omnipotency. When we work, the instrument must be as big as a mountain, and then our eye cannot see God for the bigness of the instrument. God regardeth not the nothings, and the few that He worketh withal. Dead men can fight when God putteth a sword in their hand—men shall fall under wounded men. Beware of robbing God of His glory. Did ever a decree or a counsel of God part with child? Or can omnipotency bring forth untimely births or prove abortive? You see Christ now in the death-house of Adam's sons, and wrestling with hell ; yet God, by Christ at the weakest, works His ends ; death is a low thing, sin is far more base, but when God acts at the end of either, they have a scope and end as high as God, to glorify God.

(3) If God hath been, and must be glorified in all that is done, what do we do to trouble ourselves to seek glory one of another? We are created for this end, and 'tis our glory to fetch in glory to God. What? can the airy applause of men be golden stilts for cripples to walk to heaven withal? Or, can the people's poor hossanas be silken sails to our ship, or golden wings, that by these you may sail and fly up to heaven? Where is Belshazzar who but built a house for the glory of his own name? Where is Herod, who did receive one word of a god, which the people did steal? Do not these fools take little room in print, and, at this day, as little in the clods of the earth? The Roman state would not permit Christ to be a God ; what was their doom? Must not a kingdom cast its bloom, fall, and wither, that will not suffer Christ to be a king in His Church?

The late Dr. Kennedy on Union between the Free and U.P. Churches.

THE subject of Union was under discussion at the General Assembly of the Free Church in 1870. As a result, the Assembly sent down an overture to the Presbyteries asking their opinion on the subject. In the Dingwall Free Presbytery the late Dr. Kennedy led against union on the ground of principle, and the late Rev. Mr. Macgregor, Ferintosh, on that of expediency. Dr. Kennedy moved a resolution, and delivered an able speech which we have pleasure in submitting to our readers. The motion was as follows :—

“The Presbytery having considered the two reports of the union committee, sent down by last Assembly, and observing

that the Assembly specially requires the opinion of the Presbyteries on the question of principle, as distinguished from that of expediency, find that the reports do not evince the existence on the part of the Churches represented in the joint union committee of such unity in principle as would warrant the incorporating union of these Churches on the basis of the Westminster Confession, as accepted by the negotiating Churches."

Dr. Kennedy had to express his regret at his utter inability to make due preparation for supporting this motion as he would like, and he hoped he might be able to be brief and intelligible. He believed they would all be agreed on these points—that it was not only desirable but right to attempt a corporate union, as well as a spiritual union, of all who are one in Christ, and who reside in the same province; that corporate unity is only desirable in so far as it is expressive of spiritual unity, of a common agreement in the truth; that there ought not to be an incorporating union of Churches unless it be distinctly ascertained previous to that union that on all important questions these Churches are thoroughly agreed; also, that if there be an ascertained difference of importance between the negotiating Churches, either in reference to matters comprehended under the first head of the programme, or in reference to the doctrines of grace, or in reference to the mode of supporting a gospel ministry, they would not be prepared to say that a union should be consummated. He thought they would further agree that if they as a Church abandoned the position which they now occupied, which they occupied at the outset on a clear call from God, they ought to abandon that distinctive position only when they had been as clearly called to abandon it as they were at first to occupy it. And yet, after agreeing on all these points, there still was abundant room for difference. According to his motion, the Presbytery were asked to find that there is not such an amount of agreement ascertained between the negotiating Churches as to warrant an incorporating union. In the motion that would hereafter be submitted on the other side, there were these three propositions—first, that they had sufficient evidence already before them—evidence sufficient as to the measure of the light it furnishes, and as to the authority which it carries with it; second, that they had, in the light of that evidence, warrant to conclude that the Churches are so agreed in principle that it would be wrong to remain in a state of separation; and thirdly, that, notwithstanding of that sufficient evidence, and of that fully ascertained agreement, and the consequent propriety of consummating the union, it was not expedient that that union should take place. To the first two propositions he answered no; as for the third, the question of expediency was not before them, and therefore it was not seasonable; and, of course, if they found that there was a barring principle to the formation of this union they were precluded from considering the question of expediency at all. If he were able to speak according to the evidence he had

gathered, and the conclusions at which he had arrived, he would not find it difficult to prove, first, that in reference to the doctrine of the civil magistrate that there was a very marked and decided want of harmony between the negotiating Churches. They had, indeed, no authoritative evidence as to what the views of some of the negotiating Churches were, but taking the evidence at the value that some were disposed to attach to it, there was a most important difference in principle.

On the preliminary point, however, he would ask this—accepting the statements in the joint report, of what value were they further than that they expressed the opinions of the men who happened to be on the committee? The United Presbyterian Church had not homologated their views; the Presbyteries of that Church by a majority had refused to commit themselves to the opinions expressed in the report; indeed, they had even gone further, and had distinctly expressed their disapprobation of some views there embodied. Why, a partnership in any commercial business would not be entered on without the most distinct and explicit understanding previously on the part of those who were to unite in that partnership. (Hear, hear.) And surely in a case like this, when two Churches were to be incorporated in one body, when the interests of truth were at stake, and the position which the Lord had called each of them to occupy, and the honour of the Church's Head, and the welfare of immortal souls were involved, there should be all the more careful scrutiny of the terms of their agreement. But taking the evidence as it stood, notwithstanding all the seeming concessions the two parties had made to one another, notwithstanding how much common ground they seemed to occupy, this was very manifest—that there was one thing which one of these Churches declared to be a duty on the part of the civil magistrate, and that same thing was declared by the other Church to be a sin. That was surely a very decided difference of opinion. It was very commonly said, however, that the matter was unimportant—that so much being conceded as to the subjection of the civil magistrate to Christ, and his duty to regulate his conduct by the word of God, the points of difference as to the province of the civil magistrate might safely be left an open question.

I think, continued Dr. Kennedy, if my memory does not fail me, and if my mind does not become confused, I shall give you six reasons why it is not legitimate for our Church to make that matter an open question. In the first place, that doctrine of Establishments is unmistakably and prominently a part of our Church's testimony. I am not going to stay to prove this; I refer to a pamphlet which I have in my hand, in which I think that is thoroughly proved, and I rather wonder that an attempt should be made to show that it is not part of our Church's testimony. If that be part of our Church's testimony, of course we cannot abandon it without some good reason for so doing; and I cannot

conceive what the case shall be in which our Church shall legitimately abandon a portion of her testimony, which she was called to hold forth in the face of all the world. Such a case may arise, but certainly it has not arisen yet; and surely if we are to abandon that part of our testimony, without it being altogether certain that the Lord calls upon us so to do, the very uncertainty makes it a sin. "He that doubteth is condemned if he eat." If I have no doubt that the Lord called me to the place I fill, I must abide there till I am just as free of doubt as to the propriety of abandoning it. In the next place, it has always been the characteristic of the Church of Scotland that she was a patriotic Church. There was a nationalism, a Christian patriotism, ever characterising the Church of Christ in Scotland. (Hear, hear.) The Church aimed at two things—at getting the rulers of the country to acknowledge the government of Christ as ruler of the nations, and to acknowledge that government in the form of recognising, sanctioning, and establishing the Church of Christ in the land; and besides that it aimed at the evangelisation of the whole people of the country, and tried to bring all under the sound and influence of the glorious gospel. And I think it is abundantly manifest that if we enter into this union on the basis now proposed, we quit hold of both these elements of our Christian patriotism. We do what we can not only to sever this our land in the authority of its government from the crown of Christ, but we cast out of our hands the means with which God furnished us for evangelising the country throughout the whole of the poorest districts. In the third place, I cannot think of dropping this part of our Church's testimony without so far dishonouring the Lord Jesus Christ. I would not like to speak too strongly, but I cannot speak less strongly with the views I hold of the bearing of this question on the honour of Christ. He is governor of the nations because He is the Head of the Church; and I cannot conceive of how it consists with the due recognition of Christ's position as Governor of the nations to affirm that in the exercise of His authority as the Church's Head He delegates a power to civil magistrates which they are to use without reference to His blood-bought Church, and which they are to exercise while ignoring that Church, and refraining in any way from stretching forth to it a helping hand. You may speak of this doctrine as a most impractical thing; but if it is a manifestation of the honour of Christ to any extent I would like to know what warrant in the whole book of God a Church can have for stinting her testimony to the glory of Christ, her Head.

My fourth reason is this—and I would like to be explicit in stating it—I cannot conceive how a Church dropping her testimony in reference to the propriety of the State establishing the Church, can consistently present a claim for spiritual independence. On what ground does the Church claim spiritual independence? On this ground—not of its being a religious sect,

not of its being one of a thousand religious denominations in the country, but on the ground that she is a Church of Christ; that in the hands of her office-bearers Christ has appointed a government distinct from that of the civil magistrate; and that to her, as a Church of Christ, from the civil magistrate as subject to Christ, it is due that freedom of action be acknowledged, and acknowledged on the ground of her being recognised as a Church of Christ, and therefore entitled to her spiritual independence. I ask how that claim can rightly be pleaded except on that ground, or how that claim to spiritual independence can be conceded, except on the ground of the Church being recognised and sanctioned as a Church of Christ by the civil magistrate. I wonder how little this is realised and seen. I am not to go out of my way, I hope, not now or at any time, to notice misrepresentations that have been given of previous statements of mine in reference to this. What I state now I stated before, and I repeat it, that the Church cannot, if she abandon her right to establishment, consistently plead her right to spiritual independence, and I insist again that no State can concede the right to spiritual independence without having virtually conceded the right to establishment. My fourth reason is that, instead of this question being a mere matter of theory, a thing that must remain in the misty region of impracticabilities, I do not know any question at this moment of more practical importance. The question of the day to Scotland is the question of education, and surely on that subject this matter of the civil ruler's relation to religion and to the Church bears most directly and powerfully. Suppose we were now in the United Church, and that this doctrine were an open question, so far as Church action was concerned, we would be precluded from claiming at the hands of Government that religion in any form, and to any extent, should be taught in our schools. I will be told that the Voluntaries must not be charged with wishing to keep the Bible out of the national schools. I am not charging them with that, but I charge them with this—that they will not allow the Government of this country by direct action, or through the intervention of School Boards, to introduce the Word of God into the national schools. (Hear, hear.) In the one case, as well as in the other, they hold it to be unlawful. The United Presbyterian Education Committee declare very distinctly that the introduction in a roundabout sort of way by local boards of the Bible into schools was just as objectionable as its introduction by the direct action of Government; and are we in prospect of such a measure as that with such tremendous issues involved, to tie up our hands or prevent our voices being heard on behalf of the introduction of the Word of God into our national schools by the Government of the country? We ought to stand where we are, at anyrate until that question is thoroughly settled; and I am persuaded of this, that if that question is once settled we will find another question on the back of that, and another

question on the back of that again, of national importance, requiring that we should be free to tell to the rulers of our country what their duty is to the religion, and Word, and Church of Christ. Besides these reasons I have another, and in stating it I would like to refrain from saying anything personal. I think I have refrained from that hitherto. I do not like that sort of thing, and I am resolved to bear with great equanimity all the personal things that can be brought against myself. I don't like them, but I bear them, and because I don't like them myself I would not wish to inflict them upon another. This is what I was going to say—that Voluntaryism in its origin appears to me not a very likeable thing. I would not like to yield to any prejudice against that "ism," or any ism whatever, and if I know myself I certainly do not think I am disposed ignorantly to cling to any ism of any kind. But I do not like Voluntaryism. Not only because of the dishonour I see involved in it to Christ, as King of nations, but because of what I know as to its origin. It is not a very old thing this Voluntaryism, but it is an ism to which every disestablished Church is liable, and our far sighted Chalmers saw this very early. I would like to read the passage, because what he then dreaded is, I fear, now in process of being realised. (Dr. Kennedy read the passage of which the following is a part):—"Beware of compromising another, of your doctrines or articles of faith, and in the defence of which the Church of Scotland did lately signalise herself—even the authority of Christ over the kings and governments of earth, and the counterpart duty of those governments to uphold religion in the world. Beware, we say, of making any compromise or surrender of this your other principle, and this, too, to gain countenance of those who may still be called men in power—that is, who, if they have not the power of authority and office, have at least the power of numbers on their side. This may be termed a less principle than the other—of inferior consideration in itself, and inferior consequence to the vital or spiritual well-being of Christ's Church upon earth. But let us not forget what the Bible says of those who break even the least of the commandments—that they shall be called the least in the kingdom of heaven. The men who stand opposed to us on this second—or, as many choose to term it—this secondary question, might, with all the hay and stubble and wood of this, and, it may be of other errors, be reposing on the like precious foundation with ourselves. They might be men with whom we differ, and yet with whom we can agree to differ. They might be coadjutors in the great work of evangelising the people of our land—brethren with whom we can hold sweet and profitable counsel on the 'Capita Fidei,' or weightier matters of the law, having one faith, and one Lord, and one baptism. But we shall not, even for their friendship, violate the entireness of our principles, or make surrender of the very least of them."

Now, Moderator, did time permit I think it would not be

difficult to show that the union now proposed does involve a surrender of that principle. But we are all, as disestablished Churches, prone to hold this truth loosely. We look over much at the question of establishments under the golden aspect of endowments. We are very apt to look at everything in the most tangible and practical form, and if a Church is more compelled in conscience to surrender endowments, and at the same time sees these endowments enjoyed by others whom she regards as at least not very worthy of them, she is very apt, if I might so speak, to take a dislike to endowments altogether, and to run up from the existing form to the theory. I was just thinking that Voluntaryism crept in very much in the way that the fox discovered that the grapes on the top branches of the vine were sour. He tried to reach them again and again, and he failed, and though they were the best grapes on the vine, he comforted himself for his disappointment by giving them a bad name. (Laughter.) And he would have been all the more disposed to say so if he had seen a squirrel enjoying the feast which he himself had failed to reach. (Applause.) Now, I cannot but think that disestablished churches see endowments enjoyed by others in much the same way, and I believe that was the state of feeling in regard to the Church of this country when the wild wave of revolution passed over it, and found in that state of feeling a soil in which the political sentiment very easily took root, and I look on Voluntaryism as the ecclesiastical expression of the revolutionary feeling.

Dr. Kennedy then referred to the question of the Atonement, his views on which have repeatedly been published. He holds that the doctrine of the double reference leads practically to the doctrine of double substitution and universal grace, and that in uniting with the United Presbyterian Church, they would be taking a step towards Arminianism. Lastly he did not like to see the Sustentation Fund endangered, for he approved highly of its principle; it was the common stock of the Church's one body, and out of it the ministers of that body drew share and share alike.

Mr. Campbell, Kiltarn, seconded the motion.

Testimonies for the Psalms in Worship.

STEPHEN CHARNOCK.

"HUMAN prudence is too low to parallel divine wisdom: what work will human wisdom make with divine worship, when it will presume to be the director of it; whence will it take its measures, but from sense, humour, and fancy? Do not such tell the world, that they were of God's Cabinet Council, since they will take upon them to judge, as well as God, what is well pleasing to Him? Where will it have the humility to stop, if it hath the

presumption to add any one thing to revealed modes of worship? How did God tax the Israelites with making idols according to their own understanding (Hosea xiii. 2)?—imagining their own understandings to be of a finer make and a perfecter mould than their Creator, and that they had fetched more light from the chaos of the brains than God had from eternity in His own nature? How slight will the excuse be—‘God hath not forbidden this or that,’—when God shall silence men with the question, ‘Where or when did I command this or that?’ There was no addition to be made under the law to the meanest instrument God hath appointed in His service. The sacred perfume was not to have one ingredient more put into it than what God had prescribed in the composition; nor was any man, upon pain of death, to imitate it; nor would God endure that sacrifices should be consumed with any other fire than that which came down from heaven. So tender is God of any invasions of His wisdom and authority.* The praise of God is the choicest sacrifice and worship, under a dispensation of redeeming grace. This is the prime and eternal part of worship under the Gospel. The Psalmist, speaking of the Gospel times, spurs on to this kind of worship: ‘Sing to the Lord a new song; let the children of Zion be joyful in their King; let the saints be joyful in glory, and sing aloud upon their beds; let the high praises of God be in their mouths.’—(Psalms cxlix. and cl.) He begins and ends both Psalms with ‘Praise ye the Lord.’ That cannot be a spiritual and evangelical worship that hath nothing of the praises of God in the heart. The consideration of God’s adorable perfections discovered in the Gospel, will make us come to Him with more seriousness; beg blessings of Him with more confidence; fly to Him with a winged faith and love, and more spiritually glorify Him in our attendance upon Him.”

MATTHEW HENRY.

“WE have before us one of the choicest and most excellent parts of all the Old Testament; nay, so much is there in it of Christ and His Gospel, as well as of God and His Law, that it has been called the abstract or summary of both Testaments. They are spiritual songs, words which the Holy Ghost teacheth: the penman of most of them was David the son of Jesse, who is therefore called the Sweet Psalmist of Israel.—(2 Sam. xxiii. 1.) The far greater part of them were penned by David himself, whose genius lay towards poetry and music, and who was raised up, qualified, and Spirited for the establishing of the ordinance of singing psalms in the Church of God, as Moses and Aaron were in their day for the settling of the ordinances of sacrifice: theirs is superseded, but his remain, and will to the end of time, when it shall be swallowed up in the songs of eternity. Herein David was a type of Christ, who descended from Him, not from Moses, because He came to take away sacrifice (the family of Moses was soon lost and

* Charnock, vol. i., p. 402. Charnock on ‘Spiritual Worship,’ p. 149.

extinct), but to establish and perpetuate joy and praise ; for of the family of David in Christ there shall be no end. All Scripture being given by inspiration of God, is profitable to convey divine light into our understandings ; but this is of singular use with that to convey divine life and power, and a holy heat into our affections. There is no one book of Scripture that is more helpful to the saints than this ; and it has been so in all ages of the Church ever since it was written, and the several parts of it delivered to the Chief Musician for the service of the Church. There is, indeed, little or nothing in all the Book of Psalms of the ceremonial law. Though sacrifice and offering were yet to continue many ages, yet they are here represented as things which God did not desire (Psalm xl. 6), things comparatively little, and which in time were to vanish away. But the Word and Law of God, those parts of it which are moral and of perpetual obligation, are here all along magnified and made honourable nowhere more ; and Christ, the crown and centre of revealed religion, the foundation, corner and top stone of that blessed building, is here clearly spoken of in type and prophecy ; both His sufferings and the glory that should follow, and the kingdom He should set up in the world, which God's covenant with David concerning His kingdom was to have its accomplishment in. What a high value doth this book put upon the Word of God ; His statutes and judgments, His covenant, and the great and precious promises of it ; and it doth recommend them to us as our guide and stay, and our heritage for ever !"—MR. HENRY'S 'Preface to the Psalms.'

BISHOP HORNE.

"THE Psalms have advantages which no fresh compositions, however finely executed, can possibly have ; since, besides their incomparable fitness to express our sentiments, they are, at the same time, memorials of, and appeals to, former mercies and deliverances ; they are acknowledgments of prophecies accomplished ; they point out the connection between the old and new dispensations, thereby teaching us to admire and adore the wisdom of God displayed in both, and furnishing, while we read or sing them, an inexhaustible variety of the noblest matter that can engage the contemplation of man. The offence taken at the supposed uncharitable and vindictive spirit of the imprecations which occur in some of the Psalms ceases immediately, if we change the imperative for the future, and read, not *let them be* confounded, etc., of which the Hebrew is equally capable. Such passages will then have no more difficulty in them than the other frequent predictions of divine vengeance in the writings of the Prophets, or denunciations of it in the Gospels, intended to warn, to alarm, and to lead sinners to repentance, that they may fly from the wrath to come. If the imprecatory form be still contended for, all that can be meant by it, whether uttered by the Prophets, by Messiah, or by ourselves, must be a solemn ratification of the just judgments of the Almighty

against His impenitent enemies, like what we find ascribed to the blessed spirits in heaven, when such judgments were executed.—(Rev. xi. 17, 18.)

“The Psalms of David convey those comforts to others which they afforded to himself; composed upon particular occasions, yet designed for general use; delivered out as services for Israelites under the Law, yet no less adapted to the circumstances of the Christians under the Gospel; they present religion to us in the most engaging dress, communicating truths which philosophy could never investigate, in a style which poetry can never equal. Calculated alike to profit and to please, they inform the understanding, elevate the affections, and entertain the imaginations. Indited under the influence of Him to whom all hearts are known, and all events foreknown, they suit mankind in all situations, grateful as the manna which descended from above, and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrance; but these unfading plants of Paradise become, as we are accustomed to them, still more beautiful; their blossom appears to be daily heightened, fresh odours are emitted, and new sweets extracted from them. He who hath once tasted their excellencies will desire to taste them again; and he who tastes them oftenest will relish them best.”—Bishop HORNE’S ‘Preface to the Psalms.’

WILLIAM ROMAINE.

“THERE is another thing relating to the Psalms, I cannot call it an abuse, for it is total neglect of them; they are quite rejected in many congregations, as if there were no such hymns given by the inspiration of God, and as if they were not left for the use of the Church, and to be sung in the congregation. Human compositions are preferred to divine. Man’s poetry is exalted above the poetry of the Holy Ghost. Is this right? The hymns which He revealed for the use of the Church, that we might have words suitable to the praises of Immanuel, are quite set aside. By which means the word of man has got the preference in the Church above the Word of God; yea, so far as to exclude it entirely from public worship. It is not difficult to account for this strange practice. Our people had lost sight of the meaning of the Psalms: they did not see their relation to Jesus Christ. This happened when vital religion began to decay among us. In this situation the hymn-makers find the Church, and they are suffered to thrust out the Psalms, to make way for their own compositions; of which they have supplied us with a vast variety, collection upon collection, and in use too, new hymns starting up daily—appendix added to appendix—sung in many congregations, yea, admired by very high professors to such a degree, that the Psalms are become quite obsolete, and the singing of them is now almost as despicable among the modern religions as it was some time ago among the profane. I know this is a sore place, and I would touch it as

gently as I can with any hope of doing good. The value of poems above Psalms is become so great, and the singing of men's words, so as quite to cast out the Word of God, is become so universal (except in the Church of England), that one scarce dare speak upon the subject; neither would I, having already met with contempt enough for preferring God's hymns to man's hymns, if a high regard for God's most blessed Word did not require me to bear testimony; and if I did not verily believe that many real Christians have taken up this practice without thinking of the tendency of it, and come to consider the matter carefully, they will rather thank me than censure me for freedom of speech. Let me observe, then, that I blame nobody for singing human compositions, My complaint is against preferring men's poems to the good Word of God, and preferring them to it in the Church. I have no quarrel with Dr. Watts, or any living or dead versifier; I would not wish all their poems burnt; my concern is to see Christian congregations shut out divinely inspired Psalms, and take in Dr. Watts' flights of fancy; as if the words of a poet were better than the words of a prophet, or as if the wit of a man was to be preferred to the wisdom of God. When the Church is met together in one place, the Lord God has made a provision for their songs of praise—a large collection, and great variety, and should not these be used in the Church according to God's express appointment? Why should the provision which God has made be so far despised as to become quite out of use? Why should Dr. Watts, or any hymn-maker, not only take the precedence of the Holy Ghost, but also entirely to thrust Him out of the Church? insomuch that the rhymes of a man are now magnified above the Word of God, even to the annihilating of it in many congregations. If this be right, men and brethren judge; examine with candour the evidence which has determined my judgment, so far as it is conclusive may it determine yours.

"The Psalms are the Word of God, with which no work of man's genius can be compared. His attributes are manifest in every page, and prove the author to be divine. His infinite wisdom shines throughout, His goodness appears to be matchless, His power almighty, to bless the hearing and singing His Word. In this view of the Psalms, what is there to be put in competition with them? What is like their author? What poetry is to be compared with the Psalms of God? Who can make the singing of any human verses an ordinance, or give a blessing to them, such as is promised, and is given to the singing of Psalms? For what reason, then, are they set aside in the Church? Why are the words of man's genius preferred to the words of inspiration? Singing of Psalms is commanded by divine authority, and commanded as a part of worship; not left to man's wisdom how to provide for it, but it is expressly provided for in the good Word of God. And is not great contempt put upon this infinitely wise provision when it is quite disused in the Church, and man's word

is preferred to it? What would you think of them who should throw aside all the Scriptures and never read it at all in the congregation? And is it not an offence of the like nature totally to neglect a part, a chief part of it, which was recorded for the use of the Church, and in which its members were to sing the high praises of their God? It is hereby treated as useless and good for nothing. A very gross affront is put upon the love and wisdom which revealed this divine collection of hymns, and the Church is deprived of the blessings promised to the singing of them, whereby it is robbed of one of its choicest treasures. If anything be sacrilege, this is. The Psalms are stolen out of the Church, and thereby the members are deprived of the blessings promised to the singing of them; for God will not give you the end if you neglect the means. Frequent are His commands in the Old Testament to sing Psalms, and we have several in the New: for instance, 'Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and hymns and spiritual songs.' These are not different things, but different names for the same collection of Psalms, as they treat of different subjects. How poorly must it dwell in them who slight and despise the command, yea, so far as never to sing any at all."—Mr. ROMAINE'S 'Essay on Psalmody,' p. 110.

Outlines of Sermons

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

(PREACHED ON 24th MAY and 7th JUNE, 1840.)

(Continued from page 179.)

"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.

WE have stated some things on the subject of asking in Christ's name. 1. As the appointment of the Father. "Him hath God the Father sealed."—(John vi. 27.) He was sealed by the Holy Ghost and by signs and wonders for the very purpose of giving the meat that perisheth not, but which endureth to everlasting life. As sure as ever He got the voice from heaven, as sure as the miracles which He wrought, so sure was Christ's appointment to give living water to them who ask Him. The Father has sealed none else. He has not by voice or unction or miracles given such a testimony for this end to any other, and therefore, ask not of any minister, angel, parent, saint, but go directly to Christ. Be baptised in the name of Jesus and receive the gift of the Holy Ghost. No creature can put hands to that

sacred treasury but He who was sealed by the Father. As we are authorised by voice, miracles, resurrection, and Sabbath, to rest on the Father's appointment, so we are authorised to rest on the name of the Son for what is in Him. 2. The Son's own intrinsic worth. (1) He is God. He is the only begotten of the Father. And He is so for us, in our room, to represent our persons by taking our nature and place. Hence, the Apostle Paul writes, "Who loved me and gave himself for me," and also, "Christ liveth in me." The oneness of the union is wonderful. (2) What he did. He made a complete sacrifice for all the sin of His people. There was no defect in the Lamb of God. So then guilt is not to keep us back. He fulfilled all righteousness so that no want of works may keep us back. What had Manasseh? (3) What He is doing. He died and is risen again; He also maketh intercession for us. And He knows how to take up a poor case, though it is not well ordered. We must come not in our own name; we must come to His advocacy. He has authority to plead, skill to plead, power to plead, eloquence to plead. His blood pleads and overcomes. He has righteousness also to plead. Oh, were we brought to pleading!

Now, as it is in Christ's name the plea is made, so there are some directions given for the manner of pleading. 1. In humility. "Everyone that exalteth himself shall be abased, and he that humbleth himself shall be exalted." The poor publican succeeded well, and the reason is given. Our Pharisaical prayers! The Pharisee to the very life is the very death blow to prayer. (1) Our nature is but vile. "I have taken upon me to speak unto the Lord, which am but dust and ashes."—(Gen. xviii. 27.) As the work of his hand, it is great and valuable; but, as to value in itself, it is dust. Hence, "Have respect to the work of thine own hands." They were wont to put on sackcloth and ashes. And it is to give beauty for ashes Christ comes.—(Is. lxi. 3.) For this He is sealed and anointed. (2) The sinfulness of this vile nature. "Shapen in iniquity." There is not one faculty of the soul but is a monster in His sight. All are out of shape. Every faculty is misapplied. A devil in nature and of far less original value. Bent on the eternal destruction of everything, God Himself not excepted, but wished first out of being. Oh for humility! We are self-destroyed, and friend-destroyers. "No God" is our creed and desire. (3) No righteousness to cover this monster. All our righteousness are filthy rags. (These words we have repeated till tired.) Not one right act with our whole heart, soul, strength, and mind. Suppose you saw a person never doing anything but sinning. Now, so He sees, and says there is not one doing good, no, not one. This is needful for us to learn, so as to divorce us from the law by which many are under the curse. (4) Unable to do anything towards amendment in the true sense. "Without strength." But we are able to sin while we have any being. For every sin there are a fold of guilt and a fold of pollution; a curse,

an eternal curse. And there is no deliverance by our own power. (5) To accept the punishment of our iniquities.—(Levit. xxvi. 41, 43.) To acknowledge Him righteous in all they may have suffered or can suffer. He passed by angels, other nations, other families, and members of family in which they are. Thus lie at the door of free mercy, sending yourself to hell. "If we would judge ourselves, we should not be judged."

Eighteenth Outline—In speaking on the subject of asking, we mentioned. 1. Humility. "Lord, thou hast heard the desire of the humble."—(Ps. x. 17.) It is promised that "he will prepare their heart and then cause his ear to hear." This we see in the case of the publican. He was justified and exalted. Job also was heard when he abhorred himself. Many a painful cry he had before, but it was then he was heard. The Lord prepares their heart. The heart has much need of this. "The preparation of the heart is from the Lord." He causes His ear to hear the humble, when He prepares their heart. He will dwell with them.—(Is. lvii. 15.) He does so "to revive the spirit of the humble, and to revive the heart of the contrite ones." He dwells to keep the heart in order. He gives grace to them.—(James iv. 6; 1 Peter v. 5.) He gives to them who have nothing. He is very high, yet has respect to the lowly. He "resists the proud," and "knows them afar off."—(Ps. cxxxviii. 6.) He keeps a shut door to such, but where He dwells, He gives grace. (1) Now, this humility embraces a sense of unworthiness. "Dust and ashes;" "a worm;" "less than the least." The creature shrinks into a nothing before the Lord. It is not merely a knowledge, but a feeling of worthlessness. (2) Guilt, and nothing but guilt. "God be merciful to me a sinner." This is a part of humility which He will exalt. (3) Without righteousness. "Not for our righteousness."—(Dan. ix. 15.) Guilt, and nothing to cover, to wash, to blot out. (4) Helpless. "No might;" "without strength." Although he lie till the day of judgment in the case, he feels there is no help from any other hand but the Lord's own. (5) Deserving no help. "Not worthy thou shouldest come under my roof." So that the freest grace is needed; not only greatest, but freest grace. Now, this is the case with all in themselves; and as we cannot of ourselves exercise humility, apply for it. Humble thyself—yourself, therefore, under the mighty hand of God.—(James iv. 10; 1 Peter v. 6.) Meditate often on your own case, and see need of humility. Consider what you were, are, and shall be, unless delivered. Pray for it. "Shew me mine end and measure of my days that I may know how frail I am." Be clothed with humility.—(1 Peter v. 5.) The word signifies to be buttoned up and down, or laced about with it. Be clothed with it wherever you go, for otherwise God will resist you, and this is dreadful.

2. Ask in faith. Believe that ye receive them.—(Mark xi. 24.) Faith is the hand of the soul, that which takes hold; and without it there is no receiving. Believe that He is holding out and giving.

"Without faith it is impossible to please him;" and "all things are possible to him that believeth."—(Mark ix. 23.) (1) See that it be according to His revealed will. "If we ask anything according to his will, he heareth us."—(1 John v. 14.) We do not repeat what we have already said. Only observe, He is pledged for the promise what He has said. See to have the plea, "Do as thou hast said." "And the man believed the word that Jesus had spoken unto him, and he went his way."—(ver. 50.) (2) Let it be for His glory. David against Goliath, Hezekiah against Sennacherib, Elijah against Baal. The pardon of sin; to conceal a thing; not to cut off; to hear prayer; to fulfil promises; everything a sinner needs. Let all be sought for with a view to the Lord's glory. (3) Ground of faith. God the Father, the offended party, makes the offer. "This is my beloved Son." "I am God, and there is none else." The voice came from the excellent glory, and this at the very time of His baptism with the Holy Ghost, the living water. Hence, the Spirit is called "the promise of the Father," as if the only one.—(Luke xxiv. 49.) Here, then, all the attributes of the Godhead are engaged in Christ; the fulness of the Godhead is in Him. Nay, the offer of His very self is made; "I will be their God." (4) The Son is the ground of the offer. "God was in Christ reconciling the world unto himself." He is full of grace and truth. And on the ground of all that is in Him the Father offers; and so on the ground of all that is in Him, the sinner is warranted and commanded to plead. And the Holy Ghost is His promise. There is not one for whom He purchased salvation but for whom He has received the gift of the Spirit, even for the rebellious. And the Spirit is very ready to come to glorify Christ, and not to speak of Himself; but what He hears, that He will speak, and will show things to come. Here observe the ground of faith in each person of the Godhead revealed as suited to the case of lost humbled sinners.

3. Ask in fervency. "The effectual fervent prayer of a righteous man availeth much."—(James v. 16.) This fervency is called breathing, crying, shouting, burning. Now the promise is to this.—(Isaiah xxx. 18, 19.) There is much weight laid upon this, called desire; not merely the exercise of the natural affections, but "the groanings of the Spirit." And what is kindled from heaven rises thither again. 1. Ask with the whole heart. "With all thy heart and with all thy soul."—(Deut. iv. 29.) This implies three things. (1) The bent of the heart on the object alone at the time, as here. (2) Observing all the commandments with heart and soul.—(Deut. xx. 2.) Some seem to get the one without the other, but both should be together. (3) Leaving all other things to the Lord. Forsaking father, mother, wife, children, &c.—(See Luke xiv. 26, 33.) A sitting light to all other things, and leaving them to the Lord to take or give as He chooses. 2. Ask with earnestness. Christ prayed in earnest. If a mendicant turns away immediately, no one thinks he is in earnest. So it is when we rise

and have nothing for the rest of the day. We are not praying "without ceasing;" this is not in earnest. "The one thing needful" would need to lie on the mind and heart always, without ceasing.

3. Ask with fixedness of heart. "My heart is fixed."—(Ps. lvii. 7.) This is so, when no other object can remove the heart from that which is wanted. Saul was armed in the mouth of the cave, yet David's heart was fixed to praise the Lord. The soul will have many intruders. Drive away these fowls. In this case (1) endeavour to get a sense of God's presence. This will be weightier one day than rocks and mountains. (2) Endeavour to get a sense of the weight of eternity. (3) Seek habitual fixedness. There is need of a staid frame. So some expound the command, "Pray without ceasing." (4) Ask with perseverance and importunity. There is indeed a waiting for the Lord's time, but see how often these words are used in the Psalms, "How long?" "Come speedily," "Make haste." Yet continue asking. In Kilsyth they waited seven years. David waited patiently upon the Lord. He did not go to any other: he did not make haste to other gods. Saul did so: he went to the devil. There is much promised to the waiting soul.

4. Ask, renouncing all sin. "Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—(Isaiah lv. 6, 7.) 1. One sin regarded may destroy all our prayers. "If I regard iniquity in my heart the Lord will not hear me."—(Ps. lvi. 18.) It is a coming with a dagger against God, and at the same time seeking His grace. It is a seeking Christ to crucify Him as sure as ever the Jews were. 2. They provoke Him to answer in judgment their prayers according to the number of them.—(Ezek. xiv. 4, 8.) This is very awful for a poor man to think he has so many prayers in God's book, when nothing but so many sins. 3. Let not this discourage any person who is in earnest. Paul found evil present with him when he would do good, but he was mourning over the wretched man. Abraham had fowls to drive away.—(Gen. xv. 11.) 4. Attack the sins regarded first wherever they come. These lie in ambush ready to spring up; but while you do not lose sight of others, see to these first. 5. Know them and mark them at all times, and make a complete breach from them. 6. Seek to close with Christ in all His offices and relations for all you need. He is a prophet to instruct, a priest to atone, and to present all petitions, and a king to rule, defend, and subdue enemies. Desire to be taking Him for all in all on His offer. The end and sum of all is to have the Son and life.

II. If the Spirit would come, what would He do to us, if we get this living water? 1. He would convince of sin.—(John xvi. 8.) O, if He were to come to this congregation to convince of sin, to arraign at the bar of conscience, to prove us guilty, to condemn one for one sin, another for another, and all unrenewed

persons of unbelief, to make them cry out in the great congregation! Now, we need not be afraid of asking for this. For if we are not convinced of our sins on earth, the Saviour without the Spirit will yet convince us of them when there will be no remedy. "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—(Jude 14, 15.) (1) He will convince all that are ungodly before the whole creation, when all are gathered. The three persons of the Godhead will be there. All angels and devils will be there. The shame of the sins of the ungodly will never be wiped away. They will be tormented in the presence of the angels, and all the shame will rest upon them of every sin committed against themselves, friends, neighbours, God, Christ, and the Holy Spirit. (2) There will then be none to flee to for help. No ordinance, Bible, sermon, or Saviour. They will be not only lost in themselves, "but lost from all help." They will be certain they shall have no remedy, but be for ever under conviction of all the ungodly deeds which they have committed, not one omitted. (3) There will be no Saviour to go to. He who is now waiting with open arms to receive sinners will then be armed with the sword of state to execute vengeance, even He that embraced all who came to Him, and wept over them who would not. (4) There will be no ability to play the rebel any longer. No deliverance for ever and ever. They will be ever grieved, ever sorrowing; never hating sin with sweet repentance, but with doleful malice; clothed with shame for ever. Never any sin broken in the love of it, and yet never any gratified. No pleasure, all pain. Then, is it not better to be convinced of sin now, while help is at hand? 2. If the Spirit would come, He would guide us into all truth.—(John xvi. 13.) He would tell how things stand between God and the soul. (1) He would guide to the truth of our present state. He would tell us what it is by the covenant of works. People hear but do not believe the truth. (2) He would guide to the truth of salvation. He would guide us to Him who is "the way, the truth, and the life." He would guide us to Him who is the power of God unto salvation. Not one whom the Spirit guides but will find the right way to heaven from the way to hell.

(The end.)

Communions for October and November.—October—Gairloch, the second Sabbath; Edinburgh, the third; Scourie, Sutherlandshire, the fourth; Wick, the fifth. November—Oban, the first Sabbath; St. Jude's, Glasgow, the second; and John Knox's, Glasgow, the third. The latter Congregation will (D.V.) meet as before in the Original Secession Church, Bedford Street, South-side.

Tuiteam na h-Eaglais ann an Alba.

NUAIR a shuidhich na h-athraichean diadhaidh, aig cost na h-uile ni bha aca anns an t-saoghal, agus aig cost fuil an cridhe, bunaitean eaglais Chriosd ann an Alba thug iad an ro-aire gum biodh na h-uile ni air a dheanamh a reir focal na firinn. Ghabh iad focal Dhe na 'n laimh, agus thilg iad bun-osceann na h-uile cleachdadh, ann an aoradh no an riaghladh, nach seasadh fa chomhair riaghlailt an fhocail sin. Dhaighnich iad nach be Pap na Roimh, na rìgh aimsireil sam bith a bha na cheann do'n eaglais ach an Tighearna Iosa Chriosd. Gum b'ann do reir fhocail-san a dh'fheumadh i bhi air a riaghladh anns na h-uile ni Dhiult iad eisdeachd ri puinc sam bith nach robh bonntaichte air focal Dhe gu e bhi ceangailte air an cogais fein, no air cogais neach eile. Chaidh iad ann an comh-bhoinn gun dìonadh iad an t-saorsa so ge'd chailleadh iad am maoin agus am beatha ris. Cha b'ann ri de thubhairt an eaglais, na de tha i 'g radh bha iad ag amharc, ach ri de thubhairt an Tighearna.

Rannsaich iad ciod a bu choir do'n duine chreidsinn a thaobh Dhe, agus an dleasdanas a tha Dia 'g iarraidh air an duine. Thuair iad anns an fhirinn da chumhnant—cumhnant na'n gnìomh, agus cumhnant na'n gràs—agus gun robh na h-uile de shliochd Adhamh na'm peacaich chailte air an t-slighe gu ifrinn a bhroin shiorruidh thaobh am brisidh air cumhnant na'n gnìomh; ach gun robh tearnadh dhoibh so, do'n mheud dhiubh a chreideadh ann an Criosd, ceann, urras, agus eadar mheadhonair cumhnainte na'n gràs. Thuig iad gum b'ann tre irioslachadh, umhlachd, agus bàs Chriosd a bha maitheanas peacaidh, agus gum b'ann leis an Spiorad Naomh tre fhocal na firinn a bha creidimh, aithreachas, dochas, gradh . . . air am planntachadh ann an anam an duine tre robh e air a philltinn gu Dia. Chuir iad na teagasgan a fhuair iad anns an fhirinn sìos ann an ordugh ann an "Leabhar Aidmheil a Chreidimh." Fhad sa ghleidh an eaglais na teagasgan so, agus a chuir a teachdairean an ceill iad do'n t-sluagh, bha an Tighearna a beannachadh a saothair ann a bhi 'g iompachadh pheacach, agus ann a bhi cumail rian air muinntir neo-iompaichte. Ach ri uine thoisich bàs air tighinn a steach gu mor air an eaglais air chor 's gun do thoisich ministearan ri theagasg do'n t-sluagh gur ann tre an oibre fein a bhiodh iad air an tearnadh. Mu'n am so (1700) dheirich beagan do dhaoine urramach anns an eaglais mar bha Tomas Boston, Ralph agus Ebeneser Erskin, agus beagan eile a thoisich ris na teagasgan a tha ann an "Leabhar Aidmheil a Chreidimh" a chur an ceill gu dileas do'n t-sluagh. Thog so comh-strìth anns an eaglais. Chaidh a thoirt air aghaidh anns an Ard-sheannad agus a dhiteadh, agus anns a bhliadhna 1734 dhealaich na h-Erskines ris an eaglais. Chum iadsan na teagasgan, agus na bunaitean aig eaglais na h-Alba gu sa bhliadhna 1804. Anns a bhliadhna sin rinn iad

creud na h-eaglaise sin atharachadh gu bhi calg-dhireach an aghaidh an ni tha "Leabhar Aidmheil a Chreidimh" a teagasg; oir rinn iad i na h-eaglais *Voluntary* thaobh a bunaitean, agus *Armenian* a thaobh a teagasgan. Bha a bhuidhean eile a tha deanamh suas na h-eaglais U.P. 'se sin an (Relief Church) air tuiteam air falbh uine roimhe so a dhuinnsaidh na'n teagasgan, agus na'n bunaitean ceudna.

Bha buidheann an deigh buidhne ag eiridh anns an eaglais shuidhichte gu bhi cur an aghaidh a bhais fo'n robh i na luidhe. Dh'fheuch iad le'n uile neart gu faotuinn air ais a dhiunnsuidh na'm bunaitean agus na'n teagasgan a bha ann an "Leabhar Aidmheil a Chreidimh" agus a bhoidich-iad a theagasg, a dhion, agus a chumail suas ach bha cuirtean lagha na rioghachd, agus ministirean gun gràs tuilleadh as cumhachdach a cur na'n aghaidh. Thainig iad a mach as an eaglais steidhichte anns a bhliadhna 1843. B'ann gu bhi daingnachadh corichean Chriosd air a bhi riaghladh na eaglais fein le fhocal a bha an dealachadh. Cha robh fianuis air a togail ann an cuirtean na h-eaglais sin bho'n là sin air son na puince so. Chaidh an Eaglais Shaor air a h-aghaidh air son beagan bhliadhnachan a cumail fa chomhair an t-saoghail na bunaitean agus na teagasgan air son an do dhealaich i ris an stait, agus airson an d'fhuiling call na'n uile nithean Anns a bhliadhna 1863 thoisicheadh ann an Ard-sheanadh na h-Eaglaise Saoire air gluasad a dheanamh chum aonadh ris an eaglais U.P. Mar a dheanamaich sinn bha creud na h-eaglaise so a thaobh an da bhuidhne gam bheil i air a deanamh suas, air a tionndadh gu bhi calg-dhireach an aghaidh creud Eaglais na h-Alba, 'us mar sin calg-dhireach an aghaidh focail na firinn air an robh a creud air a bonntachadh. Ach am bheil an Eaglais Shaor, an ceann fheadh bliadhna, a dol a thilgeadh air falbh a creud fein agus an fhirinn comhla? Chi sinn gur ann mar sin a bha a chuis. Thoisich a nis stri araon ann am measg an t-sluaigh, agus am measg an luchd-teagaisg. Bha cuid do'n luchd-teagaisg eodhain anns a Ghailteachd leis an aonadh so; ach bha na daoine bu mho aig an robh do ghabhail a stigh air cho fhad 's a bha na teagasgan agus na bunaitean aig an Eaglais U.P. bho'n fhirinn a cur rompa gum briseadh iad comh-chomunn ris na daoine bha air son aonaidh mu'n leigeadh iad le cuisean tuiteam cho iosal. Thug iad deich bliadhna anns an stri so. Anns a bhliadhna 1873 chaidh stad dhe'n stri bha so gu follaiseach. Thoisich an Eaglais Shaor an ath-bhliadhna air dith-steidheachadh na h-eaglais shuidhichte ni air an do chum i a h-aghaidh gus an là 'n diugh. Anns a bhliadhna 1879 rinn an eaglais U.P. Achd-minichidh air an doigh 's an robh i gabhail teagasgan agus bunaitean "Leabhar Aidmheil a Chreidimh." Thoisich aig a cheart am moran de mhinistirean agus de phroffessoran na h-eaglaise saoire air glaoth-aich airson athrachadh air na boidean leis an robh iad air an ceangeal gu teagasgan "Leabhar Aidmheil a Chreidimh" a theagasg, a dhion agus a chumail suas. Bha iad a fas na bu

daine bho bhliadhna gu bliadhna. Bha teagasgan calg-dhireach an aghaidh fòcal Dhe air an sgaoileadh anns na tighean-foghlum, agus ann an leabhraichean a bha na daoine sin a sgrìobhadh. Lionadh an eaglais do dhaoine bha creidsinn, agus a teagasg nam beachdan ùra sin. Chuir iad, mu dheireadh, air leth buidheann, anns an robh cuid de'n a bha aig an am sin a seasamh na'n aghaidh, chum amharc a stigh anns a phuinc, agus a chum a dheanamh aithnichte cia mar a bha an eaglais a gabhail ri "Leabhar Aidmheil a Chreidimh." Anns a bhliadhna 1891 thug iad an t-Achd-minichidh air beulaobh an Ard-Sheanaidh, agus chaidh a chuir sios a chum na'n cleirean gu e bhi air a dheanamh na lagh anns an eaglais. Thainig an t-Achd so suas bho na chleirean agus iad gle aon-ghuthach air a shon, agus rinn iad e na phairt de lagh na h-eaglaise anns a bhliadhna 1892. Chuir cuid *protest* a stigh na aghaidh; ach aig an ath Ard-sheanradh dhfheum iad na h-uile *protest* a sgrìobadh bhar leabhraichean na'n seisinn, agus na'n cleirean. Nuair a chunnaic an t-urr. Maighstir Domhnall Macfarlane sin chuir e stigh *protest* air a shon fein agus airson a mheud 's a leanadh e, Nach robh iad a dol a bhi fo na teagasgan mearachdach a bha air an cur sios anns an Achd ud, agus gu'n robh iad a cumail ri "Leabhar Aidmheil a Chreidimh" agus ri fòcal Dhe mar an riaghailt aoraidh, mar a bha sin aig an Eaglais Shaoir anns a bhliadhna 1843. Thug sinn leinn na h-uile pinne, cord, agus post a bhuineadh do eaglais an Ath-leasachaidh ann an Alba. Aig an am cheudna dhuin sinn a mach as an Eaglais Chleireil Shaor na h-uile ni ùr a thainig a stigh, mar tha laoidhean neo-dheachdaichte agus innealan ciuil as an aoradh fhollaiseach, no mar tha puincean cudthromach teagaisg agus a tha buntainn ri bunnaitean na h-eaglais a bhi na'n ceistean fosgailte, agus gu h-araidh an t-Achd-minichaidh leis na h-uile plaigh teagaisg a tha air an cur sios ann. Gabhaidh sinn beagan beachd air an ath-mhios air pairt de na teagasgan a tha anns an Achd thruagh sin, agus am feum a tha nis air a dheanamh dheth comh-cheangailte ris an aonadh. Aig an am so cha cheadaich nithean eile dhuinn an tuilleadh a radh. Gun robh an Tighearn a togail an tighe, agus a gleidheadh a bhaile ann nar measg mar eaglais, agus gum fosgladh e suilean an t-sluaigh gu bhi teicheadh bho na teagasgan a tha 'n aghaidh fòcal Dhe.—N. C.

Ministerial Calls.—The Southern Presbytery met at Oban on the 27th September. The call from Portree to the Rev. Alexander Macrae, Kames, was prosecuted. Commissioners appeared from the Northern Presbytery, the Portree and Kames congregations. Mr. Macrae intimated his acceptance of the call. His translation was then agreed upon by the Presbytery. Sympathy was expressed for the Kames congregation in the prospective removal of their minister to another sphere.—The Rev. Neil Macintyre, probationer, has accepted the call to Glendale, Skye.

Am Fasach.

LE DUNACHADH CAMERON, AVIEMORE.

THA mi fathasd 'san fhasaich
 'Si fas cianail dhomh gach latha
 'S thu tasgaidh do chuid aileaganan
 'San aitean dhomh bhi falamh.

Thug thu Uilleam is Daibhidh
 Air an raidh so thagainn
 A null thair uisge Iordain
 'S goirt an leon dhuinn a bhos e.

Rinn thu n ungadh le grasan
 Seagal gu latha'm bais orre gur e bh' ann mealladh
 S rinn sud cubhradh iad san fhasaich
 'S gun teagamh aig cach ann am fear dhiubh.

'S nuair thigeadh a chodhail
 Air oidhch orduicht 'dhe'n ghealach
 Bhiodh Ulleam na chleoca
 Sna chocair gle mhilis.

Thuir thu spiorad bha fialluidh
 Gu bhi riaghladh nam freasdalan
 S fhuair thu spiorad bho'n Trionad
 Gu bhi cuir fion anns na lotan.

Bhiodh tu 'g aicheadh an ughdara
 Bho nach b'fhiu thu annad fein i
 Bhiodh tu gaicheadh na h-urniugh
 Bho nach b' fhiu leat do chach i.

Ach nuair dheireadh tu nairde
 Bhiodh an lathaireachd bho shuas ort
 'S bhiodh do chochomunn ris an Trionad
 Gu fialluidh na do bheuls'.

Is gheibheadh tu na lochdan
 Bha air an lotadh gu h uaigneach
 Anns na cuiltean bha diomhair
 S bhiodh fion ann 'ga thaomadh.

Bha thu do thaic do na cairdean
 Anns gach ait gus na ghluais thu
 'S bhiodh tu 'nad thaic do na braithrean
 A bha fuidh thair aig an t-shluagh dhuth.

Bhiodh na pronnagan diomhair
 Struthadh bho'd bheul dh'an fheumnach
 'S cha ruigeadh e leas dhuit innse
 C'ait an robh innteireachuin eucail.

Thuais thu spiorad na caomhulachd
 Gu bhi 'g altrom an fheumnaich
 'Sa chuireadh lus ann a anam
 Le dearcán Chanaain.

Bha Satan an toir ort
 Bho'n chaill e coir ort bho t-oige
 'Se sealg air do chota gu reubadh
 Mar a bha a bhean gorach air Joseph san Ephit.

Thuais thu spiorad na fianuis
 Gu bhi dionadh na firrinn
 'S cha gheilleadh tu dha Haman
 Ge do sgaineadh e le mi-run.

'Stric a rinn thu dhuinn innse
 Mu an tim so bha gorach
 'S gu'm bu mhoir do thruas ris an linn bha geiridh
 'Sna h'eiginnean bha aca ri chomhlach.

Ach is eiginn bhi tosdach
 'Smo lotan a ghiulan
 'Smo chreuchdan do leaghas
 A dheasbhuidh an ughar.

A tha n'as dluithe na caraid
 'S n'as faisge na brathair
 Dheandh mo chreuchdan a leaghas
 Nam faighinn a lathaireachd

Tha mi nise mar chrionach
 'Smar bhlianach san fhasaich
 'Smar chraobh ann an coille
 Don stoirm air a fagail.

Ciod a their mi, na ni mi
 'Sco dha dhinnseas mi 'm eucail
 Cha'neil air an taobhsa d'an fhirrinn
 A ni mo chreuchdan's a shlanach.

Tha mi faisge air uisge Iordan
 Air a bruachain gle chianail
 Bho nach fhaic mi an Airce
 Bheireadh gu Canaan mi Sabhailt.

O! nach gibhtich thu 'n creidimh
 Dheanadh greim ort mar 'm Fhearsaoraidh
 'S m' eideadh le t' fhireantachd
 Mus am bi mo lomnochd na nairs.

Tha do throcair dhomh 'n comhnuidh
 Air iomadh doigh nach gabh innse
 Nach do thilg thu mach mi od throcair
 Anns na gnìomhara bha aingidh.

Bha do smachduichean trom orm
 'S iad ag eigheachd rium fathasd
 Mi bhi piltinn bho'm' ghoraich,
 A dhionsuidh trocair lem' anam.

Ach sguiridh mi nis' mar thoisich mi
 Lan bron agus mullad
 Bho nach faic mi san fhasaich
 An aghaidh bhla bha air Uilleam.

A gheibheadh a mach mo chuid leontan
 Is mo bhroin a bhiodh folaicht
 'S bhiodh mo mhisneachd ag eiridh
 Nuair bhiodh do bheulsa a labhairt.

B' iongantach is bu diomhar
 An rian a chuir Trianaid na gloir ort
 Le irioslachd dhiadhaidh
 Na fhianuis an comhnuidh.

Beul bu bhinne is bu milse
 Air gaol an Fhir-shàoraidh
 Is uille shaorsainean tanam
 Air a cheannsa 'gan taomadh.

The World and its Pleasures.

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 "Even in laughter the heart is sorrowful, and the end of that mirth is heaviness."—PROV. xiv. 13.  
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ALAS! fond child,
 How are thy thoughts beguiled
 To hope for honey from a nest of wasps?
 Thou may'st as well
 Go seek for ease in hell;
 Or sprightly nectar from the mouths of asps.
 The world's a hive,
 From whence thou canst derive
 No good, but what thy soul's vexation brings:
 But case thou meet
 Some petty, petty sweet,
 Each drop is guarded with a thousand stings.
 Why dost thou make
 These murm'ring troops forsake
 The safe protection of their waxen homes?
 Their hive contains
 No sweet that's worth thy pains;
 There's nothing here, alas! but empty combs.

For trash and toys,
 And grief engend'ring joys,
 What torment seems too sharp for flesh and blood ;
 What bitter pills,
 Composed of real ills,
 Men swallow down to purchase one false good !

The dainties here
 Are least what they appear ;
 Though sweet in hopes, yet in fruition sour ;
 The fruit that's yellow
 Is found not always mellow ;
 The fairest tulip's not the sweetest flower.

Fond youth, give o'er,
 And vex thy soul no more
 In seeking what were better far unfound ;
 Alas ! thy gains
 Are only present pains
 To gather scorpions for a future wound.

What's earth ? or in it,
 That longer than a minute,
 Can lend a free delight that can endure ?
 O who would droll,
 Or delve in such a soil,
 Where gain's uncertain, and the pain is sure ?

FRANCIS QUARLES, 1592-1644.

Notes and Comments.

The Franchise in Bad Hands.—At the West Ham (London) Revision Court held on 13th September, six Franciscan Monks put in a claim to be enrolled on the voters' list under the lodger franchise. The revising barrister explained that he could not give them the lodger vote, as, having taken the vow of poverty, the relation of landlord and tenant could not exist between them and the Father Superior. He, however, skilfully discovered that the service franchise would meet their case because they occupied rooms in the monastery by reason of the service rendered to the monastic society, and their case he said was analogous to that of officers residing in barracks, who were given the service vote on the ground that they occupied their quarters by virtue of service. He, therefore, would put them on the list as service voters. If this decision holds good we shall soon see a fine invasion of the polling booths. Franciscans, Jesuits, &c., in the uniform of Rome will be in force there, and the work of overturning the laws and liberties of the Protestant nation will go forward more effectually. It must not be forgotten that these devotees of St. Francis are in reality the sworn agents of a foreign power whose purposes of

vengeance against Britain have not slept for three centuries. The country is an evil case when such witless wrongheaded persons as this barrister sit on seats of authority and have it in their power to grant the rights of citizenship to the worst characters on the flimsiest pretexts. The analogy which this legal gentleman made out is a preposterous one. To resemble the monks to so many military officers living in barracks at the Queen's expense is perfectly absurd. They are more like paupers in an almshouse or lunatics in the asylum. But likely this barrister is himself a friend of the papal cause, and when he wants to do a good turn to the monks he will not spare any absurd barefaced fiction that may help out his end.

A Daughter of the King.—"One day I was reading the *Acts of the General Assembly*, where I found that God had honoured Scotland in making them zealous for His glorious interest and owning them in this land. I went to God with these words which Moses made use of for the Church of the Jews when the Lord seemed to be angry with them, 'that He would remember His covenant with Abraham, Isaac, and Israel.' I thought Scotland had a good right to these promises, and I begged for Christ's sake that He would remember our Abrahams, Isaacs, and Israels that had entered into covenant with Him, &c."—Mrs. Veitch's Memoirs, A.D., 1687. We have quoted this passage from Mrs. Veitch in order to point a moral. The spectacle of this worthy lady reading the Acts of Assembly and nourishing such lofty and patriotic thoughts is surely a notable one. It is a spectacle of ripe understanding and of moral health. From the meditations of this high-souled woman of the seventeenth century to the folly and vanity of the modern miss whirling her bicycle, devouring her novel, or gloating upon the points of a new dress, what a descent is there! For reading Acts of the General Assembly or other books pertaining to the Kingdom of Heaven, the average woman of our era has long ago lost all taste. Instead of that, when it is Saturday, she seeks the circulating library, and she says to the person in charge, "Have you anything good for Sunday?" Meaning thereby any new novel of Annie S. Swan by which to divert her leisure on the morrow. We do not stay to speak of the final issues involved in the two ways of living, but for the time that now is, what a difference do we discern between them! How empty and inglorious the one life, how fruitful and illustrious the other! It will never be a good world till there be in it many mothers and daughters like Mrs. Veitch, devout and honourable women, who understand something of the sorrows and the hopes portrayed in the 102nd Psalm, and who have room in their hearts for thoughts concerning the Kingdom and Glory of Christ. "For Thy servants take pleasure in the stones of Zion, and they favour the dust thereof. So the heathen shall fear the name of the Lord, and all kings of the earth Thy glory."

The Colquhoun Case.—The rumour of this case has no doubt reached all the remote parishes and islands where this Magazine comes. The doings of a city official who embezzled £50,000 must sooner or later come abroad. The culprit, James Colquhoun, was a Town Councillor of Glasgow, and held the honourable office of Treasurer of the city. He was the head of an important legal firm, and had acquired a reputation for sagacity and probity. His list of clients was a long one, shrewd business men and poor ignorant women alike trusted him and gave him their savings to invest. The Senate of the University conferred on him the degree of LL.D. For some months whispers and rumours of some impending scandal had pervaded the city. At last the public were startled by news of the arrest of James Colquhoun, city treasurer. His life for the last number of years proves to have been a prolonged course of criminality. To gratify a mad passion for gambling and other vices, he misappropriated many thousand pounds of his clients' money and used all manner of dishonest devices to obtain funds. He pled guilty on 26th September, before the Sheriff, to embezzling upwards of £50,000, and he now lies in Edinburgh Jail awaiting sentence by the Lord Chief Justice. This man's life is a comment on the text, "The prosperity of fools shall destroy them." It is an evil omen when such ungodly men are found in positions of power and authority. A man whose heart is eaten out by degrading vices is quite incapable of fulfilling the functions of a good lawgiver. Hophni and Phinehas are bad anywhere, but planted on the forefront of civic or ecclesiastic affairs, they are sure omens of disaster. It is, therefore, a good thing that this evildoer has been detected and deposited from his seat of honour.

The Glasgow Evangelistic Campaign.—This movement for the religious improvement of the city will commence in October. The scheme as presently outlined is very great. An influential Committee of ministers and laymen have been perfecting the arrangements for months past. The city will be divided into ten districts, and in each of these one meeting, at least, will be constantly going on for the next six months. Music will be a prominent feature of the campaign, choirs having been organised in the churches where the meetings are to take place. There will also be the usual kind of preaching. We may possibly be lacking in wisdom or charity, but we deem it our duty quietly to discount the whole project. Our disbelief in the genuineness of the movement is thorough. We have observed so frequently the entire failure of such schemes that the announcement of another one, albeit on a big scale, only induces a sense of weariness and dismay. From the days of Messrs. Moody and Sankey, this evangelistic form of religion has been characterised by two main evils, viz. :—A greedy adoption of sensuous and unscriptural devices in worship, and a determined effort to ignore the power and sovereignty of the Holy Ghost in originating and carrying on

the work of conversion. Many of the teachers and disciples of this new evangelistic school have now wandered so far from the right path of scriptural worship, and from that form of doctrine which gives glory to the Third Person of the Trinity, that a believer of the old school seems to them a babbler, a setter forth of strange gods. What moral unsoundness may lurk under a busy prosecution of evangelistic work may be seen in the case of Lord Overtoun, who for years calmly permitted, or rather commanded, the breaking of Sabbath Day by the whole body of his workers, and was at last shamed into a reform by the onslaughts of a freethinker. Neither is Lord Overtoun an isolated case, he is rather the type and symptom of many such cases.

Honour to Thomas Boston.—On Sabbath, September 24th, a commemoration service was held at Simprin Parish Church in view of the 200th anniversary of Thomas Boston's ordination. The service was conducted by ministers of the three principal presbyterian denominations. Simprin parish, in Berwickshire, was Mr. Boston's first regular charge. A memorial tablet was unveiled in course of the proceedings. Perhaps a week day should have been chosen for a service which included such a feature as this. We are glad, however, that Thomas Boston's name has thus been remembered and honoured. If the ministers of the three denominations could catch a little of the spirit of their hero it would be well. It is a dangerous thing to be garnishing the sepulchres of the prophets and recounting their deeds of faith and zeal, if at the sametime we are lukewarm or hostile to those principles for which they lived and died. We would be glad to think that the present applause of Boston is founded on an intelligent appreciation of his character and work. Then we might expect that from admiring, the new enthusiasts would proceed to imitating. We would not demand that any of these admirers would be of the same stature as their model, but even a few diminutive Thomas Bostons in each denomination would be a great boon to Scotland.

Literary Notice.

1833 AND 1893: AN OMINOUS PARALLEL. By the Rev. Robert H. Muir of Ormiston, Minister Emeritus of the Parish of Dalmeny. Edinburgh: Lorimer & Gillies, 31 St. Andrew Square.

This pamphlet has as a subordinate title "A Word of Warning to the Presbyterian Protestants of Scotland." It is an able exposure of the growth of Ritualism in the Established Church, and is written in a lucid convincing style. It would be good if there were more ministers of Mr. Muir's views in that Church. The pamphlet consists of 102 pages and has reached the twenty-third thousand. The author's address is Highfield Lodge, 54 St. Alban's Road, Edinburgh.