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Religious Education.

IT is manifest to every observer that there is great and increasing attention paid at the present day to the secular education of the young. It is equally plain that there is small and decreasing attention given to their religious education. The religious is infinitely more valuable than the secular, and so the signs of the times in this, as well as similar matters, are dark and ominous indeed. Religion, for example, has greatly declined in the professing Church, and it might be expected that this would influence the whole life of our nation, the social as well as the ecclesiastical part of it.

Our Reforming forefathers, who made this country what it is to-day, were zealously anxious that the education of the young should not be confined to secular literature, but that it should embrace the Book of books in which alone heavenly knowledge is to be found. They planted the Bible in the schools. There is a great cry with some at present about religion being allowed to permeate the whole of life, but it is only a cry, a hollow hypocritical cry. The very persons who utter it most loudly are those who are endeavouring to the best of their ability to diminish the influence of the one Book which can secure the diffusion of religion through the whole of life. They will quote as little of it as they can in their prayers and sermons; they will cast suspicions on its veracity and inspiration; they will lecture on Tennyson, Browning, Buddha, and what not; they will hardly have family worship in their houses; and they will put little or no effort forth on behalf of the Bible in the schools. We live in a strange age, an age full of inconsistencies and follies; great in the profession of Christ, but microscopically small in possession; bold in its claims of intellectual advancement, but in reality far behind what it claims to be. Let no one suppose then that in the matter of religious education our generation has found out a better way, or that it is doing anything but weakening secular education itself by leaving out altogether, or giving a subordinate place to, the Word of God in daily instruction.

We deplore the fact that, since denominational schools were done away with in Scotland, the Bible and the Catechism do not form a part of the educational code. The Government, of course, is responsible for this, but the Government represents the nation, and therefore it is the latter upon which the real responsibility rests. The nation is composed of the individual members of society. The humblest ratepayer, as well as the wealthiest merchant, landowner, or peer, has a responsibility that he or she must give an account of to God. It is therefore very undutiful to support, for example, any candidate for a School Board that does not pledge himself to advocate the Bible in the educational code. Better still, if he advocates, in addition to this, the Shorter Catechism. Not but there is a sufficiency in the Bible to guide the soul into the way of life, but the truths of the Bible that directly bear upon the salvation of the soul have been expounded in a clear and instructive manner in the Catechism. Many who have looked with great askance on the doctrines of the Catechism have given it the highest praise as an admirable manual of instruction. Its fame, we believe, is imperishable; it will be valued when multitudes of other theological works will be buried in everlasting oblivion. Once upon a time, however, almost every Christian denomination was satisfied with the Catechism. The Baptists objected, no doubt, to one or two questions in it in reference to Baptism, but they accepted the rest. Congregationalists, as well as Presbyterians, endorsed its teaching. But all these people, with the exception of a comparatively small minority, have now drifted away from the truth in its purity, and so do not care though the Catechism should never be seen or heard of.

The estimable qualities of head and heart that adorned so many of our countrymen in the past, were due, under God, to the religious teaching they got in Church, and family, and school. They have transmitted these qualities to some extent to their sons, but the latter seem to be forgetting whence their virtues have come. They appear to be almost wholly blind to the fact that they would be little better than a lot of rude uncultivated savages if it were not for the religious knowledge and life of their ancestors. And many, who are reaping so great advantages now, are making mockery of the very doctrines and principles that have given them anything of moral backbone or mental power they possess; in fact that have been instrumental in putting the very bread they now eat into their mouths.

We would like to see the day when the doctrines of the Bible and the Catechism would be taught in all the churches, the homes and schools of our beloved country. The reader may say, "You will require to wait a long time before you see that." Well we shall wait. The Lord has promised a day when the knowledge of himself shall cover the earth as the waters cover the sea. We do not expect to live until that time, but we feel it our duty to long, and pray, and labour for nothing less than the Lord has

promised to bestow. And they who now set a lower standard of action before them than the Most High prescribes, may well pause and consider how they stand before Him.

The time shall come when religious education will be esteemed a thing of supreme excellence, and, when the schools as well as all other institutions will be consecrated to the Lord. We have a duty, however, now to perform, and if we fail to perform it, it will be to the loss and shame, not only of our selves, but of subsequent generations.

A Sermon.

BY THE REV. JAMES S. SINCLAIR, JOHN KNOX'S, GLASGOW.

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 "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."—HEB. xi. 24-26.  
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THESE words form a part of one of the most eloquent and impressive chapters in the New Testament. The apostle begins the chapter with a definition of faith as "the substance of things hoped for, the evidence of things not seen," and then proceeds to recount the names and deeds of "the elders," the saints of Old Testament times, who by faith obtained a good report. He reminds his readers of these excellent worthies, and the wonderful deeds they performed, not in order to exalt the merit and might of fallen men, but to show that they did all they did in a strength not their own, a strength derived by faith from the God of their salvation. He thus stimulates and encourages the Hebrews who had made a profession of Christ, and had suffered much from the opposition of their brethren, to pursue their course with faith and patience, knowing that instead of being disassociated from the line of their glorious ancestors, they were treading in their footsteps, and following them to "the better country."

The special example of faith to which we call your attention at present is that of Moses, the man of God. This illustrious person is one of the noblest figures in the history of the Church under the old dispensation. His whole life from his birth to his death is full of remarkable interest, and is exceedingly rich in spiritual instruction for the Church in subsequent ages. Our attention is here chiefly directed to Moses at a critical period in his history, a period that on a lesser scale comes to many of us when we must make the choice that oftentimes determines our prospects for time and eternity. "Choose ye this day whom ye will serve." "If the Lord be God follow him, but if Baal, then follow him."

I.—“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter.” Moses was born in Egypt during the time of the great oppression. His parents were true believers in the God of Israel, and not fearing the wrath of the king, who had commanded that every male child of Israel should be slain, they hid their babe three months. They were the more encouraged to do this, as “they saw he was a proper child;” they discerned something unusually prepossessing in his countenance. He was, as Stephen says in Acts vii. 20, “exceeding fair,” or in other words, “fair to God.” When he could no longer be hid, they committed him in a little ark of bulrushes to the waters of the Nile, believing that the same gracious God who had taken care of him in the past, would protect him in the future. Here he was found by Pharaoh’s daughter who adopted him as her own child and called him Moses, which means “drawn out.” It was in this remarkable way that Moses found himself under the charge of this Egyptian princess when he was come to years.

There is a sense in which every true believer finds himself, to begin with, a son of Pharaoh’s daughter. Egypt may be taken to signify the lost estate of mankind; Pharaoh, the king, Satan, the god of this world, who holds men in spiritual bondage; and Pharaoh’s daughter, the world itself, under the power of which all men are by nature. But the time comes when a distinction is made between the children of promise and others. The former are awakened by the Spirit to realise their lost estate; to seek deliverance from Satan and the world; and so they are taken out of their guilt and bondage, and made new creatures in Christ Jesus. At length they make a public profession of Christ, and refuse any longer to be under the influence or bear the name of Pharaoh’s daughter, the world. “For with the heart man believeth unto righteousness; and with the mouth, confession is made unto salvation.”—(Romans x. 10.)

We cannot say exactly when Moses became a partaker of the saving faith of God’s elect. He may have been regenerated (though by no means perfected) from the womb, as the words which Stephen uses in regard to him as a child, namely, “fair to God,” would almost seem to indicate. One thing is certain that he needed to get faith as well as others from God Himself. There is no difference in this respect: “all have sinned and come short of the glory of God,” and Moses was by nature a child of wrath, even as others. Faith did not come to him more than to others by natural generation, but by spiritual regeneration. Moreover, his pre-eminent natural endowments did not produce it, nor could they make up for the want of it, if he had it not. If he had not been made an heir of faith by grace, we would probably have never heard of him as anything but a man of learning and power among the Egyptians. He got faith however, and that in no ordinary degree, and his faith showed itself most conspicuously at the very time it was most required. This is a

very sure mark of the faith of God's people. Some are very strong believers when they are in calm weather, and in no temptation or trouble, but when the wind begins to blow and the storm begins to rise, their faith vanishes like chaff. Moses was brought into circumstances that tested his faith to the uttermost. He was known as a Hebrew from his infancy, and probably got considerable liberty in respect of his peculiar inclinations and views until he came to years of manhood; but the period then arrived when he must accept of his own free accord the position of the son of Pharaoh's daughter, or forego it for ever. "By faith he refused to be called the son of Pharaoh's daughter." There was here presented for his acceptance one of the highest honours Egypt could bestow; the throne of Egypt was, in all probability, before him, along with all the earthly power and glory attaching to it. But he refused it all. What was it that determined his refusal? It was his faith. By faith he had become a believer in the God of Israel; by faith he accepted and rejoiced in the record of the Lord's past dealings and future purposes towards His chosen people. By faith, therefore, he had become a son of God, and to enjoy this glorious privilege, was infinitely more to him than to be a son of the most exalted monarch this world could boast. Moses then refused to be called the son of Pharaoh's daughter, because he had become a son of the Lord God of Israel. Pharaoh's daughter had no doubt been very kind to him, cherishing him from his infancy, and showering many favours upon him, but all this was not sufficient to allure him from the path of duty in the hour of trial. To have continued in her house would have involved complicity in the idolatries and iniquities of Egypt. He could not serve God and mammon, and therefore he chose to serve God.

Let us here notice a contrast between the action of Joseph and that of Moses in somewhat similar circumstances. Joseph, many years before, was, by a chain of mysterious providences, brought into favour with the then Pharaoh, king of Egypt. Pharaoh made him governor over all the land, and he accepted the high office, he did not refuse it. Moses, on the other hand, refused a still higher position in the same country. They were both right in what they did, and yet the actions themselves were quite opposite in character: they were both animated by the same faith, and yet the fruits were different. The reason was that they moulded their conduct, not after the mere suggestion of circumstances, but after the dictates of the revealed will of God. The Lord had made known long before to Abraham that his seed was to sojourn in a strange country, and to be afflicted there for four hundred years, and then to be brought out "with great substance" (Gen. xv. 13, 14). Joseph, the beloved son of Jacob, was sold into Egypt by the ill-will of his brethren. There he was raised to be governor over the land, and was the means of supplying corn to his father and brethren during a period of famine in Canaan. They eventually came down to Egypt, and took up

their abode in the province of Goshen. All this was in complete harmony with the purpose and will of God. On the other hand, Moses was raised up about the time the Lord purposed to deliver His people out of this strange country. The time of separation and deliverance was not far off, and therefore if Moses had chosen to identify himself with Egypt, he would have acted directly contrary to the express will of God. But, as a true believer, he made that will his guide, and preferred to act in accordance with it than to accept the highest place in Egypt. This conclusion was not come to so easily as we may think, if we consider all the circumstances. Moses might have said to himself: "Was it not divine providence that brought me here? Have I not been educated and equipped for the exalted position which I may one day fill? Can I not use my present and future influence on behalf of my down-trodden people? May I not in this way glorify God and help His people in a degree that it will be utterly impossible for me to do if I refuse to be called the son of Pharaoh's daughter, and cast in my lot with the despised and persecuted Hebrews?" Reasonings such as these did not deter him from the path of duty. He believed that God had another way of delivering His people than the one suggested, and he chose that way, no matter what trial and suffering he might have to undergo.

The word and the providence of God sometimes seem, as here, to contradict one another. The faith of Moses had respect to the word as the supreme guide at all times, and it is our duty to follow his example in this respect. Events in providence do not constitute our Bible. Many things are permitted in providence that are signs of God's wrath and not of His favour. If we therefore find ourselves in any position in life in which we cannot serve the Lord consistently with His revealed will, then we are to forsake that position. It is not our feelings or reasonings that are to be the rule of faith and conduct, it is the written word of the living God. And yet many who profess Christ do not seem to understand this. Some, for example, are connected with a religious body that departs from the faith. They refuse to obey the plain command, "Come out from among them, and be ye separate;" they prefer their own reasonings to the voice of God. They argue in the following manner, and say: "I was born and brought up in this Church; I saw it in its best days; God in His providence placed me in a position of influence in it. If I cut my connection with this Church the range of my influence will be lessened, and instead of being of more benefit to the cause of Christ I will be of less; the Egyptians will then have everything their own way. I must stick to this Church to the last." Now this kind of argument seems very plausible, but it is not after the example of Moses. He refused to be called the son of Pharaoh's daughter. The very name he felt it impossible to assume, and therefore stood back from occupying any position that involved dishonour to the Lord God of Israel.

It is clear therefore that they who will prove they are on the Lord's side must not do evil that good may come; they must oftentimes, in response to the Lord's call, make choice of obscurity rather than eminence, pain rather than pleasure, poverty rather than riches, and reproach rather than honour. The Lord Jesus says: "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake shall save it."—(Luke ix. 24.)

II.—"Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Moses, by faith, had chosen God to be his saviour and portion, and so he made choice of God's people as his people. He said in effect to Israel what Ruth said to Naomi, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God." Moses was prepared to suffer affliction with the people of God. They were at this time a downtrodden and oppressed people, but he saw they had a glorious prospect before them, and he reckoned "the sufferings of the present time as not worthy to be compared with the glory that should be revealed" in them. Faith, "the evidence of things not seen," looked beyond Egypt to the freedom of the wilderness, and the pleasures of the promised land. On the other hand, he saw that the pleasures of Egypt were but sinful pleasures—pleasures under the righteous curse of God, and therefore only destined to last for a season. At the longest they were limited by the bounds of time; in eternity they ceased to be. To the eye of sense, the Egyptians were the happy people as they revelled in the enjoyments of this world; while the Israelites were a poor wretched race, whose lot was to be pitied and deplored. But to the eye of faith, the situation assumed quite a different appearance. Faith takes into its calculations the future as well as the present, eternity as well as time, and thus gives its verdict against the Egyptians and for the children of Israel. In due course the Lord honoured the faith of His servant, and made him the instrument of doing a great work—of securing a deliverance for Israel that was to be commemorated for ever. "Him that honoureth me, I will honour."

In this passage we learn (1) that the true believer makes choice of the people of God as his companions. He forsakes his former worldly associates, for now he finds no pleasure or profit in their society. In fact, it is vain for anyone to say that he is a believer in Christ, if the company of God's people is no attraction to him, and if he is quite at home among the people of the world. (2) The true believer will prefer to be with the Lord's people in sorrow and adversity rather than with others in happiness and prosperity. He knows that the light affliction of the people of God is for a moment and worketh for them "a far more exceeding and eternal weight of glory." "Whom the Lord loveth he chasteneth and scourgeth every one whom he receiveth. The Lord sends a variety of afflictions upon His people, but it is for

wise and gracious purposes; He will make everything work together for their good. (3) On the other hand, the true believer will turn away from sin with genuine hatred of it. It has its pleasures no doubt, but what are these? They are only sweet poison that stupifies the soul in the insensibility of spiritual death, and hastens it on to everlasting perdition. They are at best but for a season; soon they will come to an end; and those who have made a heaven of them here will find them to be a hell hereafter. (4) Many are the afflictions of the righteous in all ages, but especially in times when the Church of God is despised and downtrodden. The righteous have in every age afflictions from the world, the devil, and the flesh. These are constant sources of trouble and sorrow, but it is better to be afflicted by such enemies, than to be in friendly covenant with them. In some ages, such as ours, the afflictions of the people of God are more numerous than ordinary. The profanity, immorality, drunkenness, Sabbath desecration, and other forms of sin in which many indulge are a great affliction to them, while the infidelity, worldliness, and laxity of the professing Church put the bitterest drops of all into their cup. Nevertheless, it is infinitely better to be burdened and grieved with these evils than to embrace them or look lightly on them. (5) The afflictions of the righteous are of short duration, while the afflictions of the wicked are everlasting. The pleasures of the righteous are everlasting, while the pleasures of the wicked are only for a season. Moses realised all this, and chose the lot of the people of God. It would be well for many of us, if we saw things in the same light. We naturally grasp at the shadow and lose the substance; we look with contempt upon the people of God and their troubles, and envy the people of the world and their pleasures; we forget the glorious inheritance that is in store for the former, and the awful hell that awaits the latter; we chose the world rather than Christ, hell rather than heaven. The Rev. Archibald Cook said: "Moses was wise for himself. He saw a little heaven here and a great hell hereafter, and on the other hand, a little hell here, and a great heaven hereafter. He chose the little hell and the great heaven." Herein is true wisdom indeed. The unbeliever thinks he is the wise man, and that those who follow Christ are only fools and fanatics. But the great day will reveal where the folly lies. Happy are they who are now enabled by grace to make choice of Christ and His salvation! The wisdom of their choice will be seen in its full excellency in the day when we must all appear before the judgment seat of Christ.

III.—"Esteeming the reproach of Christ greater riches than the treasures in Egypt." Egypt had abundance of treasures. It was one of the wealthiest nations of antiquity. Riches have always had an attraction for the human race. Men have wasted all the energies of mind and body in pursuit of them. No labour has seemed too hard, nor time too long to employ in the heaping up of wealth. Moses had the prospect of acquiring riches in the high

position to which he was invited. He had also the prospect of acquiring them easily ; they would form part of the legacy to be left him by Pharaoh's daughter. There was thus opened up before his view a vista of earthly happiness that was fitted to ensnare his heart, and allure him onwards to the enjoyment of it. Further, the consideration of his own people in their poverty and misery might have come in and afforded a nobler reason for the acceptance of the prize that was within his reach. His own pleasure and his people's good might thus have combined to constrain him to make choice of the treasures in Egypt. He saw, however, that these treasures would be too dearly purchased at any price. Egypt had grown great in wickedness ; the enjoyment of its wealth would have involved implication in its iniquity. Beyond all this, he knew it to be the will of God that the children of Israel should soon depart from Egypt, and therefore he would accept of nothing that would make it difficult to go along with them. He must obey the Lord, and go forth along with His people let the temporal loss be what it may. He esteemed "the reproach of Christ greater riches than the treasures in Egypt."

This leads us to notice the person of Christ as here introduced. The very mention of Christ in this connection proves, along with other places, that the apostle lived in the constant realisation that Jesus Christ was the eternal Son of God, God over all blessed for ever, and that therefore Christ's personal existence was as great a reality under the old dispensation as under the new, though the revelation of it then might not be quite so full and glorious. Christ is here spoken of because, as the angel of the covenant, He followed His people wherever they went. He was in Egypt with them, as surely as in Canaan and in the wilderness. And further, all the hopes and prospects of this people were bound up with their relation to Christ. The Lord had said to Abraham : "In thee, and in thy seed, shall all the nations of the earth be blessed." The hope of Israel, the hope of every pious soul under the old economy, was the coming of the promised seed, the Messiah, the Saviour, the Redeemer of Israel. To be identified with the children of Israel was to be identified with Christ. They were despised and persecuted because they refused to indulge in the idolatries of heathendom, and because they declared their belief in one God over all nations, who was theirs in covenant, and whose presence was alone to be found in their midst. In this way they became obnoxious in the eyes of the Egyptians, and suffered the reproach of Christ, or as it may be translated, reproach for Christ. The promised seed was an occasion of reproach to them ; they suffered shame and oppression for His sake. But it was in this same person their present blessedness and future inheritance were bound up, however much hidden this might be from the eye of sense. Moses, by the eye of faith, discerned it all. He had made choice of the covenant God of his fathers as his own, and Christ to him was the hope and

salvation of his heart. It was in virtue of the Messiah and his atoning work, prefigured in the bloody sacrifices of this economy, that any true Israelite expected salvation. There was no other way of pardon, and acceptance before God than by the blood of "the Lamb slain from the foundation of the world." It is clear, therefore, that Moses, who had made choice of God in Christ for all the blessings of eternal salvation, was also willing to bear any reproach for Christ's sake. What would the treasures of Egypt do for him without Christ? They would only be a millstone to drag his soul down to hell. He certainly needed a little of this world's goods in order to carry him through the wilderness, but He who gave him Christ, was well able to give him this also. And he did not forget that the Lord had promised to bring His people out of Egypt "with great substance." In the promises of God, he found all he required for time and eternity. He weighed the reproach of Christ,—Christ and His reproach—in one scale and the treasures in Egypt in another, and the result was that the Egyptian treasures proved themselves as nothing, yea, less than nothing, and vanity, in comparison with Christ and His reproach. The reproach took nothing away from the value of Christ; it was reckoned as honour when estimated in the balances of God's sanctuary.

Moses in this matter sets a beautiful example before hearers of the Gospel in every age. None of us has had, or will likely ever have, an opportunity of acquiring worldly honour and riches, such as he had. Nevertheless, human nature is so utterly depraved that, we are prone to make choice of the most insignificant bauble in this world, rather than to refuse it for Christ's sake. Many a poor creature thinks more of his horse or cow, his few pounds in the bank, than all the durable riches and righteousness that are to be found in Christ. He shrinks from a little affliction and a little reproach in the matter of following Christ and separating from the world, and realises not the inestimable gain of being on the Lord's side. This proves that nothing less than the implantation of a new nature in the soul will enable one to make a proper choice for eternity. We need to be born of the Spirit, and to have faith in the invitations and promises of the word, and in the person and work of Christ, as the Redeemer of Israel. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—(John iii. 36.)

IV.—"For he had respect unto the recompense of the reward." By faith Moses took into account in the choice which he made the recompense of the reward. We have already to some extent alluded to this. There is a reward that awaits the people of God. It is not the reward of any merit of theirs; in themselves they deserve nothing but God's wrath and curse through eternity. But the Lord, according to the riches of His grace, and to show forth the glory of the redemption purchased by His Son, and the

excellency of the work of the Spirit as manifested in the heart and life, is pleased to grant a reward to those who will refuse the world and its vanities and pleasures, and make choice of Christ and His afflictions and reproaches. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men ; knowing that of the Lord ye shall receive the reward of the inheritance ; for ye serve the Lord Christ.—(Col. iii. 23, 24.) This reward would be a recompense to Moses for all the sufferings and losses he had to endure. It was an "inheritance, incorruptible and undefiled, and that fadeth not away." The affliction he bore would be compensated by the happiness he should enjoy hereafter ; the loss he now sustained of a temporal kingdom on earth, would be infinitely made up by the possession of an everlasting kingdom above : while all the scorn, obloquy, and reproach he now suffered, would be one day swallowed up in the full enjoyment of the favour of God amid the honour and glory of heaven. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—(Rev. xxii. 14.)

It is one of the ideas of modern theology that faith should have no respect whatever to rewards and punishments, but no one who believes the Scriptures can entertain this view. This passage, given by the inspiration of the Holy Ghost, is a complete confutation of it. Not that rewards and punishments are the chief thing in the eye of faith, but they are facts which faith is called upon to weigh and which arouse and encourage the soul to make choice of Christ and His cross ; as it is thus led to realise in some real degree what must be the unspeakable awfulness of the wages of sin in hell on the one hand, and the matchless glory of the reward of eternal life on the other. God in Christ, however, is the supreme object of faith, and the soul who believes in Him sees an infinite excellency and desirableness in God thus revealed, such as constrains the soul to love and serve Him for His own sake. At the same time, the Holy Spirit makes use of hell and heaven as set forth in the Bible as means of bringing souls to consider their latter end, and the importance of a saving interest in Christ ; and He thus persuades them to "flee from the wrath to come" to the city of refuge wherein eternal life is to be found.

The subject we have been treating of is well fitted for the consideration of the young and those in prime of life. You are coming to or are at years of discretion. Now is your seed time. "Be not deceived ; God is not mocked ; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—(Gal. vi. 7, 8.) Moses, when he was come to years, refused the honours, riches, and pleasures of the world ; he cast in his lot with the people of God ; he chose to undergo afflictions and reproaches for Christ's sake ; he had respect unto the recompense of the reward. This is an example to be followed at all cost. Let us seek from the

Lord the faith which is His gift that we may believe in Christ and follow Him through good report and evil report. He says, "Ask, and it shall be given you ; seek, and ye shall find." He will be as good as His word to them that wait upon Him, to the soul that seeketh Him. But they, who refuse to accept His gracious invitation, and persist in the way of unrighteousness, shall have the wages of iniquity, which is eternal death. May the Lord bless to us His own word !

False and True Marks in Religious Experience.

Continued from page 417.

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

8. Mark. Where Christ is, there is a resting on him for life, and leaning on him for righteousness, adoption, justification and salvation, with Paul, Phi. iii. 9, who desired "to be found in him, not having his own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." The soul intends to live through this way alone, to rest in, to hide himself in Christ, until, to speak so, a bit of the man cannot be seen, that when he is called for, it may be answered, Lord, I am in Christ, not having my own righteousness. "If Christ be in you," saith Paul, "the Spirit is life because of righteousness," Rom. viii. 10. The soul resolves alone to live through this way, through His righteousness. "In the Lord have we righteousness and strength," say they, Isa. xlv. 24. "In the Lord expect they only to be justified," ver. 25.

9. Mark. Where Christ is, there is a great care to eschew sin, 1 John iii. 6. "Whosoever abideth in him sinneth not ;" *to wit*, with that resolution as formerly : they may be overtaken in a fault as Gal. vi. 1 ; but they are not willingly "entangled again with the yoke of bondage," Gal. v. 1. Sometimes they may be carried away with the stream of a temptation, as David and Peter, yet they give not themselves willingly and deliberately over to the will of their lusts ; but even when corruption has the upper hand, there is a party within them that protesteth against that course and usurpation, Rom. 7. "That which they do, they would not, and that which they do not, they would willingly do ;" "the spirit warreth against the flesh," Gal. v. 17. Hereby it is, that they "walk not after the flesh, but after the Spirit," Rom. viii. 1.

10. Mark. Where Christ is, there is a real, fast, and resolute care and endeavour to keep the commandments of Christ, 1 John iii. 24, "And he that keepeth his commandments dwelleth in him, and he in him ;" and again, 1 John ii. 5, "Hereby they know that they are in him, because they keep his word." They will cast at none of his laws, but "have respect unto all his

commandments," Psal. cxix. 6. This is their work and design, to be conformable in all things to His law, and their failings are the cause of much sorrow unto them.

11. Mark. In whom Christ is, they live in love, as in their element ; " And we have known and believed the love that God hath to us ; God is love, and he that dwelleth in love, dwelleth in God, and God in him," 1 John iv. 16 ; also, " Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." 1 John iv. 13. A humble and condescending spirit, a tender and sympathising spirit, a spirit of wisdom and counsel, a spirit of knowledge, and of the fear of the Lord ; we may see what sort of Spirit it is that is given unto Christ without measure, Isa. xi. 2, where it is called, " the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord." So that those who have Christ living in them, are more or less partakers of this Spirit ; for they are one spirit with Christ, their darkness is in part removed, their pride killed, and they made more conformable to Christ their head and husband.

12. Mark. Who have Christ in them, they walk "after the Spirit," Rom. viii. 1. That is, they have a new counsellor, a new leader to lead them in all their ways, they walk now in the strength of the Lord, being strong in Him, and in the power of His might, Eph. vi. 10. They have new principles, and new motives to their work : they go now to their duties upon another ground, and for other ends than formerly, and this is not at some times, at starts and fits, but in a more serious, constant, and resolute manner : for they "walk after the Spirit."

13. Mark. These who have this Spirit of Christ in them, they live by faith, and depend upon Him for grace, strength, influences, and life, that they may serve Him in their natural, ordinary and civil conversations, as well as in their Christian life ; that they may be for Him, and for His glory in all their eating, drinking, sleeping, walking, within and without house, in their ordinary calling, work and employment, as well as in the hearing of the word, and in prayer : the life which they now live in the flesh, is by faith, Gal. ii. 20.

14. Mark. These that have Christ in them, are of a broken and contrite spirit ; they dare not arrogantly look up to God, they lie in the dust, and cry guilty, glorifying God, and taking shame unto themselves : He dwells with him, "that is of a contrite and humble spirit," Isa. lvii. 15. Such a heart is His second throne : whereas the proud He sees afar off.

15. Mark. Who have Christ in them, they get something of a public spirit ; "that mind is in part in them which was also in Christ," Phil. ii. 5. So that they have a heart to lay out themselves more effectually for Zion than formerly : Christ's cause, and the sufferings of His people, lie nearer their heart than their own things.

From these marks we may try and see, if we have ground to think that Christ is really in us, or not.

Man's Abuse of God's Gifts.

III—TIME (*Continued.*)

TIME is abused when it is wasted on the frivolous. Life is too full of seriousness to admit of any time for trifling. The shadow of death hangs over it from the cradle to the grave, except in the measure in which it is turned into the morning by the dayspring from on high. It is to be feared that a great part of human life is frittered away in vain trifling. This will always be the case where there is an inadequate realisation of the greatness of life's opportunities. When the activities of the soul are not stirred by the prospect of an incorruptible inheritance, we shall be satisfied with playing on the sands, and building houses of mud. And yet this is a sin which often assumes the appearance of a negative virtue, and is seldom troublesome to the conscience, because it cannot be classified under any specific transgression of the decalogue.

There are spheres of life in which this abuse is more prevalent than others. Among the leisured classes, from the very nature of the case, it holds greatest sway. The conception of life in what is known as society would appear to be a very paltry thing. It is made to consist of an unvarying round of little social observances. Hollow formalities of manner, and vapid flippancies of speech form the staple of its amenities. The petty occurrences of the passing hour are the themes of paramount importance, and are discussed with unfailing zest, and varying loyalty to facts. The charity which thinketh no evil, and rejoiceth not in iniquity is not always the law of thought or speech; and little details of personal history, or fugitive rumours of domestic feuds, add a dash of pleasurable excitement to the ordinary conversational routine. And, meanwhile, Time is rushing on with the same unchanging swiftness; and each hour, as it succeeds another, swells the account of money spent on that which is not bread.

There is another form of the abuse of Time, however, which is unhappily not confined to any one sphere of life. The consumption of frivolous literature is a widespread mischief in these times, and is the fruitful parent of many kindred ills. The production of fiction in our own country at the present day is absolutely appalling. Britain has the bad eminence of being first among the nations of the world in the publication of novels; and the supply is an index of the demand. And alongside of the novel proper, with, perhaps a wider constituency, and a yet more injurious effect, is the enormous accumulation of cognate periodical literature, which is one of the distinctive features of modern life. Of these a large proportion are the most rubbishy of rubbish, hopeless irreclaimable things, without force or colour, mind or body, grace or skill, purpose or use; but with the usual adjustments of plot and romance, and, perhaps, the shade of questionable

morality necessary to gratify a debauched and unhealthy appetite. This is the sort of reading that is eating the life out of many of the young men and women of our land. On every hand its effects may be traced in a sickly and stunted development of mind and morals. It has a debasing influence upon the tastes, and creates an appetite for its own species. It is a form of reading that is pursued by its devotees with an assiduity worthy of nobler aims. The moments of release from toil are offered at its shrine. When once it has asserted its supremacy, other forms of recreation or amusement are allowed no quarter. Its rule is a relentless tyranny. Cabmen, whiling away the periods of waiting for their "fare;" white-faced girls, escaped from factory or shop or warehouse; message-boys, threading their way through busy thoroughfares, or sauntering easily along sequestered lanes; schoolboys, let loose from the restraints of class-rooms and instructors; all varieties of age and attainment and condition, from the shoeless, capless urchin, who is thrilled with the wild impossibilities of his penny budget, to the jewelled favourite of fortune, who gloats over the indecencies of Zola or Corelli—these are the victims of this deadly miasma. And thus are the husks of the swine preferred to the bread of God, and money is spent on what the heart in its corruption desires.

We shall pass over the self-evident truth that time spent in the avowed service of sin and Satan is time abused. In this point we shall merely refer to the words of the Holy Ghost through Paul. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."—(Rom. xiii. 12-14.)

Time is abused when it is not redeemed. This implies that there is something greater than time, something to which time is but the avenue of approach, and of whose interests time ought to be the servant. It implies Eternity. It implies the immortality of the soul, and the larger life beyond the grave, when time shall be no more. It is impossible to employ time with adequate diligence except in view of Eternity. On any other assumption the encouragements to faithful stewardship are in great measure withdrawn. But there is an Eternity on the further shore of time, and on this earth the sons of men are only sojourners. We have souls that possess an unending existence; and our first duty in relation to the use of time is to prepare for Eternity. The Kingdom of God first; its place in us, and our place in it, its working in our souls, and our consequent working in its interests; then other things in their order, this is the divine law. The measure in which we fail to observe this order will be the measure of our abuse of time. It is not necessary for us to be profligates in the eyes of men in order to be prodigals in the sight of God.

We may be beyond reproach in our deportment among our fellow mortals, we may be dutiful members of the family, and respected citizens of the community, and trusted pillars of the State, but if we live for time and the things of time only or primarily; if we neglect our own souls, or fail to give its interests the attention which their relative importance demands, we shall be charged with spending money on that which is not bread. It is not what is the nature of our alternative purchases; it is not whether they have any good qualities, or whether they are absolutely bad; it is are they bread? If they are not bread, whatever else they may be, the money has been mis-spent. For the great use of time is to prepare for Eternity.

It has often been found useful for the practical regulating of conduct to resort to some kind of systematic divisioning of time. The biographies of many of the Lord's people will furnish us with striking proofs of the advantages of such methods, and in point of fact something of the kind is necessary in order to the redeeming of time. In all such arrangements the claims of personal religion must take the supreme place. There ought to be a time for prayer, for private prayer, and for family worship. There ought to be a time set apart for the reading of God's Word, alone, as well as in the family circle. Then the cultivation of the mind in other aspects of its development will claim a share of our attention. This may be attained in the perusal of healthy stimulating literature, the repository of the best thoughts of the best minds of all ages, or in the personal investigation of the works of God.

A certain amount of time must of course be devoted to our lawful calling. What that amount will be must of course depend on the nature of our work, which in most cases will have its limits definitely prescribed. But whatever the duration of our daily toil, it is our duty, when engaged in it, to be diligent in business, and whatsoever our hand findeth to do, to do it with our might. It is good for a man to bear the yoke of honest labour, and even the hours spent in the fulfilling of "the common round, the daily task," may be employed as unto the Lord, and be unto Him as a sacrifice of a sweet smelling savour. It is right, too, that those whose special gifts and opportunities call them to the discharge of public duties, should devote some portion of their time to the matters that affect the common weal. The fabric of society rests on some such arrangement. We must not seek our own, in the sense of a selfish disregard of the welfare of others, or of the community of which we form a responsible part; and in many cases the call to the fulfilling of public responsibilities is unmistakable, and time allotted to such interests, when judiciously subordinated to the supreme good, cannot be held to be an abuse of trust.

The question of recreation is one that has sometimes perplexed a serious mind. Is it right to devote any portion of time to such an end, or, if any at all, how much? Is any form of recreation whatever legitimate, or what, with regard to this question, may be

the boundaries of Christian liberty? The subject has been much before the minds of men in recent times in connection with the numerous schemes set on foot for providing amusement for those whose own lot forbids the luxury of relaxation. Many of these arrangements stand self-condemned, however laudable their intentions, because their end is attained only by trampling under foot the laws of God. But it is beyond question that those whose labours entail any severe strain, whether physical or mental, need some form or other of periodic relaxation. Our constitution demands not only cessation from labour, when the powers of nature are too severely taxed, but some kind of positive counter-active influence; and time devoted to recreation, with a view to the preserving or recuperating of our strength, is neither lost nor misapplied. But, let it be observed, it is possible to have relaxation that will be neither frivolous nor unprofitable. Sometimes even a different form of work will be all that is necessary, the employment of a different faculty of the mind, or a different set of muscles in the body, by which the stream is diverted into other channels.

A. S.

The Psalms and the New Hymnary.

(Concluded from page 421.)

NO 272 is a Popish processional hymn by the Mariolater, S. Baring-Gould. The refrain is—

“Onward! Christian Soldiers,
Marching as to war,
With the cross of Jesus
Going on before.”

The hymn is intended for a procession certainly headed by a cross, that is a banner with a cross on it. This the author has admitted. Even evangelical Episcopalians object to sing this hymn. It is the material cross that is referred to in No. 65, “To thy dear cross turn thou mine eyes in dying.” This is just the cross or crucifix held by the priest before the face of the dying. In No. 412, “while upon thy cross we gaze,” is just the cross on or near the altar while mass is celebrated. No. 571 is another hymn intended for a procession with a banner and cross. Such processions are now common in Ritualistic churches. One of these in a church in Chester was described the other day in the *Witness*. It was connected with the “Confraternity of the Blessed Sacrament,” one of the secret societies which are labouring for corporate union with Rome. The congregation on entering bowed to the cross. There was a procession round the church; the choir boys with the cross led the way; others followed carrying gorgeous banners and singing, “Hail, festal day.” You have hymns in the Hymnary ready to hand for these idolatrous processions when you have advanced so far.

No. 528, by Edward Caswall, one of those perverts whom Presbyterians now honour, is in praise of the Christmas "sacred crib," one of those superstitious toys with which Rome diverts and degrades her votaries. You have the enthroned Saviour, who is the Mighty God, addressed in such terms as these—

"Sacred infant ! all Divine !
Teach, O teach us, holy child,
By Thy face so meek and mild."

Where have you any such forms of devotion in the New Testament? The Glorified Saviour is never once addressed as an "infant." We cannot conceive of an apostle addressing the Lord of glory as "holy child." Rome can do this with consistency. She has her doll, her idol, her image of Jesus Christ in the "sacred crib," and to this she teaches her devotees to pray. Ritualists are doing the same. Here is what occurred last Christmas at Christ Church, Doncaster, according to the description in the *Times*:—"The 'crib' was placed immediately below the lectern. There was a trail of ivy on a sand floor leading to the stable, the interior of the latter being strewn with straw on which reclined the infant Jesus, with outstretched hands on each side being the figures of our Lady and St. Joseph, with the ox and ass below, imparting a devotional aspect. The crib was afterwards visited by a large number of people, many of whom knelt around it for Christmas devotions." We have not come to that yet. Why should we aid and abet such foul superstition by putting into the mouth of our people a hymn written for and suited to such idolatrous observances? This hymn and others about Bethlehem are admirably fitted to encourage and foster a superstitious regard for sacred places.

No. 120, a translation of a Popish Mediaeval hymn, plainly inculcates prayers for the dead. Here is its teaching—

"From the dust of earth returning,
Man for judgment must prepare him ;
Spare, O God, in mercy spare him !
Lord all-pitying Jesus blest,
Grant them thine eternal rest."

No wonder that with such teaching in their hymns, we have prayers for the dead openly advocated in the Church of Scotland.

No. 99 is a "litany of the passion of Christ." The refrain of each verse is, "Hear our solemn litany." The Presbyterian Church has known nothing of litanies. It is the name applied to a particular form of supplication in the Liturgy of the Episcopal Church. This and other pieces somewhat similar, as well as pieces with responses, are admirably fitted to further the object of the Church of Scotland Church Service Society, whose avowed purpose it is to introduce the Anglican forms of service into that Church. Why need I speak of the Anglicising element in Scotland? It has been publicly stated that a society with the same purpose is at work among ourselves, working as yet, like the Ritualistic societies in England, "under cover." No book could well be better fitted

than this Hymnary to serve the aim of such a society. The work is modelled on the Ritualistic book, "Hymns Ancient and Modern," and represents Church of Englandism of a "high type" in thought and theory. The theory on which the book is compiled, putting in hymns to please all parties, is the very theory on which the Church of England is defended. It is said a National Church should satisfy the views and cravings of all parties in the nation. The theory has been applied in the compilation of this Hymnary. There is no reason why the principle should not be applied to the teaching of the pulpit as well as to the ordinance of praise.

I cannot go more into detail, though much remains to be said. Enough has been said to show that the tone and tendency of the book are most objectionable, and that it has the seeds of most dangerous errors. In the matter of praise that is to be imprinted on the memory and heart of the people, there ought not to be even one little plague spot of error. Very true and weighty is the statement of Dr. Cooke—"If a doctrinal error be, at all times, dangerous, how much more when it is stereotyped in the devotions of the sanctuary."

I should have liked to refer to the music, and show that the introduction of this book, with its 645 tunes, means the death of congregational singing, "Hymns Ancient and Modern," on which this is modelled, changed the character of church music in the Church of England, and has almost destroyed congregational song. It is inevitable that this Hymnary should work out the same result with us wherever introduced.

Looking at the state of the Church of England, looking at the crisis of the Reformation in these lands, we ask is this a time for us to introduce a manual of devotion so deeply tainted with Ritualistic and Popish errors as is this Hymnary? The Puritans and their contendings against the Prayer-Book are at last vindicated, though in a way most lamentable and disastrous. They objected to the Prayer-Book, and predicted that the germs of Popery retained in it would produce evil fruit. Their prophecy has been fulfilled. It is a law, a Divine law, in the moral as in the natural world, that every seed bears fruit after its kind.

The seeds of Popery in the Book of Common Prayer have had a terrible development. Every third clergyman in the Church of England is, so far as teaching goes, a Popish priest. More than half of the remainder hold and teach all the fundamental doctrines of Rome. The services in many thousands of churches differ in no essential way from the mass.

After careful examination, I have no hesitation in saying that *this Hymnary has the seeds of Ritualism and Popery more plentifully scattered through it* than the Prayer-Book of the English Church. The Hymnal, just as much as the Prayer-Book, breaks down the great Scriptural principle regulative of worship, and opens the door for whatever rites and forms men's taste or fancy may desire.

The men who composed the Prayer-Book were far sounder Protestants than some of the men who compiled this Hymnal. They erred, fatally erred, through their desire for compromise and comprehension. Let us take warning from their error, and avoid the terrible mistake into which they fell. *If our godly Presbyterian people were fully aware of the teaching and the tendency of this Ritualistic manual, they would resist its introduction into our congregations as they would resist the introduction of a Romish Mass Book.*

In opposing this Hymnary we are contending for Reformation and Protestant truth, and we are seeking to preserve to our people a pure and perfect Manual of devotion free from all error, and worthy of being offered in praise to the All Holy One, whose own Spirit indited it.—*Christian Banner.*

Letters of the late Donald Duff, Stratherrick.

(XIII.)

STRATHERRICK, 26th January, 1874.

MY DEAR FRIEND,—I was truly happy to receive your letter, for some friends wrote me of your severe illness, and it is cause of thankfulness you are spared to them and to your family. There is certainly a wide difference between the understanding that even the most serious have of what is meant by “the gates of death,” and the experience of the person who has been actually brought there. And as to the complaint you make of your felt unfitness to meet the great change, I would say that as the Lord did not intend at this time to bring you over Jordan, He did not give you the grace needful for it. But in connection with the very low state to which you were brought, the Divine command comes very forcibly, “Give all diligence to make your calling and election sure.”—(2 Peter i. 10.)

There is one way in which we are specially apt to err when under trouble. We are ever ready to take the side of unbelief and of the enemy against ourselves, and to put the most unavourable construction on the Lord's dealings with us. Now, Christ does not deserve this at our hands. We should rather, in our trials, see evidences of His goodness and mercy in His being at such pains with such creatures as we are. And it is our duty to take His side in these things, and to consider that it is our spiritual and eternal good He has in view in chastising us. If unbelief will allow you to regard in this way the providences you have lately met, it may help you to give the Lord the thanks that are due to Him for your restoration.

I may tell you that, owing to certain circumstances, I was led of late to examine my own state for eternity, and to endeavour to

determine if I was really what I profess to be, or was I a hypocrite? And I came at length to this conclusion, that since the free grace of God, reigning in righteousness through Christ Jesus, can take a sinner out from under condemnation, and can impart to him a nature at variance with sin, I am not altogether without hope of being found right at last. While I was weighing this matter, a person who knew nothing of the exercise of my mind happened, strange to say, to recommend me to read the "Memoirs of Thomas Haliburton." The book was in the house, so I took it up partly from curiosity; but on going through it, I found such remarkable likeness in his experience to my own, that I thought there was an over-ruling Providence in being guided to it at that time. And although he is far ahead of me in many things, both before and after his conversion, yet as to the substance of what he relates, I make bold to say that if he was a converted man, I am not a hypocrite; although the Lord knows I would willingly sit at the feet of such a man and count myself less than the very least of such. But how increasingly few are they becoming with whom we can take counsel as to these things. How few who can give helpful light on the case of a tried soul, or on the case of the Church of God. And even when we meet together in connection with the exercises of religion, how empty is our conversation, and how little savour of godliness is on our speech. Indeed, it is coming to be considered out of place to speak one to another of the hopes and fears, of the trials and deliverances, that attend the poor people of God in their wilderness journey. This cannot but be displeasing to the Lord, and may be one reason why there is so much cause to take up the language of the prophet—"O, the hope of Israel, the saviour thereof in time of trouble, why should'st thou be as a stranger in the land, as a wayfaring man that turneth aside to tarry for a night?"

But I am not to weary you at present, and hope to hear soon that your health and strength are improving. May the Word of the Lord be your stay.—Yours, &c.,

D. DUFF.

(XIV.)

STRATHERRICK, 10th July, 1874.

MY DEAR FRIEND,—I know you will be longing to hear from us in this quarter, neither do I consider myself much in your debt on that account, for I am quite sure that I would always be glad to hear of the welfare of you and yours. Nor do I wish to be otherwise minded while I am in this world, although I cannot become bound for myself for a single day. Indeed, I may say that I take an interest in observing, even in the public prints, any notice of what is doing in your part of the country, although it is to the few in it who fear the Lord that I am attached.

But alas! how many of these have been removed since I first visited your locality five years ago. Truly the Lord has been "shaking the olive tree" among you to a considerable degree of

late ; and we cannot help asking, who of the rising generation are to take their places? Where, for instance, are men of the solid stamp of piety of worthy Robert M'Beath, and his no less worthy wife, to whose house I was invited the first time I was in Thurso? Also that dear man, Angus Macleod, who was a warm friend and follower of the Lord's people? Then there were Farquhar Mackenzie and James Reid, whose humility and self-denial could not but be felt if one was a short time in their company. I shall never forget the sweet savour of spiritual things that rested on my mind more than once in visiting dear Farquhar, and the sweet glimpses of eternal things that came to me the day that I followed his funeral. And where are now such godly men as David Steven, who was for so many years useful to the Church and an ornament to his profession, and his worthy friend, David Budge, who had such love to Christ and to His cause and people? And Hugh Stewart, a stedfast friend to the truth, and William Gow, Wick, of a meek and quiet spirit? All these public witnesses—not to speak of more private Christians—have been taken home from among you within the last five years, and what a desolation their removal makes in the places where they were, as will be seen more and more in a short time by those who can discern these things. O ! most blessed people that have ceased from their labours and from their fightings and fears, and have entered on their eternal rest and reward ; and that are together now, not for a few days, as at a communion season on the earth, but in the city where their sun shall no more go down, and where the days of their mourning are ended ; the Lord God having wiped away all tears from their eyes. May those who are left behind be more earnest than ever at a throne of grace, and more united one to another in Christ.

I met your friend, D. G., lately at Bonar. I happened to be there, because they wanted Mr. Aird to come to Inverness, which he would not agree to do unless they sent a substitute ; so you may be sure they were at a loss when they insisted on my going. I was engaged in the church on Sabbath, Gaelic and English, but oh, what rebellion of heart I felt, and what spiritual enmity against the very truths that I was endeavouring to bring before others. Assuredly the soul of a sinner will never submit to the terms of the gospel, even should his understanding be convinced that they are both glorifying to God and good for him, unless and until the Spirit of all grace influence him in mercy. But duty is ours, and the Lord commands us to wait upon Him on the means of His appointment for those gracious influences which He has promised in His Word of Truth would accompany His own message. Moreover, in attempting duty we come to learn our own weakness and helplessness, and how very far short we ever come even of the standard of our own judgment. Alas ! what must our services be in the eyes of Him before whom "the heavens are not clean in His sight." Blessed, blessed be His name for "the fountain opened."—Yours, &c.,

D. DUFF.

The late William Crowe, Wick.

IT is with much sorrow that we record this month the death of Mr. William Crowe, an esteemed elder of our Church, which took place at his residence, 1 Wellington Street, Pulteneytown, Wick, on Sabbath morning, the 25th February. Mr. Crowe had reached the ripe age of 79 years. Throughout the greater part of his long life he enjoyed good health, but within a year or so his vigour began to decline. He has now gone to his rest, leaving a fragrant memory behind him.

Mrs. Auld, Orlig, an old and intimate friend of the deceased, has kindly favoured us with some interesting notes, which we embody with much pleasure in this biographical sketch. "William Crowe was a native of the parish of Dunnet, Caithness, and was born in the month of June, 1820. The farm which his father occupied lies about a mile inland from the bold promontory of Dunnet Head which towers conspicuously out of the Pentland Firth on the northern coast of Scotland. The farmhouse, which is situated on a high ridge termed Barrock Hill, commands an extraordinary prospect. On the west stretches the wide Atlantic, where may be seen passing, vessels of every size freighted for the western world. To the north the rocky shore is bounded by the northern ocean, its surface dotted by the adjacent islands of Orkney, variegated in hue, in size, and in shape. Eastward the German Ocean is seen to roll, while southward, across the intervening level of the county of Caithness, the lofty summits of Morven, Ben Clebrig and Ben Loyal rise to view. We have thought when gazing on this magnificent panorama that it partly explained that touch of the romantic that tinged Mr. Crowe's manner and language, for certainly his early surroundings were 'meet nurse for a poetic child.' William was the youngest son of the household, and an event occurred, when he was a boy entering on his teens, that deeply impressed his youthful mind. He one day accompanied his eldest brother to the mill with a load of corn, and when laying the corn on the kiln, his brother slipped and fell, and was instantaneously killed. Whether this shock gave him a distaste for farm work or not we do not know, but soon thereafter he expressed a desire to go to sea, and as he had an uncle who was captain of a vessel, he joined him and sailed with him as one of his crew. Strange to say, his earlier experience was again renewed, for his uncle was accidentally drowned unobserved on a dark night." Mr. Crowe commanded the vessel for a short time after his uncle's death. It bore the name, *William Crowe*, is still afloat, and hails from Yarmouth, in England. "After this he returned home, and those who knew him at that period say that it was evident he was under powerful religious impressions. He never joined in the homely hilarity of the other members of the family, but spent most of his time by himself, studying the Bible

and pious authors; so that if anyone who called at the house asked for William, the answer of his brothers would be, 'O! he's ben in the room at the Bible.' His only recreation was walking in the fields, and going occasionally to converse with a pious relative, Alexander Steven, a sagacious and God-fearing man who was then farm manager at Greenvale, Dunnet."

Subsequently he went to Wick, where he spent the remainder of his long and honourable life. Here he started business as a fishcurer, but relinquishing this somewhat precarious occupation, he accepted an appointment to the charge of the Harbour Office, Pulteneytown, which he held with much acceptance first under the British Fisheries Society, and latterly under the Harbour Trustees, until his removal by death. One of the local papers, in an appreciative notice of his life, bears testimony that by both these bodies "he was held in great esteem on account of his personal character and faithfulness of service. By the business and seafaring community too, with so many of whom he came in daily contact, he was highly respected for the prompt and courteous attention which he always paid to them and their interests."

When Mr. Crowe came first to Wick he began to associate himself with them that feared the Lord, of whom there were not a few at that time in the town. The harbourmaster, Mr. Peter Taylor, lived above the harbour office; Mrs. Taylor was an excellent and pious woman; her house was a centre of Christian intercourse and fellowship, and Mr. Crowe, with many others, frequented it. The Psalmist says, "I am companion of all them that fear thee, and of them that keep thy precepts," and this feature was exemplified in the life of our friend from the beginning of his spiritual career. It was at this time he became acquainted with the late Mr. William Sinclair of the Ropery Company, then a young man of exceptional Christian promise. They drew together, and became devoted friends. Seldom have we seen two men who were more closely united in the bonds of brotherly love; they resembled David and Jonathan. They were of one mind and one heart in all things pertaining to Christ and His kingdom, and delighting in one another's society, they were almost invariably to be seen together, in the street during weekdays, or beside one another in the elders' seat on Sabbath. Mr. Sinclair's death in 1884 was no ordinary stroke to his attached brother in Christ. Mr. Crowe was ordained an elder in Pulteneytown Free Church thirty years ago or upwards. This office he adorned by his personal character and diligent attendance to duty. He was a welcome visitor in the homes of the sick, and his spiritual exercises and tender sympathy were highly valued by afflicted ones. He took a prominent part in the prayer meeting held in the Academy on Sabbath evenings, and after Mr. Sinclair's death was recognised by the Kirk-Session as the superintendent of it. Not that Mr. Crowe was ready to take the first place; the very opposite was the case; he was willing to be less than the

least. But his gifts and graces marked him out for the position, and how well he filled it, many will remember with lasting gratitude to the Most High.

Mr. Crowe was a faithful and conscientious upholder of the principles of the Free Church as formulated in 1843. He viewed with great sorrow the departures from these principles that have been going on for a number of years; and his vote as a representative elder at the Assembly was invariably given for the motion that most faithfully expressed adherence to the truth of God as embodied in the Church's constitution. He was at pains also at other times to show his sympathy with the witnessing party, and there was hardly any Constitutional conference that met at Inverness but he was present at. He was much grieved with the compromising attitude of the leading ministers and others of the Constitutional party, and was not slow to express himself to this effect when opportunity offered. When the well-known Declaratory Act was passed in 1892, he felt that an important crisis had come, that it was a question of Bible or no Bible, Atonement or no Atonement, and he at once gave his cordial support to those who were prepared for separation.

In 1893 the Rev. Messrs. Macfarlane and Macdonald came out from the present Free Church, and they called a conference of supporters at Inverness shortly after the meeting of the General Assembly. Mr. Crowe was there, and was asked to preside at this, the first conference of our Church. He did so, and his opening prayer was marked in more than ordinary degree with that spirituality, unction, and appropriateness of expression which usually characterised his religious exercises. In Wick, the Academy became now the regular place of meeting of all who adhered to the Church of 1843; and Mr. Crowe, with the assistance of others, officiated at morning and evening meetings held from Sabbath to Sabbath. He also acted in his capacity as elder at the first communion, held in October of that year. It may be suitable here to state that Mr. William Campbell, preacher, who left the Free Church many years ago, and had been conducting services in Gaelic and English for a number of years in the Academy, now also joined the Free Presbyterian Church, and Mr. Crowe and he co-operated harmoniously in the work. The deceased was able to be present at all the communions except one held in the Academy since then; it was shortly after the last, in October, that he took the illness which has culminated in his death. His tall, venerable figure, and benevolent countenance will be much missed on future occasions of this kind, and that not least by friends from a distance who regarded him with much affectionate esteem.

Mr. Crowe's gifts and graces, as has been already indicated, fitted him for public usefulness. He was a fluent speaker, and was possessed of more than average ability to comment on the Scriptures. Above all, he had much of the unction of the Spirit,

and his remarks were always sweet and savoury to the Lord's people. He excelled also in prayer, and some of the most beautiful and impressive utterances at a throne of grace, that ever we have been privileged to listen to, came from his lips. He had a remarkably minute acquaintance with the Old Testament as well as the New, and could quote its passages and incidents with uncommon point and aptness. There was a poetic vein in his mental constitution, and this, along with a refined emotional nature, sanctified by divine grace, made him peculiarly susceptible to the truth as set forth in the unrivalled poetic language of the Old Testament. The history of the patriarchs and the children of Israel afforded paths of spiritual contemplation that he delighted to walk in, and under the illumination of the Spirit he frequently enlarged on these in a way that was most stimulating and encouraging to the people of God. Mr. Crowe was eminently a speaker to the poor and needy in Zion; he could describe with most tender sympathy their trials and temptations, their conflicts and tempests, their darknesses and despondencies, and then proceed to show that the cord between Christ and their souls was unbroken, and that He would bring them in due time, though it were through fire and water, to the wealthy place. Sometimes he took a chapter bearing upon declensions in the visible Church, and it was very interesting and instructive to observe the skilful and original way in which he would apply it to persons and events of the present time. His presence and gifts were esteemed not only in Wick, but in other places which he visited at sacramental seasons. One of these places he regularly attended until the time of separation in 1893. We quote again from Mrs. Auld:—

“Mr. Crowe for many years attended the half-yearly communions in this parish, and was always welcomed, not only by his brethren in the eldership and his Christian friends, but by the congregation generally. For there was in his public addresses a pathos and tenderness of manner that was very attractive to all classes. His favourite theme was the safety and blessedness of the believer, notwithstanding the many adverse influences from within and from without to which he was exposed. And as Mr. Crowe usually clothed his thoughts in figurative language, he delighted to expatiate on the tender care of ‘The Good Shepherd,’ on the watchful eye of ‘The Captain of Salvation,’ on the gracious sympathy of ‘The Elder Brother,’ &c., and when enlarging on these relations between Christ and His people, was an encouraging and edifying speaker. He also had the habit of addressing the young in a winning way, contrasting the happiness of the righteous with the misery of the ungodly, and warning the youth accordingly. As an instance of this, I may mention that a young girl who went a few years ago from this place to a situation in a neighbouring town, and who there gave indication of being a God-fearing young woman, fell into delicate health and died not

long ago. Her bereaved friends in telling of the testimonies to her consistent conduct which they had received, added—The day she was to leave home, mother said ‘I hope you will be a good girl and not do anything to grieve us.’ She replied, ‘Well, I will try and always remember Mr. Crowe’s prayer.’ ‘Mr. Crowe’s prayer, what do you mean?’ ‘Oh! don’t you recollect the prayer he gave to the young the Sabbath night of the Sacrament, and told us to learn it, and to be repeating it:—

‘Set Lord a watch before my mouth,
Keep of my lips the door,
My heart incline thou not unto
The ills I should abhor.’”

Some of the special excellencies which by divine grace beautified Mr. Crowe’s personal character were an habitual prayerfulness of mind, humility and brokenness of spirit, an abiding reverence for divine things, a kindly interest in his fellowmen, with a natural genial cheerfulness of manner. He had also a keen sense of humour, and could relate a witty anecdote with great heartiness. He was an amiable and interesting companion, and had special delight in the conversation of those who feared the Most High. Nor must we omit to notice his kindness to the poor, and his liberality to the cause of Christ. It is said that on one occasion when leaving home in his youth these words were borne home upon his mind with power: “And Jacob vowed a vow saying, If God will be with me, and will keep me in this way that I go, and wilt give me bread to eat and raiment to put on . . . of all that thou shalt give me I will surely give the tenth unto thee.” The effect was that he also, in dependence on divine grace, vowed in like manner. There was every evidence that he was enabled to fulfil his vow.

Mr. Crowe occasionally took up his pen, and used it to good purpose. His chief production was a little book of verse entitled “The Fathers of Caithness and other Poems.” This passed through several editions, and may yet be had. “The Fathers” is divided into two parts, the first of which is a tribute to the memories of the righteous of a generation concluding about thirty years ago, and the second to the memories of such of them as have passed away since that time. The author never claimed to be a poet in the strict sense of the term, but there are no mean poetic sentiment and sweetly-flowing rhythm in the lines. All who have a warm place in their hearts for the just now made perfect will prize “The Fathers.” Another poem to be found in the book is the “Free Church Ship,” and is a very vivid description of the course of that vessel since 1843. The Union movement affords scope for pointed and telling satire.

We have given a somewhat detailed notice of the character, gifts, and other qualities of this worthy person. He was one of those excellent trees of righteousness that were planted in the

house of God in an age when the dew of heaven descended in rich abundance. His removal is a great loss to the Wick congregation and the Church at large. On the Sabbath of his decease, Mr. Campbell, speaking in the Academy, from the opening verses of the seventh of Micah, made feeling reference to the great loss the congregation and Church had sustained, and paid a tribute to the deceased's beautiful life, his consistent advocacy of the truth, his hospitality to "the household of faith," and his liberality in supporting the Church. Mr. Crowe has left behind him a widow and grown-up family with whom much sympathy is felt by a wide circle of friends.

The example and conversation of the righteous will prove a savour of life unto life or of death unto death to all with whom they have come in contact. "We must all appear before the judgment seat of Christ" to give an account of our privileges. Happy are they who give scriptural evidence that they shall be then openly acknowledged as sinners saved by grace, and followers of the Lamb. Promising are they who are now seeking to know the Lord as all their salvation and all their desire. But truly miserable are they who prefer to follow the course of this present world; if they turn not, their latter end shall be darkness and sorrow. May the voice of Providence be accompanied by the voice of grace, so that many of us asleep in spiritual death may be awakened and led to the Lord Jesus Christ for salvation.

The subjoined stanzas were addressed to Mr. Crowe by a friend on receiving from him a copy of his booklet—"The Fathers of Caithness."

The fathers to the children,
As thou hast done to-day,
Shall tell the wondrous story
Gainsay it who so may;
Shall tell of Zion's family,
"This man and that man there"
Brought from Satan's grasp to glory,
Each—God's peculiar care.

Their names thou hast recorded
On earthly page below,
And thy labour unrewarded,
Their Lord will not let go;
For thy work is but the transcript
Of that blessed roll above
Written in the records
Of God's eternal love.

And thy part thou hast well done;
All to grace thou giv'st the praise,
Thus cheering those who mourn
In our dark and cloudy days:
Bidding them to plead anew
That He who reigns on high
Would raise "a seed to serve Him,"
As in the days gone by.

For these "fathers" and these "mothers"
(And sweet 'tis so to think)
Claim'd nought to be but sinners,
Sav'd from destruction's brink.
No merit of their own,
No refuge whence to flee ;
Mercy free and sovereign,
That was their only plea.

And still that plea, dear brother,
In heaven's court will hold,
Though ten times ten our trespasses
Exceed the days of old !
God's mercy is not measured
By day, nor time, nor space ;
He saith, "Where sin abounded,
Abound much more shall grace."

O ! therefore let us follow
The "flock's footsteps" left behind,
Nor trim our creed, nor borrow
What would please our carnal mind :
But steadfast in the old paths,
Reply to friend and foe,
"Only one narrow way for all
To glory who will go."

And if they ask that narrow way
That leadeth up to God ;
"'Twas by the Cross 'twas opened,
'Tis by the cross 'tis trod ;"
And if they see upon the tree
Him who was slain for men,
They'll count all dross, take up the cross
And haste their way to Heaven.

February, 1896.

The late Roderick MacCaulay, North Uist.

WE regret to have to announce to our readers the death of Mr. Roderick MacCaulay, Claddach, Kirkabost, North Uist. He died on the 7th February after three months' illness. He was a deacon in the Free Church, and in 1893 he kept to his original principles and creed when that Church made the departures from her former constitution embodied in the infamous Declaratory Act. He then joined the Free Presbyterian Church. He was truly a liberal man to the cause of Christ, and helped the congregation of North Uist to the best of his ability. He will be greatly missed by many friends north and south, but especially by that congregation. He was a very kind man to the people of the Most High, and as for his hospitality, of which we can speak experimentally, nothing could surpass it. He has left a widow and a large family with whom we deeply sympathise.

N. C.

Tuìteam na h-Eaglaise ann an Alba.

(Air a leantuinn bho thaobh duillig 437.)

THA againn anns a phairt mu dheireadh de'n Achd so ni air a dheanamh na lagh an aghaidh focail Dhe agus creud Eaglais Chriosd mar a bha i air a suidheachadh leis na doine diadhaidh a chuir ri cheile Leabhar Aidmheil a Chreidimh. Tha iad ag radh —“ Am feadh a tha eadar-dhealachadh bheachdan air an aideachadh anns an Eaglais so air a leithid de phuincean, ann an Leabhar Aidmheil a Chreidimh, 's nach eil a buntainn ri brìgh a chreideamh ath-leasaichte air a chumail a mach ann.” Gu de na h-eadar-dhealachadh bheachdan a tha iad a ciallachadh? Tha na beachdan a tha “air an aideachadh anns an eaglais so,” beachdan *Dr. Dodds* gum feud neach a bhi na dheadh chriosduidh ged nach creid e ann an diadhachd Firsairaidh, agus gum bheil uidhir choir aig na Mahomitanaich air a radh gum bheil an *Koran* air a dheachdadh agus a tha againne a radh gum bheil am Biobul air a dheachdadh. A ris na beachdan aig *Dr. Rainy* gun do bhasaich Chriosd air son n'an uile, agus mar sin nach eil taghadh ann; agus na beachdan aig *Dr. Adam Smith* nach eil ann am moran de 'n fhirinn ach cainnt dhiomhainn dhaoine. Ach nis leoir de 'n tramasgal sin. Tha air an laimh eile beachdan na muinntir sin a tha 'g radh gun teagaisg iad an sluagh leis na teagasgan a bha iad a teagasg dhoibh roimhe ri bhi air am fulang anns an eaglais sin; ach chan fheud iad focal a radh an aghaidh na'n teagasgan ùra. Is ann mur sin a mhinich *Dr. Rainy* seasamh an Achd so anns an eaglais.

Ma tha sinne a tuigsinn brìgh na cuise, tha iad a ciallachadh gum bi an aon seasamh aig na breugan agus a bhios aig an fhirinn na 'm measg. Ma tha e na fhirinn gun do ghradhaich Dia cuid de'n chinne-dhaoine, gun do thagh e iad ann an Criosd mun do leagadh bunait an domhain; gun do ghabh Criosd iad bho'n Athair, agus gun d'thug e ùmhlachd iomlan do lagh Dhe na'n aite, agus gun d' thug e làn riarachadh du cheartas air an son; tha e na bhreugan a bhi 'g aicheadh gum bheil gradh speiseil aig an Ti as airde do chuid de'n chinne-dhaoine, agus gum bheil taghadh ann. Tha na daoine so a feuchainn ris a bhreig a chur air Leabhar Aidmheil a Chreidimh nuair a tha iad a tagradh gum bheil e toirt gnus do 'm beachd fein ann a bhi 'g aicheadh an taghaidh agus mar sin farsinneachd na h-iobairt reitich. Is e am beachd a tha iad a daingneachadh ann gun do bhasaich Chriosd air son na 'n uile.

Tha mar an ceudna tuìteam a chinne-dhaoine uile ann an ceud chionta Adhamh air aicheadh leis na daoine so. Cia mar as urrainn dhoibh a bhi teagasg anns an aon eaglais gun do thuit a

shliochd uile ann an Adhamh, agus nach do thuit? Feumaidh an fhirinn tuiteam air an t-sraid nuair a tha bhreug air a cur ann an creud na h-eaglaise. Mun d' rinn iad an t-Achd so na phairt de chreud na h-eaglaise sin bha na teagasgan sgriosail sin na 'm measg ach bha iad 'g an teagasg an aghaidh Aideachidh na h-eaglais.

Tha Leabhar Aidmheil a Chreidimh a teagasg gum feum an duine bhi air a bhreith o'n Spiorad Naomh mu'n urrainn dha dol a stigh do rìgheachd neamh; ach tha an t-Achd so a teagasg gum bheil moran de mhaith anns an duine e fein, agus nach eil feum aige ach air cuideachadh an Spioraid Naomh chum piltinn gu Dia. Am bheil e comasach gum feud an da bheachd so a bhi ceart? Tha e soilleir bho 'n fhirinn nach eil. Leubhadh duine air bith an treas caibideil de shoisgeul Eoin agus chi e cho soilleir ri solus na greine nach e cuideachadh a theagaisg Chriosd do Nicodemus a bhi dheusbhuidh air ach cruthachadh nuadh an Spioraid Naomha bhi air a dheanamh 'na anam. Is gann a chluinneas duine gum bheil Spiorad Naomh ann bho luchd-teagaisg an là so. Am bheil sin na iongantais nuair a tha iad a teagasg gur urrainn an duine dheth fein creidsinn chum tearnaidh an anama? Tha am beachd sgriosail so air aideachadh leis an eaglais chul-shleomhnach sin.

Tha, a ris, beachdan a thaobh còraichean Chriosd mar "Rìgh na 'n rìgh agus Tighearna na 'n tighearna" air an aideachadh innte. Tha e ro-shoilleir bho Leabhar Aidmheil a Chreidimh agus bho fhocal Dhe gur còir do rìoghachdan an t-saoghail so Criosd aideachadh agus taice a chumail r'a eaglais, ach tha na daoine so ag radh nach còir. Is e am beachd-san gur còir do 'n rìoghachd so chreidimh na 'n Turcach no nam Papanach aideachadh agus a chumail suas an t-aon ni ris a chreidimh Chriosduidh. Thug iad a nise na beachdan so a stigh do chreud na h-eaglais, agus feudar a cheisd a chur, An i so eaglais Chriosd, no an do thiundaidh iad tigh Dhe gu bhi na gharraidh luchd-reubainn?

Am bheil iad de'n bheachd gun do chaill daoine an tuigse nadara nuair a tha iad ag radh ris na nithean a chaidh ainmeachadh "puincean ann an Leabhar Aidmheil a Chreidimh nach eil a buntainn ri brìgh a chreidimh ath-leasaichte air a chumail a mach ann?" Neach air bith a leubhas an fhirinn, agus Leabhar Aidmheil a Chreidimh, feumaidh e, le cothrom a thoirt da thuigse fein, tighinn a dhiunnsuidh a cho-dhunaidh gum bheil na h-uile beachd anns an Achd thruagh so a buntainn ri brìgh a chreidimh ath-leasaichte. Feumaidh e bhi nach robh cuid do luchd-teagaisg na h-eaglais cho falluinn anns a chreidimh agus a bha iad a cumail a mach ris an t-sluagh an uair a b'urrainn iad luidhe fo leithid so do chreud. Tha e soilleir gu leoir gu'n robh cuid dhiubh 'g a thuigsinn mar bha a mhuinntir a dhuilt luidhe fodha, ach tha e gle choltach gur e an t-eagal gun cailleadh iad an

tighean comhnuidh, an eaglaisean, agus an duais a thug orra luidhe fodha. Ach ciod a their sinn ris an dream a rinn an t-Achd so? Daoine a tha truailleadh agus a sgrios eaglais Dhe le foill. Mur eil na teagasgan a chaidh ainmeachadh a buntainn ri brigh a chreidimh ath-leasaichte—bhi ag aicheadh gum bheil taghadh uan gras ann; bhi ag aicheadh gun do thuit an cinne-daoine uile ann an Adhamh; bhi ag aicheadh gum feum am peacach caillte bhi air a chruthachadh a ris leis an Spiorad Naomh tre focal na firinn; agus bhi ag aicheadh gur coir do'n rioghachd so, mar rioghachd, Criosd aideachadh, agus aobhar a chumail suas, agus taice a chumail ris—mar eil na puincean sin a buntainn ri brigh a chreidimh, feumaidh sin aideachadh gun d'fhuair na daoine sin slighe ur gu dol as o'n fheirg a tha ri teachd. Nach eil e soilleir gur e th' annta ciun-iuil dhall na 'n dall. Tha na daoine so a deanamh uail a roinnean (*schism*) a bhi na 'm measg. "Tha mi cluinntinn gu bheil roinnean 'nur measg; agus tha mi an cuid 'ga chreidsinn. Oir is eigin saobh-chreidimh a bhi eadaraibh, chum gu'n deanar follaiseach an dream a ta bearbta 'nur measg."

Tha iad a toirt air aghaidh co tha dol a thoirt breith anns na puincean so. "Gum bheil an Eaglais a gleidheadh na laimh fein làn ughdarras gu tighinn gu comh-dhunadh ann an cuis-ghearain air bith a dh'fhaodas eirigh, gu de na puincean a bhuineas do'n gne so a chaidh ainmeachadh, agus mar so dion a chur an aghaidh gu'm biodh droch fheum air bith air a dheanamh do'n t-saorsa so chum dochann do theagasg fallain, no chum ciurradh aonachd agus sith na h-eaglais." Tha an so teagasg eaglais na Roimh cho soilleir 's gum feud an ti a ruitheas a leubhadh. Tha an eaglais a gabhail làn-ughdarras na laimh fein gu tighinn gu comh-dhunadh ann am puinc air bith a dh' fheudas eirigh. Tha an eaglais an so a ciallachadh an Ard-sheanaidh; is e sin gur i bhreith a bheir a chuir sin air gu de a tha thusa gu bhi tuigsinn bho theagasgan Leabhar Aidmheil a Chreidimh agus, bho theagasgan focail Dhe a dh' fheumas tusa a ghabhail. Chan e focal Dhe leis am bheil a phuinc gu bhi air a socrachadh, ach comh-dhunadh na 'n daoine de 'm bheil a chuir sin air a deanamh suas. Tha iad a gleidheadh làn ughdarras gu so a dheanamh na 'n laimh fein. Is ann mar so a thoisich eaglais na Roimh bhi tighinn eadar coguis an t-sluaigh agus focal Dhe. Chaidh i air a h-aghaidh bh' uaithe so gu bhi ag agradh bho luchd-leanmhuinn gum feumaidh iad gach ni a theagaisgeadh an eaglais a chreidsinn. Tha coguis an duine ag agradh gum feum na nithean a bhitheas air an gabhail leis mar bhonn tearnaidh anama a bhi neo-mhearachdach. Tha e soilleir bho'n fheum a tha eaglais na Roimh a deanamh de'n teagasg so gum bheil an eaglais sin comasach air coguisean a luchd-leanmhuinn a chuir nan tosd leis a bhreig—nach urrain an eaglais sin mearachd a dheanamh ann am puinc air bith da teagasg. Feumaidh an

eaglais a rinn an t-Achd so an ni ceudna a dheanamh ; oir tha e mi-reusonta dhoibh iarruidh air an luchd-leanmhuinn am breith a ghabhail a thaobh nithean na siorruidheachd gun an deanamh ciunteach gum bheil am breith neo thuiteamach. Tha teagasg fallain air ainmeachadh, ach tha e soilleir gu leoir gur e tha iad a ciallachadh na teagasgan a tha an t-Achd so cumail a mach. Cha mhòr gun robh teagasg mearachdach anns an eaglais bho linn nan Abstol nach eil rum gu leoir aca a chur a nis air beulabh an t-sluaigh bho 'n chliu so—teagasg fallain. Cho luath agus a ghabhas eaglais mearachd sam bith a stigh mar phairt de a chreud feumaidh i an t-ainm—teagasg fallain—a thoirt air na cha ghabh an sluagh ris. Is ni ro iongantach gu'm bheil moran de shluagh na Gaelteachd a chuala teagasg fallain bho na daoine diadhaidh a chrìochnaich an turas agus a ghleadh an creidimh mar bha Maighstir MacColla, agus Doctair Ceannadith a nis air an giulan air falbh le cluain nan daoine sgriosail so. Chan eil an sluagh a tabhairt fainear gun goirtich beagan de thaois ghoirt am meall uile. Ged a tha an eaglais, ann an tomhas anns an taobh tuath fathast a cumail, on leth a mach ris an riaghailt aoraidh a bha aice roimhe, nuair a thig oigridh na h-eaglais sin do na bailtean mora foghlumaidh iad aoradh a dheanamh le luidhean agus orgain agus maille ris a sin na teagasgan ùra, sgriosail a tha air an tabhairt a stigh do'n eaglais, agus an uair a theid iad dhachaidh bheir iad leo' iad do'n taobh tuath. Tha a ris na h-uile ministear og a tha dol troimh na tighean foghlum air an lionadh làn do na beachdan ùra so, agus chan urrainn an sluagh luchd teagaisg fhaotuinn ach daoine a chuireas air an t-seacharan iad a thaobh nithean na siorruidheachd. Is ni uamhasach so ; ach is ni fìor e. Tha iad a labhairt air aonachd agus sìth na h-eaglais bhi air a cùrradh. Tha e soilleir gu de a tha iad a ciallachadh le sin. Chan fheud neach cuir an aghaidh na'n teagasgan mallachte sin no bithidh e cùrradh aonachd agus sìth na h-eaglais. Aonachd anns an eucoir, agus sìth anns a bhàs spioradail. Tha da aobhar air nach eil ministearan a chleachd a bhi 'g innseadh do'n comhionail mu na teagasgan sgriosail so ga dhianamh a nis ; an toiseach nan dianadh iad e bhiodh iad air an dìteadh leis an t-sluagh air son a bhi fuireach fopa, agus a ris na'n deanadh iad e dh'fhalbhadh an sluagh a mach as an eaglais sin, agus bhiodh iad air am fagail a labhairt ri suidheachain fhalamh. Nach truagh an là a rug oirn mar shluagh n' uair a bhiodh a leithid do ni fìor ann an cubaidean eaglais Shaor na h-Alba. "N' uair a bheir mise an claidheamh air dùthaich, ma ghabhas muinntir na dùthcha duine de'n crìochaibh fein, agus gun cuir iad e gu bhi na fhear-faire dhoibh ; ma sheideas e an trompaid an uair a chi e an claidheamh a' teachd air an fhearann, agus ma bheir e rabhadh do'n t-sluagh ; an sin cò air bith a chluinneas fuaim na trompaid, agus nach gabh rabhadh : ma thig an claidheamh agus gun toir e air falbh e, bithidh fhuil air a cheann

fein. Chual e fuaim na trompaid, agus cha do ghabh e rabhadh, bithidh fhuil air fein : ach esan a ghabhas rabhadh tearnaidh e anam. Ach ma chi am fear-faire an claidheamh a teachd, agus nach seid e 'n trompaid, agus nach faigh an sluagh rabhadh ; ma thig an claidheamh, agus gu'n toir e aon neach air falbh uatha, tha e air a thoirt air falbh 'na aingidheachd ; ach iarruidh mise fhuil air laimh an fhir-fhaire."—Ezek. xxxiii. 2-6. N. C.

THA searmoin air a cur 'nar laimh leis an Urramach Archie Cook a bha ann an Deimhidh air na briathran, "Seadh, le gradh soirruidh ghradhaich mi thu, uime sin tharruing mi thu le caoimhneas gradhach."—Jer. xxxi. 3. Ged nach eil ann de'n t-searmoin so ach pairt—mu choig deug de thaobh dhuillaigan—tha i ro luachmhor, mar a bha na h-uile ni a labhair an duine ùrramach sin. Is e a pris da sgillinn. Tha i ga reic aig Mr. John M'Neilage, 65 Great Western Road, Glasgow.

THA leabhar de dhanaibh spioradail le triuir dhaoine ro urramach anns an diadhachd, agus air an do bhuilich an Ti Naomh tomhas mor do ghibht na bardachd, air ùr chlobhualadh, agus air a thairgse do'n t-sluagh le Mr. John M'Neilage, 65 Great Western Road, Glasgow. Is e a phris ochd sgillinean bho 'n mhuinntir a tha reic a mhagazine anns gach ait', no leis a phosta naoi, sgillinean. Tha an Roimh-radh aige mar a leanas:—Is ann le fìor dhochas gum bi na Laoidhean Spioradail so a chum comhfhurtachaidh agus teagaisg do shluagh Dhé, agus a chum toirt fa chomhair sluaigh gun churam am feum do-labhairt a tha aca air an aghaidh a chur air Dia troimh Chrìosd, le aithreachas agus le creidimh, chum tearnuidh an anaman, a tha sinn cho ro-thoileach gu'm biodh an leabhran so air a chur na'n lamhan. Gu'm bean-naicheadh an Tighearna e chum na crìche so. Nì sinn beagan iomraidh, ann an ordugh air an triuir dhaoine diadhaidh a chuir ri cheile na Dain a leanas.

(1) Rugadh Domhnall Mathanach ann an sgìre Childonain ann an Cataobh, far an robh athair na fhear-ceasnachaidh, anns a bhliadhna 1719, agus thainig a chrìoch air anns a bhliadhna 1782. Tha a chuimhne blath fathasd a' measg an t-sluaigh, gu h-àraidh air taobh an ear Gaeltachd na h-Alba. Thaobh a chlìu a tha air a thabhairt air, agus a thaobh na tha na Dain so a nochdadh, cha robh mòran aig an robh an intinn cho mòr air a cleachdadh ann am beatha na diadhachd agus a bha aig an duine urramach so. Tha e soilleir gu'n robh a shuilean fosgailte gu bhi faicinn lamh Dhe anns na h-uile ni ann an riaghladh freasdail agus gràis.

(2) Bha Ioseph Macaoidh air a bhreth agus air àrach ann an Srath-halladail ann an ceann tuath Chataobh. Bha athair na fhear-ceasnachaidh ro-ùrramach anns an diadhachd anns an sgìre sin. Thainig athrachadh na'n gràs air Ioseph nuair a bha e na dhuine gle òg. Bha e da uair anns an arm—an toiseach anns a chogadh gu cuir sìos na reubalachd ann an Eirinn, agus a ris anns a chogadh eadar an Fhraing agus Breatainn air an deachaidh crìoch le baileal *Waterloo*. Anns a bhaiteal so bha e air a leòn. Nuair a thainig e dhachaidh roinneadh e na fhear-ceasnachaidh ann an Srath-halladail, agus ann am braighe siorramachd Inbhirnis. Is iomadh anam bochd leonte fhuair an aghaidh a chur air Leigh Ghilead troimh theagasg an duine dhiadhaidh so. Chriochnaich e a thurus anns a bhliadhna 1847.

(3) Bha Domhnall Catanach cho aithnichte mar dhuine bha ùrramach ann am beatha na diadhachd, cho neo-chumanta thaobh na'm buadhan intinn a bhuilich an Tighearna air, agus cho soilleir na thuigse air teagasgan focail Dhé 'us a bha ann an Gaeltachd na h-Alba na latha. Cha bhiodh e feumail moran a radh ma chliu a tha fathast ùr am measg an t-sluaigh. Bha an duine urramach so do luchd-aitichidh Bhadenoch ann an sioramachd Inbhirnis, far an robh e na fhear-ceasnachaidh. Chriochnaich e obair fo'n ghrein ann an *Newtonmore* anns a bhliadhna 1891, air dha bhi tiomchull ceithir fichead bliadhna a dh'aois. "An ti a shiubhlas le daoineibh glìce, bithidh e glìc; ach sgriosar companach nan amadan."—(Gnath xiii. 20.)

Notes and Comments.

Coming Communion.—St. Jude's, Glasgow, 3rd Sabbath of this month; Edinburgh and Greenock, 4th; Wick, 5th; Kames and Oban, 1st Sabbath of May; John Knox's, Glasgow (in O. S. Church, Bedford Street, S.S.), 2nd.

An Original Secession Soiree.—On the 22nd February a Sabbath School Soiree was held in Castletown, Caithness, in connection with the Original Secession Church. The minister, Mr. Davidson, presided, and was supported by Mr. Paterson, R.P. Church, Thurso, Messrs. Soutar, Thurso, and Traill, Wick both of the Free Church; and Mr. Gillieson, the Established Church. It is very strange to find O.S. and R.P. ministers associating with Free Church ministers of the new school, men whose views and practices are alien to the Confession of Faith, which the former are under obligation to maintain, without any modification whatsoever. We expect Original Seceders and Reformed Presbyterians to be faithful witnesses for the pure doctrine and worship of the Church of Scotland, and to stand aloof from men who are opposed to or out of sympathy with the same. The soiree was a strange medley of sacred and secular;

it consisted of a psalm, prayer, songs, hymns by a choir, recitations, religious addresses, violin selections, etc., etc., all concluded with a psalm and the benediction. Can spiritual life flourish in such an atmosphere as this? We think not. The day was in Scotland that religious people of every Christian denomination were opposed to all such entertainments; but we have fallen on evil times. Now, the very men who have vowed most strongly to oppose all unscriptural innovations in the Church are opening the door most unblushingly for the entrance of those innovations. The world, with all its vanities, is finding a hearty welcome in Churches whose forefathers would have died rather than lend the least countenance to the defections of their degenerate sons.

Prayers for the Dead.—In the House of Lords, on March 9th, Lord Kinnaird put a question on this subject to the Archbishop of Canterbury. The archbishop defended the recent prayer for the soldiers fallen in battle drawn up by the Archbishop of York and himself. He said among other things, that he was aware that prayers for the dead had been struck out of the ordinances of the Church, but nevertheless the law had decided that such prayers were not outside the limits of the law, so that it was quite open to members of the Church of England to pray for the dead. That being so at a time when there were hundreds praying for those they loved who had fallen in Africa, surely it was right that they should practice as wide a toleration as the Church permitted. Where the Church had said there was liberty, there ought to be liberty, and those who wanted to use prayers for the dead ought to be able to do so. There were five different forms of prayer appointed for use, no clergyman was tied down to any particular one, although the clause about prayers for the dead was in one of the five. Lawful authority had been given for the use of these prayers. At such a time as this we needed the most absolute toleration of all that came within the laws of the Church, and we ought to see that we did nothing to narrow its limits, or shut out from any liberty the desires of those who felt the need of the use of such prayers. The Earl of Portsmouth thought it would be a most unfortunate thing if prayers for the dead were generally recognised in the Church of England. That was one of the matters most strenuously objected to at the time of the Reformation, and he could not help thinking it was a great misfortune that the two archbishops should have lent their moral countenance at the present time to the practice of prayers for the dead. Such a practice might be within the law, but it would excite grave suspicion in many minds and would be made use of by a section of the clergy to undermine the Protestant character of the Church and destroy one of the fundamental principles established at the time of the Reformation.

This discussion supplies additional proof of the fact that Popery is widely diffused in the Church of England.