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The Latest Opinion of Free Presbyterianism

THE Scottish correspondent of the *British Weekly* says:—
“Secessionism in the Highlands is a spent power. At one time its members were full of activity, gathering to Communion and so on; but now it is little heard of, and the expectation is that, as the old die out, the younger people will rejoin the Free Church or retire into the Established Church.” This is hardly worthy of any reply, but for the sake of observers at a distance we make a few remarks. The idea has been widely disseminated in the south that Free Presbyterianism, or Secessionism, as its opponents call it, is exclusively confined to the Highlands. This is a mistake. There are two congregations in Glasgow, one in Edinburgh, and one in Greenock. That the greater proportion of the people belonging to these are from the Highlands, we freely admit. But this only proves that the modern influences obtaining in the Lowlands are too weak to ensnare sound-minded Highlanders who come within their reach. As to Free Presbyterianism being “a spent power,” we leave that to a higher judge than man. We trust that its power is in the Lord Jesus Christ, for the glory of whose Person, and the infallible authority of whose Word it has undertaken to contend. The activity of the Free Presbyterian Church proceeds apace; there may not be the same large attendance of outsiders at some Communion gatherings, but at others the people are more numerous than ever. The interest of newspaper reporters, who like the Athenians of old are constantly in quest of some new thing, may certainly have “spent” itself in regard to our Church, but sometimes the less interest they have in a Church the better. It is not always good carrion such eagles are in search of. The Scottish correspondent of the *British Weekly* is, we believe, Dr. Norman Walker, of the *Free Church Monthly*. In any case, it is not difficult to understand how “the expectation” should exist that, “as the old die out, the younger people will rejoin the Free Church or retire into the Established Church;” no doubt that is what many

would like to see, but their expectation will be disappointed. It is an encouraging fact that there is a large number of young people in our congregations, some of them containing more young than old. Wisdom does not always reside with old age. At the same time, it is also a very significant fact that the most of the elderly men of wisdom and piety in the Highlands adhere to our Church. They saw the former Disruption, and it is their universal conviction that the principles, which the nominal Free Church now sets aside, and which the Free Presbyterian Church stands for, are of greater importance than those at issue in 1843. The late Mr. Spurgeon said that the recent controversy in the Free Church was Bible or no Bible, Atonement or no Atonement. The questions of fifty-seven years ago were undoubtedly of no mean character, but they did not directly touch the foundations of the faith. These foundations have now been subverted in the leading Presbyterian Churches in Scotland. This may appear strong language, but it is not stronger than the truth. Their ecclesiastical organisations may be assuming a number and a magnitude unknown in the past, but the real strength and glory of the Churches themselves are gone. Vast outward dimensions are no real proof of inward spiritual power. There is a vitality that is not genuinely spiritual; it reminds one of the artificial movements produced by galvanism or electricity.

Our critic also says, in the course of remarks not quoted, that our Church has only one scholar in it. We are not to say how many scholars we have got, but we may be safe to affirm that literary attainments are not the strength of the Church of Christ. They are very useful in their own place, but they have acquired an importance in the religious bodies of this country that the Bible gives no sanction to. The most that is asked of candidates for the ministry is a modicum of book learning; there is little enquiry as to whether or not they are taught of the Holy Ghost. There was only one scholar among the Apostles, and some of the most highly honoured preachers of the Gospel in subsequent times were not scholars. However, we despise not scholarship; but we trust it is our chief desire that the pulpits should be filled by men who are taught by the Spirit, and who know from personal experience the power of the truth which they preach. One of the greatest curses that have ever visited our beloved country is unsanctified learning in the professing Church.

THE word temperance in the New Testament signifies self-possession; it is a disposition suitable to one who has a race to run, and therefore will not load his pockets with lead.—*John Newton.*

ONE said, that the great saints in the calendar were many of them poor sinners; Mr. Newton replied, that they were poor saints indeed, if they did not feel that they were great sinners.

Notes of a Sermon

BY THE REV. DONALD MACFARLANE, RAASAY.

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 "Thus shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering."—LEV. xvi. 3.  
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IN this chapter we have an account of the day of atonement. That day was a great day in Israel. It was a day of glad tidings. There is but one way of salvation—through the atoning sacrifice of Jesus Christ. The death of Christ, as the ground of salvation, was set forth in all the bloody sacrifices of the Old Testament, and more particularly on the day of atonement, which was observed once a year—on the tenth day of the seventh month. The Apostle Paul tells us that the Gospel was preached to the Israelites in the wilderness (Hebrews iv. 2), the same Gospel, in substance, that is preached to us now. Let us see how the Gospel was preached to them on the day of atonement, and, for this purpose, let us notice four things:—

I. The person who officiated that day.

II. The work which he performed.

III. That which was accomplished by his work, and

IV. The blessing that was bestowed on the people as the result of his work.

First: the person who officiated on the day of atonement. The high priest alone—"Thus shall Aaron come into the holy place." The other priests officiated on other days, but this day they are all out of sight. None must enter the tabernacle but the high priest to do the work of the day. All the priests are swallowed up in one. This taught the people that, in the fulness of the times, there would be but one priest—Christ—the great High Priest of the New Testament Church. The legal priesthood is forever abolished by the priesthood of Christ. It taught them also, in that typical dispensation, that they were to look to Christ alone for salvation. We find no authority in all the New Testament Scriptures for the name *priest*, in the official sense, to be applied now to any but to Christ—the only priest of the Church of God. The high priest represented Christ, who alone began and finished the work of redemption, and then were none of the people with him. He was a type of Christ, not only as he did the work of the day *alone*, but also in the *manner* in which he began the work. Let us notice the manner in which he began the service of the day. He began his work attired, not in the glorious garment which was peculiar to him as the high priest, but mainly in the garment of the common priest. Thus Christ veiled His glory by the assumption of human nature. Before beginning the work of our redemption, He took on Him the form of a servant, and was

made in the likeness of sinful flesh, yet there was no sin in Him, He knew no sin in that sense. He was holy, harmless, undefiled, and separate from sinners. This was taught in type on the day of atonement, by the fact that the high priest washed his body and clothed himself with a *white linen* garment. Christ was so holy that even the type would require to be washed to foreshadow His perfect purity. Such an high priest became us. His human nature was, and is, without sin, as was represented by the white linen garment of the high priest under the law.

But, although the high priest appeared in the garment of the common priest, yet he had on him something that distinguished him from the other priests. He wore a crown on his head. In like manner, though Christ assumed our nature and humbled Himself in that nature, yet the glory of His divine person shone forth in "the days of his flesh" in such a manner as bespoke Him to be the Son of God, the brightness of the Father's glory, and the express image of His person. "We beheld His glory, the glory as of the only-begotten Son of the Father." The glory of His Godhead might also be seen, and was seen, in the miracles which He performed—miracles which none could do but God.

Secondly: his work. His work was to offer sacrifice. He offered sacrifice (1) for himself and his house, the other priests, (2) for the people. For himself and his house he offered two kinds of sacrifices—a young bullock for a sin-offering, and a ram for a burnt-offering. For the people he offered two kids of the goats for a sin-offering, and a ram for a burnt-offering. The burnt-offering was the daily sacrifice, which was offered morning and evening, in room of which we have now family worship, which ought to be observed daily, morning and evening. The sin-offering was the yearly sacrifice. On the great day of atonement the first sacrifice offered was the sin-offering, representing the atonement of Christ, and then followed the burnt-offering, which represented the worship of the Church. We must be reconciled to God before we can worship Him with acceptance; our persons must be accepted in the Beloved before our worship can be accepted. This was taught in type on the day of atonement.

The sin-offering, by which atonement was made, was offered but *once* in the year; the burnt-offering, typifying worship, was offered every day. Christ made atonement by his death once for all, never to be repeated; but the worship of God is to continue for ever. The fact that there was blood in the burnt-offering taught that in all our approaches to God in worship, in private and in public, we must come on the ground of the blood of Christ. We need that blood in the closet, at the family altar, and in the public sanctuary. We have access to God by Christ.

The high priest killed the creature to be sacrificed before he offered it. Christ is now our great High Priest, the sacrifice, and the altar. The high priest did not offer himself, but another creature, but Christ's sacrifice was Himself. He, as priest, laid

down His life for the sheep, and offered up Himself to God as the atoning sacrifice for the sins of them all. The high priest used an instrument to kill the victim. There were instruments used in the death of Christ, though it was Himself that laid down His life. He had power to lay it down, and power to take it again. As the creature appointed for sacrifice was slain, burnt on the altar, and without the camp, so was Christ put to death, and He underwent the fire of God's wrath, but, unlike the type, He was not consumed. As a certain divine put it—"Christ went through death alive," for he was more than a mere man; He was the eternal Jehovah. After the high priest had finished the work of offering sacrifice for himself and his house, he had to offer sacrifice for the congregation of Israel. Two kids of the goats were appointed—one to be slain to make atonement, the other to be set free. Which of the two was to be slain, and which to be set free, was to be decided by lot. Both kids were to be brought to the door of the tabernacle, and lots were cast. This was a very solemn transaction. Christ and the elect were put, as it were, in the balances. Which of them is to suffer the penalty of sin, and which is to be set free? The Lord knew from all eternity, but the matter is to be made known to men now by casting lots. The lot fell on Christ to suffer the punishment of sin—represented by the kid for the Lord; the lot to go free fell on those for whom Christ died—represented by the scapegoat. The death of Christ is the deliverance of His people. So He said, "If ye seek Me, let these go their way."

It is to be observed that nothing of the sin-offering was to be eaten; all must be consumed by fire. A part of other sacrifices might be eaten by the offerer and his friends, but this offering must all, except the blood, which was carried into the presence of God in the most holy place, be burnt with fire. This was significant and instructive. The sin-offering, more than any other sacrifice, typified Christ's atoning sacrifice. The law required all His passive obedience as well as His active obedience. The mouth of the law must be filled before the mouth of the sinner, who cries for mercy, be filled. There are two parties who have their mouths wide open crying to be filled by God—the law, on the one hand, crying for satisfaction, and the whole elect of God on the other hand, crying for mercy. To whom will the Judge of all listen first? Not to the elect, but to the law. He says, in effect, to the elect—"Stand you by for a while, your turn has not yet come, wait with patience till I satisfy the law; I will give it my eternally begotten Son; *that* will satisfy it. And then you may open your mouth wide, and I will fill it till you are as satisfied as my law is. I will give you what satisfied my law, I will give you my beloved Son. What do you need more? In Him all fulness dwells." The Old Testament Church saw, in type, the law satisfied before they obtained eternal life. Abel saw it; all the rest saw it, and it was seen more particularly on the great day

of atonement. The sinner, who now hungers and thirsts after peace with God, must see the law satisfied by the death of Christ before he can obtain that peace which he needs and desires. "Look unto Me," Christ says, "and be ye saved."

The second part of the high priest's work on the day of atonement was to burn incense, and to enter into the most holy place in the smoke of the incense, carrying the blood of the sacrifice with him. Incense was a type of prayer, and in the case of the high priest, it was a type of the intercession of Christ. The incense was burnt on the golden altar that stood before the vail, that separated the most holy place from the holy place, by fire taken from the brazen altar, on which the sacrifice was offered. In conformity to the type, Christ, after He had offered Himself to satisfy divine justice, entered into heaven in the smoke of His intercession. As the high priest burned incense before he entered into the presence of God, so Christ began His work of intercession on earth (John xvii.), which He continues in heaven. He intercedes on the ground of the atonement He made on earth. By His death He secured the blessings of salvation for His people; by His intercession He obtains these blessings for them. "He was delivered for our offences; He was raised again for our justification." Christ entered into heaven immediately after He laid down His life. Some say that He did not. But, besides other evidences that He did, the fact that the high priest, who was a type of Christ, entered into the holiest of all immediately after he had offered the sacrifice and burnt incense, is a sufficient proof. It would be death for him to stay for any time on the way between the holy place and the most holy. He entered within the vail at once, and so did Christ.

The blood of the sacrifice was carried into the most holy place, and sprinkled seven times before the mercy-seat. The bringing in of the blood signified that Christ was in due time to enter heaven, carrying with Him, not His literal blood, but the merits of His death—presenting Himself there in the presence of His Father on behalf of His people. The sprinkling of the blood seven times on and before the mercy-seat typified the perfection of the atonement made by Christ. The number *seven* is often used in Scripture to signify *completeness*, or a perfect period of time when applied to time. Many instances might be given if it were necessary.

Thirdly: that which was accomplished by the work of the high priest. Atonement was made for sin, reconciliation was effected. This was done typically on the day of atonement; but Christ made a real atonement by His death, and God was in Him reconciling the world unto Himself. "He who knew no sin was made a sin-offering for us, that we might be made the righteousness of God in Him." Much blood was shed for about 4000 years, but reconciliation was not effected till Christ shed his blood. But the reconciliation which He was to accomplish by the

shedding of His blood, was set forth by types and shadows during that long period, to instruct the people that salvation was by the death of Christ, and not by the work of man. The Old Testament believers obtained salvation on the credit of what Christ, their surety, was to accomplish by His death on the cross, and not by any works of righteousness which they had done.

Fourthly: the blessing that was bestowed on the people as the result of the work of the high priest. Remission of sins was bestowed on them. This was typified by the scapegoat, sent into the wilderness bearing their sins. The sins of all—priests and people—were confessed by the high priest on the head of the goat, and then the creature bearing their sins was sent by the hand of a fit person into the wilderness, far away from the camp of Israel. Pardon of sins is a putting them far away from us—"as far as the east is from the west," and infinitely farther. In the eye of the law, Christ put away the sins of His people by the sacrifice of Himself; in justification, their sins are put away by forgiveness, wherein the guilt of sin is removed far from them, so that it shall never meet them again to condemn them.

"O blessed is the man to whom
Is freely pardoned,
All the transgression he hath done,
Whose sin is covered."—(Ps. xxxii. 1.)

On the day of atonement, this was the blessing not of a few, but of many. The high priest and the other priests shared in it; all the congregation of Israel were blessed with this blessing. While we thus speak we keep in view that the transactions of the great day of atonement were typical. So also were the people of Israel. All for whom Christ died, for whom He made atonement by His death, shall receive the forgiveness of sins. There were some of these in that congregation. They obtained forgiveness on the ground of the sacrifice of Christ typified; others were only ceremonially cleansed. "The blood of bulls and of goats could not take away sin." It required the blood of Christ. On the ground of His blood, the blessing of forgiveness may be obtained by the chief of sinners.

The people were to afflict their souls on the day of atonement. Repentance is connected with remission of sins (Luke xxiv. 47), and those who repent have been convinced by the Holy Spirit of their sins. Repentance does not merit forgiveness, but it prepares the subjects of it for that blessing, and is, in one aspect of it, an effect of faith in Christ (Zech. xii. 10).

In conclusion: we may see in the transactions of the day of atonement the following things, represented to us in types and shadows:—(1) The part the Father, Son, and Holy Spirit took respectively in the work of salvation. As it was God who appointed Aaron to make atonement for the sins of the people, it was God the Father who sent His Son into the world to make atonement for the sins of those given Him in the everlasting

covenant. In the fulness of the times, Christ, the Son of God, came and expiated the sins of His people by the sacrifice of Himself; and the Holy Spirit works in them faith and repentance, and applies the redemption purchased by Christ.

(2) The preaching of the Gospel. No one who understands the ceremonial law can fail to see that the Gospel was preached to the people on the day of atonement. Jesus Christ and Him crucified was set forth that day in an eminent manner, though it was only those possessed of saving faith who could behold Him as "the Lamb of God taking away the sin of the world." Others rested in the outward type, as many do now when Christ is set before them in a more clear revelation. "Without faith it is impossible to please God."

(3) The insufficiency of the typical sacrifices to take away sin. This was shown by their repetition from year to year till Christ came. They were but a shadow of good things to come (Heb. x.) Not only that imperfection marked the sacrifices, but Aaron himself was reminded of his imperfection by the fact that he had to offer an atoning sacrifice for himself as for the people. Christ did not need to do this, for He was perfectly holy. A priest who had sin might, and did, by the authority of God, offer typical sacrifices, but none could offer Christ, the real sacrifice, but Himself. Therefore it is blasphemy for men to try to offer Him up as a sacrifice, as they profess to do in the Romish Church. He did this once Himself, and that "in the days of His flesh." And as these days cannot be brought back, so the offering up of Jesus Christ as a sacrifice cannot be repeated.

(4) The vicarious sacrifice of Christ, who suffered the just for the unjust, that He might bring us to God. It was not the creatures that sinned that were slain to atone for sin, but another creature that never sinned. The sufferings of one creature were accepted (typically) for the sufferings of all the people. This pointed clearly to Christ, who took the place of His people under the law, and satisfied the law for them, so as to make atonement for many (Rom. v. 19).

(5) Deliverance from sin vouchsafed to all the people of God on the ground of the atoning sacrifice of Christ, offered once for all. All their sins, as to the guilt of them, were imputed to Christ, laid on Him. And He, having endured the penalty required by the law, they shall be saved from their sins—(1) by justification, wherein God pardons all their sins—that is, He acquits them from all their guilt (Rom. viii. 33), and (2) by regeneration and sanctification, wherein their whole nature—their whole person, soul and body—is purified from the depravity of sin (Titus iii. 5). Justification is a change of state; regeneration, a change of nature. The latter is the ground-work of sanctification, which is a progressive work completed, as respects the soul at death, and with respect to the body at the resurrection. All this was exhibited in type on the great day of atonement.

The typical atonement has been superseded by the death of Christ. Christ is now our priest, sacrifice, and altar. He cried on the cross, "It is finished." The law is satisfied, God is glorified, and there is a new and a living way opened for us by the death of Christ to enter into a state of reconciliation with God. Christ is our sin-offering (2 Cor. v. 21). The antitype, having come and made an end of sin, and having brought in everlasting righteousness, there is no further need of the type. All the representative priests have given place to one person, Christ. All atoning sacrifices disappeared when the great High Priest of the New Testament Church offered Himself on Calvary. Let believers rejoice in this; let sinners be encouraged to come to God, through Christ; and let God have the glory. Amen.

Speech on Union by the late Rev. Dr. John Kennedy, of Dingwall.

AT AN ANTI-UNION MEETING AT INVERNESS.

I WOULD find it much easier, so far as my own feelings are concerned, to refrain from saying anything on this occasion, and if I might be allowed I would give up the time to some of the strangers I expect to address us. (Cries of "No, no, no.") I am far from well, and I feel very certain from my present state of feeling that if I go on I shall break down; but I hope if I do so you will excuse me. (Hear, hear, and applause.) I can scarcely be said to have taken finally and publicly my position on the Union question up till now, but that was certainly not because I had not formed a very decided opinion on the subject. I was at the outset very strongly opposed to entering on negotiations with a view to union. I was so on several grounds. I looked on the desire for an incorporating union of the churches as another expression of the indiscriminating charity that found development in the formation of the Evangelical Alliance. I looked on that alliance as the expression of a sentiment produced by putting first what God put last—the love of one's neighbour before love to God, expressed in a careful regard and faithful adherence to His truth. I was also suspicious on another ground. There were some hands busy in originating this movement that were not unused to laying snares for the Church of Christ in Scotland. I could not forget this, and remembering it, I could not but suspect what the result of a movement so originated would be. Besides this, I disliked the movement, because it bore a dishonest aspect to me at the outset. Had there been such a previous growth of love between the Churches as found expression in frequent and hearty co-operation, I would have regarded the proposal to incorporate as something that was sincere, but I must freely say, that to me any such pronounced expression of feeling

was utterly impalpable, and I looked on the progress of a movement towards incorporation as therefore a dishonest thing. I must also say that I could not contemplate the movement as one wearing either a spiritual or religious aspect. I considered it more of a political movement than anything else. (Hear, hear.) These were my feelings at the outset, but I was afraid that my impressions might be prejudiced, and I resolved to give the question all due consideration, to admit light from all quarters as I studied it, and it was with that view I entered into the union committee. I certainly did so, not with the expectation of contributing anything to the final settlement of the question, but merely for the purpose of obtaining information for my own guidance as to the exact state of opinion and sentiment among the negotiating bodies. As the result of that light, and from watching the result of the movement I have now come to the firm conviction that the impressions which I had at the outset were well founded. (Applause.)

Let me only indicate a few things that have emerged during the progress of the movement that have sufficed to convince me. In the first place, it has been the means of causing alienation among brethren equally entitled to our respect in point of piety and intelligence. You may tell me that no great object is gained without some agitation, but when the sifting truly comes from God, surely the end of it is to separate the wheat from the chaff. It is an enemy's hand that sifts so as to scatter the wheat, and the result of this movement has hitherto been to separate those whom the Lord has united in His holy providence. (Applause.) I have seen that, to some extent, it has had a most injurious influence on the minds of those who are leading it. We did not expect, before 1863, that some of the leaders in the union movement would have declared in our Assembly that the doctrine of establishment was outside of the Confession, and that there is nothing in our confession with which the doctrines of Amyraldism are not consistent. But yet they have said so; and if the union movement has brought them this far, who can tell what it will do during its further development? (Hear, hear, and applause.) Thirdly, I have observed that this union movement has made men impatient of definite beliefs—(applause)—that it has developed in the most remarkable way the revolt of proud intellect against authority in matters of religion, and that this is now as manifest, alas! in the Free Church, as it is in the scientific world. I know of few more alarming symptoms of the state of feeling of the times in which we live. This movement has produced another result which has convinced me that it is not according to the mind of God. (After a pause.) What I was going to say has dropped from my memory. There was something else to which I attached special importance, which has escaped my memory for the moment. You will excuse it, because I am speaking rather in a broken state both of mind and body; but on these grounds, and on that other which I had forgotten,

and which I intended to be the main ground, I have attained to the firm persuasion that the impression which I formed at the outset was the right one, and that my duty, and the duty of all who love the truth, is to do what in them lies, by all lawful means, to oppose the consummation of this union. (Hear, hear.) I did not at first take a great interest in the discussion of the question of the doctrine of the civil magistrate. I was not trained as those who took part in the voluntary controversy were in that important question, and I felt prepared to take my stand in opposition to this union on the ground of the differences existing regarding the fundamental doctrine of the atonement. I was persuaded then, and I am still more persuaded now, that Amyraldism does prevail in the United Presbyterian Church. (Hear, hear.) I came very early into contact with that phase of doctrine, when I was searching with my eternal all at stake, before God, and in view of eternity. I leant upon it and it failed me; I was deceived and almost ruined by it, and I am under vow to God, from that day forth, to testify by all means against it; and I hope I am ready to die rather than to countenance such views as these. (Applause.) This is not the time to discuss it, and it would be unseemly and unseasonable that I should enter on a discussion of it at present, but I feel prepared to prove—first, that the doctrine of the double reference of the atonement cannot be held without right views of the nature of the atonement being endangered in every mind that holds it, and I am prepared also to prove that these doctrines cannot be preached without sinners being encouraged to have hope in the goodwill of God, apart from a personal Saviour, in whom alone the love of God to sinners can find expression, in whom alone a sinner can find an interest in that love, and apart from whom he can neither enjoy its provision nor its embrace. But I am prepared now to take my stand as well on the ground doctrine of the civil magistrate. I have been compelled to study it, and I am now thoroughly persuaded that if our Church abandons her position as called to testify both to the crown rights of Christ as King of nations and as King of Zion, she will be guilty of a grievous sin. (Hear, hear.)

It has been sometimes said that the important doctrine is the doctrine of the Church's independence; that, compared with this, the doctrine of the duty of the civil magistrate is quite subordinate; and that, therefore, if the one is held—and it is maintained the voluntaries hold it in common with us—the other may surely be left an open question. But the more I have studied the matter, the more thoroughly am I persuaded that the two are inseparable, that it is impossible for the Church to maintain scripturally her testimony in behalf of the Church's independence, without at the same time, holding fast to the truth as to the duty of the civil magistrate to the Church of Christ. (Hear, hear, and applause.) These two things are joined by God in His word; they were inscribed on the banner of our Church when it was displayed in

behalf of the truth, and they were held and pled together during the witness-bearing of our Church in the ten years' conflict. On what ground is it that the Church is entitled to spiritual independence—to be exempt from all control in managing the affairs of Christ's house? On this ground—that the Lord Jesus hath appointed in the hands of the church officers a government distinct from the province of the civil magistrate; on the ground of that appointment her right to spiritual independence rests, and she must claim her right from the civil magistrate as an act of allegiance on his part to Christ as King of nations, and only on the very ground on which she can claim to be recognised and sanctioned as a Church of Christ can she claim her right to spiritual independence in relation to the civil magistrate. (Applause.) That, to my mind, is as clear as the light of noon-day, and I am now persuaded that if the Free Church drops her testimony in behalf of Christ as King of nations, and ceases to tell the civil magistrate that it is his duty to recognise and sanction the Church of Christ in the land, she will have dropped her whole testimony. (Hear, and applause.) I am so persuaded of this now that I am free from all hesitation as to what the path of duty is. I know that it hath been said that while this is made an open question, there is no pressure brought to bear on my conscience, or the consciences of any other in the United Church, but I must be careful not only about my own consistency, my own peace of conscience, my own good name and usefulness, I must be careful also about the testimony of my Church, and I cannot in my Church position emit my testimony to any truth which my Church has abandoned. (Hear, hear.)

It has been said that this is not a practical question; that surely we don't mean to say that there is any prospect of our claims to establishment and spiritual independence being acknowledged by the State. No, I have no such hope; but am I therefore to drop my testimony to the truth? Am I to cease to testify to the truth because I can reap no temporal gain thereby? Am I to cease to tell the civil magistrate his duty because he has ceased to feed me with his loaves and fishes? No; I feel all the more imperatively called to testify to that truth. I like the self-deniedness of the opportunity of this testifying for my Lord and Master, and no persuasion will drive me, I hope, from a position so honourable. I think that when the Lord gave us our position in 1843, He gave us a place of peculiar honour and eminence. I can conceive nothing nobler than the position which our Church occupied when she presented her claim of rights to the Government of this country, and at the same time expressed a resolution to receive no emoluments as the price of her liberty to serve Christ alone. From that position let her not be moved until the Lord as distinctly call her to abandon, as He called her first to occupy it. (Hear, and applause.) That time has not yet come; that time shall never come. (Applause.) If she abandon that

position, she has ceased to hold fast the truth which the Lord intrusted to her, and when she has ceased to do that her crown shall be taken from her. It has recently been said at a public meeting in this town that to make this matter an open question is no new thing—that there are open questions in our Church already; that there are allowed differences of opinion not a few, and that to make this matter an open question is only something to which we have been long accustomed. To this I answer—first, that the matters, about which there is allowed difference of opinion among us now, are not to be compared in importance with that which it is proposed to make an open question. Second, that if there are differences of opinion among us it would be a more seemly work for the Church to be harmonising the views of her office-bearers and members, rather than adding to disagreement and differences. I answer, thirdly, that to allow differences of opinion, which casually arise among us, is a very different thing from constituting the Church on the basis of open questions. (Applause.)

But I am afraid I am trespassing on your time. (No, go on, and cheers.) And what, friends, is to be the gain for making the sacrifice which we are asked to make? What is to be the benefit received for dropping our testimony in behalf of the crown rights of Christ as King of nations? The answer is—union with other Churches. And what is the benefit of that union? True, if it takes place the united Church will be greatly larger than the Free Church is now, and if bigness be a benefit, then there will be some gain; but for the life of me, I cannot see what other benefit than this will result. If we had not love enough among us to allow us to co-operate heartily in the work of the Lord before, is it likely when we are crowded together, bristling with open questions, that we shall get on better? If there are matters about which we differ, let these lie as open questions between us; do not bring them in among us to be sources of irritation and difference in years to come. We have more than enough of that already. (Hear, hear.) Instead of this being regarded as a desirable thing, I cannot refrain from stating it as my conviction that *I fear our Church is too large already.* (Applause.) *I cannot but state my persuasion that we have more need of sifting than we have of heaping—*(Cheers)—*and I would look on a movement that had a sifting effect as more likely in these times to be in accordance with the mind of God than a movement towards the agglomeration of Churches without unity in the truth.* (Cheers.) Is that army strong because its wings have been thrown in upon its centre till all divisions, and distinctions of divisions, and regiments have been blotted out, and you have a great united crowd? No; surely an enemy, by skilful strategy, has caused that union. He produces by fusion union, that by confusion he may bring weakness. That is the light in which I look upon the proposed union of the Churches in the land in which we live.

I see with alarm the continued progress of this movement. We

are at this moment arrived at a most critical stage. The question sent down to presbyteries is this—Is there any objection in principle to the formation of this union on the basis of the standards as accepted by the Churches? Let us suppose that the majority of presbyteries find that there is no objection, what will be the next step? I cannot tell, but I can tell what may be the next step. The Assembly of 1871 may form an overture based on this finding of the presbyteries, and send it back to them in terms of the Barrier Act. Supposing the presbyteries approve of that overture, the Assembly of 1872 may declare that there is no bar in principle to the formation of this incorporating union. By doing so they will have settled the question of principle, and thereby altered and vitiated the constitution of our Church before the question of expediency is taken up at all. (Applause.) We have thus arrived at a critical position, a time when we are required to count the cost wisely. I have for years been forecasting such a crisis, and I was afraid, too, that the skilful leadership on the other side would put us into the position of being subjected before the public to the odium of causing, as well as to the pain of enduring, a disruption. I know not what the result shall be, but I would just like to say in conclusion, that when we speak of disruption we speak of a most serious matter. I would be very far from taking any step that would seem to be courting such a calamity, but *surely the leaders of our Church by this time of day, and in the light that now shines on the question, must see that if they go on in the course they are pursuing, they must evidently cause a disruption.* It is no justification of their conduct to say that they do not desire to separate from the brethren in the minority. We are not craving any innovation, we are not demanding anything which it is unconstitutional to grant us. We are continuing to occupy the good old ground. The change is on the other side; the pressure is brought to bear by them on us. And why this pressure? Is it because the new friends they are so anxious to get will prove so much better than the old friends they seem so anxious to lose? It may be so, but will it be said by any man that those, who are constraining us to contemplate such a thing as a disruption, are any better than those they are constraining to leave them, in anything that constitutes the true strength of a Church? And are they of opinion that they will get on far better without us, and that we never can get on without them? If they are, they are quite mistaken in both. (Cheers.) Let them separate us from them, they will find no cause to rejoice in the work of their hands, and many names will haunt their memories and embitter their reflections, as they think of the men whom they have rudely severed from their communion. And we, if we be faithful to the truth, will find that a few wielding the sword of the Lord can be stronger than a multitude, and that if our days of trial come, the God of truth and mercy will not leave nor forsake us. (Loud cheering.)—*Inverness Courier, 6th October, 1870.*

False and True Marks in Religious Experience.

Continued from page 386.

(“CHRIST IN BELIEVERS THE HOPE OF GLORY,” BY THE
REV. JOHN BROWN, WAMPHRAV—p. 115-122.)

HAVING discovered some of these false marks on the one hand and on the other, I come now to lay out some particulars, that will give fuller discovery of the matter: only I must say beforehand, that every one that hath Christ really in him, cannot alike distinctly feel and comprehend all these marks in him: but some will be in case more to judge of some of them, and some to judge more of others of them.

1. Mark. Where Christ is, there have been some clear discoveries of this, that the person was without Christ, and of the miserableness of the estate of being without Christ; as likewise a weariedness of being longer in that condition, with strong desires to be delivered therefrom; as also a real, full, resolute, and peremptory forsaking of all without Christ. I say first, there have been clear convincing discoveries of persons being once without Christ; and of the lamentableness and misery of that estate: not that all have alike great and clear discoveries; but every one in some measure has this clear discovery in him; neither say I, that every one is peremptorily to stint himself to the same measure and degree of light here mentioned; but that really, there must be some measure of light in the soul, and such a measure as shall make willing to run out of that estate, and to hearken unto the gospel. We must also here put a difference betwixt those discoveries, and the terrors that sometimes accompany them: providing the discoveries be such as drive to Christ, it is well, be it accompanied with more or less terror. 2. I say, there has been a weariness of this natural state, with an earnest desire to be unbound and delivered, and crying out with these who were pricked in their heart, “Men and brethren what shall we do to be saved?” Acts ii. 37. And where there hath never been any thing of this sort, there has been no inletting of Christ. 3. I say, there is a real and actual casting off all other things, because they cannot serve two masters; there is a real forsaking of all hope of our own righteousness, or of any others whatsoever, but through Christ alone; what things formerly were accounted gain, they account now loss for Christ; “yea doubtless they count all things but loss for the excellency of the knowledge of Christ Jesus,” Phil. iii. 7, 8, 9. So that where there is a hankering after our own righteousness, or a resting on any thing besides him for righteousness and life with pleasure and satisfaction, Christ is not there.

2. Mark. Where Christ is, there is an opening of the heart for Him, a real hearty accepting of, consenting to, closing with and

laying hold on Him as He is offered in the gospel ; a receiving of Him upon His own terms freely and wholly, and for all ends and uses, in order and in respect to salvation ; as the door is opened, so will He come in, Rev. iii. 20 ; and where it is kept fast bolted, there is He not entered as yet : where this opening of the heart, this cordial consenting, this soul-receiving of the offered Mediator is wanting, Christ is not there. It is true, some may have opened unto Him, and yet not know it, imagining that this opening to, accepting, or receiving of Christ offered, is somewhat else than really it is, and looking out after more enlargedness of heart ; to receive Him yet more heartily, they account but little of any thing they have yet gotten or attained ; therefore, when the heart has truly opened itself for Him, and at least been fully satisfied, that Christ who is a king, having the key of David, open the door, come in, live there ; and where the heart crieth out earnestly, "O ! when will he come to me ;" we may conclude that Christ is already there.

3. Mark. Where Christ is, there is immediately an emptiness seen in all other things, and such fulness discovered and discerned in Him, as satisfies and quiets the soul, so that it rests therein, as having an all-sufficient portion, and as fully pleased and contented therewith ; because they judge and indeed not amiss, that "the lines are fallen to them in pleasant places," Psal. xvi. They cry out, "Whom have I in heaven but thee ? and there is none upon the earth that I desire besides thee," Psal. lxxiii. 25. And they are so satisfied with Him, that they sit down, and call in all their wandering affections and inclinations, that were scattered upon the mountains of vanity, and bring them all in to Him as the centre ; and give them a new commission to be for ever again employed in, by, and for Him alone.

4. Mark. Where Christ is in the soul, there they cast their burdens on Him, and run to Him with their doubtings, troubles, accidents, weakness, accusations, failings, duties, and with all they have to do. The soul will have Him ever in its eye as all-sufficient, able and willing to help in all exigencies and necessities, and look out to Him for that effect.

5. Mark. Where Christ is, there He gets the heart, for there He lives, "That Christ may dwell in your hearts by faith," Eph. iii. 17. So that whatever it be, that presents itself to the soul, though never so taking, yet He has still the precedency, disposal, and chief room ; unless it be for a time, when the soul may be overpowered and carried away with some lust or other. These that have Christ in them, they "confess that Jesus is the Son of God," 1 John iv. 15. And so altogether matchless : for all such dwell in Him, and He in them : so that He is unto them, "white and ruddy, the chiefest among ten thousand," Song v. 10. "And whatever is his, is altogether lovely," ver. 16 ; for unto them which believe, "he is precious," 1 Peter ii. 7. I acknowledge this love and esteem will not always be the same, nor appear in the like degree :

nevertheless, it is for the most part predominant and reigning ; and where these things are not so, it is a sad token that Christ hath not as yet taken up His abode.

6. Mark. Where Christ is, there is a forsaking of all former lovers, for now they have changed masters : they will say to their former idols, get you hence, as if they were so many filthy clothes, Isa. xxx. 22. Then they say with Ephraim, "What have we to do any more with idols," Hos. xiv. 8. For where He comes, all these must give place to Him as being worthy of all ; their old idols live no more, "I am crucified with Christ : nevertheless I live : yet not I, but Christ liveth in me," Gal. ii. 20. But where the old lovers keep their possession, where the old idols, the old sins, have the old esteem, and the old service, and not as yet cast out with loathing and shame, it is not as yet right there. Christ when he comes, binds the old man, and sets the old tyrant that possessed the soul out of doors.

7. Mark. Where Christ is, there is a complete change ; that word is really felt, "If any man be in Christ, he is a new creature," 2 Cor. v. 17. Now is he, as if he were in another world, drawing his breath in another element : they are no more the folks they were : "They that are in Christ have crucified the flesh with the affections and lusts," Gal. v. 24. They look on those lusts and affections as their enemies, and declare themselves enemies against them ; war against them in root and branch, and against all their motions, whether they be sinful affections and passions, such as those whereby the man's mind doth suffer, and is troubled and affected with ; or whether they be sinful lusts, such as those stirred up by fleshly carnal baits and pleasures, as motions to intemperance, uncleanness, &c. Now those who are Christ's are said to crucify and put to death all these, because they have engaged themselves by profession and covenant sealed in baptism so to do. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death ? Therefore we are buried with Him by baptism unto death ; that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life," Rom. vi. 3, 4. And they have actually begun this work ; so that though this body of corrupt flesh be in them, yet through the Spirit, Rom. viii. 13 ; and by imitating His cross, Rom. vi. 5, they are upon the work of mortifying it, suppressing the endeavours, and smothering the effects of it, Rom. vi. 12. They resolve now to "walk in newness of life," Rom. vi. 4. From this time forth they have a new understanding ; they are renewed in the spirit of their mind, no more subject to the dominion of fleshly lust, which is enmity against God ; they have a new will, which is now flexible to God's will and command, neither doth it now rebel as formerly ; they have new desires, new inclinations, new work, new ends before them, new fellowship, no more fellowship with the unfruitful works of darkness.

(To be continued.)

The Psalms and the New Hymnary.

(Continued from page 375.)

HYMNALS played an important part in fostering and promoting Ritualism. Among those who helped on this work none was more active than Mr. J. Mason Neale, a learned scholarly man, but, theologically, a mediæval Romanist. He served well the cause of the Romish reaction by translating and popularising Latin hymns. This Anglican bigot comes to the help of our Presbyterian Church in praising God, and gives to this volume twenty pieces, adaptations mostly of Romish hymns.

So Rev. Edward Caswall, a pervert from Protestantism, served the cause of Anglican Popery by translations of the Breviary and Missal hymns of Rome and by other writings. To him Presbyterians are under obligations for six pieces in their book of praise. So I might go on. Here is Isaac Williams, one of the originators of the Oxford Movement, who gives us a "Litany hymn" which has a thoroughly Romish ring about it. He wrote two of the Oxford tracts, inculcating in a Jesuitical way the doctrine of "Reserve in Communicating Religious Knowledge."

Another contributor to this hymnal is the Rev. J. W. Chadwick, who was an active member of the "Society of the Holy Cross," one of the most mischievous of the secret societies which are labouring for the overthrow of the Reformation in England. It was from this association emanated the disgraceful Confessional Manual, "The Priest in Absolution."

Here are Rev. F. Oakeley, Rev. J. Austin, Rev. M. Bridges, and Rev. H. Collins, all perverts from Protestantism to Rome. How many perverts to Rome find an honoured place in this new Hymnary! I pass no judgment on these men, but I can see no reason for conferring special honour on Romish priests who lent the weight of their name and their character and gave their strength to promote a foul system, which is everywhere throughout the world the uncompromising foe of human liberty, and the most unscrupulous and bitter opponent of the Gospel of Christ. To me it appears absolutely fatuous and suicidal for Presbyterians to thrust aside the Psalms and the writings of evangelical men, in order to make way in worship for the productions of Popish priests and Anglican perverts.

It is no sufficient answer for a man to say, as has been said, "I'll take hymns expressing true sentiments, and I'll sing them to God no matter who wrote them." The "false prophets" of old were worshippers of Jehovah and taught much truth, but God never employed one of them to write the songs which His people were to offer Him in praise. But further, I ask, is it truth that is contained in these hymns? Are these writings pure and perfect and fit to be put into the mouth of our people to offer an

unblemished sacrifice of praise to Jehovah? It will be admitted by all that any Psalmody which the authority of God will sanction must be characterised by being strictly true in doctrine, just in religious sentiment and feeling, worthy of the Divine Majesty as He is revealed; that the style should be characterised by majesty, sublimity, beauty, simplicity, without exaggeration or straining at effect. Such is not this book. Much of it is not worthy of being offered in praise to the great and glorious Object of worship. No competent critic would for a moment attempt to defend its literary merits. Even its compilers admit its deficiencies. When it was being made up the main question was not what will be pleasing to God and worthy of Him, but what will please and placate this section and that party in the different Churches which have to be considered. Hymns were passed into the book because High Church or Low Church or Broad Church demanded them. Hymns were thrown out because certain coteries were opposed to them and disliked their teaching. It has been publicly stated that evangelical hymns were rejected in order to make way for High Church teaching. But, even on this most discreditable system, more hymns from sound evangelical sources might have been secured. It is the fashion of the day to sing Romish and Ritualistic hymns, and in hymn-singing, as in other human things, the fashion is imperious. Half of the book is taken from Romish and Episcopal writers, a decided preference being shown for the High Church school. As to the remaining half, fully two-thirds is culled from Lutheran, Arminian, Arian, and Socinian sources. Of course, the defective and erroneous views of these writers necessarily colour their compositions and affect the opinions of God's truth and of the spiritual life which they set forth in their hymns.

It is often said, we have the same right to make our own songs of praise as we have to make our own prayers and sermons. If the cases were parallel, instead of being as they are, most strikingly contrasted, we ask do we employ Romanist, Ritualists, and errorists to compose the bulk of our prayers and our sermons? I hope we have not come to such a state of degradation yet.

An attempt has been made to turn the edge of our objection by representing us as protesting against this Hymnary, mainly because some of the words are written by errorists and heretics. That, it will be seen, is not the burden of our charge. Our charge is that the sources from which it is taken colour and taint the book and stamp upon it a tone and tendency not favourable to evangelical Presbyterianism, not fitted to foster sound doctrine, or nurture a strong, healthy Christian life.

The *Sword and Trowel*, which is not on principle opposed to hymns, said in a review of this book that there was a marked absence of hymns setting forth the system of grace, and especially of pieces on the doctrines of election, of the righteousness of God, and of free and sovereign grace. The book represents the present

downward tendency, which is to push into the background these doctrines that have such a prominent place in our Standards, as they have also in the Word of God. The case might be put more strongly. How could such doctrines find a place in the writings of men who did not hold them, but many of whom, on the contrary, hated and detested them?

But the defects of the book are not merely of a negative kind, nor is it the tone and tendency only which are objectionable; there is much fitted to promote positive error. You have hymns for Romish "holy days." No. 58 is for Good Friday. There are several Christmas hymns. In No. 33 our people are taught to sing—

"We hear the Christmas angels
The great glad tidings tell."

Christ is prayed to as "the child of Bethlehem," a form of devotion that has no sanction in the Word of God. No. 28 is also a Christmas hymn, as are several others. Why should our children be taught to honour this Romish, or rather Pagan festival, which has given rise to so much superstition, and is the occasion in Christian lands of so much debauchery? Attacks enough are being made on the Lord's Day; let us not aid them by bringing in Popish Church festivals. No. 49 is a Romish Missal hymn for "Palm Sunday," by Theodulph, abbot of a monastery in Florence in the ninth century. It is translated by the Ritualist, J. M. Neale. No. 39 is written for the so-called sacred season of "Lent," and is well fitted to commend to our people this unscriptural and superstitious observance. In Nos. 472 and 473 the communion table is, in Ritualistic fashion, styled an "altar" and an "altar throne." No. 472 is by Keble, and was in place in the mouth of one who had adopted the Popish system. The application of "altar" to the communion table is peculiarly Popish. It is not found in the English Prayer Book; here we make provision for teaching our people one of the worst errors of Popery.

No. 473 is by H. W. Baker, another noted Ritualist, editor of the book that did so much to spread the leaven of Romanism, "Hymns Ancient and Modern." "Altar throne" was meet in his mouth; it is the well-known title given to the communion table, and implies, and is purposely designed to imply, the *real presence* of the Lord Jesus Christ on the "altar." Here is the same teaching more fully put in another Ritualistic hymn—

"Thou, God and Man, art in our midst,
The *altar* is Thy *throne*?
We bow before Thy Mercy seat,
And Thee, our Maker, own.

My soul, fall prostrate to adore
In loveliest worship bent;
Each day I live, I love Thee more,
Sweet sacrament! Sweet sacrament!"

Our innovating brethren are not prepared for such plain speaking; not yet. They have, however, the germ of all that in their Hymnary. When we have an "altar" we shall require a priest and a sacrifice. We are coming to that, for in hymn 417 the heresy of consubstantiation is plainly taught—

"His body broken in our stead
Is here *in* this memorial bread."

We have also in the same piece—

"His life-blood shed for us, we see,
The wine shall tell the mystery."

What is "the mystery" the wine shall tell? Is it that the blood is in the wine? It fits admirably into doubtful teaching, as does the language of hymn 96 and others. No. 398, which is a Lutheran hymn for baptism, is in entire harmony with the Ritualistic view regarding that sacrament. The language implies that grace is conferred in baptism in the case of every recipient. Here is its language—

"Vine, this branch may nothing sever,
Grafted firm in Thee for ever."

(*To be continued.*)

Letters of the late Donald Duff, Stratherrick.

(X.)

STRATHERRICK, 4th April, 1873.

MY DEAR FRIEND,—Your last letter was so long of making its appearance that the gentleman in me said you did not wish for a reply in a hurry. You give as the reason of your delay that you had nothing worth writing to communicate. Assuredly I have that drawback myself almost every time I put pen on paper.

You were asking how matters were with me spiritually? Well, if I was to speak according to my experience, I would reply, "Dark and barren, considering the light from the Word of God which we all enjoy under the dispensation of the gospel." Truly the Lord of the vineyard has good cause to say of me, "Lo these many years I come seeking fruit and find none, cut it down why cumbereth it the ground." And yet I believe that even in keeping His people low and empty as to their experience, the Lord has a gracious end in view. You know it was Christ's purpose after His resurrection to wean His disciples from the way they used to enjoy Him, and to teach them that they must henceforth live not by sight but by faith. They must learn to know Him not as before—by sense—but must learn to find Him in the Word, and to believe on Him as there revealed. "Then opened he their understandings that they might understand the Scriptures." And what was it they were to understand out of the Scriptures? Just

"the things concerning Himself." Now faith and experience often go quite contrary the one to the other. And why is this? Because self in us is so wonderfully greedy, that if we could find certain good things in ourselves—even though they were the fruits of grace—we would be ready to take the credit of them to ourselves. But the Lord says, as it were, "I will not allow you to go wrong in that direction, I will teach you to depend on myself, wholly and alone." You reply, "If I had that dependence, I think I would not be so lifeless and fruitless as I am, and so I question my faith or dependence as well as all the rest." Oh! yes, you would like to have your faith at your own command, but my dear friend, faith or dependence is, like every other grace, the free gift of God; and have you or I any right to conclude that the Lord has no favour for us because He is making us to know that to Himself and to His free grace alone we must be indebted for everything, and that in, and of ourselves, we are nothing but sin? Painful as that experience may be, so long as we have it, we are not likely to "go up to the temple" to show off our braw things like the Pharisee, but much more likely to be in the company of him who said, "God be merciful to me a sinner." But you will say, "After all, I cannot be reconciled to be without some tokens for good from the Lord." To that I will say "Amen." The desire of the Church towards Christ was, "Oh that thou wert as my brother that sucked the breasts of my mother! when I should find thee without I would kiss thee, yea, I would lead thee and bring thee into my mother's house, &c."

I will sometimes be comparing the difference between living by faith and living by experience, to the difference between my writing to you as I now am, and conversing with you personally. It is a great blessing that the Lord has endowed mankind with the art of expressing their thoughts in writing, but that is very different from hearing the living voice, and seeing the living countenance. May we, therefore, be kept "hoping to the end for the grace that is to be brought to his people at the revelation of Jesus Christ." —Yours, &c.,

D. DUFF.

(XI.)

STRATHERRICK, 6th August, 1873.

MY DEAR FRIEND,—Grace, mercy, and peace be with you and yours. It is just three weeks to-day since I bade farewell to you in —, and I have great cause of thankfulness for the goodness of the Lord in bringing me back again in comfort and safety to my earthly dwelling place. I remained, as proposed, a few days in —, and the dear people there showed me the greatest kindness, gathering in each other's houses in the evenings for social and (I hope) spiritual fellowship, the Bible being read, and spoken from, and prayer and praise engaged in. My heart is sore for the outcast in that town, and also for those at L—. I had to stay over the Sabbath at —, the few friends there insisted on it.

They have a strong man there as their minister, so that all who are of Jacob's flock are faint and ready to die, being driven over hard. Last Sabbath I was in Dingwall—the Communion, as you know, being there. In the morning I was somewhat undecided, would I go to the English or to the Gaelic, as Dr. Nixon was to be in the English, and I never heard him, though I had heard he was an able preacher. However, I went as usual to the Gaelic, and certainly did not regret my choice, for I have seldom heard Dr. Kennedy with more enjoyment, and that is saying not a little. His text was, "And when he had thus spoken, he shewed them his hands and his side. Then were the disciples glad when they saw the Lord."—(John xx. 20.) The two divisions he made were, 1st, the reasons wherefore it was needful that the risen Lord should make to them at that time this gracious manifestation of Himself; and 2nd, the reasons of their rejoicing because of this wonderful discovery. It was a most precious discourse, containing the very marrow of the gospel, and many sweet morsels of consolation to the tried children of God. The dear man is better in health too, than he was at the February communion.

That same evening, Dr. Martin preached in the church. There is not a man in the Free Church, nor in any church at the present day, who has a more powerful intellect, and whose statements of Divine truth are more clear and convincing, but I felt when listening to him that in order to get the full benefit of his teaching, I would need to be a man of stronger faith than I am, and less dependent on my experience. You see the dear godly man has himself such deep and peculiar mental trials, that oftentimes only the "strong meat" of his belief in the unchangeableness of the mercy of God in Christ will keep him from sinking. His text was, Galatians v. 5, "We through the Spirit wait for the hope of righteousness by faith." In his own weighty way, he characterised righteousness—the righteousness of Emmanuel—as the believing sinner's only foundation in the sight of God, and it was a foundation stable and unchangeable as God Himself. But the "waiting," "helping," and "believing" were graces of the Spirit, and were in their *exercise*, though not in their own *nature*, wavering and inconstant. And because the foundation was stable and sure, he urged the duty of the believer giving glory to God by endeavouring in the strength of the Spirit here promised, to look forward with patience yet with expectation to the time when his "hope of righteousness would be fully realised, and to resist and repel his present doubts and fears to the contrary." My judgment assented to this as the highest acting of faith, but when my evidences of being in a state of grace are not so clear to myself as I would desire, it is difficult to withstand doubts and fears; though as one has justly remarked "there is a difference between being an unbeliever in *yourself* and being an unbeliever in Christ.

I will have wearied you with this long account of what met me since I saw you, . . . Remember me to all the friends.—Yours, &c.

D. DUFF.

(XII.)

STRATHERRICK, 24th November, 1873.

MY DEAR FRIEND,—I received your last letter and found no fault with it but its shortness. You will be surprised to know that I have been from home again for the last three weeks, although I do feel ashamed leaving the people here so often. But Mr. Matheson, Gairloch, sent me during the summer no fewer than four letters wishing me to visit him, as he is under the impression that his time in this world is drawing to a close; and indeed, blind as I am, I could see that he is fast ripening for the inheritance of the saints in light. I enjoyed my stay with him, and also saw some other dear friends on the west coast.

But what am I myself after all? An empty barren unfruitful professor, so much so that I am often wondering at the Lord's forbearance with me even in His outward providence. He knows I speak the truth when I say that I consider myself the chief of sinners, and I do not say this without considering in some measure what is meant by being "the chief." I am sure that if in His free mercy He saves me and brings me to glory, I shall not allow even Manasseh to say that he is a greater debtor to grace than I am, for I believe that after his conversion, he did not provoke the Lord more than I have done these fifty years since I began to seek His face. I am not, however, in the habit of speaking or writing in this strain even to friends; for I have always sought to confess my sins before the throne of grace, and to confess the Lord's goodness and mercy before my fellow-creatures. Oh! that I felt not only the wonders of His goodness and long-suffering, but also the wonders of His grace and condescension, and the wonders of His redeeming constraining love. Oh! that I could love Him in the least true measure, under the influence of His love being shed abroad in my soul. Oh! that I could serve Him out of love, and I think I would truly love any one that did serve Him sincerely, and out of love to His blessed name, should there be nothing else to recommend them to me.

I had another opportunity lately of hearing Dr. Martin preach, and I can say without hesitation that it was the most powerful and able sermon I have ever listened to. The subject was, "For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." I cannot attempt to give you an account of it, I wish I saw it in print. What a blessing to our rising ministry if such a man were a teacher of divinity, but his health is so uncertain that it is doubtful if he will long be spared to the church.

I hope your cold is better. I will be looking for a letter before New-Year's day at farthest.—Yours, &c.

D. DUFF.

Man's Abuse of God's Gifts.

II.—TIME.

IT is a common observation among men that time is money, and the saying has a deeper meaning than it usually conveys. Time is money in the sense that it has been given us to trade with, that for this end it ought to be wisely invested, and that it is pregnant with possibilities of lasting profit. The influences of time extend into eternity. On the use or abuse of its opportunities depends our everlasting destiny. Time is money invested for eternity. For on the sowing now will depend the reaping hereafter.

We are in the habit of remarking with the poet that time is fleeting, but it is not often that we realise how swift indeed is its flight. Time is a ceaseless, ever moving thing, rushing past us with a velocity that baffles calculation. It is swifter than the flash of the lightning, swifter than the glance of the mind. No action in all nature but needs some period of time for its accomplishment. The velocity of light is greater than we can readily conceive, although it can be reduced to a mathematical formula ; but before light has travelled the thousandth part of an inch, its speed has been outstripped by the flight of time ; it takes some time to cover the smallest conceivable distance. It is usually, however, in less startling ways that this impressive truth is brought home to us. We are reminded of it in the changes that are continually taking place around us in the world, the alternation of the seasons, the succession of the years, the growth of our friends from childhood unto maturity, and the conviction which is gradually brought home to us that we ourselves are getting old.

But yesterday we were in the midst of the storms of winter, the frost was on the pane, the trees were leafless, the fields were bare, the wind nipped us with biting blasts ; all nature seemed locked in the embrace of death. To-day we are surrounded with the teeming life of summer, the woods are vocal, the pastures are clothed with flocks, the valleys are covered with corn ; all creation is rejoicing in the fulness of its diversified life. To-morrow that corn will bend before the sickle, and the leaves, no longer green, but sere and yellow, will be the playthings of autumn winds. It seems but a few days since in the light-heartedness of childhood we plucked the daisies on the meadow, and stood around the parental knee when the frolics of the day were done ; and now we are in the thick of the struggle of life, and are already bending beneath the heat and burden of the day. And when at last life's fitful fever will have run its course, and we look back over the bygone years with the end of the journey within sight, it will seem but yesterday that consciousness began. Human life is an hand-breadth of time, and all the glory of man is as the flower of the grass.

But if time is swift in its flight, it is rich in its capacities. Into these fleeting moments at our disposal may be compressed an amazing fullness of crowded life. It is rich in possibilities, big with issues whose end will never be. And in one sense this capacity of time is the same to all. It is equally at the disposal of peer and peasant; the one may employ its moments with as much persistency of application as the other, although the success attending individual efforts must of course depend on a variety of differentiating circumstances. We receive an instructive illustration of the capacity of time, as well as a humiliating impression of our own shortcomings, when we consider how much actual work has sometimes been embraced within the brief span of a human life. There have been some good stewards of time, the record of whose attainments may well put us to shame. Who for example can read the life of Richard Baxter without a humbling sense of personal failure? Foster deservedly accords him honourable mention as one of the noblest proofs of the capacity of time. His published writings alone would lead to the supposition that he was a man of iron frame, unbroken leisure, and unruffled equanimity of mind. But Baxter was a man of "most miserable bodily constitution, which continually oppressed him with pain and languor, and compelled him to a continual course of tiresome precautions and medical experiments." In addition to these physical disadvantages he was hunted sometimes from one place to another, and spent many years in prison. But in spite of all this, the labours of Baxter were herculean. He preached, and prayed, and catechised, and visited the sick, as much as any of the giants of those days; he was appealed to for help and advice in countless difficulties peculiar to the times in which he lived; he was engaged in many disputes that called for much knowledge and laborious application, and he had a more extensive circle of friends and a wider correspondence than any other man of his age. And Richard Baxter is only first among equals.

From these observations it will be apparent that time is abused when it is not employed. There is no excuse and no room for idleness within the broad expanse of the universe. There are no otiose letters in the alphabet of God. We have been sent into the world to perform a part, to do whatever work in it our hand findeth, to fill some niche in its multiplex economy. Whether or not Carlyle is right in affirming that the worst man in the world is the man who is idle, it remains indisputably true that idleness is eminently sinful. It not only stunts our growth on every side, and stagnates our powers—it is a deep moral evil. For it is an abuse of trust. It is a spending of money on that which is not bread. And time once lost is lost for ever. It is irrevocable. No regret, no remorse, no vain lamentation over what might have been, will bring back the moments that have once flown. How often have we wished to recall the past, how often would we unsay a word that rankles in the mind as often as it is recalled, or undo a

deed that stands out in aggressive prominence in the field of memory, the fruitful source of many a bitter sigh. But no ; time has carried them beyond our reach for ever ; they are indelibly fixed in the records of the past. How often have men's last moments on earth been embittered by recollections of time misspent, of privileges abused, and opportunities neglected.

The sinfulness of indolence will be further accentuated by the consideration of one or two possibilities that time carries with it in its flight. It is in time that the Lord may be found. He will not be found beyond the bounds of this present life. The possibility of our salvation is limited by the boundaries of our life-day. Eternity may be said to rest on the shoulders of time. Its circling ages will be employed in celebrating achievements which took place within the sphere of time. The Eternal One Himself came within the bounds of time, and in one sense made time eternal. The blood which forms the theme of the unending song was shed in time, and it is in time that there is deliverance from the horrible pit, the calling from darkness unto light, the passing over from death unto life, in one word, the salvation of the soul.

It is in time that we can do anything to benefit our fellow-men. When time is no more, there will be no further occasion for our efforts. The lost will have passed beyond the reach of our aid ; the saved will no longer need it. All we can do for humanity, for the alleviation of the world's distress, or the improvement of its condition, whether social, or moral, or spiritual, is comprehended within the work of the day. When the night is come, the opportunity for work shall have gone for ever. This is a thought that surely should rouse us from indolence, and stimulate our flagging activities. What possibilities are within our reach ; how extensive the influence of the meaneast of us may become ! How many a forlorn and needy brother is treading the rough places of life, with aching heart and bleeding feet ; and how much might be done by the least influential of us to smooth some care-haunted pillow, or help some erring life to the higher plane by seasonable word or kindly deed.

Our service in the interests of the cause of Christ is bounded by time. His servants shall indeed serve Him throughout eternity, but with a service which, in some important particulars, will be different. There it will be the service of a Christ completely glorified ; here it is the service of that same Christ, exalted, indeed, as to His own person, but enduring afflictions still in His body which is the Church. There it will be service of the Church triumphant ; here it is the service of the Church militant ; and although victory is sweet, and rest and peace when the field is won, there is a joy and a glory peculiarly its own to be found in the thick of the fray, when the cloud of battle still hangs low. And this is the joy of Christ's servants on earth. They that turn many to righteousness shall shine as the stars for ever and ever ; but the work which brings such reward must be accomplished now. It is

now that the perishing are rescued, now that Christ is commended to them that know Him not, and now that His name is glorified by a walk and conversation becoming the gospel of His grace. No wonder though Paul should be in a strait betwixt two, when he surveyed the prospect of being for ever with Christ on the one hand, and the joys of his present work on the other. For in that life of his so full of unwearied activity in the interests of Christ's kingdom, he was not only finding expression for the aspirations of his own risen soul, but securing the jewels which will shine in his eternal crown.

We have but entered on the consideration of the abuse of time, and must defer some further particulars for a future issue.

A. S.

Suim an Eolais Shlainteil.

Air a leantuinm bho thaobh-duilleig 392.

Dearbhaidhean Air Fìor Chreidimh.

AN déigh an uiread ud a ràdh, chum bunchair creidimh a shuidheachadh, agus mu bharantas gu creidsinn:—A nis, chum fìor chreidimh a dhearbhadh le a thoradh, tha na ceithir nithe so feumail; 1. Gu 'm biodh aig a' chreidmheach mothachadh fallain 'n a thuigse féin, air a' cheangal fuidh 'm bheil e chum lagh nam modhanna a choimhlionadh gu h-ìomlan fad uile làithean a bheatha; agus sin, cha 'n ann ni 's lugha, ach ni 's mò gu mòr mar a tha e air a shaoradh le Crìosd o cho-cheangal nan gnìomh, agus o mhallachadh an lagha. 2. Gu 'n dèan e dìchioll air fàs gu làitheil ann an cleachdadh agus ann an gnàthachadh diadhachd agus na fireantachd. 3. Gu 'm bi sruth a nuaidh-ùmhlaichd a' ruith anns a' chlais cheart, 's e sin, tre chreidimh ann an Crìosd, agus tre dheadh choguis, do uile dhleasdanasaihb a' ghràidh do thaobh Dhe agus an duine. 4. Gu 'n gléidh e co-chomunn dlùth ri h-Iosa Crìosd, an tobar o 'm feum gach uile ghràs a tha feumail chum toradh a thoirt a mach tighinn d' a ionnsuidh.

Air son a' cheud ni, eadhon, gu mothachadh a thoirt do 'n chreidmheach 'n a thuigse, air a' cheangal tha air, chum lagh nam modhanna choimhead, a measg iomadh Sgrìobtuir eile, faic.—Matt. v. 16-20.

“Gu ma h-ann mar sin a dhealraicheas bhur solus an làthair dhaoine, chum 's gu faic iad bhur deadh oibre, agus gu toir iad glòir do bhur n-Athair a ta air nèamh. Na measaibh gu 'n d'fhàinig mise a sgaoileadh an lagh no nam fàidhean; ni h-ann a sgaoileadh a fhàinig mi, ach a choimhlionadh. Oir a deiream ribh gu fìrinneach gus an teid neamh agus talamh thairis, cha teid aon lide no aon phunc do 'n lagh thairis gus an coimhlionar gach aon ni. Air an aobhar sin ge b' e neach a sgaoileas aon do na h-àitheantaibh so a 's lugha, agus a theagaisgeas daoine mar sin, goirear an duine a 's lugha dheth ann an rioghachd nèimhe; ach cia air bith neach a ni, agus a theagaisgeas iad, goirear duine mòr

dheth ann an rìoghachd nèimhe. Oir a deiream ribh, Mur toir bhur fireantachd barrachd air fireantachd nan sgriobhach agus nam phàiriseach, nach téid sibh air chor air bith a steach do rìoghachd nèimhe."

Annas am bheil ar Tighearna,

1. A' tabhairt àithne do chreidmhich, a ta air am fireanachadh le creidimh, dearbhadh a thoirt air gràs Dhé annta, an làthair dhaoine, le deadh oibribh; (oir a deir e) Gu ma h-ann mar sin a dhealraicheas bhur solus an làthair dhaoine, chum 's gu faic iad bhur deadh oibre.

2. Tha e 'g am brosnuchadh chum so a dhèanamh le bhi nochdadh dhoibh, ged nach 'eil iad air am fireanachadh le oibribh, gidheadh gu 'm feud iadsan a tha 'n an luchd-amhairc air an oibribh bhi air an iompachadh no air am fòghlum; agus mar sin gu 'm faigh Dia glòir le bhur deadh oibrigh; 'n uair a bheir iadsan a chi iad, glòir do bhur n-Athair a ta air nèamh.

3. Cha 'n 'eil e a' toirt riaghailt 's am bith eile dhoibh air an nuadh-ùmhlaich, ach lagh nam Modhanna, air a chur sìos, agus air a mhìneachadh le Maois agus na fàidhibh; oir a deir e, Na measaibh gu 'n d' thàinig mise a sgaoileadh an lagha no nam fàidhean.

4. Tha e a' toirt dhoibh r' a thuigsinn, gu bheil tuigse thruaillidh dhaoine ealamh air seadh mearachdach a thoirt à teagasg nan gràs, agus à saorsa o mhallachd an lagha le creidimh ann an Crìosd, mur gu 'm biodh e a' fuasgladh ceangail nan creidmheach o ùmhlaich a thoirt do na h-àitheantaibh, no a' géilleadh do ùghdarras an lagha; agus gu bheil a' mhearachd so do rìreadh a' sgrios an lagha agus nam fàidhean, ni nach fuiling e air chor 's am bith do aon neach d' a dheiscioblaibh, do bhrìgh gu bheil e 'n aghaidh crìch a theachd a chum an t-saoghail; eadhon, an tùs chum a shluagh a naomhachadh, agus a ris an tèarnadh: oir a deir e, Na measaibh gu 'n d' thàinig mise a sgaoileadh an lagha no nam fàidhean.

5. Tha e a' teagasg gur e is crìoch do 'n t-soisgeul agus do cho-cheangal nan gràs, a thoirt air daoineibh bhi ùmhal do lagh nam Modhanna; oir a deir e, Cha 'n ann a sgaoileadh a thàinig mi, ach a choimhlionadh.

6. Gu bheil ceangal lagh nam Modhanna anns na h-uile punc, chum na h-uile dleasdanas naomh a chur an gnìomh, buan-mhaireannach, agus seasmhach gu deireadh an t-saoghail, 's e sin, gus an téid nèamh agus gus talamh thairis.

7. Mar a bha cùram aig Dia do na Sgriobtuiribh o thoiseach, mar sin bithidh cùram aige dhiubh gu deireadh an t-saoghail; oir deir e, cha téid aon phunc no aon lide d' am brìgh thairis.

8. Mar tha briseadh lagh nam Modhanna, agus bhi a' dìon a bhrisidh sin, mar nach bu pheacadh e, a' druideadh dhaoine a a mach araon o neamh agus o cho-chomunn na h-Eaglais; mar sin, tha ùmhlaich do 'n lagh, agus sin a theagasg le deadh eiseimpleir agus comhairle, do réir inbhe gach neach, a dearbhadh gu

bheil duine 'n a fhìor-chreidmheach, agus ann am meas mor aig Dia, agus gur fiù e mòr-mheas na h-Eaglais mar an ceudna, rann 19.

9. Gur éigin do fhìreantachd gach fìor-chreidmheach, barrachd a thoirt air fireantachd nan sgrìobhach agus nam phàiriseach; oir ged ghabh na sgrìobhaichean agus na phàirisich saothair mhòr air cuid do dhleasdanasaidh an lagha choimhlionadh, gidheadh mhìnich iad e ann an seadh anns nach dètheadh e an gnàthachadh féin; ghabh iad mòrchùram mu nithibh iomallach dleasdanasais an lagha o 'n leth muigh; ach dhì-chuimhnich iad a' chuid sin deth a bha spioradail, agus an taobh stigh; rinn iad gu cùramach a' chuid sin bu lugha do 'n dleasdanas, ach dhlbir iad breitheanas, tròcair, agus gràdh Dhé. Ann an aon fhocal, chaidh iad mu 'n cuairt a dhaighneachadh am fireantachd féin, agus chuir iad cùl ri fireantachd Dhé tre chreidimh ann an Iosa Crìosd; ach is éigin do 'n fhìor chriosduidh tuilleadh agus so a bhi aige; 's fheudar dha seadh spioradail an lagha aideachadh, 'n a làn-leud, agus 'fhad, agus meas a bhi aige air àitheantaibh Dhé gu h-uile, agus saothair a dhéanamh air e féin a ghlanadh o gach uile shalchar a bhuineas do 'n fheòil agus do 'n spiorad, agus gun chudthrom 's am bith a leagadh air aon seirbhis a rinn no a ni e, ach e féin a chòmhachadh le fireantachd Crìosd air a meas dha; ni a ta a mhàin comasach air a lomnochduidh fholach, no cha 'n fheud e bhi air a thèarnadh; oir mar so deir am focal, Mur toir bhuir fireantachd barrachd air fireantachd nan sgrìobhach agus nam phàiriseach, cha téid sibh air chor air bith a steach do rìoghachd nèimhe.

Is e 'n dara ni a tha feumail chum fìor-chreidimh a dhearbhadh, gu 'n deanadh an creidmheach dìchioll air riaghailtibh na diadhachd agus na fireantachd a chleachadamh, agus a bhi fas gach la 'n an cleachdamh; mar a tha iad air an cur sìos, 2 Phead. i. 5, 6, 7, 9.

“Agus a thuilleadh air so, air déanamh an uile dhìchill duibhse, cuiribh ri bhuir creidimh cruadal; agus ri cruadal eòlas; Agus ri h-còlas stuaim, agus ri stuaim foighidinn, agus ri foighidinn diadhachd; agus ri diadhachd, gràdh bràthaireil, agus ri gràdh bràthaireil seirc. Oir ma bhios na nithe so annaibh, agus pailte, bheir iad oirbh gun bhi leasg no mi-thorrach ann an eòlas ar Tighearna Iosa Crìosd.”

Anns am bheil an t-Abstol, 1. A' teagasg do chreidmheach, gu bheil e feumail, chum fìor-chreidimh a dhearbhadh anna féin, gu 'n deanadh iad dìchioll air seachd gràsa eile, chur r' an creidimh; 's e cheud ghràs, Cruadal, no cleachdamh gnìomhach air gach dleasdanas beusach a ta 'n lagh ag iarraidh, chum 's nach biodh an creidimh dìomhanach, ach gu 'n taisbeanadh se c féin ann an obair. 'S e 'n dara gràs Eòlas, chum fios a thoirt do 'n chreidmheach mu 'n fhìrinn a 's còir a chreidsinn, agus gu seòladh do Chruadal cìod na dleasdanasais a 's còir a dhéanamh, agus cionnus a nithear iad gu crìonna. 'S e 'n treas gràs Stuaim, a tha a' teagasg gnàthachadh stuam' air uile nithibh taitneach, chum 's nach biodh duine leo sin air a luchdachadh, no air a dhéanamh

neo-iomchuidh air dleasdanas 's am bith a chur an gnìomh, a dh'ionnsuidh am bheil e air a ghairm. 'S e 'n ceathramh gràs. Foighidinn, a chum aignidhean duine dhèanamh measarra, 'n uair a thachras ni 's am bith do-dhéanta, no mi-thaitneach ris; chum aon chuid nach sgithicheadh e anns an t-saothair a ta air a h-iarraidh gu maith a dhèanamh, no nach fannaicheadh e 'n uair a smachdaicheas an Tighearn e, agus nach dèanadh e gearan 'n uair a chuireas an Tighearn crois 'n a charaibh. Se 'n cùigeamh aon Diadhachd, a tha gu a chumail suas ann an gnàthachadh gach uile dhleasdanaidh dhiadhaidh araon o 'n taobh a stigh agus o 'n taobh a muigh; leis am feud e bhi air a neartachadh o Dhia chum gach uile dhleasdanaidh eile a tha aige ri dhèanamh a chur an gnìomh. 'S e 'n sèathamh gràs, Gràdh brèthaireil, a tha cumail suas meas air teaghlach a' chreidimh uile, agus teò-chridheachd dhoibh, agus do choslas Dhé, anns na h-uile neach 's am bheil e air 'fhaicinn. 'S e 'n seachdamh gràs Seirc, a ta toirt air a' chridhe bhi ullamh chum maith a dhèanamh do na h-uile dhaoineibh, co air bith iad, anns na h-uile cothrom a chuireas Dia 'n an làimh.

2. Ged tha e fìor, gu bheil mòran do thruaillidheachd agus do laigse anns na daoineibh diadhaidh; gidheadh, is àill leis an Abstol, gu 'n dèan daoine dìchioll tréibhdhireach, agus do réir an comais, air na gràsaibh sin eile chur r' a chéile, agus gu 'm fàs iad suas 'n an cleachdamh; oir a deir e, "Air deànamh an uile dhìchill dhuibh, cuiribh ri bhuir creidimh," &c.

3. Tha e a' dearbhadh do gach neach a tha 'g aideachadh creidimh, mar a gheibh iad buannachd, ann an ùmhlachd do 'n teagasg so, mar sin, dearbhaidh iad fallaineachd an creidimh féin; agus ma bhios iad a dh'easbhuidh nan gràs sin gu 'm bi iad air am faotainn 'n am mealltairibh dalla orra féin.

'S e 'n treas ni chum fìor-chreidimh a dhearbhadh, gu 'm bi ùmhlachd do 'n lagh a' ruith anns an t-slighe cheart; 's e sin, tre chreidimh ann an Crìosd, mar a tha e air a chur sìos 1 Tim. i. 5.

"A nis 's e 's crìoch do 'n àithne gràdh à coguis mhaith, agus à creidimh neo-chealgach."

Anns am bheil an t-Abstol a' toirt seachad nan seachd theagasg a sin gu 'n tuigsinn.

1. Gur éigin ùmhlachd an lagha sruthadh o ghràdh, agus gràdh á cridhe glan, agus cridhe glan o choguis mhaith, agus coguis mhaith o chreidimh neo-chealgach: 's i so a mhàin sruth-chlais cheart dheadh-oibre; 'S i 's crìoch do 'n àithne gràdh, &c.

2. Nach e crìoch an lagha, gu 'm biodh daoine air am fireanachdadh le 'n ùmhlachd dha, mar bha 'n luchd-teagaisg Iudhach, a' teagasg gu mearachdach; oir tha e neo-chomasach gur urradh peacaich a bhi air am fireanachadh leis an lagh, a tha air son gach cionta, air an dìteadh leis: oir 's e 's crìoch do 'n àithne (cha n-ann mar a theagaisg an luchd-teagaisg Iudhach) gràdh á cridhe glan.

3. Gur e fìor chrìoch an lagha, air a shearmonachadh do 'n t-sluagh, gu 'm faicheadh iad leis an àithne an dìteadh a thoill iad,

agus gu 'n teicheadh iad gu neo-chealgach a dh'ionnsuidh Chrìosd, chum bhi air am fireanachadh ann-san; oir mar sin a deir am bonn teagaisg, 'n uair tha e a' dearbhadh gu bheil gràdh a' sruthadh o chreidimh ann an Chrìosd.

4. Nach comasach do dhuine 's am bith ùmhlachd a thoirt do 'n lagh ann an gràdh, ach do réir mar tha a choguis réidh ris le creidimh, no mar a tha e 'g iarraidh fois ann an Chrìosd; Oir "is e 's crìoch do 'n àithne gràdh á cognis mhaith, agus á creidimh neo-chealgach."

5. Gu bheil creidimh cealgach a' dol a dh'ionnsuidh Chrìosd as eugmhais cunntas a dhèanamh ris an lagh; agus mar sin tha e a' call a ghnothuich; ach tha creidimh neo-chealgach a' dèanamh cunntais ris an lagh an toiseach; agus mar sin, tha e air éigneachadh gu teicheadh air son dèidin a dh'ionnsuidh Chrìosd, mar chrìoch an lagha chum fireantachd, co tric 's a mhothaicheas se e féin ciontach ann am briseadh an lagha: Oir 's e 's crìoch do 'n àithne creidimh neo-chealgach.

6. Chum 's gu tigeadh toradh a' ghràidh a mach ann an gnìomh gu sònruichte, tha e feumail gu 'm biodh an cridhe a' fuathachadh gach uile pheacadh agus neo-ghloine, agus le rùn suidhichte air naomhachd a leantuinn anns gach uile cheum do 'n t-slighe: Oir 's e 's crìoch do 'n àithne gràdh, à cridhe glan.

7. Gu bheil creidimh neo-chealgach comasach air a' choguis a dhèanamh maith, agus air a' cridhe dhèanamh glan, agus a thoirt air an duine ùmhlachd a thoirt do 'n lagh ann an gràdh; oir 'n uair a tha fuil Chrìosd air a faicinn le creidimh, a' dìoladh ceartais; an sin, fàsaidh a' choguis ciùin mar an ceudna, agus cha 'n fhuiling i do 'n chridhe caidreamh a thabhairt do ghràdh a' pheacaidh; ach dùisgidh i suas an duine gus gach deadh obair, agus gu h-eagal Dé bhi air, air son a thròcaire, agus gu h-ùmhlachd a' thoirt d' a àitheantaibh uile, o fhìorghràdh do Dhia air son saor thiodhlac an fhìreanachaidh, a thugadh dha tre ghràs. Oir 's e 's crìoch do 'n àithne do rìreadh, leis am bheil e faotainn tuilleadh ùmhlachd o dhuine na dh'fheudadh e fhaotainn air dòigh 's am bith eile.

'Se 'n ceathramh ni a tha feumail chum fìor chreidimh a dhearbhadh, co-chomunn teann a chumail ri Chrìosd, tobar gach uile ghìras, agus dneadh-oibre; mar a tha e air a chur sìos, Eoin xv. 5.

Is mise an fhìonain, sibhse na geuga; an ti a dh'fhanas annam-sa, agus mise ann-san, bheir esan mòrthoradh uaith; oir as 'm eugmhais-sa cha 'n urrainn sibh aon ni a dhèanamh.

Anns am bheil Chrìosd ann an cosamhlachd o fhìonain, a' teagasg dhuinn,

1. Gu bheil sinn do thaobh nàdur mar dhrisibh fiadhaich gun toradh, gus am bi caochladh air a dhèanamh oirnn le teachd a dh'ionnsuidh Chrìosd, agus gur e Chrìosd an crann-fiona oirdheirc sin, aig am bheil gach uile bheatha agus bhrìgh gràs ann féin, agus a tha comasach air nàdur gach neach a thig d' a ionnsuidh atharrachadh, agus spiorad agus beatha cho-pairteachadh ri mheud 's a chreideas ann: Is mise an fhìonain, sibhse na geuga.

2. Gur toigh le Criosd creidmhich a bhi air an aonadh ris, air chor 's nach bi iad aig àm 's am bith air an sgaradh uaith le mi-chreidimh, agus gu 'n còmhnuicheadh iad ann le creidimh agus gràdh, agus esan annta-san le 'fhocal agus le a Spiorad ; oir tha e 'g an ceangal sin r' a chéile, Ma dh'fhanas sibh annam-sa, agus mise annaibh-sa, mar nithibh neo-eadar-dhealaichte.

3. Mur bi duine air a shuidheachadh ann an Criosd, agus air 'aonadh ris le creidimh, cha chomasach dha le 'neart féin an ni a 's lugha do dheadh oibribh a dhèanamh ; seadh, tha 'n obair a tha e a' dèanamh, truailidh, agus gun fheum, do thaobh maitheis, ann am meas Dhé ; oir as m' eugmhais sa cha 'n urrainn sibh aon ni a dhèanamh.

4. Gur e Chriosd, a gabhail còmhnuidh anns a' chreidmheach, le 'fhocal agus le a Spiorad, agus an creidmheach a' gabhail còmhnuidh ann an Criosd le creidimh agus gràdh, an tobar, agus an t aobhar neo-mhearachdach chum mairsinn gu seasmhach ann an deadh dhèanadais : oir, An tì a dh'fhanas annam-sa, agus mise ann-san, bheir esan mòr thoradh uaith. A nis, mar tha ar fantuinn ann an Criosd a' ciallachadh thrì nithe, (1) Gu 'n cuala sinn fuaim aoibhneach an t-soisgeil a' toirt tairgse do Chriosd dhuinne a ta 'n ar peacaich chailte leis an lagh ; (2) Gu 'n do ghabh sinn gu toileach ri tairgse gràsmhor Chriosd ; (3) Gu bheil sinn le gabhail ris, air ar dèanamh 'n ar cloinn do Dhia, Eoin i. 12, agus air ar n-aonadh r' a chorp diomhair-san, chum gu 'n gabhadh e còmhnuidh annainn, mar a Theampull, agus sinne còmhnuidh ann-san, mar ann an ionadtaimh na fireantachd agus na beatha : mar sin tha ar fantuinn ann an Criosd a' ciallachadh trì nithe eile, (1) A bhi dèanamh gnàth-fheum do Chriosd ann ar n-uile tharuing dlùth do Dhia, ann an ùrnuigh, agus anns gach uile sheirbhis a ghabhas sinn os làimh a dhèanamh dha. (2) A bhi làn-thoilichte le 'iomlanachd-san, gun a bhi dol a mach uaith, a dh'iarruidh fireantachd, no beatha, no luach 's am bith annainn féin no ann an creutair 's am bith eile. (3) Gu 'm biodh-sinn suidhichte 'n ar creidimh annsan, agus suidhichte ann an gnàth-fheum a dheanamh dheth, agus suidhichte le bhi làn-thoilichte leis, agus a dlùth-leanmhuinn ris, air chor 's nach bi mealladh no buaireadh Shàtain, no an saoghal, no eagal, no trioblaid, comasach air ar spiorada fhògradh o dhlùth-thaic ris, no o aidmheil bhunait-each air 'fhirinn-sa, agus air ùmhlachd d' a àitheantaibh-san, a ghràdhaich sinn, agus a thug e féin air ar son ; agus ann-san cha 'n e mhàin gu bheil ar beatha-air a tasgaidh suas ; ach gu bheil aige-sa mar an ceudna iomlanachd na diadhachd a' gabhail còmhnuidh gu corporra, do thaobh na h-aonachd bhrìghmhor, phearsanta, a tha aig nàdur na Diadhachd ris an nàdur dhaona.

Uaith so, deanadh gach creidmheach furachair, e fein a neartadh ann an creidimh agus ann an umhlachd, le reusonachadh air an doigh so.

“Co air bith a tha a' dèanamh gach là, gnàthfheum do Iosa Criosd, chum a choguis agus 'aignidhean a ghlanadh o chiont agus

o shalchar a pheacaidhean an aghaidh an lagha, agus gu a neartachadh chum ùmhlaich a thoirt do 'n lagh ann an gràdh, tha dearbhadh aige air fìor chreidimh ann féin.

“Ach mise, (feudaiddh gach creidmheach furachair a ràdh,) tha mi gach là a' dèanamh feum do Iosa Crìosd, chum mo choguis agus m' aignidhean a ghlanadh o chiont agus o shalchar mo pheacaidhean an aghaidh an lagha, agus a chum mo neartachadh gu ùmhlaichd a thoirt do 'n lagh ann an gràdh.

Uime sin, tha dearbhadh agam air fìor-chreidimh annam féin. Uaith so, dèanadh an creidmheach codalach agus leasg, reusonachadh ris féin air an dòigh so, chum a dhùsgadh suas;

“Cìod air bith a tha feumail gu fìor chreidimh a dhearbhadh, 's fheudar dhomh a dhèanamh, mur b' àill leam mi féin a mhealladh, agus a bhi cailte.

“Ach tha gnàth-fheum a dhèanamh do Chrìosd feumail, chum mo choguis agus m' aignidhean a ghlanadh o chiont agus o shalchar peacaidh an aghaidh an lagha, agus chum mo neartachadh chum ùmhlaichd nuadh a thoirt do 'n lagh ann an gràdh, agus chum mo chreidimh a dhearbhadh annam féin.”

Uime sin is éigin domh so a dhèanamh mur b' àill leam mi féin a mhealladh, agus a bhi cailte.

Agus fadheòidh, A chionn gu 'n do chomharaich Crìosd féin so a mach mar dhearbhadh cinnteach air duine bhi air a thaghadh le Dia, chum na beatha, agus a bhi air a thoirt do Iosa Crìosd gu bhi air a shaoradh, ma thig e d' a ionnsuidh, 's e sin, co-cheangal, dlùth, agus gu 'n gléidh e co-chomunn ris, mar tha e a' teagasg dhuinn, Eoin vi. 37, ag ràdh, Gach ni a bheir an t-Athair dhomhsa, thig e a' m' ionnsuidh; agus an tì a thig a' m' ionnsuidh, cha tilg mi air chor 's am bith a mach e: Deanadh gach neach nach 'eil do rìreadh a' dèanamh feum do Chrìosd, air son maitheanais peacaidh, agus ath-leasachaidh beatha, reusonachadh ris féin uaith so, agus o na chaidh a ràdh cheana, air an dòigh so, chum 's gu 'm bi a choguis air a dùsgadh;

“Co air bith nach 'eil co mòr air a dhùsgadh aon chuid leis an lagh no leis an t-soisgeul, mu fhìreantachd, agus mu bhreitheanas, 's a bheir air teachd gu Chrìosd, agus gnàth-fheum a dhèanamh dheth air son maitheanais peacaidh, agus leasachaidh beatha; tha e, cha 'n e a mhàin a dh'easbhuidh na h-uile dearbhadh air creidimh slàinteil, ach mar an ceudna air na h-uile coslas d' a thaghadh, co fhad 's mhaireas e anns an staid so.”

Ach mise (feudaiddh gach peacach neo-aithreachail a ràdh) cha 'n 'eil mi co mòr aon chuid leis an lagh no leis an t-soisgeul, air mo dhùsgadh le mothachadh air peacadh, air fhìreantachd agus air breitheanas, 's a bheir orm teachd gu Crìosd, agus gnàth-fheum a dhèanamh dheth air son maitheanais peacaidh, agus ath-leasachaidh beatha.

‘Uime sin, tha mi dh'easbhuidh, cha 'n e a mhàin air dearbhadh air creidimh slàinteil, ach mar an ceudna air gach uile choslas air mo thaghadh, co fhad 's a dh'fhanas mi anns an staid so.”

Tuiteam na h-Eaglaise ann an Alba.

(Air a leantuinn bho thaobh duilleig 395.)

ANNS an treas pairt de'n Achd so tha seasamh na h-Eaglaise thaobh an uachdarain aimsireil air fhoillseachadh. Tha e aithnichte do shluagh na h-Eaglais uile gur ann do bhrìgh cuirtean aimsirail a bhi gabhail orra fein riaghladh thairis air cuirtean na h-Eaglais a bha an dealachadh ann an 1843. Bha e air an aobhar sin dlìgheach do'n Eaglais Shaoir a dheanamh aithnichte, n-uair a chaill i na h-uile sochair shaolta a bha aice ceangailte ris an staid air son an t-saorsa a bhuineadh dhi mar Eaglais Chrìosd a ghleidheadh, nach robh coir sam bith aig cuirtean lagha na rioghachd dragh a chur oirre na cuirtean fein, agus gur e bhiodh ann geur-leanmhuinn na'n deanadh iad e. Rinn an Eaglais Shaor Achd anns a bhliadhna 1846 a tha cumail a mach an t-seasamh a bha aice agus an t-saorsa bha i tagradh mar a coir dhìgheach mar Eaglais Chrìosd.

Bha i tagradh gur ann dhise a bhuineadh na sochairean a dh'fheum i thoirt suas air saorsa coguis, agus air son coraichean Chrìod. Is e sin gur h-e an dream a thainig a mach ann an 1843 a ghleidh fìor bhunaitean Eaglais an Ath-leasachaidh ann an Alba agus nach b'e an dream a dh'fhuirich a stigh a bha na'n traillean do chuirtean aimsireil na rioghachd. Dh'aidich an riaghladh aimsireil so an uair a rinn iad lagh anns a bhliadhna 1874 nach feumadh cuirtean sìobhalta na rioghachd gnothach a ghabhail ris na nithean a bhuineadh do chuirtean na h-Eaglais ann an Alba. Na 'n aidicheach iad gun d'rinn iad an eucoir air na daoineibh a dh'fhuilinn air son saorsa aig am an dealachaidh, agus na'n d'thugadh iad dhoibh air ais an ni a chaill iad ach a bhuineadh dhoibh bhiodh na h-ulle ni air a chuir ceart. An aite so is ann a thug an lagh so an t-saorsa a dh'ainmicheadh do'n mhuinntir a chuidich an stait gus an Eaglais a gheur-leanmhuinn anns a bhliadhna 1843. Dh'fhag so an Eaglais Shaor gu fuireach mar a bha i aig 1874 no dol a dh'iarraidh air an Eaglais steidhichte an gabhail a stigh. Bhiodh so mar aideachadh air taobh na h-Eaglaise Saoire gun deachaidh iad am mearachd anns a cheum a ghabh iad n'uair a dhealaich iad reis an stait airson eucoir na'n cuirtean tiomail. Cho-dhuin na daoine a bha treorachadh sluaigh na h-Eaglaise Saoire—Dr. Begg, Dr. Kennedy, Maighstir M'Colla agus beagan eile—nach b'urraenn iad dol an aghaidh an coguis gu sin aideachadh na ni eucorach. Bha iad aig a cheart am a cumail an teagaisg, gum be coir na h-Eaglais a bhi air a h-aideach agus air a cumail a suas leis an rioghachd.

Thoisich Dr. Rainy agus a mhuinntir a bha 'g a leantuinn air tilgeadh bun-os-ceann an teagaisg so, agus air dìth-steidheachadh na h-Eaglais. Bha agus tha iad ag radh nach eil coir aig an stait taice sam bith a chumail ri Eaglais Chrìosd. Gur coir don rioghachd so a cheart uidhir gnais a thoirt do'n Phapanach no do

theagasg Mhahomet agus a bheireadh iad do Eaglais Chrìosd. Is e so an nì a tha aig bonn a chuid so do'n Achd.

III. "Tha an Eaglais so ag aichead bunaitan riaghlaidh neo-fhulangach agus geur-leanmhuineach." Bha an eaglais a deanamh so mar bha. Chi sinn bho'n fhirinn gun robh rìghrean diadhaidh, mar bha Iosiah, Heseciah nam beanachd mhoir do dh' Eaglais Chrìosd na'n là ann a bhi pilltinn an t-sluaigh, nan sagart, agus nan leibhiteach ris an Tighearna, agus ri aoradh a reir na firinn. A reir beachd an Achd so chan fheumadh iad so a dheanamh a nis. Dh'fheumadh iad fulang do'n Eaglais i fein a thruaillleadh gun fhocal a radh rithe gu bhi ga pilltinn ris an fhirinn, agus ri Dia na firinn.

Chi sibh gum bheil ni eil anns a phuinc so. Chan fheud aon mhinisteir anns an Eaglais so cuis a thogail an aghaidh aoin eile airson teagasgan no beachdan mearachdach ann an cuirtean na h-Eaglais. Tha teagasgan *Dodds, Smith* agus moran eile de luchd-teagaisg na h-Eaglais sin calg-dhireach an aghaidh focail Dhe agus teagasgan na h-Eaglais mar tha iad ann an Leabhar Aidmheil a Chreidimh, ach a nis chan fheud aon mhinisteir do'n Eaglais sin focal a radh nan aghaidh. Tha an t-Achd so ag aicheadh na saorsa sin dhoibh ged bhiodh an toil aca. Air an aobhar sin cha chluinn an sluagh focail bho na cubaidean, no anns na cleirean an aghaidh nan teagasgan sgriosail aig na daoine sin. Chi sibh so air a dhaingeachadh anns a chuid eile de'n phairt so dhe — "agus chan eil i comh-dhunadh gu'm bheil a luchdreuchd, ann a bhi cur an ainme ri Leabhar Aidmheil a Chreidimh, gan ceangal fein ri bunaitan riaghlaidh air bith neo-fhreagarach ri saorsa coguis, agus coir na h-uile neach gu a bharrail dhiomhair fein a bhi aige." Tha an so saorsa coguis a thaobh an doigh anns an toil leis an fhear-dreuchd na bunaitan a ghleidheadh air a toirt dha. Chan eil aon fhocal air a radh co dhiudh a tha an t-saorsa so ri bhi reir focal Dhe-ach is ann a tha na h-uile neach air fhagail gu bhi na riaghailt dha fein. Tha e 'na ni cunartach a bhi cur ni sam bith air neach an aghaidh na firinn agus a choguis; oir feumaidh neach an sin a choguis a thruaillleadh, agus an fhirinn a threigsinn, no seasamh a dhionnsuidh a bhais ma bhios e air a leantuinn a dhionnsuidh sinn. Tha e ris 'na ni gle chunnartach saorsa a thoirt do chogus neach an aghaidh riaghailt an fhocail. Is iad a mhuinntir a bha leantuinn an coguis thruaillidh fein as eugmhais focail Dhe, a chuir naoimh Dhe gu bàs anns an t-saoghal so. Tha sinn a faicinn uaithe so cho cunnartach 's a tha an t-saorsa a tha an t-Achd so a tabhairt.

Tha iad a ris a toirt coir do'n h-uile neach a bharrail dhiomhair fein a bhi aige. Co air? Air bunaitan agus teagasgan Leabhair Aidmheil a Chreidimh. Nach feum e a bhoideachadh gum bheil e gan gabhail mar a tha na briathran ag agairt a reir am brìgh? Tha, ach tha an t-Achd so a toirt cothrom dha aon ni a bhòid-eachadh, agus nì eile bhi aige 'n a inntinn. Ciod a b' urrainn a bhi n' as mi-onaraiche na so? Tha moran a deanamh uail as.

Their iad, cha do chreid mise riamh ann an Leabhar Aidmheil a Chreidimh. Tha na daoine so a tabhairt mionnan eithich do Dhia, agus tha iad a tabhairt a char a daoine ann an ni bhuinneas do thearnadh siorruidh an anaman. "A Thighearna co dh' fhanas ann ad phailluin? co chombnuicheas air do shliabh naomh? Esan a ghluaiseas gu h-ionraic, agus a ni ceartas, agus a labhras an fhirinn 'na chridhe."

N. C.

Notes and Comments.

Correction.—The new Church at Inverness was opened on 12th and not on 19th January, as stated in our last issue.

Communion at Portree.—The Communion at Portree will (D.V.) be held on the second Sabbath of this month.

Churches at Stoer and Halkirk.—The Free Presbyterian Congregations of Stoer and Halkirk have issued circulars bespeaking the help of friends towards their Church building scheme. The Halkirk congregation have already their Church built. The cost was £410, and of this £330 have been paid. Towards clearing off the balance of £80 the help of friends is solicited. The erection of a Church building at Stoer, Sutherlandshire, has been rendered necessary by the circumstances of the congregation there. The schoolroom where they meet is too small, and the open-air services which have frequently been found needful have been attended with hardship to the aged and infirm. The editor or publisher of the *Free Presbyterian Magazine* will be glad to receive subscriptions on behalf of either or both of these schemes.

Protest against Ritualism.—The following protest, reported in the press, will be read with much interest:—"Mr. Kensit, Jun., and a number of Wickliffe preachers attended a requiem service held at Christ Church, Doncaster, on Thursday morning, 22nd February. A scene took place when the celebrant elevated the wafer. Mr. Kensit's son entered the centre aisle, and in a loud voice said, 'As a loyal churchman I protest against this service.' Protests were also made by those with him. A slight scuffle took place between members of the congregation and Mr. Kensit, but there was no serious disturbance."

Prayers for the Dead.—There need be no doubt that prayers for the dead are approved of in the Church of England. The highest dignitary in the Church has declared in favour of the practice. The Archbishop of Canterbury, through his chaplain, has just written a second letter as to prayers for the dead to Mr. G. W. Finch, of Battle:—"Prayer, to which you refer in your letter of the 18th inst., is not for all the dead but only for the faithful. To them the Lord has promised entrance into the Kingdom in Heaven, and just as we pray for that Kingdom to come, knowing that it certainly will come, so we may pray that the faithful departed may be admitted there, knowing that they certainly will." There is something of Jesuitical subtlety in this defence of prayers

for the dead. However, the error is not far to seek. The faithful at death obtain *immediate* "entrance into the Kingdom in Heaven," so that it is unscriptural and pernicious to pray, after their death, that they "may be admitted there." For them "to be absent from the body," is "to be present with the Lord."—(2 Cor. v. 1-8.) Prayers for the dead are rank Popery wherever they exist, and it is very ominous that the chief Archbishop of the professedly Protestant Church of England believes in them. There is every evidence that the English Church is, throughout its greater part, permeated with the soul-destroying leaven of Romanism.

The Lord Provost of Edinburgh and Romanism.—The following paragraph appeared in the *John o' Groat Journal* of 26th January:—"A Vigorous Protest against Romanism.—Many Protestants throughout the country felt much aggrieved at the ostentatious manner in which the Lord Provost of Edinburgh last week proposed that the Councillors of the Capital attend a Roman Catholic memorial service for the repose of the souls of the Catholic soldiers who have fallen in the war in South Africa. Protests came from many quarters, and one of the most vigorous was sent by Mrs. Sinclair, Northcote House, Wick, who wired the fervent hope and prayer that 'the Lord God of heaven and earth might awaken Edinburgh and the whole country to a realisation of the thralldom of Rome—a system ten thousand times worse in its effects than the South African War, in that it was the means of slaying thousands of our noblest men and women. Where is our sworn Protestant nation? Queen Victoria, arise to the front! Psalm sixty-eight.'"

The National Drink Bill.—Dr. Dawson Burns sends to the *Times* his annual statement regarding the consumption of alcoholic liquors in these islands. The total expenditure of the English, Irish, and Scottish people on intoxicating drinks for the year 1899 was £162,163,474, being an increase since 1898 of £6,194,455. The English expenditure was equal to £4 5s. 0½d., the Scottish £3 6s. 11d., and the Irish £8 16s. 8d. per head of the population respectively. If the appetite for drink be one of the foolish and hurtful lusts which drown men in perdition, then surely the drowning record indicated by these figures must be a very terrible one. The year 1899 was to many a year of revived prosperity. The six millions increase in the drink bill indicates this. It is sad to think that the goodness of God, instead of leading men to repentance, should only hurry them the faster down the crowded road to ruin.

How the Sabbath is Spent in Mafeking.—The Rev. W. H. Weekes, who is the Rector of Mafeking, gives the following account as to how the Sabbath is spent in that beleaguered town:—"Sunday makes a welcome change; the Boers never fire on that day, and we are able to walk out as in peace times. Yesterday was the seventh Sunday since we were besieged. Sunday is spent in rather a Continental manner, and enlivened

with concerts, and cricket, football and polo matches. However, as it is the only day when the men can stretch their legs, this cannot be avoided, and is indeed necessary. Of course, I hold services as usual, but the congregations are not large." We hardly know who to condemn more, the Rector of Mafeking or the people of whom he writes. They have no regard for God's law, and instead of acknowledging on the holy Sabbath the divine goodness to them during the preceding week, they devote themselves to recreations and amusements. Mr. Weekes, a professed minister of Christ, sees no harm in this conduct, and justifies it as necessary. The leg stretching is, in his opinion, as important as the worship of God. Mr. Weekes, we understand, is a High Church ritualist, and it is plain that his religious ideas hold well with pure ungodliness. Truly the judgments of the Most High are abroad in the earth. We have often said that the heathen word "Sunday" should never be applied to the Sabbath or Lord's day. But this sacred period of time is being violated to gratify the lusts of the world, the flesh, and the devil; and the day thus dealt with is not a Sabbath but a Sunday. This, however, does not justify the use of the word. It is right to note the testimony that "the Boers never fire" on the Lord's day. This is a good point in our enemies that cannot be too highly commended.

The Soldiers' Liturgy.—The following is a prayer composed by the Archbishop of Armagh which Lord Roberts has ordered to be distributed for the use of the soldiers in the field:—"Almighty Father, I have often sinned against Thee. O wash me in the blood of the Lamb of God. Fill me with Thy Holy Spirit, that I may lead a new life. Spare me to see again those whom I love at home, or fit me for Thy presence in peace. Strengthen us to quit ourselves like men in our right and great cause. Keep us faithful unto death, calm in danger, patient in suffering, merciful as well as brave, true to our Queen, our country, and our colours. If it be Thy will, enable us to win victory for England, but above all grant us the better victory over temptation and sin, over life and death, that we may be more than conquerors through Him who loved and laid down His life for us—Jesus, our Saviour, the Captain of the Army of God.—Amen."

The War.—On Thursday, 15th February, the war in the Transvaal entered on a new phase by the relief of Kimberley. This town had endured a siege of 100 days' duration, and the inhabitants had begun to be in straits. The movements of Lord Roberts for the relief of Kimberley, and the isolation of the Boer army having been successful, General Cronje fled from his entrenchments at Magersfontein, and commenced a retreat on the capital. His army of 8000 has been intercepted on the road to Bloemfontein, and to-day (27th February) we have tidings of his unconditional surrender. Ladysmith is still unrelieved, but General Buller has been fighting his way towards the town, and news of his successful arrival is daily expected.

A Good Gift to the Soldiers.—The soldiers in South Africa are to have a patriotic Testament. It is being prepared by the Scripture Gift Mission, and is to contain fifty illustrations of Eastern life. It is bound in a red, white, and blue cover, and its size is most conveniently small. Moreover, Lord Wolseley contributes an interesting preface as follows:—"In my opinion there could be nothing more suitable for the spiritual comfort of a soldier on active service than this Testament. The size of it always permits him to carry it in his khaki jacket pocket, and each soldier who possesses a copy will have something of far higher value to him than the proverbial marshal's baton."

Obituary Notice.

IT is always matter of deep regret when anyone, young in years, who gives promising signs of piety, is taken away by death. Such an one was Mr. Archibald Auld, Tollcross, near Glasgow, who died there on Sabbath, the 28th January, at the age of twenty-five years. It was within the last few years that Archibald came under real concern about his soul. He said to the writer on one occasion, "I am afraid I am not sound in the faith." This led to a conversation, and it turned out that at one time he thought he had faith, but had come to learn that his faith then was not of the right kind. The great thing which now occupied his thoughts was the importance of saving faith in the Lord Jesus Christ. The Lord had also opened up to him the sinfulness of his heart. He felt deeply convinced of the total depravity of his whole nature, and of his righteous exposure to the curse of God's law, and it was only after a time that he came to cherish a hope of salvation. When asked on one occasion where his hope rested, he replied, "Christ in the promise." He longed to get clearer and clearer views of his interest in Christ, and he said more than once, when feeling his far-off condition in himself, "I am often afraid I am nothing but a reprobate." He derived encouragement from such a passage as this, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Not that he fastened upon the promises of the Gospel in a general easy-going way, too common among present day religionists. It was only when these were brought home to his mind with some power that he took comfort from them. He was afraid oftentimes he had no right to them at all. One day not long before his death, he said, "I think I have a little faith, but would like a full assurance." His conversation towards the end indicated that he was one who was being rapidly prepared for a better country. He died early on a Sabbath morning. One of his last sayings was, "This is the morning on which Christ rose to save sinners." He was very delicate in health for a long time. His removal is none the less keenly felt by his parents, other relatives, and friends.