

THE

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. IV.

FEBRUARY, 1900.

No. 10.

What Think ye of Christ?

THE question as to what we think of Christ is one of prime importance. It is he that believeth on the Son that hath everlasting life. It is he that believeth that Jesus is the Son of God, that overcometh the world. "He that hath the Son hath life; and he that hath not the Son of God hath not life."—(1 John v. 12.) These and similar testimonies of the Scriptures prove that our salvation depends upon our relation to Christ as the eternal Son, "the Word who was with God and was God." If we refuse to regard Him as anything more than man, however exalted, we prove that we are not born of God, and that we are still in our sins. If we do not believe in Him as "God manifest in the flesh," we are still among the ungodly Jews who persecuted Him unto death. We think, therefore, that it is highly unscriptural to affirm of any disbeliever in the divinity of our Lord Jesus Christ—that he belongs to the Church militant or the Church triumphant. The Unitarian has no place whatever in the Church of God.

The professed fidelity to the Divine Redeemer of certain present-day leaders in religion has recently been put to the test. The test has been the death of Dr. James Martineau, the foremost Unitarian of our time. It is the practice of editors of newspapers, and prominent preachers to take notice of current events, and so as a matter of course Dr. Robertson Nicoll of the *British Weekly* and Dr. Joseph Parker of the City Temple, London, have made reference to Dr. Martineau. We have never formed a high opinion of the judgment of these gentlemen in spiritual things, but we were not altogether prepared for the eulogistic remarks which even they have made upon the deceased Unitarian. The closing part of Dr. Nicoll's eulogy leaves the decided impression that this professed disbeliever of the divinity of our Lord was a great Christian, and is now with the Church in heaven, while Dr. Parker does not hesitate to say that he was

"one of the sublimest characters that have ever illumined and enriched the Church of God." That Dr. Martineau was a man of powerful intellectual gifts and of amiable disposition, no one may venture to deny, but that he had any part or lot in Christ or His kingdom is what no loyal believer can affirm—and yet Drs. Nicoll and Parker claim to be loyal believers in the Son of God! We fear their loyalty is a very unstable thing; it may be safely questioned as to whether it exists at all. This eulogistic outburst in regard to an unbeliever is proof of the vast weakness of human nature to fall down and worship intellectual attainments and moral virtues. The men who at one moment would defy the world to doubt their allegiance to Christ, will at another time deny Him upon the slightest temptation. There is one eminent example of this even among the apostles themselves, but he speedily repented of his unfaithfulness. It is to be feared that the gentlemen under present consideration glory in their unfaithfulness, and denominate it Christian liberality. What, however, are all intellectual gifts and moral qualities without Christ? They are less than nothing and vanity. The apostle Paul, when he was known as Saul of Tarsus, was a man of the highest mental powers, and of unblemished morality. But if he had not undergone a mighty change in his soul he would have continued an enemy to Christ and the gospel, a child of wrath even as others. "Except a man," no matter how intellectual or learned, or moral, or amiable he may be, "except a man be born again, he cannot see the kingdom of God." This is a fundamental principle of Christ's kingdom, a principle that admits of no exception whatsoever. The new birth was accomplished in the soul of the apostle in direct connection with the revelation of Christ through the Spirit. "It pleased God . . . to reveal his Son in me." "God who commanded the light to shine out of darkness, hath shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ." The Holy Ghost creates the soul anew, not apart from Christ, but in Christ Jesus, in union with and knowledge of Him.

The question therefore, "What think ye of Christ?" is one that should exercise the thoughts of every intelligent creature. Let no one deceive us with pretensions of learning and mental power. He may have studied at all the universities, passed through all the theological halls in the country, and written many large books on religion, and may be as ignorant of Christ in a spiritual sense as the Hottentot who never heard of Him. Let us not be satisfied with our own attainments in religion, if we know not the Son of God, and have not seen His glory! All will be of little use to us in comparison with this. We may possess an intellectual understanding of Confession and Catechisms, and may be able even to detect heresy in statements of doctrine and spiritual experience, and yet be ignorant of Christ. To be ignorant of Him is death, but to know Him is life eternal.

Notes of a Sermon

BY THE REV. JOHN MACLEOD, M.A., ULLAPOOL.

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"My burden is light."—MATT. xi. 30.  
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CHRIST the king has a burden as well as a yoke for His subjects. The burden is not the yoke, nor is the yoke the burden. They are not the same, yet they are not separate. All who are under the yoke have the burden to bear, and none bear Christ's burden but those that wear Christ's yoke.

In order to redeem His church He too had a yoke to wear and a burden to bear, and His yoke was not easy, and His burden was not light. He bore the grievous yoke of a broken law, and the heavy burden of its curse. He did this, and for the joy set before Him He endured the Cross, despising the shame. His love to His people made the grievous yoke bearable and the heavy burden light. It was His delight to do the Father's will, and to save His people from death. The heavy end of the yoke was His, and His bearing of their burden secures that His burden is light—the burden He gives them to bear.

Christ's burden relates to His kingly authority as surely as His yoke does. But when His yoke is considered it is seen to relate to His authority in commanding or enjoining, while, on the other hand, His burden refers to His sovereign right to appoint what He pleases as the portion of His subjects. There is an aspect of His sovereignty brought before us, when He, as sovereign, commands the dead to do what none but the living can do. When He says, Make you a new heart, His sovereign claims on His sinful creatures are that they should do what is beyond their power, but what is not beyond His right. It is true the dead cannot quicken themselves, but He has never lost His right to that living and loving obedience that none but the spiritually quickened can render. This aspect of Christ's sovereignty binds His creatures to the duty of taking His yoke as mediator upon them, and of wearing that yoke. It does not bind Him to give any of them power to do what He commands. The fact of their being powerless to render obedience to His behests is their sin. They are responsible for it, and if their miserable plight were sufficient to bind Him to give the needed power to obey to any of them, it would bind Him to give it to them all. Salvation would forthwith cease to be of grace. Condemnation and ruin because of sin would cease to be righteous. Grace would be no more grace, and sin would actually demand, at the hand of God, that He should give His Son as a ransom, and His Spirit to quicken all His righteously condemned foes. Further, the deeper one would be sunk in sin, the stronger would his claim be, because

his misery would be deeper. Christ is sovereign in commanding the dead to live, but His command, apart from His effectuating purpose, does not assure that any shall live or take His yoke upon them. This sovereign authority claims from us the obedience of faith. This is the glory that His sovereign command calls for at our hand. But as surely as His sovereign command calls for a revenue of glory, so surely does His sovereign appointment call for submission. He does according to His will among the armies of heaven and the inhabitants of the earth. His sovereign appointment is ever righteous and unchangeably holy. But it is not always light. There are two spheres in which it moves. He appoints the portion not alone of His friends but also of His foes, and the final allotment to His foes of indignation, dishonour, and wrath can by no means be said to be light. Yet it is the burden that His holy sovereignty is pleased to appoint for them. Seeing then His sovereign appointment is not always light, let us consider what particularly is meant by His burden, of which He speaks in these words. Let us consider—

I.—What the burden means and includes.

II.—How this burden is to be borne.

III.—How this burden is light.

I.—Christ's yoke is not His burden, and yet it cannot be worn without having the burden inseparably accompanying it as long as the believer lives on this earth. They that would live godly in Christ Jesus must suffer persecution. They, as His soldiers, have to fight. In their campaigning there is marching, there is fighting, there is watching, there are cold and hunger. Sudden and fierce assaults have to be resisted. Dangers beset on every side. The soldier of Christ has to endure hardness, and so the burden has its inseparable connection here with the yoke. If there were no foes to meet, if there were no tempting devil, if there were no alluring world, if there were no deceitful heart within, the wearing of the yoke would not bring with it such a burden. But we live in a world of realities. People may dream of a system without world, flesh, and devil arrayed against the child of God, but facts are facts, and dreams are but dreams. The world is a reality; its allurements are a reality. The law of sin in the members is a hard reality, and as long as these things are so the course of the children of God must be rough; their way must be uneven; through many tribulations they shall enter the kingdom. They shall come out, however, of all their tribulations, wash their robes and make them white in the blood of the Lamb. We have to take things as they are, and we are not to imagine that they are otherwise than as they are indeed. The children of God have rest, but they have conflict. Christ's yoke is easy, but those who wear it have to pass through the enemies' land, and warfare and conflict are their portion. There is a burden connected with the wearing of His yoke; yet His yoke is no burden. The burden does not lie in His yoke. The burden comes from the associated

powers of evil, and the resistance they offer the Christian on his homeward way. "We that are in this tabernacle do groan being burdened." They groan, not, however, desiring to be unclothed but clothed upon, that mortality may be swallowed up of life. It is Christ's sovereign appointment that these groans and sighs shall be theirs. This burden He gives them to bear: it is His allotment for them.

There is not only the burden of resistance from adverse forces to be borne; there is also the burden of the withdrawing of the comfort of God's salvation. This is administered to the heirs of the promise as the Lord sees meet for them. The joy of the Lord is the strength of His people. It is as they enjoy the light of His face that they are strengthened to fight the good fight of faith. He, however, is not bound to give them the same experience continually of the sweetness of His communion, and when the light of His countenance is withheld this is a burden for the true child of God. As to their standing of acceptance in Christ it is ever the same, but their realisation of their acceptance and of its preciousness may vary. Perhaps as chastisement for careless walking this punishment is inflicted, perhaps in absolute sovereignty they are thus treated, in order to spur them forward and make them realise afresh how precious God's salvation is. Whether as chastisement or as spur this burden is a burden indeed. But it is Christ's burden. He is sovereign in allotting it to them as their portion, and thus though it is a burden, it is light because it is His.

His sovereign will, however, not only ordains what His people shall suffer from the world, and what they shall enjoy or fall short of in communion with Himself; it also arranges their circumstances in providence. They are not exempt from troubles, trials, disappointments, losses, crosses. These things have to be borne. For God deals with them as with sons, and what son is he whom the Father chasteneth not? Such difficulties as meet them in providence they share with the world at large, but there is a deep distinction between their losses and those that the ungodly suffer. All inflictions are not chastisements. Chastisement is a peculiar privilege of the household of God. He ministers it to them that they may be made partakers of His holiness. In the world He has left them tribulation, but with it good cheer, for He has overcome. He has overcome, and He chastises them that they may come out of the furnace tried gold, that they too may overcome. Overcome they cannot unless they engage in the conflict. No conflict no victory, but not only is there conflict, there is endurance. His will is not alone to be done, it is to be suffered, and patience must have her perfect work. Chastisement then is a portion peculiar to the family of God, for only those from whom the curse is lifted can be sanctified or have chastisement and affliction as a blessing.

To those who are not of this household affliction is no blessing.

It may be made a means of bringing them to Christ and so be blessed to them, but if it does not result in this it is but the fore-runner of an affliction and tribulation that shall see no end. They apart from Christ are under the curse, and as their person is under it so also is their portion. And not alone are the bitter drops in their cup the fruit of that curse under which they lie; the sweets of life come to them unblessed, for they themselves are unblessed. The lot of the child of God, however, includes affliction, but affliction appointed for his good, and such affliction as shall never be too heavy for him to bear. It enters into Christ's burden, and that burden is light. Conflict, reproach, shame, spiritual desertion, external afflictions, these all enter into the burden that the Christian is summoned to bear under Christ's yoke, and though this burden includes all it does, He says it is light. The Christian says so too. Not that he has no self-will to contend with, not that there is no fleshly wisdom that would carve out for him another portion; he has these evil principles to reckon with. They make themselves heard, but heard in vain; for the deliberate decision of the true Christian is that Christ's burden is light. Seeing that so much enters into it and yet it is light, the question may arise, that perhaps the way of carrying it contributes to its lightness, and this leads us to consider—

II.—How this burden is borne or is to be borne.

The burden of Christ is borne in His own strength. He sends no one a warfare at his own charges—of those to whom He is righteousness He is strength, and none bear His burden but those that have submitted to Him as the end of the law for righteousness. The purpose of their heart is to go on in strength of God the Lord, and as they go they make mention of His righteousness even of His only. But if the burden is borne in His strength the question may arise, How is His strength communicated to those that enjoy it? and the answer brings before us an important aspect of the life of faith. Faith, that unites the believer to Christ, not only draws him out of himself to Christ as His righteousness, but gives him to lay hold of Christ as his one source of life, health, and strength. The teaching of the Holy Spirit that humbles the believer to receive Christ as His saviour is an abiding influence. The conclusions to which he comes with regard to himself under its influence continue with him. He remains of this mind about himself that he is only a poor sinner and nothing at all, while Jesus Christ is his all in all. Being thus minded he is conscious of his own weakness as well as of his own unworthiness, and this consciousness keeps him from relying on himself for power to perform the task that duty sets before him. Whether that task be to do or to suffer the will of God, he is conscious that only in God's own strength can he be or do or suffer what he is called to. He thus goes a warfare not at his own charges but in reliance upon the grace of Him who has promised, saying, My strength is made perfect in weakness. This reliance on the strengthening

grace of God is faith in exercise—by this faith the believer stands, by it he fights, by it he overcomes. His walk is a walk of faith, and faith apprehends revealed truth with regard to the creature's helplessness and the power of Him who is mighty to save.

But this burden is borne not alone in faith, it is borne also in love. Than this there is no stronger impelling force in the spiritual constitution. Love to God in Christ, found in Christ as our reconciled Father in Heaven, reconciles us to His holy will, so that it is sweet to lie passive in His hands and know no will but His. Let the burden that has to be borne but once be recognised to come from His hand and its weight lessens; the more it is recognised to be His burden the easier does the burden become. The livelier the exercise of faith the livelier is that of love, and the more love is in exercise the more readily does the question well up from the gratitude of a broken melted heart—Is there anything too much for me to bear for one who bore so much for me? Is there anything too hard from His hand seeing He has received such unworthy treatment from my hand? Not alone has my treatment of Him been unworthy in the days of my ignorance and death, but alas since I have known Him or rather have been known of Him, how forgetful, how slothful, how worldly, how callous have I been. Should He hide His face for ever and be always wroth, I should have to hold my peace, to put my hand on my mouth, and how much more reconciled to His will should I be when the thought comes that the weeping may endure for a night, yet joy cometh in the morning. He will not be always wroth, and in so dealing with me good reason have I to yield myself to His will and pray that it may be done on earth, as it is done in heaven.

But love to God, though most clearly seen and in most vigorous exercise when faith lays triumphant hold of His covenant, is a grace that binds the believer to His Lord, even should His Lord have nothing to do with him. Though He slay me yet will I trust Him, is its language, and irrespective of His goodwill to the individual, His revealed character in His glorious attributes engages their best affections, and His holy sovereignty abases them in the dust with the contrite confession, "We receive less than our iniquities deserve, for to us belong shame and confusion of face, but to Thee belongeth righteousness." The burden is borne in love; not however in love alone, there is also patience and long-suffering. A race has to be run, and to run half the race is to lose it. He that endures to the end shall be saved, and only he. Patience is necessary; ye have need of patience, so that after ye have suffered the will of God ye may inherit the promise. He who suffers not reigns not. He who strives not wins not. None are crowned but those that strive lawfully, and lawful striving involves this continuance in well-doing and in suffering the will of God. Faith is needed for the bearing of the burden, so is love, so is patience, and faith, love, and patience conspire together in prayer. The

burden of Christ is borne by these four. It may be said that to a certain extent they overlap, yet it is true that they are distinct. Prayer is not love nor is it patience, nor yet is it faith, but faith, patience, and love all go together, and prayer is their expression. It is the expression of faith, for faith goes forth thus to the fulness of Christ's strength. It is the expression of love too, for love gives familiarity and boldness, and where these are the soul goes forth to the fountain of fulness for supply for its wants. It is the expression of patience too. Patient enduring in the line of duty involves this, that obedience should be given to Him who calls on all men to pray and not to faint, and there can thus be no true patience or watching without prayer. Prayer is the expression or the outgoing of watchful patience. Where there is enduring in the conflict then there is prayer; for the conflict that calls for patience is one waged from first to last in the strength of the Lord of Hosts. It is then by these four that this burden is borne—Faith and Love, Patience and Prayer. We come now to consider in the third place, how it comes about that this burden is light.

III.—The lightness of the burden. Christ's burden is apportioned by Himself. He is a merciful master and will not suffer His servants to be tried beyond what they can bear. The trial may be severe, but if He inflict with the one hand He upholds with the other. As this is so, the burden never becomes unbearable. Flesh and blood, it is true, may often shudder at the thought of tribulation and affliction, but the servants of Christ have something more to reckon on than the strength that flesh and blood can supply. They are not in the flesh but in the Spirit, forasmuch as the Spirit of Christ dwells in them, and because this is so His own strength fits them for bearing His burden. It is allotted to them by Him who knows what they are and what they are able to bear, and what they need too in the way of discipline. He knows the discipline they need, and in His merciful kindness He exercises them with just such trials as are fitted to train them as good soldiers of His cross. Because the burden is His—He appoints it—it cannot be but light, and in the measure in which it is received as His it is realised to be light, for love reconciles to heavy burdens. It annihilates their weight.

But there are two burdens with which the believer's can be compared, and the comparison proves to him that his present burden is light. When he considers what he is and what he deserves, he sees he deserves a burden of wrath—the wrath of God as his portion. Unbelievers and ungodly men here lie under this burden, and those who have passed beyond the realm of hope have this burden to bear in all its spiritual awfulness. The question rises in the Christian heart—Am I better than they? In no wise, is the answer, and thus the comparison of what he is as justified in Christ Jesus with what he deserves as a sinner that lies under the wrath of God makes whatever he has to endure here

but light. When he considers further, the many alleviating circumstances that accompany his lot here with the contrast of outer darkness and the bitterness of despair that he might well have as his portion this lightens his burden. Is what I have to bear, he may say, to be spoken of when I deserve God's wrath and to be where many already are who were not such grievous sinners as I have been? This consideration makes his burden light.

There is another comparison however. There is a far more exceeding, yea an eternal weight of glory, in view of which Paul could speak of our *light* affliction which is but for a moment. He tells us himself some of his sufferings for the furtherance of Christ's cause and kingdom, yet they were all included under the term of our light affliction. It was affliction, but it was light. Because of the recompense of reward, an eternal weight of glory, the affliction however severe in its nature or prolonged in its continuance was light affliction. It was not worthy of being spoken of in comparison with the reward of the inheritance. Compare the two, and the present burden becomes no burden, because of the exceeding weight of glory. The weight of glory too is wholly of grace, is wholly undeserved; the burden of affliction is altogether less than what its bearer deserves. Compare these things and admit that Christ's burden is light. Compare again the affliction that is but for a moment, with the eternal weight of glory and admit the truth of Christ's word—My burden is light. The glory would be an unbearable burden, if it were not that those who shall bear it shall be fitted for it and sustained under it. Worthy Robert Finlayson, speaking of this weight of glory as the element of the child of God, compared it to the weight of water that lies over the fish deep down in the depths of the sea. The weight of water is there, but is felt to be no burden. It is the fishes' native element, and it serves but to add to the comfort or ease of the fish. So with regard to the weight of glory. However heavy in itself it will not be unsupportable. It will be the saints' native element. In Christ he is quite entitled to it all, and by the Spirit he is prepared for its enjoyment, so that the strong heaped-up language of the apostle does not refer to anything that will prove a discomfort, but to what will be the very joy and rejoicing of the ransomed of the Lord. There are then the two burdens: here, the burden of affliction which is light in many ways, there, the burden of glory. Compare the two and you must admit that Christ's word speaks truth when it says—My burden is light.

But if Christ's yoke is easy and His burden light, why do those that name His name ever complain? There are complaints and complaints. Some arise from weak flesh and blood, others are the fruit of the Spirit's inworking. There are complaints against Christ and complaints directed to Him. While the children of God are here they are imperfect, and their complaints and murmurings against the Lord and His appointments arise from their imperfection. If they were as they should be, if they were as they

would be, there would be no such complaints. But their other complaints are not against the Lord but against themselves: their complaint includes this—they complain to Him of their own complaining spirit against Him. As children of God they complain of themselves and of the world to Him, but the flesh complains to the world of Him and His ways. If they had their own way they should never complain of Him, and their complaints to Him would be heard most of all by Himself alone. Complaining however as they are, they are one and all prepared to admit that His burden is light, and they mourn that their admission of this is so cold and half-hearted. In all things they come short, and all things include not alone a heartily submissive spirit to endure what He is pleased to appoint, but a heartily open frank spirit in confessing the truth of His word that His burden is light. The burden of the wicked may at times seem light, but it only seems light. Two things go to make it seem light, a forgetfulness of their present awful state as under the desolating curse of God, and a forgetfulness of their prospects of bearing the unmitigated burden of that curse throughout an undone eternity. Remember these two things which are so often forgotten, and compare Christ's burden borne by His people with the wicked's burden borne by themselves and you must acknowledge the truth of this word—My burden is light.

The church of God says—His burden is light. The redeemed above say that it was light. Christ says to all ages, and challenges contradiction—My burden is light, and will you venture to say that His burden is not light? Oh, friend, seek that this burden may be on your own shoulders, come under Christ's yoke and you will bear His burden, and bearing His burden you will have indeed to say with the thousand times ten thousand and thousands of thousands, "His yoke indeed is easy, His burden indeed is light."

A MAN always in society is one always on the spend; on the other hand a mere solitary is at his best but a candle in an empty room.—*John Newton.*

PHILOSOPHERS tell us that whenever the earth comes between the sun and the moon, the moon is eclipsed. I believe that to be true. Christ is the sun and the church is the moon, and whenever the earth comes between them, it is sure to be followed by an eclipse.—*Alexander Gair, "Ministers and Men."*

IN the times of the prosperity of the Church, the Lord's servants ploughed with four horses, faith, love, discernment, and zeal; but as the church declined, faith became lame, love got sick, discernment lost the sight of an eye, and zeal died, so that many do the work with the two horses of carnal reason and human learning.—*Joseph Mackay, "Ministers and Men."*

The Psalms and the New Hymnary.

THE following able address was delivered by the Rev. Dr. Corkey, a minister of the Irish Presbyterian Church, at a meeting of the Scriptural Worship Union, held some time ago at Belfast. The above Church has adopted the New Hymnary, but there is a pretty large minority of elders and people, headed by a few ministers, who are quite opposed to this and other innovations in worship.

"Shall we discard the Psalms for the New Hymnary?" That is the real question that is at issue. Men may try to disguise it, to turn their attention to other subjects, but in the long run the question is—Which book shall we have as the medium of praise in worship? The effect of the introduction of a hymn book is that the Psalms are soon thrust out altogether. The history of the Church teaches this so plainly that the wonder is any man can be found to deny it.

What other result could be expected? Hymns are introduced on the plea that they are better than the Psalms, more full of instruction, more fitted for Christian worship, and more honouring to God. The Psalms are invariably depreciated and disparaged by the advocates of hymns; they are represented as "Jewish," "obscure," "antiquated," "Christless." Some have gone so far in their eagerness to damage the reputation of the Psalms, that they have alleged that the Songs of Inspiration are "anti-Christian in sentiment," and "Arian in their tendency." How could men holding and teaching such views show any reverence for the Psalms? These revilers of God's Songs are bound, on the principles which they avow and defend, to get rid of the Psalms in order that a better book may be substituted. Such has been the result of the introduction of hymns in Germany, in England, and in America, and the process of dethroning the Psalms is going on fast in Scotland and in the congregations in our own Church into which hymns have been introduced.

But, apart from all consideration of the effect of the arguments of hymn-singers, it is to be expected that when hymns are introduced, and are put on a level with God's Book, men will prefer that which is most in accordance with their own thoughts. Hymns are far more congenial than the Psalms to our fallen human nature. In the Psalms you have God's thoughts on the great themes of revelation, such as sin, its demerit and punishment, repentance and humiliation, the righteousness of God, divine sovereignty and electing love in our salvation. In hymns, instead of inspired truth, you have the thoughts of erring and fallible men about these high themes. Men write hymns to express their own thoughts, and to please themselves. In hymn books there is a suppression of all truths which men do not like to hear, a criminal ignoring or denial of doctrines which have a prominent place in God's Book. When men are taught that their

own writings and their own thoughts about religious things have the same divine warrant and appointment as the Psalms, and are infinitely superior for the service of praise, there is only one result that can possibly follow: men will, of course, prefer that which they like best, and which is most in harmony with their own feelings. All down the ages men have always cried up their own inventions in worship, and boasted that the creations of their own wisdom were superior to the divine appointments.

Then again, this is the effect which, our Lord teaches us, follows the introduction into worship of human appointments. Christ said to the Pharisees, "Full well ye *reject* the commandment of God, that ye may keep your own tradition. Making the word of God of *none effect* through your tradition." "*Laying aside* the commandment of God, ye hold the tradition of men."—(Mark vii. 8, 9, 13.) The charge is not merely of adding to God's Word, but of *rejecting* it, and making God's commandment of *none effect*. That was the actual result, whatever may have been the purpose or the pretext. They practically, by their own institutions, nullified the appointment of God. Scripture, history, and the nature of the case, all combine to teach us that if you add your hymn book you set aside God's Book. The question is, which book will you have? Which book do you wish your congregations to have—God's book, given by "holy men, who spake as they were moved by the Holy Ghost;" or this Hymnary, which is largely the composition of errorists and heretics? That is the issue before you.

Men may say they have divine appointment for their own book. Where is it? Where does God appoint Watts and Wesley, Newman and Keble, to write hymns to be introduced into the Church in the sacrifice of praise, to the supplanting of God's own hymns? Evidence is being furnished every day of the danger of cutting a Church loose from the principle of divine prescription. On no other principle than that of divine prescription can you keep the ordinances of worship pure, and purge out of the Church human inventions. On the arguments of the advocates of hymns it is impossible to show that the Ritualistic follies of England, or even of Popery, in crucifixes, vestments, candles, incense, &c., are contrary to Scripture. It is a mere evasion to say that these follies spring from errors of doctrine. The errors of doctrine rather sprang from corruptions of worship. History teaches that worship was first corrupted, and this led necessarily to corruption of doctrine. The principle of the exclusiveness of the divine appointment, that what God appoints is to be observed, that what He has not appointed is forbidden, is the only safeguard of Christian liberty and of true spiritual worship.

This new book is liable to strong suspicion on account of the way in which it was obtruded on the Church. The Church had no opportunity, at any stage, of examining or passing any judgment on its contents. This Hymnary, which is now being, in a most

tyrannical way, forced into congregations in the Church, was virtually completed before our Committee was appointed. That Committee was appointed irregularly, and in contravention of the law of the Church. It was appointed to select material for a hymn book, before the overture affirming the principle of a hymn book was adopted. The book originated in the supposed necessities of the three Scottish Churches. Thus a manual of devotion, which is to be the voice of the Church in offering the sacrifice of praise to God, which is to teach the people and influence their spiritual life, was practically compiled independently of the views or opinions of our Church. The book was never in overture; it was never, at any stage, before Presbyteries; it was never put before the Courts of the Church. No wonder that its advocates rushed it through, and allowed no time for any adequate consideration of its contents. Passing from general principles, and coming to the examination of this book itself, I have no hesitation in saying that it is the worst book ever sanctioned by any Evangelical Presbyterian Church. The tendency of evil, when introduced into the Church, is to go from bad to worse. In departing from divine appointments, men still, like Israel of old, "add sin to sin." When Israel entered on a course of idolatry they "increased their altars" to their idols. So hymn books go from one degree of declension and deterioration to another. When men first began to introduce hymns into the worship of Reformed Churches, they would have been horror-stricken at the thought of offering to the Most High, in the sacrifice of praise, the songs of the enemies of His truth; now men are rather disposed to boast of the number of errorists and heretics whose writings grace their Hymnary. This book, prepared and sanctioned for you and your children, is very largely gathered from the writings of Romanists and Ritualists, Anglicans and Arminians, Arians and Socinians. We have asked, and have as yet got no satisfactory answer, why should we honour the writings of such men above the writings of evangelical believers, yea, above the Word of God itself? Taking no higher ground than that of decency and expediency, why should we commend the writings of men who are notorious only for their departure from, and opposition to, the truth of the Gospel?

Here is F. W. Faber, who contributes to this Hymnary nine pieces. He was brought up in, and was a minister of, the Church of England, but he adopted Popish doctrines, and seceded to Rome. In a letter written in 1843, before his secession, he assured his correspondent that his whole life, "God willing, shall be one crusade against the detestable and *diabolical* heresy of Protestantism." He expressed his satisfaction that "Protestantism is perishing, and that what is good in it is, by God's mercy, being gathered into the garners of Rome." At that date, being on a visit to the city of Rome, he declared, "The nearest approach I can make to an imagination of heaven is that it is like Rome."

He went to the Vatican, and here is his own report of the interview. On entering the audience chamber, he says, "I knelt down, and again when a few yards from him (he refers to the Pope), and lastly before him, he held out his hand, but I kissed his foot." As still nominally a Protestant, he could have dispensed with this grovelling act of degrading superstition, but he "kissed his foot." He went to a Pontifical Mass, and the sight filled him with rapturous joy. It is this devotee of Rome, who soon after seceded and was ordained a priest of Rome, whose writings are to supplant, in your praise, the writings of God's holy prophets. It is the writings of such men that are to be imprinted in song on the minds of your children, instead of the words which the Holy Spirit teaches.

John Keble, though he did not go over to Rome, adopted the Romish system of doctrine, and laboured assiduously to spread it. He wrote to Dr. Pusey, whose father confessor he was for many years, "Anything which separates the present Church (he means of England) from the Reformers I should hail as a great good." He asserted that "Protestantism, though allowable three centuries since, is dangerous now." He hoped that "the great yearning after Rome in many parts of the Church, which seemed to be accompanied with so much good, would be allowed to gain strength." Keble's poetry contributed equally with the *Tracts for the Times* to the Romish reaction in the Church of England. Its pensive, dreamy, soothing strains turned the arguments of the Oxford school into pleasing rhetoric. Speaking of the introduction of the Breviary hymns and other hymns from Romish sources to help the Ritualistic movement, the once notorious W. J. E. Bennett says—"The *Christian Year* led the way, but even it may be justly set down as part of the *Tract* system (*i.e.*, the Puseyite system). It and such books helped forward the movement by training, supporting, and advancing souls in self-preparation for the kingdom of God." He means, in plain terms, for the supremacy of Popery in England. This man, Keble, whose whole life was given to destroy Reformation truth, furnishes eight pieces for you and your children to offer to God in the sacrifice of praise instead of the Psalms.

Cardinal Newman laboured indefatigably to undo the work of the Reformation in England—first in the Church, and afterwards as a Romish priest. He was one of the writers of the *Tracts for the Times*. He accepted all the dogmas of the Council of Trent. He defended equivocation and lying, image worship, and the sham miracles of Rome. He accepted the teaching of the Breviary, and believed in the sacrifice of the Mass years before he seceded from the Church of England. Why should we, in this Hymnary, confer special honour on this man who did so much to subvert the Gospel of Christ? Why should we set aside such Psalms as the 25th, the 43rd, the 61st, and the 119th, in order that we may sing in the worship of God the mystical maunderings

of this bigotted devotee of Rome? Are the subjective musings and doubts of "Lead, Kindly Light," which is everywhere being foisted on our people, to be compared for a moment with the earnest breathings after God which His own Spirit puts into our mouth in these Psalms? Hear only three verses—

"Show me Thy ways, O Lord;
Thy paths, O teach Thou me;
And do Thou lead me in Thy truth,
Therein my teacher be:
For Thou art God that dost
To me salvation send,
And I upon Thee all the day
Expecting do attend."
"O send Thy light forth and Thy truth;
Let them be guides to me,
And bring me to Thine holy hill
Even where Thy dwellings be."

Did Keble ever write words to be compared with these? What a shame it is for men to leave the pure fountain of eternal truth that flows from the throne of God, in order to drink of the muddy streams that emanate from Canterbury and from Rome!

Rev. S. Baring Gould is widely known as a novelist and a literary man; he is also known as a Ritualist, and one of the most active of the Romanisers. This is one of our new psalmists, whose writings are to supersede the Songs of the Bible. Here is what he thinks of God's Holy Word. "It is a mistake," he says, "to suppose that the sacred Scriptures, without note or comment, in the hands of all, are a sufficient guide to truth; the Bible thus used is not useless only, but *dangerous to morality and truth*." No wonder men like him are now withdrawing from the Bible Society. The Church is now above the Bible, and is held to be the only authoritative teacher. Like other advanced Romanisers, he hates and villifies the Reformation. "In Germany," he says, "the Church was utterly rooted out, and a new religion, *called Protestantism*, invented by Luther and Calvin, and other malcontents, was substituted in its place. . . . In England the Church was corrupted by Protestantism." He believes, of course, in transubstantiation and in the sacrifice of the Mass. Here are his own words—"The sacrifice of the Altar is one and the same sacrifice with that offered on Calvary. It is not a different sacrifice, nor a repetition; it is one and the same." He teaches the most unblushing Mariolatry. Here is one of the prayers in a popular manual of devotion composed by him:—"Holy Mary, pray for me. Holy Mary, Mother of Grace, Mother of Mercy, do thou defend me from the enemy, and receive me at the hour of death." This blinded Romaniser, this superstitious worshipper of the saints, is enthroned in this Hymnary as a Presbyterian psalmist, to guide you and your children in your approach to the Throne of Grace! You are now to teach your children to prefer his words to the words of the Holy Ghost.

Man's Abuse of God's Gifts.

I.—MONEY.

“**W**HEREFORE do ye spend money for that which is not bread?” is a question which is not only an exposure of human folly, but a condemnation of human guilt. It is an appeal alike to the reason and to the conscience, to our sense of what is rational and of what is just. The wilful abuse of possession is, in any circumstances, indefensible; but it is still less excusable when we deliberately squander what is not our own, but the property of another committed to our trust. The money referred to in the words of inspiration just quoted is not, in the highest sense, our own; it is God's. It is a loan from Him to meet the varied needs of our mortal lot, and is meant to be so invested that it may yield an abiding return. This is true of all God's bounty to sinful men. His manifold gifts in nature and in grace may be all embraced within the general idea of money. They have, in a very profound sense, a commercial value. They are to be employed with a view to profit—as means for promoting our material and spiritual well-being. This is a view of life that is unspeakably solemn. It opens up the question of our stewardship, and enlarges the whole view of responsibility. We have nothing that we can call our own, but we have much that is entrusted to our charge. All we possess may be regarded in the twofold light of something that we have forfeited through our own sin, but which God has continued to us in His long-suffering forbearance. We forfeited all, even life itself; but God has delayed the execution of the sentence with a view to our recovery. His goodness is meant to lead us to repentance. His money is meant to buy bread. For the use to which we have put the very least of His gifts we shall have to render an account in the great Reckoning. It is this that imparts to life its probationary character.

Money, in its literal sense, is one of God's gifts to men. The silver and the gold are His. They are ours only as a trust committed to our keeping. We are but stewards of God's riches. This, indeed, is not the ordinary view of wealth. The popular belief is that the monied classes are those who are free from care and responsibility, and that they are at liberty to distribute their wealth as they please, whether hoarding it up with miserly care or showering it abroad in indiscriminating prodigality. This is an entirely erroneous view of possession. To whom much hath been given, of him shall much be required, is a law that is universal in its application. It is a principle on which God governs the world in regard to material no less than to spiritual favours. The greater our portion of this world's goods, the greater our responsibility. Worldly prosperity is indeed often a very severe test of character.

Money is often spent on that which is not bread. There is hardly any subject within the whole sphere of conduct regarding which men are guided by more superficial notions than the allocation of their silver and gold. Nowhere, perhaps, does the burden of personal responsibility sit more lightly. There are some into whose coffers gold has flowed in copious streams without any effort of their own: they know nothing of pinching, or striving, or anxious scheming on till the pale hours of the morning: everything they touch seems to yield its treasures of coin of the realm; and what has come to them so easily they see no reason for much consideration in spending. There are others whose money is the fruit of toil, and sweat, and blood; and the conviction is somehow natural to men that what has cost them much to acquire, lies, in the measure of its costliness, at their own absolute disposal. And thus it happens that, in the spending of money generally, considerations of ethical correctness find little room.

Money is abused when it is not used. By this it is not meant that it is wrong to save money. It is only right and just, for those who can, to make a wise provision for the future. The complex relationships of life necessitate, in some measure, such an arrangement, and the Word of God does not forbid it. But what is meant is the mere accumulation of wealth for no more glorious end than just to see it grow. It is manifestly such a mercenary hoarding that is referred to in our Lord's injunction—Lay not up for yourselves treasures on earth. Money thus aimlessly heaped up is as the talent hid in the earth, whose possessor was condemned as a wicked and slothful servant. There are calls upon our benevolence which we may not disregard. There are voices from the world around us—piteous, tearful voices—pouring out with inarticulate eloquence the story of their misery and their pain. In our own little island, with its boasted civilisation, its widespread organisations of every kind for the alleviation of human distress, and amid all the softening influences of education and religion, how much of actual suffering and destitution still abounds. How many homeless wanderers there are; how many starving mouths; how many rag-clad waifs and nameless outcasts! And in other lands we hear of misery on a wider scale. We hear of famine and pestilence, of men and women dying each day in hundreds for want of bread to eat. And the man who can listen to all this with callous unconcern, or on hearing it, but gloats over his thousands with all the deeper glee, is worthy of being beaten with many stripes, for he knows his Lord's will and does not do it.

The cause of Christ in the world has claims upon our liberality. It is our duty to do what we can to further its interests by giving of our substance for its support. It has pleased God to put this privilege within our reach. He might have ordered it otherwise. He might, had He chosen, have fulfilled His purposes by ways

and means of outward glory and imposing magnificence. From the infinite plentitude of His resources, He might establish His kingdom in the world in circumstances whose external splendour would form a fitting reflection of its inward spiritual glory. Instead of putting His treasure in earthen vessels, and leaving the support of His ordinances to the precarious liberality of men, He might make angels of glory the heralds of the Cross. He might sound the Gospel call with the trumpet of an archangel, or proclaim the threatenings of His law with the roar of the thunder or the flash of the lightning. He might even, as one picturesquely suggests, make all nature directly subservient to the interests of His cause, and direct the stars of heaven to spell out the message of salvation across the midnight sky. His people He might clothe in purple and fine linen. He might encircle their heads with the fair mitre or the golden crown, the insignia of their priestly dignity or their kingly glory. But He has chosen otherwise. He has left His cause in great measure dependent, in appearance at least, on the benevolence of men. It is, indeed, the duty of nations, as such, to lend it their support; but none the less is it true that He has left it a struggling cause, working its way against numerous hostile influences, through weakness unto success. And in this very weakness, this seeming dependence on our aid, lies a strong appeal to our practical sympathy. God is appealing to us; and He has so associated our good with His glory, that what is an imperative duty is also a glorious privilege. He has put it within our power to do what angels look upon with eyes of longing desire. In the measure in which we fail to lend a helping hand to the cause of Christ, do we spend money on that which is not bread. Let us hear what God Himself says on the matter. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings." In these words He makes plain what failure in this matter really means. It is robbery. It is embezzlement. It is an abuse of trust, where dishonour ever assumes the deepest dye, the sphere of the spiritual. But He goes on to tell us what He will do on His part, if we do our duty by His cause. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord, if I will not open the windows of heaven, and pour you out a blessing, so that there shall not be room enough to receive it."—(Mal. iii. 10.) There is little doubt that the primary reference here is to material prosperity. This is plain from the amplification of the subject which follows. He proceeds to show how this result will be achieved. "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before her time in the field, saith the Lord of hosts." This is truly a royal road to riches. It is a way that is not, indeed, much in vogue among men, who, with strange perversity, usually select the harder paths; but it is a sure and

safe way, for the mouth of the Lord hath spoken it. Prove me now herewith, saith the Lord. It is as if He conceded the *prima facie* improbability of the suggested means to such an end, and were giving us a strong assurance of its genuineness.

Money is abused when it is lavished on our own persons. Not that the recognition of social distinctions is necessarily wrong. The socialistic levelling which would insist on an equal distribution of wealth, has no countenance from the teaching of experience or of Scripture. The divisioning of men into high and low, rich and poor, would seem, within certain limits, to form part of the divine plan of the universe, and finds recognition in the Word of God. The rich and poor meet together; the Lord is the maker of them all. But there is an aggrandising of self in various forms which are described mildly as "wasteful and ridiculous excess." How many there are who crowd upon their persons, in superfluous adornment, as much wealth as would feed a hundred hungry mouths. How many, even in these latter days of development, still love to gratify a semi-barbarous vanity in bedecking this mortal frame with trinkets of gold or precious stones, or failing these, their counterfeits in paste! How many indulge a pampered appetite with unnecessary luxuries, who steel their hearts against the appeal of a needy brother for a bite of bread to keep the last enemy from the door. And beyond all this there is the spending of money in riotous living. It were long to tell, and sad to trace, each form of this iniquity. There are those who literally deny themselves bread in order that they may feed their lusts. There are those who neglect to provide their bodies with adequate clothing, that they may have wherewith to gratify a sinful passion. When a man hurries with his week's earnings to the public-house and besots himself with strong drink, whilst a wife with pinched face, and children with famishing eyes, are waiting his return at home, we find it hard to repress the words of indignation and scorn that rise to the lips. But how common an occurrence it is, and how little does our indignation effect! The gambling mania seems to have taken a deep hold of our country at the present day. Few forms of industry or of recreation but are infected with its poisonous breath. In some places we read of whole communities that it has converted into a kind of pandemonium. These spend their week's earnings on Saturday and Sabbath; and on Monday the women file to the pawnshop with their bits of clothes, to secure a few shillings to gamble with. This is to spend money, in terrible literalness, on that which is not bread. We shall hope to say a word in next issue on the abuse of Time.

A. S.

WE blame an Arminian for his want of submission to divine sovereignty; yet let a shower of rain fall on a suit of new clothes, and we cannot submit ourselves.—*John Newton.*

Letters of the late Donald Duff, Stratherrick.

(VII.)

STRATHERRICK, 18th November, 1871.

ON receiving this you will not have to say, as formerly, that I let your last letter lie six weeks unanswered. I am now to say for once, "Come, ye that fear the Lord, and I will tell you what He hath done for my soul." You know that when the Queen's recruits get the bounty, who so light-hearted as they? and when the Queen's pensioners receive their pay, there is a little of the bravery of their youth revived for the time. Therefore, I will take advantage of my present sense of freedom of mind, to give what I venture to call the Lord's dealings with my soul. Strange to say, I never felt so inclined before; nor can I tell what induces me now. That it is not to raise myself in your estimation I know you will believe; and if you can help me to praise the Lord for His wonderful goodness, we will be sharers in each other's joy.

Well, in the family in which I was born there was no religion—I was not even taught to pray. But one day that I was amusing myself in a yard where some empty carts were placed, one of them overturned and fell upon me, so that I was nearly suffocated. It then came into my mind, I know not how, to cry, "O God, help me!" and in a minute or two one passing near came and relieved me. I do not remember praying again until I was twelve years, when, after a sermon which frightened me, I prayed earnestly to God to take away these fears; and in this I was answered also, for all my fears left me. Again, about the age of eighteen, I was very much aroused by a sermon preached by Dr. Macdonald, and now I began to read the Bible and pray regularly, and became so reformed that myself and the good people of the district thought I was a converted lad. I wonder yet at the warmth of my affections at that time towards all that was good, and yet I knew not God. By-and-by I began to cool in my religion, and turned back to some of my foolish practices, and being unstable myself, thought, or wished to think, that all religious people were hypocrites. In this frame of mind I attended one evening a harvest-home gathering, where there was mirth of various kinds, piping, and dancing. The following Saturday, as I arrived at the door of a house where a prayer meeting of the Lord's people, which I occasionally attended, was held, one of the old Christians met me and said, "I am sorry that we have agreed to exclude you from our meeting, as your conduct is not consistent." I turned away without uttering a word, but felt as if a dagger went through me. But by-and-by my pride got the upper hand; so I went back to the world full swing, and continued about six years despising all that belonged to God,

both openly and in my heart. (Oh! the Love that kept me out of hell these years!) It happened, however, one Sabbath evening, that I took up Boston's *Fourfold State*, not at all from choice, but to kill time—for the Sabbath was a wearisome day to me—and the part that opened was a description of the desperate state of the lost in hell. This made me very wretched; so I said, "Well, I will once more, and only once, try to pray." I attempted the duty, but all I could venture to say was, "Lord, give me a new heart." I continued to use these words for weeks, but the only effect was that I was becoming more and more miserable. Being in a wood one evening, I bent down on my knees and repeated my usual prayer, when all at once I felt as if I was in the presence of God, and that He spoke to me in these words, "What, although you should get a new heart! I could not receive you for the sake of your new heart." I was overpowered and self-condemned, when in a little these words seemed to follow, "You must be accepted in another;" and then there opened up to my view the glorious Person of the Son of God, Christ Jesus the Divine Saviour, in power and glory at the Father's right hand! My very soul leaped for amazement and joy, and then and there I received Christ as my Saviour and Lord.

For a considerable time that joy continued, but then some fearful temptations set in upon me, in particular as to God's sovereignty. The enemy would ask me to justify God in His various dealings—such as in the permission of evil; and when I could not do this, then he would say, "You are still on my side." But I got a wonderful deliverance as to this also. One evening, coming from my work, the tempter was plying me with his atheistic suggestions; so I turned into a field to confess to the Lord my helplessness, when, as I was bewailing my case before the All-seeing One, it appeared as if all at once "the tree of the knowledge of good and evil" stood before me, and as if a voice said, "If that tree had stood there untouched until now, is there not in your breast what would move you to stretch out your hand to its forbidden fruit?" This humbled me, for I saw that the soul of man, freely, and of its own will, took on the guilt of sin. I also got a melting view of the grace that did not utterly and for ever destroy the sinner because of disobedience, but provided a way of forgiving transgressors to the praise of his mercy and love.

After this the tempter was again at work in another form, telling me that these discoveries of spiritual things would leave my heart—as did my first false religion—unweaned from sin. But no; I got such glimpses from time to time of the glorious Person of Emmanuel as drew me after Him, and kept up in my soul, even at its lowest case, a whisper that seemed to say, "There is in God, and only in Him, what will satisfy *all* thy desires."

Many providences have I to record since then, but were I to tell you even the outside history of these, apart altogether from

the workings of my own mind regarding them, you would think me a weary correspondent. The Lord has borne with me, notwithstanding numerous provocations, and enabled me to keep close to His cause and service in four different counties.—
Yours, &c.

D. DUFF.

(VIII.)

STRATHERRICK, 13th March, 1872.

MY DEAR FRIEND,—You will get the stamp on the outside of this letter as you wished, but very little substance underneath it. And yet I like to converse sometimes with those with whom I have a hope of spending eternity.

When you spoke in your last, of the way in which you thought of yourself when in the company of the Lord's people, it reminded me of what Bunyan states in the "Pilgrim's Progress," that when the pilgrims came to a certain place they got such beautiful garments that no one could look at himself at all, because of the beauty which he saw on the others. Another eminent man whom I heard speaking of the Lord's people compared them to precious stones, on which when the sun would shine they reflected his rays, so that those who had eyes could see a heavenly lustre in them. But alas! how few of that stamp are to be met with now-a-days. Ease in Zion is the prevailing mark of our day, and no doubt this luke-warmness in those who profess the Lord's name must have a hardening effect on the people of the world. It is also a bad sign that while we confess this to be the case, the Searcher of hearts knows how contented we are under it; while many do not even allow that things are so low as they are, and are even displeased with those who complain; and there are more of this latter class than you would believe.

But if the Beloved would come into His garden, if the voice of the heavenly Bridegroom would be heard within the borders of our souls, the desert would rejoice and blossom as the rose; then the cold soil of our hard and stony hearts would begin to bring forth some fair fruits of His grace, yea the goodly blossoms of the past that have been eaten up by our unwatchfulness and our neglect would begin to bud anew, so that there would be some fruit to God's glory in spite of all that is in us to the contrary. O! that the blessed Spirit were poured out upon us from on high, individually, and as a professing people. Let us seek this, and look for it, and wait on the Lord for it, for those who do so shall one day divide the spoil.

I hope that the depression of mind that you were complaining of is lifting off. Most assuredly you are not singular in that, and I can sympathize with you myself from experience. May the Lord give us the faith that would honour Him by trusting in Him even under clouds, and it is also our duty as reasonable creatures to fight against that melancholy mood of mind which Satan is so ready to take advantage of, to make us useless for time and

eternity. And now, my dear friend, may the "old man" be daily losing ground, and may the "new man" be daily gaining ground, and may the spirit of prayer be kept alive in our souls until we pass Jordan.—Yours, &c.

D. DUFF.

(IX.)

STRATHERRICK, 28th August, 1872.

MY DEAR FRIEND,—I received your last letter, and quite believe what you say as to the disappointment it was to you and to the other friends you mention that I did not visit you this summer, and I can honestly add that it was no less a disappointment to myself. If you knew the people of the place where I was born, you would say of them that it is a thing unnatural to them to forget real friends; they have got hearts on which it is possible so to engrave some characters as that neither time nor change can blot them out. And, indeed, I may say that I shall never forget the kindness and comfort I enjoyed in your dwelling. I do not mean bodily comfort, for — is too far from here to go there for anything of that kind, and also in Providence I have no need so far as my temporal comfort goes. But I mean the happiness of mind I was favoured with, and the pleasant intercourse I had with some whom I met. Please tell D. B., D. S., and W. M. that I am often at their firesides.

I may mention that there are a few friends in Argyllshire with whom I have been corresponding these ten years back, and they urged me to visit them this summer. I went, and remained three or four weeks, and unless I am altogether mistaken, my soul was the better of their fellowship; although there, as in other places, the Lord's remnant are as "the shaking of an olive tree, or few berries on the outmost branches thereof;" yet what would this world be without them? Since then I have been in Sutherlandshire, at Dornoch, and Creich; and I may tell you that at the latter place there was something felt by the Lord's people at the time of the communion there, that is not very common now-a-days. There was a large number of pious people there, and several of them spoke to me of the same thing. The gracious presence of the Spirit of all grace was sensibly felt, and an unction from on high seemed to rest on those who were meeting together both in public and in private, so that it was difficult for them to disperse. As an instance—at Bonar where I lodged, after the Sabbath services were over (and they lasted with about an hour's interval from eleven in the forenoon till half-past nine at night), the people of their own accord again assembled and spent the hours till past midnight in praise and prayer; and observe, they were the Lord's people as far as man could judge, and many of them old tried professors of the Lord's name. Again on Monday morning they met at seven, and such gracious influence was on that meeting, that an aged man from the Reay country prayed publicly for grace to be enabled to separate; and, indeed, I sympathized

with him in that petition, for some of us did not know how we could set our faces homewards that afternoon. No wonder that David longed for the courts of the Lord's house. No wonder that he said, "If I forget thee, oh Jerusalem, let my right hand forget its cunning." I will be comparing myself when among the Lord's true people to a man who, when intoxicated, would have no remembrance of his troubles or cares, or to a dry sapless root that would be put into a hot-bed, which would cause it sprout whether it would or not. Oh! may the Lord grant that my life, death, and eternity may be among these precious ones—His own blood-bought heritage, although I might well pause and ponder the question, "How shall I put *thee* among the children?"

I could willingly at this time begin and fill another sheet, but I forbear. May the Lord of His abundant mercy and grace bless you and yours.—Yours, &c. D. DUFF.

False and True Marks in Religious Experience.

Continued from page 341.

("CHRIST IN BELIEVERS THE HOPE OF GLORY," BY THE
REV. JOHN BROWN, WAMPFRAY—p. 110-115.)

ON the other hand, let us see which are the false grounds, wherein others deceive themselves, imagining they are in Christ, when there is nothing like it.

1. They have a profession and a great name, an approbation of others, as none-such christians: but many with the church of Sardis, have a name that they live and yet are dead: many believed in Christ, whom notwithstanding He would not commit Himself unto, "because he knew all men," John ii. 23, 24. The end of the five foolish virgins in the parable, Matt. xxv. may sufficiently alarm such; for they were professors, yea great professors, and acknowledged as such by others, long walking professors, earnestly seeking to enter in, and desirous of oil for their lamps, etc., and yet Christ was never in them, for He declared He knew them not.

2. They are free of scandalous and gross sins, whereunto some gracious souls may be liable, but, poor souls, that may be, and yet Christ not in you: the Pharisee could say, "God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican," Luke xviii. 11. Many may "escape the pollutions of the world," 2 Peter ii. 20. And yet "the latter end be worse with them than the beginning."

3. They are civil and honest in all their dealings; no man can charge them for wronging any by false or cheating means; but

this may be, and notwithstanding Christ never admitted into your souls : was not the young man such an one ? who said, " All these have I kept from my youth."—Luke xviii. 21. Many civil ones go to hell ; civility may pretend somewhat, and go far among men, but it is of a small account with God, where there is no more ; yea the heathen may exceed many a Christian in respect of civility, and yet they are without Christ.

4. They have always, as they imagine, kept a good conscience, never gone contrary unto it, but in everything they have walked according to the light and dictates of the same : this may seem indeed to be a great length, and yet nothing to prove that Christ is in their souls ; for many consciences are deaf and blind, so that they cannot see far to guide, neither speak out, and many a one's conscience is without eyes, and some consciences are fast asleep, so that this can prove but little : these that thought they did God good service in killing the prophets and apostles according to what Christ foretold, John xvi. 2, had their consciences going before them : Paul followed his conscience, when he persecuted the church, he acknowledges it, Acts xxvi. 9, 10. " I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem, and many of the saints did I shut up in prison," etc. Again, he saith, Acts xxiii. 1. " I have lived in all good conscience before God, until this day : " which seems to have respect to his unconverted state, when out of zeal he persecuted the church, Phil. iii. 6. And yet until Christ appeared unto him in the way of Damascus, he was a stranger unto Christ, and Christ not revealed unto him.

5. In many outward things, they are changed and reformed, and in respect of these they are changed folks ; alas ! that may appear to be something, and yet is nothing to prove that Christ is in the soul ; for Herod was a stranger unto Christ, notwithstanding he did many things when he heard John, Mark vi. 20.

6. They are careful followers of the ordinances, and take pleasure in running after duties ; this I confess may bear much bulk among men ; but it is said that Herod heard John gladly, Mark vi. 20. Isaiah speaks of some that " sought the Lord daily, and had delight to know his way," chap. lviii. 2. " They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words ; but they will not do them ; for with their mouths they shew much love, but their heart goeth after covetousness."—Ezek. xxxiii. 31.

7. They are much in prayer, and think with themselves that they are very diligent and serious therein : neither is this any infallible token that Christ is in their souls ; " for many cry, Lord, Lord, open unto us," to whom Christ shall say " I know you not," Matt. vii. 21, " And many may ask, and ask amiss," James iv. 3.

8. They hold with the good cause, and with them that suffer for it ; I acknowledge this is much ; but this alone will not prove that Christ is in the soul ; Judas continued long in Christ's company,

and many were Christ's disciples, who in the end forsook him, "From that time many of his disciples went back and walked no more with him."—John vi. 66. David had many valiant men with him, who fought with him the battles of the Lord; and Paul makes a supposition of some, that might "give their bodies to be burnt, and yet be without love," 1 Cor. xiii. 3.

9. They have much knowledge in the mysteries of the gospel, they can speak much, and illustrate the same by many reasons; yea they can debate for it, and preach thereof, and have many excellent and singular gifts; this may be, and yet Christ not in the soul. Gifts and graces differ much, Heb. vi. 4. Read and observe it, and trust no more to such loose grounds; shall not many who have prophesied in the name of Christ, be shut out of the gates of heaven, Matt. vii. 22?

10. They have strong and earnest desires to be in heaven, and to do what is right; and had not the foolish virgins a desire to enter in with the bridegroom, when they cried, "Lord, Lord, open to us," Matt. xxv. 11? Wished not Balaam to die the death of the righteous? Alas! carnal self-seeking desires will not prove that Christ is in the soul.

11. They have many convictions, upstirrings, and awakenings of conscience, and good resolutions following thereupon. Ah! many have had such, who never were brought to embrace Jesus Christ; their sickness is gone, and they afterwards become more obdured than ever; convictions may be lively and die out again, and terrors break forth and hold up again, before that soul is brought fully home, and made willing to open unto Christ, and let him in upon his own terms.

12. They have a good opinion of the doctrine of the gospel, as being good and acceptable news of good tidings and mercy, and have no exceptions against the conditions of the gospel offers; they judge them very reasonable, just, and most worthy to be accepted; but light and conviction will not say that the thing is done; at best it is but a "tasting of the good word of God," Heb. vi. 5.

(To be continued.)

Romish Intolerance.

A CORRESPONDENT has sent us the following, taken from an Irish Protestant paper named *The Catholic*—"The *Quarterly Record* of the Gospel Mission to Madeira furnishes a fresh instance of Roman Catholic intolerance. In May last Admiral Field in the British House of Commons asked the Under Secretary of State for Foreign Affairs for information respecting an alleged outrage on a Mr. Jefferd, a British missionary, at the instigation of the Roman Catholic vicar of San Antonio. Mr. Brodrick's reply was an acknowledgment of the outrage on Mr.

Jefferd. Her Majesty's Consul was affording him protection. The Portuguese Government had arrested one of his assailants, and was searching for others. Moreover, the British Minister at Lisbon had been ordered to direct the attention of the Portuguese Government "to the language used by the Roman Catholic vicar of San Antonio in his address previous to the attack on Mr. Jefferd, which, if correctly reported, appears to be a direct incitement to murderous assault."

All this is by way of introduction. We are able to furnish our readers with a sample of the priest's oratory, thanks to the *Quarterly Record*. It is worth preserving. We wonder if this priest was educated at Maynooth. His eloquence smacks strongly of that establishment. The following extracts, says the *Record*, from letters since received from Mr. Jefferd supply additional particulars concerning the outrage and succeeding events:—"The priest's way of exciting the people was as follows: this was at the first meeting: I heard it myself:—

"People of St. Antonio! I asked you to come here that we might have a talk together. You are my parishioners. This is not a sermon, but a talk one with another. Serious events are taking place in this parish. We have people called Calvinists among us teaching people not to obey the Church. They don't obey our Holy Mother Church themselves; they don't go to confession; and they don't want anyone else to go. They are afraid to come down anywhere near the church—for if they did we would know what to do with them—but they come up here deceiving ignorant people. These Calvinists are wolves among the flock! And what is done to wolves—are they not killed as quickly as possible? These men are thieves! And what do you do to thieves who rob your houses—do you not thrash them with sticks and stones? These men are rats, who come into your houses destroying your food! And what do you do to rats when you see them doing so—do you not kill them? And when the hawk is seen hovering near your chicks, what do you do to it with your gun—do you not shoot it? These rats—these thieves—wolves of Calvinists come up here stealing your souls—devouring the sheep! It's time this was stopped, and that you did it!" The last discourse I did not hear, but we were more abused than ever; and at the end the tumult occurred, the people calling for our lives.

WHEN a man is joined to Christ, Christ says to him, as it was once said to the Levite, "Let all thy wants lie upon me, only abide not in the street."—*John Newton*.

A CHRISTIAN is like a young nobleman, who on going to receive his estate, is at first enchanted by its prospects; this in a course of time wears off, but a sense of the value of the estate grows daily.—*John Newton*.

Suim an Eolais Shlainteil.

Air a leantuinne bho thaobh-duilleig 352.

V.—Continued.

Am feum as coir a dheanamh d'on eolas shlainteil.

U AITHE so feudaidh creidmheach lag, a chreidimh a near-tachadh, le reusonachadh o'n bhunchar so, air an dòigh so ;

"Feudaidh an neach a rinn, air iarrtus gràdhach Dhé agus Chrìosd, air 'fhoillseachadh dha le beul mhinistirean (aig an robh barantas gu sin a dhèanamh) gabhail ri tairgse na réite bhiith-bhuain tre Chrìosd, agus a tha rùnachadh troimh chòmhachadh gràis Dé, mar neach a tha air a dhèanamh réidh, sbàirn a dhèanamh an aghaidh peacaidh, agus seirbhis a dhèanamh do Dhia le 'uile neart gu bunaiteach, a bhi co cinnteach gu 'm bi fireantachd agus beatha mhaireannach air an toirt dha, air son ùmhachd Chrìosd, le i sin bhi air a meas da, 's a tha e cinnteach gu 'n deachaidh Crìosd a dhèidh agus a chur gu bàs air son pheacaidhean na muinntir shaorta bhi air am meas dha-san.

"Ach ghabh mise (feudaidh an creidmheach lag a ràdh) air iarrtus gràdhach Dhé agus Chrìosd, air 'fhoillseachadh dhomh le beul a mhinistirean féin, ri tairgse na réite bhiith-bhuain tre Chrìosd, agus tha mi a' rùnachadh tre ghràs Dé, mar neach a ta air a réiteachadh, sbàirn a dhèanamh an aghaidh, peacaidh, agus seirbhis a dhèanamh do Dhia, gu bunaiteach le m' uile chomas. Uime sin, feudaidh mise bhi co cinnteach gu 'm bi fireantachd, agus beatha mhaireannach air an tabhairt dhomhsa, air son ùmhachd Chrìosd air a meas domh, 's a tha mi cinnteach gu 'n deachaidh Crìosd a dhèidh air son pheacaidhean na muinntir shaorta, bha air am meas dha san."

Is e 'n treas Barantas, agus an t-aobhar àraid gu creidsinn ann an Crìosd ; Aithne theann, agus Uamhasach Dhé, a ta sparradh air uile, luchd-éisdeachd an t-Soisgeil, dluthachadh ri Crìosd, 's an òrdugh a chuir e féin sìos, agus creidsinn ann ; mar tha e air 'fhoillseachadh, i Eoin iii. 23.

"Agus is e so 'aithne-san, gu 'n creideamaid ann an ainm a Mhic Iosa Crìosd, agus gu 'n gràdhaicheamaid a chéile, mar a thug esan aithne dhuinn."

An so tha 'n t-Abstol a' toirt dhuinn nan cùig theagasga so a leanas r' an tuigsinn ;

1. Mur bi duine 's am bith, nach bi air a ghlacadh le cuireadh caomh Dhé, no le iarrtusaibh iriosal agus ghràdhach an Tighearna, air am foillseachadh dha, chum e bhi air a réiteachadh, aithnichidh e gu bheil a ghnòthuch ri Mòrachd àrd-uachdranach an Tì a 's àirde ; oir a deir e, Is i so 'aithne-san gu 'n creideamaid 'n a ainm.

2. Ma ni duine 's am bith, dimeas air an aithne so, mar a chleachd e a dhèanamh roimhe so air àitheantaibh an lagha ; 's

fheudar dha thoirt fainear, gur ann do àitheantaibh an t-soisgeil an àithne so, air a toirt seachad an déigh an lagha, chum feum a dhéanamh do 'n leigheas a dh'ullaicheach air son nan uile pheacaidh; agus mur bi ùmhlaichd air a toirt dhi, cha 'n 'eil àithn' eile ri teachd 'n a déigh ach so, Imichibh uam a shluagh malluichte, chum teine sìorruidh Ifrinn: Oir, is i so 'àithne-sa, agus tha ùmhlaichd dhi ro thaitneach 'n a làthair, rann 22, agus a dh'easbhuidh ùmhlaichd a thoirt do 'n àithne so, cha 'n 'eil e comasach esan a thoileachadh. Eabh. xi. 6.

3. Gu 'm feum gach neach a chluinneas an Soisgeul, bhi gnàthachadh beò-chreidimh ann an Crìosd mar a dhleasdanas: cha 'n fheud an creidmheach lag a smuaineachadh gur h-an-dànadas dha-san a bhi dèanamh an ni sin a tha air 'àithneadh dha; feumaidh an neach a ta ealamh air tuiteam ann an eudòchas e féin a thogail suas, agus smuaineachadh air ùmhlaichd do 'n àithne chaomh agus shlàinteil so; agus is fheudar do 'n chreidmheach làidir dol ni 's faide ann an tuilleadh mothachaidh air an fheum a ta aige air Iosa Crìosd, agus fàs ann an tuilleadh ùmhlaichd do 'n àithne so; seadh cha 'n fheud an neach a 's cruaidh chridheiche, a 's aingidh, agus a 's mi-naomha, e féin a dhruideadh a mach, no bhi air a dhruideadh a mach le muinntir eile, o bhi gu riaghailteach a' frithealadh air a dhleasdanas, ciod 's am bith co eu-dòchasach 's a tha coslas air a staid a bhi; oir an Tì tha "g àithneadh do na h-uile dhaoineibh creidsinn ann an Crìosd," tha e mar an ceudna ag àithneadh do na h-uile dhaoineibh creidsinn gu bheil iad air an dìteadh agus càillte as eugmhais Chrìosd: agus tha e le sin ag àithneadh do na h-uile dhaoineibh am peacaidhean agus am feum air Crìosd aideachadh, agus is e sin an t-aon ni 's gu bheil e "ag àithneadh do na h-uile dhaoineibh, aithreachas a dhéanamh," chum 's gu creid iad ann. Agus co air bith a dhiùltas aithreachas a ghabhail d' am peacaidhibh a chaidh seachad, tha iad ciontach ann an eas-ùmhlaichd do 'n àithne so a thugadh do luchd-éisdeachd an t-soisgeil uile, ach gu h-àraid dhoibh-san a tha 'n taobh stigh do 'n Eaglais fhaicsinneach; oir deir e, "Is e so 'àithnesa; gu 'n creideamaid ann an ainm a Mhic Iosa Chrìosd."

4. Gu 'n do thog esan a tha toirt ùmhlaichd do 'n àithne so, a shlàinte air bunchar daingean; Oir, an tùs, fhuair e am Messiah a chaidh a ghealltuinn, neach anns am bheil gach uil' iomlanachd iomchuidh a chum dreuchda Fàidh, Sagairt, agus Rìgh a chur an gnìomh; oir is esan an Crìosd sin anns am bheil an duine a' creidsinn. 2 Ghabh e ri Slànuighear, a tha comasach air tèarnadh gus a' chuid 's faide, seadh a tha gu h-éifeachdach a' tèarnadh gach neach a thig a dh' ionnsuidh Dhé d' a thrìd-san: oir is esan Iosa, flòr-Slànuighear a shluaigh o 'm peacaidhibh. 3. Thog an neach a tha toirt ùmhlaichd do 'n àithne so, a shlàinte air a' Charraig, 's e sin, air Mac Dhé, do nach reubainn a bhi air a ràdh leis, gu bheil e co-ionann ris an Athair, agus an Tì a 's a' airidh a bhi 'n a chuspair do chreidimh slàinteil, agus do aoradh spiora-

dail : “ Is i so ’àithne-sa gu ’n creideamaid ann an ainm a Mhic Iosa Criosd.”

5. An tì a chreid ann an Iosa Criosd (ged tha e air a shaoradh o mhallachd an lagha) cha ’n ’eil e air a shaoradh o ’n àithne agus o ùmhlachd do ’n lagh ; ach tha e ceangailte ris le ceangal nuadh, agus le h-àithne nuadh o Chriosd : agus tha ’n àithne nuadh so o Chriosd a’ ciallachadh neart fhaotainn o Chriosd, chum ùmhlachd a thoirt do ’n àithne : Ris an àithne so o Chriosd, tha ’n t-Athair a’ cur ’ùghdarras agus ’àithne féin mar an ceudna ; oir a deir Eoin, “ Is i so ’àithne-sa, gu ’n creideamaid ann an ainm a Mhic Iosa Criosd, agus gu ’n gràdh aicheadaid a chéile mar a dh’àithn e dhuinn.” Tha a’ cheud chuid do ’n àithne so, ’g ar toirt fuidh cheangal creidsinn ann-san, agus a’ gabhail a steach innte gràdh do Dhia, agus mar sin, ùmhlachd do ’n cheud chlár ; oir, tha creidsinn ann an Dia, agus gràdh do Dhia neo-dhealaichte o ’chéile. Agus tha ’n dara cuid do ’n àithne a’ gabhail a steach gràdh d’ ar coimhearsnaich (gu h-àraid do theaghlach a’ chreidimh) agus mar sin, ùmhlachd do dhara clàr an lagha.

Uaithe so, feudaiddh creidmheach lag e féin a neartachadh o ’n bhunchar so, air an dòigh so.

“ Cia b’ e neach, le mothachadh air a pheacadh féin, agus fuidh eagal feirge Dhé, a theich a dh’ionnsuidh Iosa Criosd, an t-aon leigheas o pheacadh agus truaighe, agus a cheangail a chridhe gu h-ùmhlachd do lagh a’ ghràidh, cha ’n ’eil a chreidimh-san andana no marbh, ach is creidimh fìor agus slàinteil e.

“ Ach mise (feudaiddh an creidmheach lag a ràdh), ann am mothachadh do m’ pheacadh féin, agus fuidh eagal feirge Dhé air a shon, tha mi air teicheadh gu h-Iosa Criosd, an t-aon leigheas air son peacaidh agus truaighe ; agus cheangail mi mo chridhe gu h-ùmhlachd do lagh a’ ghràidh.

“ Uime sin cha ’n ’eil mo chreidimh an-dàna agus marbh, ach is creidimh fìor agus slàinteil e.”

’S e ’n ceathramh Barantas agus an t-aobhar àraid chum creidsinn ann an Criosd, an dearbhchinnte air beatha tha air a toirt do dhaoineibh ma ’s e ’s gu ’n toir iad ùmhlachd do ’n àithne mu chreidsinn ; agus dearbh-chinnte air sgrios, mur toir iad ùmhlachd ; air a chur sìos Eoin, iii. 35, 36.

Is toigh leis an Athair am Mac, agus thug e na h-uile nithe ’n a làimh. “ An tì a chreideas anns a’ Mhac, tha bheatha mhair-eannach aige : ach an tì nach ’eil a’ creidsinn anns a’ Mhac, cha ’n fhaic e beatha ; ach a ta fearg Dhé a’ gabhail còmhnuidh air.”

An so, tha na cùig cinn-theagaisg a leanas air an leigeadh ris dhuinn ;

1. Gu bheil an t-Athair làn-thoilichte leis na nithibh a ghabh am Mac o ’s làimh, gu bhi ’n a Fhearsaoraidh agus ’n a Urras a dhloladh air son saorsa nan creidmheach, agus gu ’n dèanamh iomlan ann an naomhachd agus an slàinte, oir a deir e, “ I toigh leis an Athair am Mac,” eadhon mar a ta, ’n a Eadar-mheadhonair

'n ar n-ainm, a' gabhail o làimh ar saorsa dhèanamh iomlan anns na h-uil ceum. "Is toigh leis an Athair" e, sin ri ràdh, g' bheil e a' gabhail gu taitneach r' a thairgse, chum na h-oibre a dhèanamh, agus làn-toilichte leis; tha 'anam a' gabhail toil-inntinn ann, agus a' socruchadh air, agus 'g a dhèanamh 'n a dhreuchdaibh, 'n 'n a "ionad tasgaidh gràidh, gràis, agus deadh-ghean," gu bhi air a dhèanamh thairis do gach neach a chreideas ann.

2. Chum co-cheangal na saorsa a choimhlionadh, thug an t-Athair do 'n Mhac (mar a tha e 'n a Eadar-mheadhonair, no mar a ta e 'n a Dhia 'n ar nàdur-ne (am Focal air a dhèanamh 'na fheòil) gach uil' ùghdarras air nèamh agus air thalamh, gach uile shaoibhreas gràis, gach uil' iomlanachd an Spioraid agus na beatha, le gach uile chumhachd agus comas a ta aig aonadh an naduir dhiadhaidh ris an nadur dhaona; no iomlanachd na Diadhachd, a' gabhail còmhnuidh gu brioghair 'n a nàdur daona, no na tha air a chiallachadh leis an uil'-fhoghainteachd, leis an uil'-iomalanachd, agus leis a' chumhachd uile-chumhachdach sin, a tha anns an Trionaid uile-làthaireach agus do-dhealaichte; no dh' fheudas a bhi feumail ann an obair na slàinte; (oir a deir e) Thug an t-Athair na h-uile nithe 'n a làimh, eadhon, a chum na h-oibre sin a chrìochnachadh.

3. Tha dearbh-chinntè mhòr air beatha air a cumail a mach do na h-uile ghabhas le 'n cridhe ri Crìosd, agus ri tairgse co-cheangail nan gràs agus na réite d' a thrìd-san (oir a deir e) "An tì a chreideas anns a' Mhac, tha a' bheatha mhaireannach aige;" oir tha i air a dèanamh daingean dha; 1. Ann an rùn, agus ann an òrdugh neo-chaochlaideach Dhé, mar tha 'n creidmheach 'n a dhuine air a thaghadh chum beatha. 2. Le bhi air a ghairm gu h-èifeachdach gu beatha le Dia, an Tì, mar a tha e firinneach, a ni e. 3. Le gealladh agus co-cheangal sìorruidh air a mhionnachadh le Dia, chum comhfhurtachd làidir a thabhairt do 'n chreidmheach air bunait neo-chaochlaideach anns a' bheatha so, agus ann am bàs. Le seilbh agus geall-daighnich fuaidh sheula mòr Sàcramaint suipeir an Tighearna, co tric 's a thig an creidmheach a ghabhail nan comharan sin mar gheall-daighnich air beatha. 5. Ann an Crìosd, tobair agus ceann na beatha, mar neach a ghabh seilbh mar Fhear-tagraidh air son chreidmheach; agus anns a' bheil ar beatha air a tasgaidh suas, air chor 's nach feudar a tabhairt air falbh. 6. Le toiseach seilbh air beatha spioradail agus athghineamhuinn, agus rìoghachd air a dèanamh suas ann am fireantachd, sìth, agus aoibhneas anns an Spiorad naomh, air a cur suas an taobh a stigh do 'n chreidmheach, mar gheall-daighnich air làn-sheilbh na beatha maireannaich.

Tha 'n teistias uamhasach so air a thoirt, mur gabh duine ris an teagasg do thaobh fireantachd agus na beatha maireannaich a ta r' am faotainn tre Iosa Chrìosd; "An tì nach creid anns a' Mhac, cha 'n fhaic e beatha," 's e sin, cha tuig e cìod is ciall do bheatha.

5. The e thuilleadh air sin a' toirt teisteis, mur gabh duine ri teagasg Mhic Dhé, gu 'm bi uallach dhàfhillte do fheirg Dhé air

a leagadh air; an tùs, mar a bha e air a bhreth 'n a cheannairceach do thaobh nàduir, gu 'n giùlain e mallachd an lagha, no cho-cheangail nan gnìomh; agus a ris, gu 'm fuiling e dìteadh a 's mò, do bhrìgh gu 'n d'fhainig solus a dh'ionnsuidh an t-saoghail, agus gu 'n robh e air a thairgseadh dha, agus gu 'n do dhiùlt se e agus gu 'n do ghràdhaich e dorchadas ni 's mò na solus; agus bithidh an fhearg dhà-fhillte so air a daighneachadh agus air a suidheachadh air gu neo-atharraichte, am feadh a dh' fhanas e ann an staid micheidimh; oir a deir e, "Tha fearg Dhé a' gabhail comhnuidh air."

Uaithe so, feudaidh an creidmheach lag, a creidimh a neartachadh, le reusonachadh air an dòigh so;

"Co air bith a chreideas an teagasg a thugadh le Mac Dhé, agus a mhothaicheas ann féin gu bheil e ann an cuid air a tharruing gu cumhachdach chum creidsinn ann-san, le sealladh do bheatha ann, agus ann an cuid air 'iomain le h-eagal feirge Dhé gu bhi dlù-leantuinn ris; feudaidh e bhi cinnteach air còir agus seilbh cheart a bhi aige air beatha mhaireannaich d' a thrìd-san.

"Ach tha mise, peacach truagh agus neo-airidh, (feudaidh an creidmheach lag a ràdh) a' creidsinn an teagaisg a thug Mac Dhé seachad, agus tha mi a' faireachduinn gu bheil mi féin ann an cuid air mo tharruing gu cumhachdach chum creidsinn ann, le sealladh do bheatha ann-san, agus ann an cuid air m' iomain le h-eagal feirge Dhé, gu dhileantuinn ris.

"Uime sin, feudaidh mi bhi cinnteach air mo chòir agus seilbh cheart air a' bheatha mhaireannaich d' a thrìd-san."

Tuìteam na h-Eaglaise ann an Alba.

(Air a leantuinn bho thaobh duilleig 357.)

IS ann air tuìteam an duine a tha chuid do'n Achd a dhiunnsuidh am bheil air n'aire air a treorachadh air a mhios so a deanamh iomraidh. Feumaidh sinn aire mhionaideach a thoirt do'n chainnt a tha iad a cleachdadh. Bha sinn re uine an duilgun robh am briathran anns a chuid so dhe an aghaidh a cheile, agus nach robh e comasach brìgh shoilleir a thabhairt as; ach le bhi sealltuinn air ais ann an eachdraidh na h-eaglais chunnaic sinn gur e bha iad a togail seann mhearachd a bha anns an eaglais, agus leis an robh milleadh mòr air a dheanamh, cor agus ceithir cheud deug bliadhna air ais. Bha am mearachd so air a thogail le duine truagh da'm b'ainm *Pelagius*, agus cha mhòr nach robh an eaglais uile air a truailleadh leis. Ach feuchaidh sinn ri beagan bheachdan ainmachadh bh'uaith'n dara pairt so.

II.—"Gum bheil (ann a bhi cumail a mach agus a teagasg a reir Leabhar Aidmheil a Chreidimh, truaillich each iomlan nadur an duine mar air tuìteam) an Eaglais so mar an ceudna dìon gum bheil fathasd air an duine comb-arraidhean na h-hard-inbhe mar a

bha e air a chruthachadh ann an iomhaidh Dhé.” Tha sinn a faicinn gu’m bheil iad a cleachdadh na cainnte gum bheil nadur an duine air a thruailleadh gu h-iomlan, agus gum bheil so a reir Leabhar Aidmheil a Chreidimh. Cha-n eil focal againn ri radh an aghaidh so. Tha sinn a faicinn teagasg ùr air a thabhairt a stigh fo’n sgaile so, gum bheil “an Eaglais so mar an ceudna dion gum bheil fathasd air an duine comh-arraidhean na h-hard-inbhe mar a bha e air a chruthachadh ann an iomhaidh Dhé.” Cia mar a tha e comasach dhuinn a thuigsinn gum bheil iad ag aideachadh truailidheachd iomlan nadur an duine mar air tuiteam ann an solus na tha iad a faotuinn anns an duine de iomhaidh Dhé? Be teagasg Phelagius air a phuinc so nach robh e fìor gun do sheas Adhamh, mar cheann cunainte nan gnìomh air a shon fein agus airson a shliochd, ach gun do sheas e air a shon fein a mhainn, agus ged’ bha e fìor gun do thuit Adhamh agus gun robh a nadur air a thruailleadh gu h-iomlan nach robh e idir fìor gun do thuit ann cinne-daoine ann. Is e so an dòigh anns an urruainn sin, le bhì tabhairt cothram do’m briathraibh, a chuid so do’n Achd a thuigsinn. Tha iad ag aideach a reir Leabhair Aidmheil a Chreidimh gun do thuit Adhamh, ach ag aicheadh gun do thuit a shliochd uile ann. Bha sinn agra dh’began roimhe so air a phuinc a thog iad anns a cheud phàirt de’n Achd nach eil an Eaglais a teagasg (is e sin nach eil eaglais an Achd so a teagasg) “gum bheil daoine air an roimh-orduchadh gu bàs eadar-dhealaichte bho’m peacadh fein.” Tha sin a ciallachadh gum bheil an duine air a bhreith a stigh do-n t saoghal so gun pheacadh gin, agus nach eil peacadh air bith ann gus an cuir e fein peacadh an gnìomh. Be an samhladh a bha air a chleachdadh gu bhì cur solus air a mhearachd so gun robh intinn an leinibh nuair a bha e air a bhreith mar gum biodh ann duilleag de phaipir geal, agus na’m biodh e air a chumail glan gum biodh e glan gum pheacadh. Tha so ag aicheadh firinn Dhe air staid chaillte a chinne-dhaoine—“oir dhearbha sinn roimhe gu bheil araon na h-Iudhaich agus na Cinnich uile fo pheacadh; mar tha e sgriobhte, chan eil ionracan ann, chan eil fin a h-aon.” Tha am beachd truagh so a mealladh dhaoine thaobh an staid ann am fianuis Dhé. Thubhairt Criosd ri Nicodemus, “An nì sinn a tha air a bhreith o’n fheoil, is feoil e. A ris, “Oir an inntinn fheolmhor is bàs i; . . . do bhrìgh gur naimhdeas an inntinn fheolmhor an aghaidh Dhé; oir chan eil i umhail do lagh Dhé, agus cha mho a tha e’an comas di’ bhì.” Cait’ a nis am bheil na nithe maithe a tha iad a faotuinn anns an duine?

Ma tha na nithean a tha iad ag radh fìor is coir gun urrainn iad an dearbhadh? Feumaidh sinn dol a dhiunnsuidh na’m fineachan nach cuala an soisgeul a dh’fhaotuinn dearbhuidh air a chuis; oir ma dh’fhan iomhuidh Dhé air an duine feumaidh gun gabh i faicinn air eadar-dhealaichte bho’n t-sosgeul. Tha an iomhaidh ghloirmhor so a comh-sheasamh ann an eolas, fireantachd, agus fìor naomhachd. Cait’ am bheil na nithean luachmhor so ri’m

faotuinn edar-dhealaichte bho'n chruthachadh nuadh? Nach eil an fhirinn a teagasg, "na nithean a tha na Cinnich ag iobradh, gur ann do dheamhnaibh a tha iad 'g an iobradh, agus nach ann do Dhia." Cait' am bheil iomhaidh Dhé an so? Feudaidh gun abair neach car son a chaidh thu dhionnsuidh na'n Cinneach? Is ann an sin a mhain a chi sinn an duine leis na dh'fhan air de iomhaidh Dhé nuair a thuit e. Far am bheil an soisgeul, no an fhirinn, tha eolas air rathad tearnaidh trid Fear-Saoraidh air a thabhairt fo chomhair dhaoine. Dh'fhan ann an coguis nadura dhaoine na tha gan dìteadh air son cuid do nithe a tha an aghaidh lagh Dhe, ach co a ghabhas air fein a dhearbhadh gum bheil eolas air fireantachd a thig suas ri aghartasan an lagha aig duine a tha as eugmheis na firinn? Caite am bheil naomhachd as eugmhais a chruthachaidh nuaidh am measg dhaoine? Tha e na ni gle shoilleir nach eil na doine a rinn an t-Achd so a gabhail ri focal de chliu an duine bho fhocal Dhe, agus chan eil iad a gabhail ri cliu an duine mar tha e fa chomhair an sul; ach is ann a tha iad a toirt air aghaidh mealladh bho mhac-meanma an inntinn fein. Cha robh a leithid de dhuine ann an sliochd Adhamh bho'n a thuit an cinne-daoine uile ann-san.

Is e an ath ni maith a tha iad a faotuinn anns an duine—"gum bheil e ann an seilbh air eolas air Dia agus a dhleasanas." Caite am bheil an duine ann an staid naduir aig am bheil an t-eolas so? Tha focal Dhe tabhairt a dhleasanais fa chomhair an duine; ach is ann a tha sin a dearbhadh nach eil eolas aig an duine air a dhleasanas, oir nam biodh cha bhiodh feum aige air a bhi air a theagasg a thaobh an dhleasanais sin. Bha eolas aig Adhamh air a dhleasanas mu 'n do pheacaich e an aghaidh Dhe, ach cho luath as a thuit e chaill e an t-eolas sin. A ris nach e eolas air Dia agus air Iosa Crìosd a chuir e uaithe a bheatha mhaireannach. Am bheil a bheatha mhaireannach aig an duine ann an staid naduir? Tha iadsan ag radh gum bheil. Tha focal Dhe ag radh, "Thubhairt an t-amadan 'n a chridhe chan eil Dia ann." Nam biodh na tha iad ag radh fìor, bhiodh an duine ann an staid naduir ann an cor fada na b'fhearr na an duine ann an staid grais; oir tha an fhirinn làn de ghearan nan naomh a thaobh an ain-eolais air Dia. Feumaidh iadsan uile a tha creidsinn anns a bheachd so a radh mar a thubhairt *Professor Bruce*, "Ma thuit an duine idir is ann a suas a thuit e agus chan ann a sios." Chan eil focal againn ri radh an aghaidh, "gum bheil e fo fhiachan ùmhlachd a thoirt do lagh na modhanan agus don t-soisgeul." Nam biodh an t-Achd cho falluinn anns na h-uile puinc agus a tha e innte so, cha bhiodh aobhar air cur na aghaidh. Gidheadh bheir sinn fa near gum bheil iadsan a leigeadh cudthron na puince so air comas an duine dhe fein, ann an staid naduir, gus an ùmhlachd so a thabhairt. Tha iad ag aideachadh gum feum an duine "cuideachadh an Spioraid Naoimh ann am pilltinn gu Dia." An e cuideachadh a a rinn Chrìosd ann an oibreachadh a mach slainte do na peacaich a thainig E a thearnadh? Nach ann a tha tearnadh na' m peacach

uile an crochadh air ùmhachd, fulangais, bàs, aiseirigh, agus eadar-ghuidhe Chrìosd? Is ann gu cinnteach. Tha obair an Spioraid air an doigh cheudna. Tha an t-anam marbh air a dhusgadh as a bhàs Spioradail, peacadh air a dhearbhadh air, eolas, toil, agus comas air an thoirt do 'n pheacach gu aithreachas a chleachdadh a thaobh Dhé agus creidimh air Chrìosd. Tha mar sin obair comh-chur na slainte a choisinn Chrìosd ris a pheacach uile ann an laimh Dhe—an Spioraid Naoimh.

Tha e soilleir do na h-uile a tha creidsinn na firinn nach eil duine air bith ann an staid naduir comasach air na ruintean agus na gnìomharan maith e bhi aige a tha anns an Achd so. Tha Dia anns an fhirinn ag radh—"Agus chunnaic an Tighearna gu 'm bu mhòr aingidheachd an duine air an talamh, agus gu'n robh uile bhreithneachadh smuaintean a chridhe a mhain olc gach aon la."

THA searmoin ghailic air ar beulabh, (a leubh sinn le mòr thlachd agus tha sinn an dochas buanachd) leis an Urr Lachlann MacCoinnich a bha ann an Lochcarron. Is e an ceann teagaisg aice, "Deanaibh ùrnuigh gun sgar."—1 Tes. v. 17. Tha mòran do phuincean rho-fheumail do na h-uile a thaobh an dleasdanas sin, air an laimhseachadh innte air doigh ro-shoilleir, dhriuiteach, sgriobturail, agus bhuanachdail. Is e air comhairle d'ar luchd-leubhaidh iad 'g a faotinn, agus 'ga leubhadh gu cùramach. Cha ruig sinn a leas focal a radh air cliu an duine ainmeil sin, oir tha iomradh air cho farsuinn ri sa chanain Ghailic.

Is e da sgillin pris na searmoin. Tha i 'ga reic aig :—Northern Chronicle Office, Inverness; agus Norman Macleod, 25 George IV. Bridge, Edinburgh.

Notes and Comments.

New Church at Inverness.—This Church was opened on Friday, 19th January. Rev. J. R. Mackay, M.A., Gairloch, preached at 12 noon, in Gaelic, from Rev. iv. 3, and in the evening, in English, from 2 Tim. i. 8.

Induction at Inverness.—The Northern Presbytery met at the Inverness Church on Wednesday, the 24th January, and inducted the Rev. John R. Mackay, M.A., Gairloch, to the pastorate of the congregation. The Rev. Donald Macfarlane, Raasay, preached from 1 Peter v. 2-4. After worship he put the usual questions to Mr. Mackay, who also signed the formula. Mr. Macfarlane then engaged in the induction prayer. Rev. Neil Cameron, Glasgow, briefly addressed the newly inducted pastor, and the Rev. Alexander Macrae, Portree, the congregation. There was a large attendance.

Church Buildings at Raasay.—The new Church at Raasay was opened on the 27th October last, when the Rev. Alexander Macrae preached. The church is a neat and comfortable structure, seated for 210, but capable of holding 250 persons. The manse, which is now occupied by Rev. Mr. Macfarlane, is also a good building.

What are we coming to?—The *English Churchman*, January 11th, contains the following:—"Various Conferences have been held recently by leaders in the Churches of Scotland, with the view to ultimately bring about a union of the several denominations. A meeting of leading churchmen was held in Edinburgh last week, to exchange views on the question. A similar gathering was held last summer during the Assembly season. Every denomination of the Scottish Church was represented, among those present being the Bishop of Glasgow, Bishop of Wilkinson, Dr. Lang, Dr. Cooper, Dr. Sprott, Dr. Pagan, Dr. Macadam Muir, Principal Rainy, Dr. Stalker, Dr. MacLeod, Professor Orr, Dr. M'Ewen, and Principal Hutton. The proposed re-united church would embrace all the denominations from the Episcopal to the Reformed Presbyterian. That at least is the hope of the promoters."

Sitting at Prayer.—This practice, now so prevalent among degenerate Presbyterians, is one which cannot justify itself in any way. The practice was at first no better than a freak of fashion, and we remember, how, thirty years ago, high-class strangers from the city would air their superiority in rural churches by sitting still while every one else stood up. Besides the ignoble origin of the custom, its entirely eccentric and anomalous character is to be noted. It has no precedent in Scripture, nor in 1800 years of church history. It is even against nature itself, for the very heathens know better than to address their idol gods the while they occupy such irreverent postures. In the whole records of Judaism, Mohammedanism, Romanism, or Paganism, we have no such thing noted as public worship rendered while in a sitting posture. It was reserved for degenerate Presbyterians in the close of the nineteenth century to commit this excess. Nevertheless, the instinct of reverence which survives in human nature, sometimes asserts itself in a strange way. We observed a curious incident to this effect in the *British Weekly* of 30th November. It was on the week-day service in the City Temple, London. Dr. Parker at the close made a feeling allusion to the recent bereavement of the Prime Minister. He proposed to finish the service with prayer for the afflicted peer, and wishing to make this act as impressive and reverent as possible, he said, "Will you therefore kindly stand while I offer prayer?" But if the standing posture was the right one on this occasion, it must be the best one always, and we hope, therefore, that the worshippers of the City Temple having for once given place to a right custom, will have the consistency to go through with it.

The War.—Since our last issue the war in South Africa has been signalised by attacks and repulses on both sides. The chief incident has been the unsuccessful attack on Ladysmith. On Saturday and Sabbath, January 6th and 7th, General White and the garrison sustained a nineteen hours assault. The result was that the Boers were repulsed with serious loss. Since then operations for the relief of Ladysmith have been in progress, but as yet, January 29th, no successful movement has taken place. The tension in the beleaguered town is very great, and we should think with pity and grief of our countrymen enduring the agony of suspense and the heart sickness of hope deferred. On Tuesday, January 16th, services in connection with the appointed day of humiliation and prayer were held throughout the bounds of the Free Presbyterian Church. It is, indeed, time, not for an obscure and insignificant part of the nation only, but for the Lords and the Commons, with the Queen at their head, to resort to prayer and humiliation, when our valiant men are falling by hundreds in vain efforts to relieve our besieged cities. The hand that raised this nation up is the same that is now smiting it down, and a speedy acknowledgment of His sovereignty and our sin were our reasonable service. In the distressed town of Ladysmith public thanksgiving, attended by General White and the officers, was made, and it is reported that prayer meetings are daily held there. There have likewise been, in some Established Churches at home, certain Sabbath services devoted to prayers and intercession in connection with the war, and the Archbishop of Canterbury has also issued to his clergy a form of prayer to be used with a like view. Otherwise there are no signs of any national repentance and acknowledgment of the hand of God. We are, as a people, so Sadducean, so God forgetting, so abandoned to the pursuit of wealth and pleasure, that the idea of a national dealing with the invisible Ruler of heaven and earth seems mere foolishness. The Romanists and Ritualists are indeed busy with masses and requiems for the souls of the dead soldiers. At one of these idolatrous displays lately conducted by the Romish Archbishop of Edinburgh, the Lord Provost and the Magistrates were present in their robes of office—a spectacle of abominable folly; but these proceedings are more fitted to procure wrath than to allay it. Wherefore, our case as a nation, stricken but unrepentant, is sad to every sensitive and patriotic mind. President Kruger has issued another manifesto in which he urges the soldiers of the Boer army to fight on, though half their number should fall in the conflict. He clenches his admonition by the saying of Christ, “He that saveth his life shall lose it.” Into the political merits of this controversy this Magazine may not enter. The present writer is not convinced that the case of Britain versus the Boer Republic is bad. But, however that may be, the character of the Boer settlers for cruelty and oppression towards the native races is notorious, and the God of Heaven (whose word is so ready in their mouths), has

undoubtedly a controversy with them on this account. He that saves his life when he ought to risk it in the cause of Christ shall certainly lose it, but whether the cause of Christ and the cause of the Boer Republic are quite identical is a thing somewhat doubtful. At all events, a people that profess to believe in the God of Israel and to derive their encouragement from His word should be careful to exhibit, even in warfare, a very elevated standard of morals. This the Boers have not done. Their treachery with the white flag is not a lawful expedient of the battlefield, but a mere descent into the depths of villainy, and their lack of truthfulness, especially that last sample of deliberate lying exhibited in the official account of the attack on Ladysmith (4 killed and 15 wounded after 19 hours fighting!!) does not harmonise well with President Kruger's exposition of the 83rd Psalm.

Obituary Notices.

THE LATE WEMYSS MACKAY, HALKIRK.

SOME parts of the country have of late years been bereaved of many of the excellent of the earth. The fewer the people of God are becoming in our midst, the more precious they appear in our estimation, and the more keenly we feel the removal of any one of their number. We have to record this month the death of one, little known beyond the bounds of his own circle of friends and acquaintances, but a sincere, humble, and devoted follower of Christ: we refer to Wemyss Mackay, Harpsdale, in the parish of Halkirk, Caithness. Wemyss was one of those meek, self-denied ones, whose worth is not realised by the ordinary passer-by. He required to be known in private intercourse before the savour of his deeply rooted piety was fully felt and enjoyed. Not that Wemyss altogether hid his light under a bushel; his voice was sometimes heard in the exercise of public prayer, and in speaking to the question on the Friday of a communion at Halkirk. On such occasions his words were few, but well chosen. There was a simplicity in his demeanour that was apt to produce a mistaken impression upon those that did not know him. But if Wemyss was simple in manner, he was by no means simple in mind. His mind was constantly exercised with the deep things of God. There were things that many Christians pass over in a comparatively superficial way that entered into the marrow of his spiritual contemplations. Last summer we visited him at his fireside, and found him engaged in thought upon three great subjects—the infinite greatness of God, the infinite evil of sin, and the infinite merits of Christ's sufferings unto death to satisfy God's justice, and take away sin. He spoke on these weighty themes, not in a dry speculative way, fitted to wither up one's spirit, but in a feeling,

spiritual manner that was suited to impress and quicken the heart of the listener. The late Mr. George Sinclair was one day passing Wemyss as he was ploughing in the field, and turning up weeds of all sorts. Mr. Sinclair exclaimed in his own lively way, "Oh, that is the result of the Fall: thorns and thistles shall it bring forth unto you." Wemyss instantly replied, "It brought worse than that upon us." "What was that?" "Well, I think the worst thing it brought upon us was the loss of communion with our Creator."

Wemyss was of a kind disposition, and gave according to his ability. When he presented any of the fruit of his croft to a friend, he would generally say, "This is not mine at all, it's His own gear." On the last occasion he was in the village of Halkirk he visited some relations, and when parting, he came back and shook hands with them, saying, it was likely the last time he would see them. He was then in his ordinary health. He also visited a sick friend who has been many years on bed, and stayed some time longer than usual. He said when going away, "Be looking unto Jesus; He is the friend that sticketh closer than a brother." On Sabbath evening, the 17th December, an office-bearer of the Church visited his house, chiefly for the purpose of seeing his wife, who had been ill for some time. The office-bearer took worship before leaving; but shortly after, Wemyss took it again in another room. He sang more than the ordinary number of verses, and with greater melodiousness than usual; the portions of praise being the first six verses of the 119th Psalm, and the closing ones. In a few minutes after the exercise he was seized with a paralytic stroke, and at the end of three days passed away. He had reached the ripe age of eighty-three years. During his illness, he affectionately addressed his wife, and said, "I must part with you now: none but my sweet Jesus can now do for me." His loss is much mourned by the Halkirk congregation. This is the third aged man of piety who has been removed from it within a year. Deep sympathy is felt with his widow and family in their great bereavement.

THE LATE KENNETH MACLEAN, POOLEWE, GAIRLOCH.

WE regret to record this month the decease of Mr. Kenneth Maclean, general merchant, Poolewe, which took place there on the 7th January. Mr. Maclean was born sixty-one years ago at Kinlochewe, and as a young man, served for several years as mail driver under the late highly esteemed Mr. Maciver, Achnasheen, whom, indeed, in several respects he resembled. He started business upwards of thirty years since in Poolewe, and though his beginning was but small, it pleased the Lord to prosper him much. At that time there were several men of outstanding piety in the district, such as Angus Munro and his son Alexander, William Urquhart, and Alistair Uilleam, and their influence made a deep

impression upon his mind. He had a great regard for their memory, and in later years never seemed happier than when he was speaking of them and their valuable sayings. Mr. Maclean was a truly spiritual man, and worthily filled the office of an elder for many years in the Free Church and latterly in our own. He was a man of sound discernment and had a high esteem of the doctrines of the Church of Scotland, and the principles of the Reformation in their purity. He showed his love for the cause of Christ in many ways. One of these was his remarkable liberality. He gave very generously to the poor among all sections of the community. It is also not too much to say that the Free Presbyterian Church had not a more liberal contributor to all her schemes. All this he did with so little ostentation that one could not but conclude that he did not let his left hand know that which his right hand did. We desire to express our deep sympathy for his widow and two sons in their great bereavement.

THE LATE ELIZABETH MURRAY, HELMSDALE.

It is with much regret we record the decease of Elizabeth (familiarily known as Betsy) Murray, Helmsdale, who passed away on the 13th January, at the age of 72 years. She was a truly pious woman who showed in her daily conversation that her life was hid with Christ in God. Hers was no mere empty profession, so common in our time; she manifestly knew the truth in its spiritual and saving power upon her soul. In her youth she enjoyed the privilege of the powerful gospel ministry of the Rev. John Macdonald, Helmsdale, and it is believed that he was the instrument, in the hands of the Lord, of bringing her to the knowledge of the truth as it is in Jesus. Betsy was a woman of more than average mental gifts, and these, under the teaching of the Spirit, made her keen in spiritual discernment. She could distinguish between mere doctrinal formality and true godliness. It was not every kind of gospel she could receive. She possessed an amiable and cheerful disposition, and her ability for repartee in conversation was remarkable. Betsy was a true wrestler at a throne of grace on behalf of the Church and the nation, and her removal is a great loss. Pious persons of her stamp are becoming very few in our time, and we have deep reason to sorrow when the cedars of Lebanon are being cut down. She was for a long time a sufferer upon bed, but bore her affliction with much patience. One of the expressions which fell from her lips during her last illness was, "We can do nothing but wait the Angel of the Covenant." We feel deep sympathy for her sister who was her constant companion, and for the congregation with which she was associated. This is but a very inadequate tribute to the memory of so worthy a person, a Mary who sat at Jesus' feet and heard His words.