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## The Free Church Anti-Unionists.

A CRITICISM OF SOME OF THEIR VIEWS.

IT has given us considerable pleasure to observe that there is a movement in the Free Church in opposition to the Union with the U.P. body, which is to be consummated at the end of this month. Several ministers and others have formed themselves into what is called the "Free Church of Scotland Defence Association." This association is sending deputies to various parts of the country to hold meetings on the subject. It has also issued a tract or leaflet, entitled "What is the Doctrine of the new Church?" which we publish elsewhere. We are perfectly at one with this tract in its exposure of the extremely pernicious heresies that obtain in the Free Church, but there are some important statements in it which we cannot endorse. It is our purpose therefore at present to deal in a friendly manner with these statements, and point out what we consider to be their erroneous character.

The first of the statements to which we refer is as follows:—"At present, the Church holds the whole doctrine of the Confession of Faith as heretofore understood." It is difficult for us to perceive how anyone that knows the recent history of the nominal Free Church can make this assertion. Are the views of a religious body to be known by the views of the majority in her courts? Then it cannot be said that this Church holds the *whole* doctrine of the Confession. For the decisions of the overwhelming majority of ministers and elders in her courts during recent years are subversive of the doctrines of the Confession in general. It is the decisions of these courts that are the surest and only valid index of what a Church holds, and therefore the writers of this tract must have deliberately shut their eyes to the events of recent years in the Free Assemblies, when they penned this statement. There is more, however, to refute it than what we have as yet stated. In 1892 the Free Church passed a Declaratory Act, which tells us what "the Church holds" on very important points. According to this Act, "the Church holds" Arminian views about the love of God, the atonement, and the work of the Holy Spirit, Pelagian views about

our relation to Adam and state by nature, Voluntary views about the Establishment principle, and Popish views about the authority of the Church. Now, the language of the Declaratory Act does not run "the majority holds" this or that, but "the General Assembly, with consent of Presbyteries, declare as follows, that . . . this Church most earnestly proclaims . . . this Church also holds . . . this Church does not teach . . . this Church disclaims . . . the Church retains full authority to determine, etc., etc." Such then are the terms of this Act. Further, the Act was passed according to the usual process prescribed by the Barrier Act, and was thus made a standing law and constitution in the Church. The minority recorded protests against this Declaratory Act, but their protests were deleted out of Presbytery minutes by the authority of the Church. They also tendered dissents, but these in no way affected the incontrovertible fact that this Act of 1892 introduced a new element into the constitution of the Free Church which quite altered its relations to the Confession of Faith. To ascertain therefore what "the Church holds" at present, we must examine not merely the Confession of Faith, but this Declaratory Act also, and this informs us that "at present, the Church does *not* hold the *whole* doctrine of the Confession of Faith," but rather that the Church has unfaithfully renounced many vital doctrines of the Confession, doctrines that are absolutely essential to any true conception of Christianity.

The question may be asked, "Are there any supposable reasons for this statement being made by this Association?" Well, one such reason is that they have all along denied that the Declaratory Act changed the constitution of the Church. A second is that they desire to impress the people that the Free Church is still extant in the body that bears the name, and of which they themselves form a part. Now, we think that it is time these views were given up. It has been proven over and over again, and even admitted by leading Constitutionalist ministers, that the Declaratory Act did make a change in the constitution of the Church. The Free Church of 1843 certainly held the whole doctrine of the Confession of Faith, but the nominal Free Church of 1900 is quite a different body altogether. There may be a small minority within her who still hold by the Confession, but they have no real Church standing; they only exist on sufferance within her pale; the majority, who have departed from the faith, are the Church, and their views constitute what "the Church holds at present."

The second statement which we feel called upon to notice is:—"Hitherto no responsibility for such teaching (that is, the erroneous teaching)—which will be a revelation to many—rests on the people." It is added, "But those who deliberately enter this new Church, and contribute to its support, will not only sanction such views, but assume direct responsibility for them." What we take exception to here is the idea that "no responsibility" for the teaching rested on the people. We do not say for a moment that

the common people have been the immediate authors of the erroneous views that obtain in the Church, but they have had a responsibility in connection with them. They have supported by their money the College and other funds out of which unfaithful professors and ministers were paid; they have sanctioned or connived at heretical views by acknowledging the men and courts who have approved or tolerated them. It is vain, therefore, to say that the people "hitherto" had no responsibility; they had a responsibility of a very weighty kind, and it is more than time many of them were awakening to realise how sadly they have failed to rise up to their responsibilities in these solemn matters. We are convinced that not a few at one time were awakening to realise their position, when they were lulled to sleep again by the subtle and delusive arguments of their leaders. However, it is also certain that if the people enter into this United Church, they will confirm their past unfaithful conduct by a final step, and they will bury for ever the principles of 1843. Not but the present nominal Free Church is already as corrupt as the United Church will be, but then the corruption will have taken more open and permanent form than ever, and the people will by their approval of the Union, set their seal to this.

As stated at the beginning of this article, it has given us pleasure to observe that there is an anti-union movement of a more or less decided character, but we are convinced that until the leaders of it realise their own true relation to the present nominal Free Church and its past errors and defections, they will not scripturally and successfully perform their generation work.

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## Notes of a Sermon

BY THE LATE REV. JOHN KENNEDY, D.D., DINGWALL.

*(Taken by a hearer.)*

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 "Remember me, O Lord, with the favour that thou bearest unto thy people: O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance."—PSALM cvi. 4, 5.  
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*Dr. Kennedy read the first six verses of the Psalm with remarks.*

THIS passage begins with an alleluia, and ends with a confession of sin. There is a gradation of feeling downwards from the alleluia to the confession. He begins by saying "Praise ye the Lord," and gives a good reason why the Lord should be praised; "he is good," and "his mercy endureth for ever." But looking at His goodness and eternal mercy, the Psalmist feels his inability to praise the Lord, and show forth all His praise. Passing by those giving praises, and looking wistfully at them as he passes,

he says, "Blessed are they that keep judgment, and he that doeth righteousness at all times," who can praise the Lord all through life. And he would fain have fellowship with them, but feels himself unable to join in praise until the Lord remember him and visit him with His salvation. Without this he cannot see the good of the Lord's chosen, rejoice with His nation, and glory with His inheritance, and so is unable to praise the Lord. Then verse 6 comes in with a confession of sin, "We have sinned with our fathers." It would almost seem as if the passage should begin where it closes; as if the gradation of feeling should ascend upwards from confession of sin to prayer, from that to hope and longing, and thence still nearer, until the heart burst into one great alleluia to God. Well, friends, the movements of God's people are sometimes in one direction and sometimes in another; sometimes from the alleluia down to the confession, and then from the confession to the prayer, from the prayer to the hope and longing, from that to nearness to the Lord, and to praise Him with a cry of alleluia. The time is coming when thy song will be begun from which there will be no more coming down. You have heard of the snail attempting to scale a wall. While it was sunshine it succeeded so far, but on the sun going down it fell back again, but not so far as before, until at last it reached the top. So it is with God's people. They ascend from groanings to alleluias, until at last they reach the home in Zion above, when all that disturbs their rest will be far off, and the song of praise begun that shall never have an end.

We shall now consider:—

I.—The object of the Psalmist's desire.

II.—What he asked from God, and felt he must receive ere that object could be attained.

I.—The object of the Psalmist's desire is stated in the fifth verse.

1. He would fain see the good of God's chosen. There are here several things—the chosen, the good, the seeing, the chosen having good, and the Psalmist desiring to see that good.

God's chosen are not in themselves a choice people. They are chosen not because choice; by nature they are the children of wrath, even as others. There was no difference between them and others, that they should be before God as chosen, and, in relation to His covenant, His people; but His choice made them precious in His sight. They were set apart in Christ with a view to the fulfilment of a purpose of salvation in reference to them. As thus set apart they were before the mind of God, and contemplating them at their worst and lowest state with Christ before Him, there could be and was eternal calm in God's mind with reference to them. As thus set apart in Christ, are we not to think this a wonder? The Father making this present to the Son; a present by such a Father to such a Son. It was joy to God the Father to give them to the Son. Why was it so? Because not only did

Jehovah love them, and therefore provide for their salvation, but He had to express His love to Himself in the manifestation of His name, in carrying into effect the end of His purpose regarding them, namely, in setting them apart by a work of grace upon their souls in fulfilment of His eternal purpose. I cannot look in on God's chosen as set apart according to His covenant in Christ; but I can know them by the marks they bear as the consequence of a work of grace. The Lord came and found them dead in sins and brought them to life; out, and He brought them in; high-minded, and He brought them low; on the brink of hell, and by cords of love He drew them to Himself; imputed to them His righteousness, and on the ground of it justified them; and brought them into His family. As thus brought in, and as Jehovah's chosen, manifested in the work of Christ, what a sight is before my eyes! How blessed the people thus chosen in Christ! I cannot wonder at the Psalmist desiring to have fellowship with them. None but he who is spiritually dead can rest without this. I cannot see Thy chosen without seeing good being set apart for them. His loved ones shall have as much good as God would have them to enjoy. They are the members of Christ's body; He supplies their wants out of the fulness of His grace. This good is the provision of the everlasting covenant. It is all the provision love can make, and that love is divine love. O! friends, let us not stop short of this—that God Himself is the great good of His chosen. "I will be their God, and they shall be my people." He will be theirs as a God of all grace, in order to be the God of their salvation while they are here, with the view of being the God of all glory, the fountain of blessing, to them for evermore.

Dear friends, have we seen aught of their good? Have I ever seen it and desired to be partaker of it? What is it he asks? Is it the Balaam look? Nay. What advantage would it be to the poor creature lying in a hut and dying for want, to look out at the window on the rich land around him? This would only deepen his pain, and make the dying the more bitter. A view, as an outcast and afar off, leaving the soul far off and unable to join with God's people in their hope, would only add to one's misery. There is something more than that needed; it is the occupying such a place in reality as one's own. Without appropriating faith in the good of God's chosen, what can we have? Some hear of this good, and may frame petitions in reference to it before God, but that is all; they are independent, as if the good of God's chosen was so small a thing that they could get on without it. How proudly such oppose the fulness of God's grace as it passes before them! The nearer they come to it in profession and privileges, and yet have only their own things instead of Christ's, it shall merely increase their misery at last, that this good is so full and free as it is.

The Psalmist not only desires to exercise faith in this good, but also to enjoy it. On one occasion when I was a child and lay on a sick bed, there was something like a feast in the house and

rejoicing. The sounds of rejoicing only aggravated my feelings. I had no fear of my state in that house as a child, but for the present, in my feelings, I was an outcast. Such is the way with God's people at times. There are times when they can't appropriate and times when they can. When the power of sin within is broken and the soul restored again, then there is something of merry-making with God. The time will come when there shall be no blindness to keep them from the sight of His excellence, no fear to cause the slightest trembling in their heart, but a perfect response to the manifestations of God's love, and with the health of perfect beings, they shall come in to enjoy the perfect blessedness God has in store for them. Till then they are wistfully longing for this good, but their desire will be gratified at last.

2. He would fain rejoice in the gladness of God's nation. God has a nation, and that nation has gladness, and the Psalmist desires to rejoice in its gladness. Israel was God's nation even when in bondage under the taskmasters. A strange place to find it, and a strange people to make a nation of! There is a nation among men that may be found in still greater bondage and degradation than the people in Egypt. He calls His true people out from under the dominion of sin and the world, out of the grasp of Satan, from the bonds of death, from the brink of death eternal, and gathers them to Himself, and constitutes them a nation. What a peculiar nation! The reign over it is different from that in heaven, and opposite to that in hell; it possesses an element not found outside the circle of the chosen—grace. It is a reign of grace, telling meanwhile in the advancing of that nation, until it attains to perfect blessedness. God placed Himself at its head as the one governor and source of supply. He gathers this people in order to save them and rule over them. The meaner, more weakly and helpless they are, the more glory redounds to Jehovah, their head, and when they attain to perfect blessedness at last, how it shall be to the praise of His glory from whom and to whom are all things! Think of them as with Jehovah, Father, Son, and Holy Ghost, as the supplier of their wants. Shall they perish by famine? No. By pestilence? No. Jehovah cares for them to heal them. By sword? No. Jehovah watches over them. Christ says, "They shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all: and none is able to pluck them out of my Father's hand. I and my Father are one." The Son cannot have them without the Father's having them, for He is Christ's head. They are in His hands, and when their life is hid with Christ in God, what destroyer can reach that life? Jehovah is the life of His nation, and never shall any of them die. Well may they sing, "Jehovah, blessed be the rock of my salvation."

This nation is entitled to gladness—a triple gladness. (1) It is entitled to gladness when thinking of what the Lord has done for them. He found them under the sentence of death, and on the

border of death eternal, in the destroyer's grasp, the dupes of a present evil world, and the degraded slaves of sin. Having redeemed them by blood, He now redeems them by power, and they are brought under the reign of grace, to be supplied by power. It were a shame were they not to give forth a song of praise when they think of what He has done for them.

(2) This nation is entitled to gladness when they think of what the Lord is in Himself. Some kings are so famous in comparison with others that their very subjects can hold up their heads with the nobles of other countries. Such is the King of this nation. He is a mighty one, and having such a one to boast of, His subjects can hold up their heads. What a nation it must be that has Jehovah as its head! Well may the children of Zion be joyful in their King. Matchless in beauty, unchangeable and almighty, is He to whom His subjects can turn their eyes, and say "Who is like unto Him?" In seasons of singing "they shall sing in the ways of the Lord, because great is the glory of the Lord," having a heart-ravishing view of His glory, and a heart-cheering view of His mercy. I should like a combination of gratitude for received grace mingled with praise for His glory.

(3) This nation is entitled to gladness when they think of what the Lord has for them. Though I am poor, He is rich; though I am cold and unloving, He is love itself; though I am blind, He is light; though I am leprous, He can sanctify; if I am foolish, He can make me wise; if I am weak, He can perfect His strength in my weakness; if I am far off, He can bring me nigh; if I have nothing, He has all. The Psalmist says, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living," but because he believed this he could sing. This nation rejoices, and the Psalmist desires to rejoice with them. A sight of the world's vapid joy has more response in the hearts of some than all the gladness of God's nation, and they have no desire to join the Psalmist in rejoicing with the people of God.

3. He would fain glory with the Lord's inheritance. There are two wonders in the Bible: Jehovah is the inheritance of His people, and His people are His inheritance. Which is the greater wonder of the two—that God should count His people His inheritance, or that His people should have the warrant to say that He is their inheritance? I can't conceive of the one without the other; the one wonder involves the other. I am not to separate them, and yet I may distinguish them. I think it is the greater wonder that He should count them His inheritance. They are His inheritance, and how so? There are three reasons why. (1) He can claim them as His own, as none else can. (2) He has bound them to the glory and honour of His name. (3) He has an enjoyment in them that none besides can have.

(1) I wonder who can lay a claim to them prior to God's. Before the foundation of the world He set them apart. He could do with the mass what He pleased, and He set *them* apart for

Himself. Who could come into court and lodge a claim prior to His? He bought them by the blood of His Son. What is bought with such a price is thoroughly bought, and the right of purchase can't be disputed. He has done by His Spirit the work of uniting them to His Christ. He has clothed them with Christ's righteousness, and they are under the reign of His grace, with a view to be prepared for life eternal. They are His as none else; they are the inheritance of God.

(2) He has bound them to the glory and honour of His name. He has connected them with the cause of His glory. A man has a piece of waste ground. He fences it round, marks it with his name, and having done so, he necessarily connects that which he has fenced and marked with the honour of his character. It will be seen what he will make of it. If he does not make it what it should be, people will say he has no money, or if he has, he has no will, or perhaps skill. In either case his name will suffer from his inheritance not being what it ought to be. Jehovah, having set apart a people for Himself, and having brought them in by His grace, has made the cause of their salvation the cause of His glory. Don't judge of that piece of waste ground when uncultivated, or when its aspect may become more ungainly than at first. Then it was a plain; now it is covered with stones and boulders. Wait a little until the design has taken full effect, and the house is built. Don't judge of God's skill as the God of salvation, of His grace, power, or wisdom, until you have the full fruit in a glorified inheritance. For when at last He enjoys the perfect fulfilment of His purpose, the inheritance will bear to be looked at by every eye. The eye of His Son looks on it, and finds nothing but what is to the praise of His glory. Jehovah owes it to Himself that it should be such that it will be the joy of every eye that can discern its beauty.

(3) He has an enjoyment in them that none else can have. It is sweet to think of this. Never can one form any adequate conception of Jehovah's joy in His glorified inheritance. I was thinking of the joy He has in His own dear Son, and what it must be to Him to see them in the likeness of that dear Son. In that prospect—but to Jehovah there is no prospect—the enjoyment of that inheritance shall satisfy His love, His infinite love to Himself; it shall satisfy His heart. In being everything for them He gave the highest manifestation of His glory, and to His eye, at least, it will be manifest that they have been to the praise of His glory. It will also be manifest to Him what it is for Him to have them as His inheritance, as well as what it is for them to have Him as their inheritance for ever.

His inheritance may glory for three reasons.

[1] A peculiar reason: the fact of their being the inheritance of God. Answer this question—Which gives greater rest to a Christian's heart, to contemplate his right to God, or God's right to him? I have no hesitation in saying that the latter is the special calming thought to the troubled hearts of God's children.



Claim Him I cannot unless He first chooses and claims me. I can claim Him only as the result of that. If there were not first His election and claim, I never would have a right to claim Him as mine. Sometimes I have the skill to make good my claim against the accuser; but at all times Jehovah can make good His claim against all gainsayers. If He abandons His claim to me, and drops me, He abandons His glory. O, if I could only find a footing there, I could breathe!

[2] These are a strange people who have a right to glory in their infirmities. But then He has taken me with my poverty, blindness, sickness, folly, and impotence, that He may deliver me from all those wants and ailments. And I can glory in these things which constitute my need of His grace, and which furnish the opportunity of coming to that store which God has provided for His inheritance. I don't know what people on this earth have a right to glory in infirmities but this people.

[3] Lastly, they may glory in this, that their good is bound up with the highest manifestations of His glory. I have no hesitation in saying that the sweetest thing is the assurance which they shall have that Jehovah has been glorified in their salvation, and that it was in the measure in which they were poor, needy, and hell-deserving, in that very measure Jehovah found occasion for the manifestation of His glory. I was wondering how there can be an eternal confession of past sins in their song in their Father's house, and how they can sing without any faltering in the singing as they look back to the past. The reason is, they shall see perfectly the manifestation of Jehovah's glory in connection with all the past, and they are now in the region where cause of sorrow cannot touch the eternal calm, if the thought that all things from God to them have been from them to God.

II.—What the Psalmist asked from God and felt he must receive, ere the object of his desire could be attained. The Psalmist would fain rejoice with them, but cannot, without being remembered and visited by God, and he prays for this remembrance and visitation.

1. "Remember me." It is not much he asks if you count the prayer by the words. It was not much that the thief on the cross asked; it was "Remember me," but there was much involved in the petition. "Remember me," says the Psalmist, "with the favour thou bearest to thy people." Not with the good things of this world. His eye is fixed on the covenant, and the love of God as expressed to a covenant people, and he is appealing to be remembered with that love in the way that God remembers that people. What is it to me to have a share with the world? It will soon pass hence, and the world will know me no more. What is it to me beside the favour that shall endure for ever, that secures my preparation for eternal life in heaven? O Lord, remember me with that favour, for without that before Thy mind, and without my case being taken up by Thee, I shall perish with the outcasts.

If in connection with distributing alms to the poor, one said to the distributor, "Remember me," that person meant that, when cases would be considered, his case also might be considered, and that favourably, with a view to something being set apart for him that would be helpful in the time of need. I was thinking of God the Father blessing His people with all spiritual blessings, the Son pleading their case within the veil, and the Holy Ghost coming to communicate the purchased blessings they needed. If I have unction in my eye, I cannot view all this without the cry, "Remember me." O Father, when Thou art blessing others, remember me. O blessed Spirit, when Thou comest forth to apply the things of Christ, remember me. O, friends, how blind must we be to the excellency of the things of God and His salvation, if the cry "Remember me" does not issue from us.

2. "O visit me with thy salvation." He asks to be visited. It is a great thing to ask a visit from God. How many would shrink from sending an invitation to the proprietor of high position, and still more to Her Majesty the Queen, to visit them! But just think of this—a worm of the dust addressing such a cry to God to visit him. Don't say, however, it is presumption. No, no. Suppose a sovereign offered to visit a subject—and I believe that it is the rule of etiquette that no subject has a right to invite a sovereign until the sovereign first expresses pleasure to come—that subject would be guilty of no presumption in asking the sovereign to come. So here, the call is first from God. It is "Seek and ye shall find." If I had not this call, I could not venture to say "Remember me." Some are more careful to send an invitation to a fellow-creature than to God. I would seek to be saved from the mock humility that shrinks from asking a visit from God. There is One set apart as the physician of the poor. That is His office. Who is entitled to send for Him? All who can prove they are sick. That is all they require to prove. When God has given to Himself the name of the God of salvation, and to His Son the name of Jesus, and to His Spirit the name of the Spirit of all grace, I am not presumptuous in asking God to visit me, full of hell as I am. For it is as the God of salvation I ask Him to come, through the rent vail and shed blood of His dear Son, and by the ministration of His Spirit. If He finds me dumb, blind, dead, in my very utter helplessness He has an opportunity of showing what, as the God of salvation, He can accomplish to the praise of His glory.

I am to ask you three questions. (1) Have you ever asked Christ to visit you? Not with your tongue merely, but has your soul really ever felt like that of the Psalmist, that you must remain for ever an outcast unless the Lord visit you? If you have, I am sure there was no failing on His part, for He says, "Ask and it shall be given you." The Lord is faithful and cannot lie. On the other hand, if you have not asked, you have none to blame but yourself for being an outcast to-day and through eternity. I

think though Christ should only have this to say to you at the last day, "Never through all the years I was with you in the gospel did you invite me to come to you with my salvation," you will be left without excuse, not only as regards your inability, but also as regards your choice. Is it not time to cry out, "Remember me, O Lord, and visit me with thy salvation?" I am willing to come to a point with you to-night.

(2) Will you then come to the point now, and ask the Lord now to visit you? There is a present opportunity of sending up the cry to God. If you let it pass there is not one word in all God's Book to warrant the hope of your getting another opportunity. Will you then come to the point now? You never gave one hour to your soul in dealing with God. Won't you give it to-night? Say, "Remember me, and visit me with thy salvation."

(3) What hope, friends, can you have if the Lord does not visit you with His salvation? You must be cut off for ever. Dead in the destroyer's grasp and near the gate of hell, if God remembers you not, it is death eternal for you. Will you not call upon Him while He is near, and seek Him while He may be found? "Now is the accepted time, and now is the day of salvation." "Turn you at my reproof: behold, I will pour out my Spirit unto you." "Him that cometh to me, I will in no wise cast out." Amen.

## Notes of Lecture.

BY THE LATE REV. JOHN DUNCAN, LL.D.

DELIVERED ON SABBATH, 2ND APRIL, 1865, IN THE CLARE HALL,  
EDINBURGH.

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."—1 PETER, i. 17-21.

THE apostle proceeds from the doctrine he had laid down to the practical application of it; connecting the privileges which he had enumerated in the preceding part of the chapter with the duties which were incumbent on them, and which stand in such clear relation unto these privileges, namely, that they should walk worthy of them and of Him from whom they had obtained them. Begotten again unto a lively hope, he calls them unto the exercise of that hope in the way of diligence. "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus

Christ." He had said in verse 7, "That the trial of your faith, might be found unto praise and honour and glory at the appearing of Jesus Christ," therefore "Hope to the end." "Gird up the loins of your mind;" in allusion to the eastern garments, which were long and loose, and apt to impede, and which were girt about the loins with a girdle, keeping all tight and firm, and so fitting for all necessary work. Ye are children whom God hath begotten again, but live "as obedient children," v. 14. "God hath called you, and as he which hath called you is holy, so be ye holy. Be ye holy for I am holy." verses 15, 16.

"And if ye call on the Father," ye invoke the Father; ye invoke, ye call God by the name of Father. Ye are children; and children call in all their need on their father's direction, on their father's assistance, on their father's protection; and ye invoke the Father. "The Father" is a name of endearment, but this Father is very venerable, "who without respect of persons judgeth according to every man's work." Grace is sovereign. God in sovereign grace quickened some of the dead, some and not all of them; gives repentance to some who would otherwise have remained impenitent, some and not all of them; gives faith to some who would otherwise have remained for ever unbelieving, to some and not all of them. So He deals in His sovereign grace. But in His acts of judgment, in His acts as judge, God deals with every man according to his character. He condemns the wicked. He justifies the ungodly, it is true, but the ungodly who believe in Jesus. He gives pardon to the penitent believer, to all such, and to none other than penitent believers in His Son. You see that grace is not contrary to the character of God, as judging according to every man's work. Or if there seem to remain a difficulty in reconciling them, let us only look to the fundamental cause of sovereign grace as dispensed; it is bestowed on Christ as the reward of His obedience. And so though grace is unto sinners, it is "grace reigning through righteousness unto eternal life by Jesus Christ our Lord;" and the gifts of grace are at the same time, from the constitution of the covenant of grace, the rewards of obedience.

And within His own family God judgeth according to every man's work. Not that God has ever said that He will disinherit His children; but He is calling on them ever to be obedient children; and God makes distinctions within His own family between obedience and disobedience, and the more and less obedience. His children are never in the same degree disobedient, as the children of disobedience are; but relatively to others they are so, there are obedient children compared with other children of God. All of them have faith, hope, and love; they do all love and obey God; but in some there is more self-will, self-confidence yet unsubdued than in others. And God's complacency in His saints is according to and in proportion to their walking with Him. Within a family, if the conduct of the child displease the father,

the father does not disinherit and drive the child out of doors to go about like a beggar ; but the father will be displeased and will show tokens of his displeasure ; there will be his frown and chastisement, and there never will be peace in the house till there be obedience.

"Ye invoke the Father, who without respect of persons judgeth according to every man's work, therefore pass the time of your sojourning here in fear." Mark the duty called *fear*, the fear of the Lord. In the Old Testament very frequently that is brought forth prominently for the fundamental principle of all true religion. "The fear of Jehovah is the beginning of wisdom." But mark here the character of this fear, it is filial. If ye call Him Father. Fear invoking such an one. God complains of Israel, "If I be a father, where is mine honour ? and if I be a master, where is my fear ?" God is a Father ; and when we come to Jesus asking Him to teach us how to pray, O how He opens our mouths with His very first words, "Our Father." Only at His lips may we learn to address God by this name ; only when we come to Jesus asking Him to teach us to pray, can we say, "Our Father." For He is the only begotten Son of God. He it is who bought from Satan's family children unto God to be received and adopted into God's family. From His lips only can we learn, for He alone can give the right so to address God. Adoption is one of the blessings which believers receive from Christ, and immediately when they receive Him. "As many as received him, to them gave he the *prerogative* to become the sons of God, even to them that believe in his name." "Our Father." But He adds, teaching us reverence with confidence, "Our Father which art in heaven ;" the heavenly Father, the King of majesty and glory. "If ye invoke the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." Filial fear. As in that verse in the chapter we read (Prov. xiv. 26)—"In the fear of the Lord is strong confidence, and his children shall have a place of refuge." Mark the parallelism : "In the fear of the Lord," parallel to "his children : " "is strong confidence" parallel to "shall have a place of defence." This fear is the fear of the children of God. It hath respect unto God, and therefore unto everything that is in God. It hath respect unto the awful mysteriousness of His name ; it hath respect unto His supreme majesty, as possessor and Lord of heaven and earth, and all things visible and invisible. It hath respect unto His moral character, unto His holiness, hating sin, and unto His justice, punishing sin. It hath respect unto His omniscience and omnipotence. It hath respect even unto His final awful eternal punishment. I don't find in Scripture that Christ calls His disciples ever to fear that God will send them to hell. But it is the next thing : He does not put it, "Fear him who *may cast*," but "Fear him who *can*," not "Fear him who *will*," but "him who *can*." To fear God, because He can cast both soul and body into hell fire, is therefore not legal in the sense of being unevangelical. Christ taught His

own disciples whom they should fear, and to fear Him in this respect. But the fear hath respect unto the goodness of God. When there is the promise to Zion of the great and good things that God will do (Is. lx.), they are so great and unexpected that they are sublime even to awfulness. "Then thou shalt see and flow together, and thine heart shall fear and be enlarged." Awfully sublime goodness!

And this connects the motive which stands in front with the motive which follows after the fear. In front, "Ye invoke the Father"; following after, "Pass the time of your sojourning here in fear; forasmuch as ye know ye were redeemed." This is the second motive to godly fear. "Pass the time of your sojourning here in fear; knowing ye were redeemed" (ver. 18, 19). It is a solemn and great transaction. If a man in former times was taken by Algerian pirates and carried into captivity, his redemption, if by any means it was accomplished, would be looked back to as the great event of his life. So is our redemption; our redemption as wrought by the death of Christ, our redemption in the application thereof by the Spirit uniting us to Christ by faith. And there is something fearful in the redemption, for it was by blood, by the shedding of blood. Ye were redeemed, and it cost a great price; fear, because ye were redeemed with a price. And men's gold and silver are the most precious things; but not with these were ye redeemed—they were all too little. "No man can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious, and it ceaseth for ever." It appeared a hopeless matter that we should ever escape out of the dominion of sin and Satan, the world, death, and hell. That appeared a hopeless thing. And so it must have appeared to everyone but to the infinite mind of God, which knew how it could be done, and to the infinite love of God, which also could prepare to do it. Ye were redeemed with the precious blood of Christ. God gave the redemption price for you. "God so loved the world that he gave his only begotten Son." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation of our sins." And that Son as voluntarily gave Himself. "Greater love hath no man than this, that a man lay down his life for his friends," and that was done. Now, pass the time of your sojourning here in fear, since ye know that. Since ye call on the Father who gave His Son, since ye call on Him through His Son, pass the time of your sojourning here in fear of the divine majesty, and of the awful transaction of the purchase of your precious sinful souls.

"Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." Let our attention be more particularly directed to that ransom price. It was with blood. "Without shedding of blood is no remission," no forgiveness of

sin. "The wages of sin is death." God attached the penalty of death to sin. He did so in justice; and as His justice led Him to attach the penalty, so His truth also insisted on the execution of it. "The soul that sinneth, it shall die." "Without shedding of blood is no remission." God gave to Israel appointed sacrifices. He said, "I have given you the blood for your souls." God accepted of a vicarious death. Death He demanded. He would not depart from that rule, that sin must be followed by death; but He admitted substitution. In the case of Israel, the blood of the animal for the death of the man. Yet it was not possible that the blood of bulls and of goats could take away sin; an irrational creature, all the animals in the world, were not worth the soul of a single man. They had their effect—they sanctified unto the purifying of the flesh; so that the Israelite, having offered his sacrifice, had a right to enter into the congregation of the Lord, and to engage in all the acts of Jehovah's worship; and in them was typified, to the believing worshipper, the great sacrifice which could purge the conscience, which they could not. With blood then; thy life cost death; thou wast redeemed with blood; but with no ordinary blood, with the blood of Christ, of Christ as a lamb. The sacrificial death of Christ—the death of the Lord Jesus Christ—was a true and proper sacrifice, as a lamb. And here the selection of a lamb seems to point out the passover. In the redemption of Israel from Egypt, the paschal lamb was slain, and the blood of that lamb was sprinkled on the doorposts and lintels of their houses. This Lamb, which was given as the redemption price for our souls, is set before us with these characteristics, "a lamb without blemish and without spot." The perfect purity of this Lamb; the outward sacrifice required to be free from all physical defect, but the sacrifice which could deliver the soul of man from guilt must be free from all moral defect, perfectly sinless and immaculate.

And here now all hope in self, as in our fellowmen, is cut off. Our temporal death cannot suffice, cannot be a sacrifice, for it is not immaculate. Nor could any of our brethren's, suppose other difficulties away; they are not immaculate, they are stained, and cannot come up on the altar of our God. The fire indeed that descends on the sacrifice falls on sin; but it falls on the pure. Sin; for the sinner had confessed his sin over the head of the animal. The sin was committed by the man; the sinfulness which led to the commission of it was inherent in the man. The guilt, however, was taken from the penitent Israelite entering the sanctuary of God, and was transferred over to the lamb. And if he was a believer in Christ, he looked forward to the great sacrifice that was to be offered. Here we find sin and perfect purity combined; the Lamb without blemish and without spot, but a sacrifice; that is, the innocent and the holy suffering for the guilty on account of the guilt of the guilty charged on it. O, what is there in the putting away of sin, when the fear of death and

judgment comes, which any of us can find satisfaction in? Holiness and eternal truth and justice coming, even as they will come, will find sin, but it is covered by blood. "Not corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." First the spotlessness, but with the precious blood as of a lamb. The blood of the lamb must have suggested to the Jewish Church the blood of the Messiah, the great one whom God had promised to Israel, Israel's Lord, Israel's King, Israel's Saviour, the one Mediator between God and men, Christ exalted above all heavens, Christ the only begotten Son of the Father, very God and very man, standing in our room, Himself holy, harmless, undefiled, and separate from sinners, made sin and a curse for us sinful and accursed.

Now, our attention is particularly called to the character of the apostle's style, which we have already remarked. Round a central figure he draws a panoramic picture. So he does with the resurrection of Jesus Christ. God begetting these scattered strangers into a lively hope by the resurrection of Jesus Christ from the dead; the lively hope leading to its object, "an inheritance incorruptible and undefiled, and that fadeth not away," reserved for them, and they kept for that inheritance. This panorama, you see, is very wide, but it widens further. "In this ye rejoice,"—in this hope of the inheritance ye rejoice—"receiving the end of your faith, even the salvation of your souls,"—their souls saved. Can the panorama extend further? Yes. "Of which salvation the prophets spake,"—so bringing in the company of the Old Testament Church—"which things the angels desire to look into,"—bringing the angels too.

So here, round the sacrificial redeeming blood of Jesus Christ, he gathers in a large comprehensive view of thought stretching out from eternity into all time. "The blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you," (ver. 20). Foreordained before the foundation of the world in eternity; manifest in these last times. From eternity before time, down to the manifestation in time and the last time, sweeping over the antecedent time of the prophets. From eternity designed; predicted in time; in the last time manifested; "manifest for you." Determined before the world was for you; "manifest in these last times for you."

Who are you? "You, who through him do believe in God," (ver. 21). So this foreordination of Christ in eternal ages, and the manifestation of Him in time, are connected now with their faith in Him, and their faith in God by Him, "who raised him from the dead, and gave him glory." And this act of God's raising Him from the dead and giving Him glory, is connected also with its end and design, "that your faith and hope might be in God." What an amplitude of view is thus gathered round the precious blood of Christ! It is the blood of the Lamb. Now,



this Lamb, when do we behold Him first of all? The manifestation follows after. The vail is taken away, and the scene opens out of time into eternity, when creatures were not, when nothing was but the eternal Triune God—Father, Son, and Holy Ghost. In that eternity there was no vacuity, there was life. There was a Father loving the Son, and a Son loving the Father, in the reciprocity of infinite love. There was a Holy Spirit of the Father and the Son, loving and responded to in love infinitely. Wisdom, heavenly wisdom, was there, the personal Wisdom of God; and His delights were with the sons of men, when there were no sons of men actually existing. But in the purpose of God they were, in the thought of God they were, of God Triune, in a covenant of grace between the Father and the Son for the redemption of an innumerable company of the fallen children of Adam. All that took place in time was but the accomplishing of a plan, the fulfilling of a purpose. Now, this is a thing that is far from us, very high, because we are creatures and live in time, and time bounds our natural faculties. So often a difficulty presents itself to some minds. At one time it did very much to mine; “it’s being out of time, how can I come into contact with it?” It was manifested. We have no knowledge of the foreordination; but we know Him who, being eternal, came into time, being the eternal God, was a child of a day, of an hour, an infant in Bethlehem, who walked through Judea and Galilee, who was crucified and rose again. Thus, though thou mayest not look into the Lamb’s book of life to see whose names are written there, and to see if thine be among them, if thou knowest Jesus, He was there. Let none therefore, whose trust is in Jesus, puzzle themselves about their election. God has kept to Himself the names of the elect saved, but He has revealed that of the elect Saviour,—“Behold my servant, whom I uphold, mine elect, in whom my soul delighteth.” And then He has given signs of the elect saved; they hear the voice of the good Shepherd, and follow Him. He was foreordained before the foundation of the world. I wish you particularly to mark that Christ is God’s elect, peculiarly God’s elect. His people who have believed, and who through grace shall believe on Him, are God’s elect ones to be saved; but the Son is the elect Saviour. The Father made choice of Him in His infinite wisdom, being the one fitted to do the work.

And He was manifested. What lay hid in eternity and in God came forth into manifestation; was manifested, not only in the way of prediction, but in the execution of prediction, by the actual appearance, the incarnation of our Lord and Saviour, Jesus Christ, with all that followed in that incarnation. He was manifested. Prophecy foretold His coming, yet still He was in the bosom of the Father; He had to come actually into time, the message and prediction only had come. But He was manifested, “that eternal life which was with the Father.” John says, “That which was from the beginning, which we have heard, which

we have seen with our eyes, and our hands have handled of the Word of life : for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us." "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us, and we beheld his glory." "I am the life;" and "this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." It is no more now a purpose hid with God ; it is no more merely a purpose announced by the voice of God ; it is an executed purpose. The foreordained Lamb is the manifested Lamb. In the last days ; the last, the best days ; the days of which all the prophets prophesied, and enquired what manner of time they would be ; the days which many prophets and righteous men desired to see and saw not.

"Manifest in these last times for you." The Lamb manifest for you ; destined to be a sacrificial Lamb, manifest to be a sacrificial Lamb, for you, not for Himself. "The wages of sin is death ;" and He died in whom was no sin. Though He died by the hands of wicked men, it was under the government of God who had said, "The wages of sin is death ;" it pleased Jehovah to bruise Him ; it was for you. But who are you ? "You, who by him do believe in God," v. 21. The enquiry, "For whom did Christ die?" can be answered in this way and no other ; "for you who by him do believe in God." "God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Jesus says, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth in him, may have everlasting life ; and I will raise him up at the last day." Therefore let us give all diligence, not to make our election and our calling, but our calling and our election sure.

"For you who by him do believe in God." The object of faith is here stated, God by Christ. Christ Himself is set forth before us as the object of faith. "He that believeth in me shall never die." He is so as the only begotten Son of God ; but Christ as mediator is the object of a faith that terminates in God who sent Him, in God who revealed Him to be a propitiation, in God who raised Him from the dead. "You who by him do believe in God that raised him up from the dead, and gave him glory ; that your faith and hope might be in God." Now here we have the grounds of our faith in God. The grounds of our faith in God are God's doings to Christ ; He raised Him up from the dead and gave Him glory. That is the ground on which faith and hope, resting on Christ, goes on and rests in God ; God did that. It does not rest first on what God has done in us, but on what God

did in raising Christ and giving Him glory. For when we trust in Christ, we trust not in a dead man, but trust in Him who is the living one, and who became dead, and who is alive for evermore. We trust now not in one who is on earth, but in one who has gone to the Father, and whom God hath highly exalted, and given a name that is above every name. He hath given Him glory; and He hath given Him glory that we should trust in Him; in God who did that for Christ the head; for He also did it for Christ in His members. If we are of Him in Christ, then He, who hath set our Head on high, will bring His members unto Him where He is, to behold His glory. And in the meantime He gives us all things: "What is good the Lord will give." "He that spared not his Son, but delivered him up for us all, how shall he not with him also freely give us all things?" He hath raised up Christ from the dead, and given Him glory. That is the pledge.

Now, for all these things, "pass the time of your sojourning here in fear." It would not be improper were we to say, "pass the time of your sojourning here in joy, in jubilation." For these things are most blessed and glorious, and one truth cannot be contrary to another. What things God hath done in raising Christ from the dead and giving Him glory, laying a foundation for faith and hope, lay also a foundation for joy unspeakable and full of glory, of which the apostle has previously spoken. But, "pass the time of your sojourning here in fear." "Ye call on the Father," but "pass the time of your sojourning;" you are not yet in your Father's house; and as pilgrims and strangers surrounded by manifold temptations, "pass the time of your sojourning here in fear." Thus pass the time, remembering the sacrificial blood on the lintels and the door posts. Israel would say, "Ah, the destroying angel has passed, and has seen the blood on the lintels and door posts, otherwise his sword would have slain every first-born of Israel, as well as every first-born of the Egyptians, for they are sinners too." Pass the time of your sojourning here in faith, in hope, in love, in gratitude, in obedience, all in fear. "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." Why should there be a cause of fear, not rather of hope, of trust? God is a great God; and it is an awful, a wondrous, a great thing, to have God working in you of His good pleasure, to have God taking the guidance of your thoughts and words and actions. "Pass the time of your sojourning here in fear."

And now may God give us more and more to know that we are redeemed, by increasing—by bestowing faith if we have it not, by increasing it if we have—our faith in Jesus, and in His precious blood, and in His Father who gave Him. Let us seek to abound in faith, in hope, in joy, in reverential fear solemnizing all our joy; passing onwards as pilgrims and strangers through the wilderness, having to cross the Jordan that we may reach Canaan.

## Letters of the late Donald Duff, Stratherrick.

(XXVI.)

STRATHERRICK, 10th December, 1881.

MY DEAR FRIEND,—I hope you enjoyed the communion season that was lately kept among you, that is to say, had some tokens given that Jesus was countenancing His own ordinance. If so, it would answer the end for which it was appointed, and it would be found that it is not a vain thing to wait upon the Lord.

If you enjoyed the ordinance for its own special end, as a memorial of the love of Jesus that went to the death for sinners, you would also enjoy the fellowship of the Lord's people that were present; and that would have the effect of making the world more empty to you. As there is nothing that makes the world so empty to one, as a little of the communion and fellowship of the Lord in His ordinances, so there is nothing that makes the company of the world so tasteless to one, as the fellowship of the true people of God. And when the life of God is kept alive in the soul, there must be something of this experienced on such an occasion. Or if not, the fountains of godly sorrow will anew be opened, and there will be mourning and humiliation because of our sins and backslidings, which have made the Lord to be as a stranger and as a wayfaring man among us. And if even this would be the case, it would not be such a sign of the Lord's displeasure as our being passed by, and left neither cold nor hot, under the influence of a hard heart, simply going the round of duties in a way not glorifying to God. And alas, I cannot throw a stone at any one for this, although I can honestly say I would not wish others to be in that condition. The Lord knows that I would consider it as a token for good, and a cause of rejoicing, should I be meeting with any who were kept lively in the things of God, and spiritually-minded although they left myself quite in the background.

You were asking, was there any life or warmth among us in these cold winter days? Well, what is called spiritual life now-a-days, seems to be running quite in a different channel from what it did in former times. It is in our day, much more shallow and superficial, and every thing seems to be taken for granted, so much so, that some Bible truths might be blotted out altogether, such as what we are told of the man who had to dig deep before he found the rock, and when he had found it, had to lay the foundation and begin to build his house. And indeed, when he was building it, would he not often be going round it and examining with anxious care if it would be likely to stand the storm, when the floods would descend, and the winds would blow and beat upon it? Such was the religion that the blessed divines who are now at their rest taught us, and what is more, it was the religion taught by the

Head of the Church Himself when He was in the world, and which by grace we desire to follow. But as I said, the religion of our day seems to be *got* and *kept* in a much easier way—a way that does not appear to be at variance with the spirit of the world; and a way (though I do not wish to be a prophet of evil), that betokens that the Lord is in a great measure “letting us alone” as a generation.

Remember me to the family and to all the dear friends, when you see any of them. How is Mr. D. Swanson, Thurso?

Yours, &c., D. DUFF.

(XXVII.)

STRATHERRICK, 7th April, 1882.

MY DEAR FRIEND,—You may be wondering at my delay in not answering your last welcome letter before now, but the reason is, that I have had a severe attack of illness this spring, indeed, I was never so ill before in my life, and have great cause of thankfulness that I am now better, although not restored to my usual health altogether.

You will be asking what good have I got of my trouble? Well, this I learnt at least, that the time of trouble is not the best time for beginning to seek the Lord. If I had no hope in Him before then, surely I would have been most miserable, for when a creature is deprived of health and strength, and is overpowered with pain and sickness, there is nothing of a worldly nature can comfort him. And in looking back on the past weeks, I have been thinking that although we know from the Word of God that trouble is the fruit of sin, and although we may believe that it is the cause of sin that we are visited with it, and sin therefore made bitter to us, yet all that will not bring us to hate sin on its own account; as hateful because committed against God, and because in its own nature an abominable and unclean thing. Assuredly no trouble in the world will make us hate sin for its own sake, and although we might enter the very gates of death with the understanding enlightened so as to see death as the fruit of sin, and conscience telling us that sin deserved death, yet there might be no real hatred to sin after all. Oh, may the Holy Spirit give us hearts that will hate sin for the reason for which God hates it, as contrary to His holy nature, and at variance with His holy will, and oh! may the efficacy of the blood that cleanseth from all sin be applied to our souls by the Spirit through the Word of truth. If free grace will work that cure on our sin-stricken souls, surely we will have cause to wonder and to bless the Lord's holy name in time and through eternity; although I have sometimes joined with the one who said (I forget where I have read it), “If the Lord will receive me and blot out all my sins, I will praise His blessed Name for ever; although I do not know how even in glory, I shall be able to look Him in the face for very shame.”

You would see in the newspapers an account of the Conference that was in Inverness the other week, and if my health had been

what it was wont to be, I would certainly have given the meeting my mite of support by being present, for I am quite opposed to this Disestablishment movement. But although I approve of men doing all that they can to preserve our outward testimony as a church, yet I fear the tokens of God's displeasure are deeper than what is seen in our outward contending and confusion. If He would be pleased to remove somewhat of the hardness that is under the gospel, and that there would be some reviving of His own work among those who profess His Name, and some signs of sinners asking the way to Zion; also some sense of the Lord's being a stranger in the land, and some godly sorrow on account of it—these would be tokens of His purpose to return to us as a church. With kindest regards to you all.—Yours, &c.,

D. DUFF.

## The Sacrament Poisoned.

*(Translated from "Le Chretien Francais," a French Protestant paper.)*

THE Italian newspapers convey the intelligence of a crime committed in such extraordinary circumstances as to fill us with horror. At the same time the whole case is so fraught with suggestive lessons that we think it right to bring the matter before our readers. The facts are these:—In a town of Italy, at Curato, a Roman Catholic priest has been poisoned by means of a liquid put into the communion cup, a liquid mingled with the wine which was intended to be used in the sacrifice of the Mass. In this way it has happened that what was regarded as the blood of our Lord became a poison which brought about the death of him who was celebrating the holy mysteries, with all the fervour of priestly piety.

The victim succumbed very soon after drinking the poison, tortured, as the Italian journals relate with fearful intestine pains.

Crimes of poisoning have all along, to a slight degree, been a characteristic of the morals of the Roman Catholic clergy. Specially this has been the case in Italy. There during a certain epoch poisoning is known to have been fearfully and disastrously prevalent within the principal courts of its little republics, and poisoning by means of the Eucharist appeared the best and the surest means of all. Thus died Pope Stephen X.; in this way Cardinal Ceccario, legate of Pope Clement VI., was poisoned by what was considered to be the body and blood of Jesus Christ. In France, twelve years ago, the Court of Assises passed sentence on a priest, within the diocese of Rodez, for having had recourse to this form of poisoning as the means of getting rid of a disagreeable rector. Abbot Bruneau, who was beheaded at Laval, had, I believe, among other things, a few sins of this dye laid to his charge. The sword and the dagger are not for the hands of men used only to the handling of the communion cup!

The celebrated writer Zola is not after all so far without the

limits of probability, as some suppose, when in his *Rome* he makes the incumbent Santobono take terrible vengeance on his Cardinal through a present of poisoned figs.

But there is another thought of much more consequence, suggested by the tragic end of Don Antonio. It ought to prove a terrible wound to the doctrine of transubstantiation. We ask ourselves, in effect, how the body and blood of Jesus Christ could have become deadly poison, if the doctrine of the Council of Trent be true, that not an atom of the bread and wine subsists in the species after consecration. All is transformed, say the holy canons, and become the body and blood of Jesus Christ. Let me cite Canon ii., Session xiii., as being the most curious and instructive:—"If any one saith, that, in the sacred and holy sacrament of the Eucharist; the substance of the bread and wine remains conjointly with the body and blood of our Lord Jesus Christ, and denieth that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood—the species only of the bread and wine remaining,—which conversion, indeed the Catholic Church most aptly calls transubstantiation—let him be anathema." Thus then after consecration there remain of the bread and wine only the "appearances" or "accidents," such as the taste, the smell, the form, the colour. The senses are deceived by the magic of the change which has taken place. People imagine that they still see, feel, taste or touch bread and wine. They are in a mistake. It's flesh and blood. But how then does it come about that the Abbot Antonio is poisoned by this body and by this blood? Wherefore does this wine cause drunkenness in one, internal disorders in another? "Accidents" or "appearances" cannot produce misfortunes of that kind. The victims, alas, are no mere appearances, they are too real.

The objection to the doctrine of transubstantiation is a serious one, and will be decisive to every intelligence save that of a theologian. *He* will not feel at all embarrassed by an objection so trivial, *he* will answer you, without a twitch of his face, that God leaves with the "accidents" or "appearances" the properties of the substance. "Don't laugh my friends." One could not better state that transubstantiation never occurred at all. It had, but it had not—that is their logic. There is not even the intelligibility of the maxim, "I believe, because it is absurd." It is a case of sheer jugglery. It comes to this—You believe yourself to eat the body of Jesus Christ, and to drink His blood. But it is not the case, your senses do not deceive you after all. You are only eating the appearances of a substance, but that substance retains all its former *properties*, so that it just remains what it was before consecration. You don't communicate, you only believe yourself to communicate. Such are the absurdities of the Roman Catholic doctrine. Among the 36 millions of Roman Catholics in France, how many are there who believe it? Not an individual, not even

that Bishop Fava who piously preserved in his museum the famous torture box, in which, according to Leo Taxil, his underlings caused the consecrated host to undergo the pains of the rack. The holy bishop was constrained to allow that the tortures on the "species" or "appearances" produced only an appearance of pain. And I, for my part, say that there is no longer, nor for a good while back, faith in Roman Catholicism, there remain only species or appearances.

FRANK BOURRIER.

## An Anti-Unionist Tract.

THE following tract has been issued by the anti-unionists in the Free Church. It embodies a number of quotations that are fitted to be useful at the present time. It is to be regretted, however, that these quotations are given as indicating simply what is to be the doctrine of the new United Free Church, and not also what is the present doctrine of the nominal Free Church. This, we think, gives a wrong impression. For several of the quotations are taken from the writings of men who are now dead, and whose views have been protected if not approved of, by an enactment of the Free Church. Further, there are two sentences in this tract to which we take decided exception, and which we notice elsewhere. The sentences are:—"At present the Church holds the *whole* doctrine of the Confession of Faith as heretofore understood:" "Hitherto, no responsibility for such teaching (*i.e.*, the teaching exhibited in the quotations)—which will be a revelation to many—rests on the people":—

### FORMULA OF NEW "UNITED FREE CHURCH."

*Question 2.*—Do you sincerely own and believe the doctrine of this Church, set forth in the Confession of Faith, approved by Acts of General Synods and Assemblies; do you acknowledge the said doctrine as expressing the sense in which you understand the Holy Scriptures; and will you constantly maintain and defend the same and the purity of worship in accordance therewith?

### WHAT IS THE DOCTRINE OF THE NEW CHURCH?

It is only fair that, on being asked by the leaders to abandon the constitutional and doctrinal position of the Free Church Standards, the people of the Free Church should be honestly told what is to be substituted.

At present, the Church holds the *whole* doctrine of the Confession of Faith as heretofore understood. In the United Free Church the standard is the undefined "doctrine of the Church," which may be altered in any General Assembly. The formula to be adopted is such that each minister may judge for himself "as to the sense in which he understands the Holy Scriptures." The question then is, Where is that doctrine, and what is that sense?

The theology of a church is made in its Colleges, and we take



the late Professor W. Gray Elmslie's description of the process from the *Expositor* for 1888, page 33, and repeated in *British Weekly* of 26th November, 1896, thus:—

"They come up these young men, as a rule, from religious homes, with a warm-hearted zeal for the salvation of souls and with very definite doctrinal notions. . . . The Professor (Dr. A. B. Davidson) begins his lecture, the subject is some Messianic psalm or prophecy, with a fixed and well-known traditional interpretation. With measured movements the speaker traces the outlines, and erects over us the customary habitation of our thought, presently there is a change of manner. . . . He proceeds to subject the structure to practical use. Suddenly we wake up to find how narrow and contracted are its dimensions, how clumsy, how artificial, how dark, dismal, and forbidding its atmosphere. . . . The fabric is assailed with a stream of *suggestions, subtle and disintegrating as chemical solvents*. . . . The ancestral mansion of our faith trembles to its foundation, the walls one by one fall in, and the whole edifice crumbles to ruins. . . . But presently, when the dust cleared away and our eyes could see truly, we discovered it was not ruin but *emancipation*. . . . Looking back, we see through a halo the man who brought us out of the *pit of ignorance and miry clay of prejudice, and set our feet on a rock and established our goings*."

Such is the method. Now for some of the results. Let us begin with the Moderator, Dr. Ross Taylor, who, on 25th May last, said:—"The fact remains that a restless, uneasy, uncertain, feeling in regard to religious truth is abroad. . . . The whole trouble had arisen from a mistaken assumption, that the opening chapter of Genesis was meant to be an authoritative account of the method and order of the creative work—it is not prose but poetry, the great Creation Hymn."

When the daily press asks, Is the story of the Fall poetry also? we find in "Studies in Theology," by Professor Denney, the following:—"Even the myth in which the beginnings of human life are represented. . . . The plain truth—and we have no reason to hide it—is, we do not know the beginnings of man's life, of his history, of his sin; we do not know them historically on historical evidence, and we should be content to let them remain in the dark till science throws what light it can on them."

The Rev., now Professor Martin, as reported in a lecture on "The Authority of the Bible," to the Edinburgh University Missionary Association, said:—" . . . All human ingenuity could not clear the Bible of mistakes in points of science, history, and morals,—such as, the scriptural account of creation, the making of woman, and the Fall. . . . All good things were of God. . . . In that indirect sense the Bible was the Word of God."

The sermon by Dr. Whyte, ex-Moderator, on "Eve and the Fall," as published in the *British Weekly*, 25th October, 1894, is not fit even to be quoted. The press comments on such views

are, "If so, then the whole reasoning of the inspired Apostle Paul is reduced to nonsense. If Adam did not fall, what becomes of the covenant of works and the covenant of grace?"—"Moses is discarded and Christ discredited. What is left?"

The sermon on the "Sabbath," by Professor Marcus Dods, is still quoted by those who seek their own pleasure on the Lord's day, while in his sermon, "What is a Christian?" 29th September, 1890, he says:—"We need not be seriously disturbed in spirit if we find we cannot accept what is known as the orthodox *theory* of the Atonement. . . . in point of fact both theories of the Atonement produce good Christians. Similarly, we must not too hastily conclude that even a belief in Christ's divinity is essential to the true Christian. . . ."

Professor G. A. Smith, D.D., on the "Book of Isaiah," vol. ii., argues that there were several authors, and regarding the last twenty-seven chapters, says:—"Till the end of last century\* it was the accepted tradition . . . that Isaiah was carried forward by the Spirit to the standpoint of 150 years later; that he was inspired to utter the warning and comfort required by a generation so very different from his own, and was even enabled to hail by name their Redeemer, Cyrus. *This theory, involving as it does a phenomenon without parallel in the history of the Holy Scriptures, is based on two grounds. . . .* Now there is no evidence for either. . . ."

As to the Book of Jonah, it is a mere allegory, written many centuries after Jonah had passed away. "How long, O Lord," exclaims Professor Smith, "must thy poetry suffer from those who can only treat it as prose—pedants, quenchers of the spiritual, creators of unbelief, &c." Surely our Lord used Jonah as a real and historical character, as well as the Queen of Sheba, Solomon, and the men of Nineveh. But the Free Church Colleges know better.

According to the late Professor A. B. Bruce, D.D., the Decalogue is only the work of Moses, and Deuteronomy is a pious fraud; † while on Matthew, he wrote:—"Can we not see for ourselves, without voices from heaven, that Jesus of Nazareth as revealed in his recorded works and acts is *a Son of God*, if not in the metaphysical sense of theology, at least in the ethical sense of possessing—a *God-like Spirit*."—Page 12. This view of the Divinity of Christ comes out in his Catechism, which the *Free Church Monthly* for December, 1896, stigmatises as characterised by—"Unfortunate vagueness at once, as to the doctrine of the

\* Professor Smith evidently quotes from "Tom Paine's Theological Works, 1795," page 108, viz. :—"A very glaring instance of this occurs in the book ascribed to Isaiah, the latter part of the forty-fourth and beginning of forty-fifth chapters, so far from being written by Isaiah, could only have been written by some person who lived at least 150 years after Isaiah was dead."

† See Rev. M. Macaskill's "Criticism of Professor Bruce's 'Apologetics,' 1893":—"The work is wholly destructive of everything which a true Church of Christ should hold sacred; and if its teaching is condoned by our Church, . . . have we any further claim to the name Evangelical?"

person of Christ, and of that of the Atonement. For example, in the question, Who was Jesus? The answer is, He was the Son of Mary of Nazareth in Galilee, whose husband, Joseph, was a carpenter. Why was there no reference to the Holy Ghost?"

The nature of sin and Atonement is only lightly touched on, *while the Resurrection is not mentioned.*

In the late Professor Drummond's "Ascent of Man," we are told:—"Nothing is more certain than that the ancient progenitors of man once lived an aquatic life. . . . Instead of crawling ashore at the worm stage, he remained in the water until he evolved into something like a fish, so that . . . many ancient and fish-like characters remained in his body to tell the tale. . . ."

Dr. Ross Taylor says:—"Evolution holds on its way with upward impulse and beneficent result." How grotesque compared to the simple dignity of the Bible: "And God said let us make man in our image."

Principal Salmond, on "The Christian Doctrine of Immortality," arguing that the Hebrews had no expectation of a future life, says:—"So far from the Old Testament having pre-eminence, the advantage might seem to be on the one side of the ethnic faiths, we shall see . . . at what point Christianity took up the ethnic theory."—Page 8. See also pages 211 and 328.

Such are specimens of the "sense" in which professors and ministers of the Free Church of Scotland understand the Scriptures, and who in virtue of their having signed the Confession of Faith, hold their positions and draw their emoluments. No wonder they desire to be free of the reproach under which they live, and so have devised a new formula which *means nothing, and binds nobody*. No wonder that the people of the Free Church of Scotland have not been consulted, or even informed honestly and frankly, as to the reason for the creation of a New Church.

Now, the people must decide whether they should follow such leaders and abandon the doctrines and testimony of the Church of Scotland Free—The Church of 1843—with its Claim of Rights. Hitherto, no responsibility for such teaching—which will be a revelation to many—rests on the people, but those who deliberately enter this New Church and contribute to its support will not only sanction such views, but assume direct responsibility for them.

Further, the New Church in practical politics "as one of its most distinctive principles" stands pledged to Voluntarism, as to "the unscripturalness and injustice of civil establishments of religion," and that "it is not within the province of civil government to provide for the religious instruction of the subject."

"Choose you this day whom ye will serve." Let us raise again the old Scottish watchword—For Christ, His Crown, and Covenant. Let us contend earnestly for the heritage received from our Disruption Fathers—for the headship of Christ over the Nation, as well as over His own church, based as these are on the infallible Word of the ever living and true God. "As for me and my house we will serve the Lord."

## Searmoin.

LEIS AN URR. DR. NIXON, MONTROSE.

(Continued from page 198.)

II. Thoireamaid fainear na cleamhnasa mearachdach, cunnartach, a tha mar fhiachaibh air Luchd-riaghlaidh aimsireil a sheachnadh.

1. Ro-fhollaiseach 'n am measg sin, tha trì chleamhnasa fa leth, a tha a' Phàpanachd ag agairt a bhi eadar luchd-riaghlaidh aimsireil agus i féin, agus an ni sin, ris an abair a' Phàpanachd, gu h-an-dàna agus gu toibheumach, firinn agus Rìoghachd Chrìosd.

(1.) Tha an Eaglais Phàpanach ag agairt air luchd-riaghlaidh talmhaidh, gu 'n aidich iad I FEIN mar an aon Eaglais air thalamh a 's le Chrìosd; agus gu 'n aidich iad am Pàpa mar aon fhear-ionaid Chrìosd air thalamh; agus mar Cheann na h-Eaglais air thalamh. A reir focail agus àithne Chrìosd do luchd-riaghlaidh, tha e mar fhiachaibh orra an ni a tha am Pàpa mar sud a' tagradh as a leth féin, a thilgeil uatha agus a dhiùltadh, mar ghràinealachd, agus mar ni rosgreataidh. Tha e mar fhiachaibh orra gu 'n amhairceadh iad air a' Phàpa, *mar Dhuine a' Pheacaidh*, air mhodh shònruichte; agus mar Mhac an Sgrìos, a tha a' cur an aghaidh, agus 'g a àrdachadh féin os ceann gach uile ni a tha air a shloinneadh air Dia, agus a bhuineas do Dhia, agus d' an dlighear aoradh a dheanamh; ionnus, mar Dhia, gu 'm bheil e 'n a shuidhe ann an teampull Dhé, 'g a nochdadh féin gur Dia e. (2 Tesal. iv. 3, 4.) Uime sin, claoidhidh an Tighearn esan le h-anail a' bheoil féin, agus cuiridh se as e le dealradh a theachd.

(2.) Tha Pàpa na Roimhe a' tagradh, e féin a bhi air a mheas, agus gach ùmhachd 'fhaotainn, mar Rìgh aimsireil; o 'n t-saoghal gu h-iomlan; a measg uile Rìghrean agus Rìoghachdan eile; 'n a agartas a tha air a thoirmeasg le firinn Chrìosd, gu 'n géilleadh sinn idir dha, agus an fhirinn cheudna ag àithneadh dhuinn, gu'n diùltadh sinn e! agus Chrìosd, air àrd-ùghdarras féin, 'g a thoirmeasg mar ni an aghaidh 'fhocail sa; oir cha 'n ann do 'n t-saoghal so a tha a rìoghachd; agus is agartas breugach, toibheumach, e, a tha an aghaidh sìth, agus an aghaidh maith agus buannachd, agus leas, agus tèaruinteachd uile Rìoghachdan an t-saoghail so, eaghon 's an t-seadh aimsireil féin. Oir,

(3.) Tha an Eaglais Ana-Croisdail ud, mar an ceudna, ag agairt còir-riaghlaidh uile rìoghachdan an t-saoghail: agus so, tha e mar fhiachaibh air uile luchd-riaghlaidh nan rìoghachd uile, cur 'n a aghaidh. Rè iomadh linn, mo thruaighe, ghéill Rìoghachda na Roinn-Eòrpa gu léir do' n agartas bhreugach ud, agus thug iad an neart agus an cumhachd seachad do 'n "fhiadh-bheathach." (Faic Taisb. xvii.) Rinn iad strìopachas rithe so "Màthair nan Strìopach, agus Ghràinealachda na Talmhainn" (Taisb. xvii. 5), le iad bhi ag àicheadh 'fhirinn agus Rìoghachd Chrìosd; agus ag arruidh a Comuinn-sa, agus a' cur a crìochan air aghaidh. Dh'

fhàgadh iad, uime sin, gu bhi ag òl “fhìon feirge a strìopachais:” an fhearg a choisinn i dhi féin, agus a choisinn na Rìoghachdan ud dhoibh féin air son an neo-dhìlseachd do Chrìosd, gus an do thuislich iad mar mheisgeiribh; no bhi fathast a’ tuisleachadh, gus an claidhear; gus an cuirear as dhoibh. Is iad na Rìoghachdan a mhain a shoirbhich, na Rìoghachdan a chuir cùl ris an Eaglais ud, agus dhiùlt géill a thoirt do agartasaibh na Ròimh. Agus tha guth Chrìosd gu h-àrd agus gu soilleir, ’n a fhocal agus ’n a fhreasdal, a’ cur an céill do Luchd-riaghlaidh, gu ’m bheil gach uile shoirbheachadh rìoghachdan ag agairt, eadhon ’s an t-seadh aimsireil féin, gu ’n cuirteadh as gu h-ìomlan do na h-agartasaibh Papanach ud.

Ann an aon fhocal; agus Fìrinn Chrìosd aca gu an seòladh, tha e mar fhiachaibh gu dìongmhalt, gu ’m buineadh luchd-riaghlaidh ri Eaglais na Ròimh, mar an nàmhaid a ’s mò air thalamh a tha aca; do gach sochair agus saorsa, ann am bheil fìor luachmhoir-eachd dhoibh féin agus d’ an ìochdaranaibh, agus do na h-uile ni a tha e mar fhiachaibh orra a choimhead, le an deadh-ghean, agus a’ chur air aghaidh, agus an Eaglais bhréige ud ’n a nàmhaid do Chrìosd, ’n a nàmhaid d’ a fhìrinn, ’n a nàmhaid do a Shàbaid, ’n a nàmhaid do shlàinte shìorruidh dhaoine, ’n a nàmhaid do chòirichibh aimsireil agus spioradail Eaglais Chrìosd, ’n a nàmhaid do fhoghlum agus do shoilleireachadh dhaoine, ’n a nàmhaid do choguisibh dhaoine, agus do an saorsa reusonta, ’n a nàmhaid do thighinn air aghaidh dhaoine, agus ’n a nàmhaid,—seadh, an nàmhaid a ’s mò air thalamh do Rìoghachdaibh an domhain a bhos; mar is i an nàmhaid a ’s mò, do ’n Rìoghachd ghloirmhor sin, nach ’eil do ’n t-saoghal so. Ma ’s e agus gu ’n strìochd luchd-riaghlaidh aimsireil gu àit a thoirt do ’n asinnleachd bhàsmhor so, gu àite-seasaimh a thoirt dhi an taobh stigh d’ an crìochaibh, cha ’n ann do ’n fhìrinn iad ni ’s mò, agus cha ’n ’eil iad a’ toirt éisdeachd no ùmhlachd do fhìrinn Chrìosd, gun iad a’ bhreithneachadh, no a chuimhneachadh, gu ’m bheil iad a’ toirt fasgaidh do làthaireachd nàimhdean, a dh’ odhirpicheas, mar ath-philleadh an comain, saorsa reusonta an Tìre a mhùchadh, ’s a chur fodha gu tur. Oidhirpean a thoirt, le duaisibh-bratha ’n an làimh, an dream ud a thoirt gu sìochaint, no gu fìor ùmhlachd, cha ’n ’eil ann, ach an dubh aingidheachd; agus gheibhear an droch oidhirp sin, air a’ cur mu dheireadh gu a bhi cho amaideach ’s a bha i, agus a tha i ciontach, cho amaideach ’s a bhiodh e, duais-bhratha a chur ann an làimh an Droch spiorad féin, gu ’n ceadaicheadh e do ’n Fhìrinn bhi a’ buadhachadh, agus làn shaorsa bhi aig deadh-bheusaibh a mhàin, a measg shluaigh na cruinne. Agus cha ’n ’eil an Luchd-riaghlaidh aimsireil sin, an dara cuid ’n an Luchd-riaghlaidh Crìosduidh, no n’ an luchd-gràidh an dùthcha féin, aig nach ’eil suil fhaicilleich, agus nach ’eil a’ cumail fo éill na h-as-innleachd bàsmhoir ud, gus an dean Fìrinn agus gràs, agus cumhachd Chrìosd, a thoirt gu crìch; agus a cur as gu h-ìomlan: agus gu ’m faigh Eaglaisean Chrìosd, agus

Rìoghachdan an domhain, gu saorsa na h-analach a bhi aca gu h-iomlan, leis an asinnleachd ud bhi air a cur gu h-iomlan as an t-sealladh.

2. 'S an daramh àit; Tha cleamhnas eile, a dh' fheumar a sheachnadh agus a dhiùltadh gu h-iomlan. Agus is e sin an cleamhnas ris an abrar 's a' *Bheurla, Erastianism*.\* Is cleamhnas so a tha a' suidheachadh Eaglais Chrìosd, 'n a dleasdanasaidh spioradail, fo smachd agus fo chuing na h-Uachdarnachd aimsireil. Is cleamhnas no ceangaltas mearachdach agus neo-ghlan so, do 'n Eaglais, a tha mar fhiachaibh air Luchd-riaghlaidh aimsireil a sheachnadh, mar tha e mar fhiachaibh air an Eaglais féin a reir fhìrinn Chrìosd, mar a h-Ard-Cheann agus a Rìgh, le a luchd-dreuchd féin, agus orra sin mar Mhinistearibh, mar Eildeiribh, mar Sheiseinibh-chomhthional, mar Chléiribh, mar Sheanaidhibh, agus mar Ard-Sheanaidhibh, agus orra sin gu léir, a sheachnadh, 's a dhiùltadh.

Tha e air a thoirmeasg do uachdaranaibh aimsireil, air làn Ughdarras Chrìosd, 'n a fhìrinn féin, gun a ghabhail orra, bhi a' riaghladh a Rìoghachd-sa. Tha fianuisean agus dearbhaidhean nì 's leòir againn air so, mu 'r coinneamh air feadh nan sgrìobtur o thùs, ach beag, agus gu ruig an chrìch. Tha e mar fhiachaibh orra, taobh a dheanamh r' a Rìoghachd, agus r' a aobhar: tha e mar fhiachaibh orra creidsinn ann féin, agus a bhi ùmhail dha, ge b' e air bith mar dh' fheudas a' chuid mhòr dhiubh bhi a' dol an aghaidh so, 's a bhi 'n an naimhdibh dha, cha 'n 'eil sin ag atharrachadh an teagaisg ud, ann fein. Tha a' bhuaidh so air fìrinn Dhé agus Chrìosd, gu 'm bheil i, mar tha an Diadhachd, neo-chruthaichte, neo-atharraichte, i féin, a bhi neo-atharraichte. Ach, cha cheadaich an Fhìrinn do Luchd-riaghlaidh aimsireil, gnothuch a ghabhail, no an làmh fein a chur, ri còmhthaibh spioradail na h-Eaglais, no breth a thoirt air a cùisibh spioradail. Tha an Tighearn Iosa Chrìosd, air luchd-dreuchd a shuidheachadh 's an Eaglais, agus gu bhi 'n an luchd-riaghlaidh os a ceann, le a lagh féin a bhi aca mar an aon riaghailt, eadar-dhealaichte o 'n uachdaranachd aimsireil. Gu 'n gabhadh luchd-riaghlaidh aimsireil, ma ta, orra féin, an làmh agus am breth, a chur a stigh air an Eaglais, mar riaghailt dhi, cha 'n eil an sin, ach di-meas a dheanamh gu h-iomlan air a thoil-sa, agus air an urram a' s dligheach dha-san a mhàin fhaotainn; agus an t-saorsa 'n an dreuchdaibh agus 'n an dleasdanasuibh a bhuntuinn uatha mar luchd-dreuchd, agus mar bhuill-Eaglais, nì a tha 'n a dhìtheachadh air an Eaglais, agus air a h-aobhar; agus iad bhi a' buntuinn riutha sud, mar

\* Feumar so a mhlneachadh 's a' Ghaelic. Se 's brìgh do 'n fhocal so, *Uachdaranachd* os ceann 'n a h-Eaglais bhi aig *Luchd-riaghlaidh* aimsireil, ann an nithibh, 's ann an cùisibh spioradail. B' e so a bhi air agairt oirnn, a dh' aobharaich an *Dealachadh* 's a' bhliadhna 1843. 'Nuair dhiùlt Eaglais na h-Alba ministearan a shuidheachadh ann an Coimhthionalaibh Sghreachd, ris nach gabhadh an coimhthional;—iad a dhol a dh' ionnsuidh nan Cùirtean aimsireil. Agus a' bhreth a bheireadh na Cùirtean-lagha sin, gu 'm feumadh an Eaglais ùmhachd a thoirt do 'n bhreth sin.

bhuidhinn air an cur fo smachd leo féin, mar bhuineadh iad ri ìochdaranaibh saoghalta.

Tha uile cheiste mu nithibh agus mu chùisibh spioradail na h-Eaglais, nithe a tha mu fhìrinn an Tighearna, agus mu oideas agus mu riaghladh na h-Eaglais, air an cur, leis-san a 's e Ceann agus Rìgh na h-Eaglais, air chùram luchd-dreuchd na Eaglais fein, saor agus eadar-dhealaichte o 'n uachdaranachd aimsireil.

Mo thruaighe! Eaglaisean na Stàta s' an Roinn-Eòrpa, an diùgh! Oir tha Luchd-riaghlaidh air deanamh spùinneadh orra. Rùisg iad uatha agus rinn iad lomairt oirre, 's an aon ni a bha 'n a urram dhoibh—agus tha iad air buintinn uatha an t-aon ni a bha 'n a urram dhoibh, agus a thug comas agus saorsa dhoibh seirbhis a dheanamh do Chrìosd a réir 'fhirinn féin. Mo thruaighe do Eaglais Stéidhichte na h-Alba! oir tha i air ceadachadh do 'n Chumhachd aimsireil tighinn a stigh oirre, agus lagh Chrìosd a chur a thaobh. Agus mo thruaighe! eadhon ni 's mò agus ni 's mò do Eaglais Stéidhichte Shasuinn! Oir tha iomadh do bhuill a comminn, air 'ionnsuchadh an dòchas a chur, agus uail a bhi 'g a dheanamh, ann an àrd-uachdaranachd a' chumhachd aimsireil os a ceann, an dearbh ni a 's aobhar-nàire dhi,—an àrd-uachdaranachd a tha air toirt air falbh uatha, mar ìochdaranaibh na Rìoghachd, a thug Chrìosd do a sheirbhisichibh féin, sud air a' thoirt do làmhaidh an Uachdarain aimsireil;—àrd-uachdaranachd, a tha a' cur chùirtean a h-Eaglais fodha, agus a' cur a riaghlaidh 's h-Oideis á sealladh; agus a ta a' tabhairt dìona do shearmonachadh truailidh, agus do mhearachdaibh bàsmhor, d'a coimhthionalaibh, agus a' toirt fàsraidh do luchd-teagaisg Pàpanach, toibheumach, agus anameasarra, taobh air thaobh, maille ri luchd-teagaisg dileas, agus an Uachdaranachd aimsireil 'g an cur sud, 'n an uile thruailidheachd fheòlmhor, suas ann an tearuinteachd 's ann an comhfhurtachd an 'taobh a stigh d' a ballachaibh.

Is mò agus mithich, gu 'm biodh luchd-riaghlaidh na Tìre so, 'n an dùisg, gu bhi ag amharc air aingidheachd agus air gràinealachd thoraidhean neo-tharbhach riaghlaidh na h-Ard-uachdaranachd aimsireil ud, os ceann Eaglais Chrìosd, a dh' agair s' a bha rè linntean ann an làmhaidh na h-Eaglais féin. Is tuilleadh 's is mithich dhoibh, an aire a thoirt do Eaglais Chrìosd, 'n a mean-glanaibh fa leth, mar is i, innte féin, an Rìoghachd a 's mò saorsa air an talamh-sa bhos. Is mò 's is mithich, gu 'n ceadaicheadh iad dhi, a saorsa féin a thagradh, agus a cumail suas, agus a cliù spioradail agus neamhaidh féin 'ath-leasachadh, a làn-shaorsa féin a chur air chois, 's a cumail air chois, mar an aon bhunait air am bi e comasach dhi, urram a thoirt dha-san a 's e a Ceann glòrmhor; agus gu 'm biodh i a' craobh-sgaoileadh bheannachd do-labhairt priseil agus neo-chrìochnach do uile chinneachaibh an domhain.

3. Tha ni eile gu dlùth co-cheangailte ris a' chleamhnas thruagh, mhearachdach, air an robh sinn mu dheireadh a' tighinn, agus a' sruthadh uaithe; agus is e sin, gu 'n deanadh an Uachdaranachd aimsireil an t-aon chàirdeas ris gach aon gnè aideachaidh a dh'

fheudadh daoine a roghnachadh dhoibh féin, agus gu 'm buillicheadh iad cuideachadh aimsireil air gach gnè dhiubh sud—biodh an aideachadh 'n a fhìrinn no 'n a bhréig.

A réir teagaisg a' bhunait mhearachdaich sin, air am bheil an cleamhnas ud suidhichte, cha 'n 'eil e mar fhiachaibh air Luchd-riaghlaidh, dealachadh 's am bith a chur eadar aon ghnè aideachaidh agus gnè eile. Air an taobh-sa, mar luchd-riaghlaidh, aon ghnè aideachaidh s' am bith air diadhachd, ris am bheil iad a' deanamh taoibh, agus innleachd leo féin, a chumas an cumbachd aimsireil féin suas, agus iad féin àrdachadh, is aon ni leo sin.

Ach, is e so, dìreach, breug an diabhuil bhi air a suidheachadh 's an aon inbhe ri taobh na fìrinn mar tha i sin ann an Crìosd : agus sionagag Shàtain bhi a suidheachadh taobh ri taobh gu co-inbheach ri Eaglais an Dé bheò. Is oidhirp an cleamhnas ud a chum fireantachd agus neo-fhireantachd a thoirt ann an co-chomunn maille r' a chéile ; an solus agus an dorchadas bhi air an dlùthachadh r' a chéile ann an co-chomunn ; Crìosd agus Belial a bhi air an nasgadh r' a chéile, ann am bannaibh co-chomuinn, agus teampull Dhé bhi air a thoirt gu aonadh bhi aige ri Belial.

Ach, tha e dligheach, agus feumar tighinn air a' chleamhnas uamhasach ud, no air an oidhirp a tha ag iarraidh an cleamhnas ud a nasgadh, air son an eas-urraim a tha e a' tairgseadh a chur air an Tighearn Iosa, air 'fhìrinn agus air a Rìoghachd-sa. Tha bagraidhean soilleir 'g ar cuartachadh a cheana, gu 'm feud gu 'm bheil breitheanasa sgaiteach aig ar dorsaibh, a luidheas gu trom air suidheachadh aimsireil agus Eaglaiseil, a tha air an oidhirpeachadh gu 'n suidhichteadh iad, no a tha ag oidhirpeachadh iad féin a shuidheachadh, air bunaitibh na h-ain-diadhachd.

Agus tha uile seirbhisiche Crìosd 's am bheil spiorad na dìlseachd dha-san, air an gairm gu sòluimte bhi ag ullachadh air chionn an ceangaltas féin ri an leithidibh sud do chleamhanasaibh a thréigsinn gu tur.

4. Tha cleamhnas eadar Luchd-riaghlaidh an t-saoghail so agus fìrinn agus Rìoghachd Crìosd, air son am bheil mòran 's an là an diùgh ri tagradh, a tha ag amharc 'n ar sealladh-na, cho iomlan colg-dhìreach an aghaidh fhocail Crìosd, 's a tha na cleamhneasan eile a chaidh 'ainmeachadh a cheana ; agus is e sin an cleamhnas 's am bhi an luchd-riaghlaidh ud,—coma co dhiubh, ciod an creidimh no am mi-chreidimh a gheibhear no a chithear aig ìochdaranaisibh na Rìoghachd aimsireil, os ceann am bheil iad 'n an Luchd-Riaghlaidh.

Feudaidd luchd-tagraidh a' chleamhnais sin, bhi a cur an céill ann am briathraibh, gu 'm bu chòir do luchd-riaghlaidh a bhi 'n an Crìosduidhibh, agus seirbheis an dreuchd 's an oifigean fa leth a choimhlionadh ann an spiorad-inntinn a bhiodh Crìosduidh ; mar bu chòir, gun teagamh, do na h-uile dhaoineibh, an ceann an cuid seirbhis féin, agus an riaghailt, 's an seòladh a thogail o 'n Bhiobull, ann an uile dhàimhibh na beatha so. Air a' bhonn sin, mar cheartas eadar duine is duine, feudaidd Luchd-riaghlaidh aimsireil



laghanna ceart mu thimchioll dàimh a' phòsaidh a shuidheachadh, agus agairt, iad sin bhi air an coimhead; agus feudaidh iad saorsa dhaoine a dhìon dhoibh o sheirbhisibh talmhaidh air an t-Sàbaid, dhoibh-san a dh' iarradh an là sin a bhuileachadh ann an seirbhisibh na diadhachd, agus cothrom a thoirt do ìochdaranaibh 's a' choitichinn, 'n uair dh' iarrar leo a chum ghnìomharraibh trasgaidh agus irioslachaidh a choimhlionadh, agus lobairta buidheachais do Dia a choimhlionadh dha-sa, 'n uair dh' iarrar sin leis na h-ìochdaranaibh. Ach ged fheudar na nithe sin bhi air an àithneadh ann an coslas, air mhodh litireil, a réir riaghailt an fhocail, is e a tha luchd-tagraidh a' chleamhnais so, a' cumail a mach, gur còir an leithide so do sheirbhisibh a bhuineas do 'n diadhachd bhi air an àithneadh le luchd-riaghlaidh as leth nan ìochdaran, a mhàin air bhonn nan dàimhean talmhaidh a tha mar fhiachaibh air ìochdaranaibh a choimhead, eatorra féin, agus a thaobh a chéile; —agus nach ann air bhonn còrach 's am bith a bhuineas do luchd-riaghlaidh a thaobh na dàimhe 's am bheil iad do Dia, no a thaobh nam fiachan fo 'm bheil iad dha-sa, ùmhlachd a thoirt d' a thoil-san; no gu 'm bheil dàimh no ceangal 's am bith aca, no fiachan 's am bith orra, leantuinn air dhoigh 's am bith ri dleasdanasaidh na diadhachd, no dleasdanas 's am bith a choimhlionadh do fhìrinn agus do Rìoghachd Chrìosd, ann an dreuchd no oifig luchd-riaghlaidh aimsireil. Oir tha an luchd tagraidh so a' cumail a mach, gu làidir, curanta, nach 'eil gnothuich 's am bith aig an fhear-riaghlaidh aimsireil ri ni 's am bith a thaobh na diadhachd a thoirt fainear no a chiomhlionadh, anns an dàimh a tha eadar daoine agus Dia; gu 'm bheil am fear riaghlaidh aimsireil a' dol gu h-ìomall a dhleasdanas féin a tha cèadaichte dha, 'n uair a tha e a' deanamh taoibh 's am bith ri gach seòrsa aideachaidh, soisgeulach no mi-shoisgeulach, Pàpanach, no toibheumaich, —“*Cothrom na Féinne*” a thoirt dhoibh, gu h-uile, taobh air thaobh—cìod e sin dha-sa, diadhachd no mi-dhiadhachd—cha 'ne sin a ghnòthuchsa, *mar Fhear-riaghlaidh!*

Is bunait so, nach giùlan togail,—a chuireas mu air coinneamh, gur h-i àrd chrìoch dreuchd ar fhir-riaghlaidh aimsireil, buannachd thalmhaidh nan ìochdaran,—a' dùnadh Chrìosd a mach as a Rìoghachd féin, ag àicheadh Rìoghachd a bhi aig Chrìosd idir, air thalamh, agus ach beag, gu 'm bheil an Tì glòrmhor ud idir ann! Bu ghlice do luchd-tagraidh a' chleamhnais so, mu 'm bheil sinn 's an àm a' labhairt, gu 'n leughadh iad an cuid Bhìobull, gu 'm biodh iad a' beachd-smuaineachadh 'gu cùramach air na tha iad a' cur mu ar coinneamh, gus an togadh iad cìod e a tha an Leabhar beannaichte sin do rìreadh a' cur an cèill, eadhon mu dhreuchd an Fhir-riaghlaidh aimsireil. Tha am Bhìobull ag innseadh dhuinn, Labhair Spiorad an Tighearna tromham-sa, agus 'fhocal air mo theangaidh: Thubhairt Dia Israeil, labhair carraig Israeil rium-sa: Bitheadh esan a riaghlas os ceann dhaoine, ceart, a' riaghladh ann an eagal Dhé. Agus mar sholus na maidne 'n uair a dh' éireas a' ghrian mhaidne gun neoil, mar am feur a' fàs as an talamh le

dealradh an déigh uisge. Cha chòrd an tuaireisgeal sin, ris an tagradh a nithear le càirdibh a' chleamhnais ud, Luchd-riaghlaidh a bhi coma co dhiubh, mu 'n diadhachd. Tha am fear-riaghlaidh aimsireil, mar an ceudna, air a shloinneadh leis an fhìrinn, "Oir is esan seirbhiseach Dhé a chum maith dhuit," (Rom. xiv. 4), is e sin, do shluagh Dhé, gu ' faighear e 'n a bheannachd dh oibh-san os ceann am bheil e air a shuidheachadh. Agus ni 's mò na sin. "Cha 'n 'eil am fear-riaghlaidh aimsireil, gu bhi 'n a aobhar-eagail do dheadh oibribh, ach do dhroch oibribh. Uime sin, am miann leat a bhi gun eagal an uachdarain ort? dean am maith, agus gheibh thu cliù uaith," (Rom. xiii. 3). Agus tha na briathra sin ag amharc gu cinnteach mar rabhadh, gu 'm bheil an t-uachdaran aimsireil gu tuilleadh a dheanamh na tèaruinteachd pearsa 's an t-seadh thalmhaidh a mhàin a thoirt do 'n ìochdaran, do 'n fhìor chreidimh, agus do Eaglaisibh fìrinneach: ach gu'm bheil e gu bhi a' buntuinn riutha ann an deadh-ghean sònruichte mar dhearbhadh shalann gach co-chomuinn.

Theirear leis an luchd-tagraidh cheudna, gu 'm bheil mi-cheartas, no ainneart, air a dheanamh air an dream a tha aig aideachadh gu follaiseach, mhearachdan a tha bàsmhor; 'n uair a tha deadh-ghean gu sònruichte air a nochdadh leis an Uachdaran aimsireil do fhìrinn Chriosd, agus do Eaglaisibh a tha a' coimhead 's a' leantuinn na fìrinn. Ach a ràdh—an t-uachdaran aimsireil, a tha, le aonta choit-chinn an t-sluaigh, a' nochdadh deadh-ghean, 's a tha a' toirt gnùis agus a dheadh-ghean, 's a chuideachaidh gu sònruichte, do fhìrinn agus do Rìoghachd Chriosd 's an Tìr, gu 'm bheil e a' deanamh mi-cheartais riu-san a tha a' cur an aghaidh na fìrinn,—is aon ni sin,—agus a ràdh, gur mi-cheartas dhoibh sud, agus an còmhnuidh a bhi ann an Tìr, far am bheil an sluagh an aghaidh am beachdan féin, na meadhona a 's cubhaidh bhi air an gnàthachadh, agus air am beannachadh o 'n àirde, a chum na h-oighreachd a 's àirde, 's a 's prìseile bhi air a buileachadh, air mòr thomad an luchd-àiteachaidh.

Theirear, mar an ceudna, le luchd-tagraidh a chleamhnais "coma co dhuibh" ud, gu 'm bheil fìrinn agus Rìoghachd Chriosd 'n an nithibh tuilleadh 's àrd 's gu 'm bu chomasach dhoibh urram fhaotainn o bhriathraibh agus o ghnìomharraibh Luchd-riaghlaidh aimsireil, air an taobh, no as an leth. Ach, cha 'n 'eil aobhar Chriosd tuilleadh is sòluimte no tuilleadh 's àrd, gu arram agus ùmhlachd fhaighinn o gach uile ùghdarras agus uachdaranachd air thalamh, aig am bheil còir no cuibhroinn air a toirt dhoibh air thalamh fo riaghladh a fhreasdail éin. Oir, gu dearbhta, 's ann a tha aobhar Chriosd air a shuidheachadh air a talamh, agus air a chumail suas ann, air chionn na dearbh chriche, gu 'm faighteadh leis, an t-urram agus an ùmhlachd sin, no gu 'n cuireadh e as do gach cumhachd agus deanadas a tha a' cur 'n a aghaidh. Tha fìrinn agus Rìoghachd Chriosd air an suidheachd agus air an coimhead leis féin 's an t-saoghal so, a chum 's gu 'n ceannsaich 's gu 'n ath-ghin, gu 'n naomhaich, agus gu 'n riaghail iad na h-uile

ùghdarras agus uachdaranachd air thalamh, mòr agus beag, gus am bi naomhachd do 'n Tighearn air a sgriobhadh gu follaiseach, cha 'n ann a mhàin air an uachdaranachd a 's lugh' no a 's isle na chèile, gus an ruig sud eadhon air cluig nan each, gus am faicear sgriobhta "N-AOMHACHD DO 'N TIGHEARNA," orra (Sechar. xiv. 20), agus gus am faicear, 's gu 'n aithnichear agus gu 'n aidichear, gur h-e Criosd gu firinneach "NA H-UILE, AGUS ANNS NA H-UILE."

Tha e mar fhiachaibh oirnn cur an aghaidh a' cleamhnais "coma co dhiubh" ud, air a' bhonn so, ged nach biodh ann ach sud féin. Ged nach 'eil feum aig Criosd air cuideachadh o Luchd-riaghlaidh aimsireil, gu a Rìoghachd agus 'fhirinn féin a chur air aghaidh; tha feum aca-san Air-san. Tha feum aca-san air a làthaireachd agus air a bheannachd; agus a chum sin, tha e mar fhiachaibh orra a bhi 'g a aideachadh mar an àrd Fhear-riaghlaidh féin; agus 'fhocal, mar 'fhocal-sa, tha e mar fhiachaibh orra bhi 'g a aideachadh, a' strìochdadh dha aig a chosaibh. Tha feum aca as an leth féin, greim a' chreidimh a bhi aca air 'ùghdarras-sa, 's air a chumhachd, chum agus gu 'm biodh cumhachd agus fear-tan a bheannachd-san, a' toirt buaidh agus comais-ruith d' a 'fhirinn agus d' a 'ùghdarras spioradail-sa, d' a 'fhirinn-san, agus d' a Rìoghachd féin, air feadh na Tìre, air am bheil iad 'n an Luchd-riaghlaidh.

Cha 'n 'eil an tagradh so a' faotainn gnùis 's am bith o bhriathraibh Chriosd 's an fhreagradh a thug Criosd do *Philat*, agus gu 'n dubhairt e féin 's an fhreagradh sin, "Esan a tha air taobh na firinn, éisdidh e ri m' ghuth-sa." Tha na h-uile 'n an inbhibh fa leth, 'n an uil' oibribh, ma tha iad eadhon dileas dhoibh féin, 's nach an mi-dhileas, is fiachaibh orra, a' thaobh Chriosd agus a thaobh Dhé, a bhi a' tairgseadh ùmhachd an cridhe 's an caithe-beatha fein, dha-san, mar Rìgh os ceann nan uile 'n an uil' inbhibh, agus aig gach uil' àm.

Ach, tha a nis againn, a bhi ag ainmeachadh aoin argumaind eile a gheibhear aig luchd-tagraidh a' chleamhnais "coma co dhiubh,"—a tha iad a ghnàth a' toirt air aghaidh, agus sin gu ro shònruichte, gu 'm bheil e mar fhiachaibh air luchd-riaghlaidh aimsireil, nach toir iad cuideachadh 's am bith a chum firinn agus Rìoghachd Chriosd bhi air an craobh-sgaoileadh air feadh an Rìoghachd féin, agus ann an uile Rìoghachdaibh na Cruinne. Tha an luchd-tagraidh so ag àicheadh gu 'm bheil e ceadaichte, air chor 's am bith, do Luchd-riaghlaidh, aon sgillinn a bhuileachadh air aobhar no air Rìoghachd Chriosd, do ionmhasaibh na Rìoghachd: gu 'm bheil e 'n a pheacadh dhuinne, a bhi ag iarraidh, no bhi 'g a' ghabhail dhuinn féin, mar luchd-riaghlaidh no mar luchd-teagaisg choimhthionalan Eaglais. Ach, is ni soilleir e, air feadh nan Sgrìobtur gu léir, nach do shuidhicheadh riamh a leithid sin do lagh no do riaghailt le Dia, air thalamh. Ciod na h-amana, agus ciod an tomhas 's am buillichear leo e, air firinn agus mar chuideachadh do aobhar Chriosd, agus co iad air am buillichear e,—is ceistean sin, a dh' fheudar, 's a dh' fheumar bhi

air an socrachadh ann an dèiseachd do 'n fhìrinn, agus d' a h-Ughdair. Theirear leis an luchd-tagraidh ud,—gur h-e an ni a 's fèarr a 's cuimseiche, do Luchd-riaghlaidh rìoghachdan talmhaidh a dheanamh, as leth na fìor dhiadhachd, as leth nan Eaglais a 's dilse do Chrìosd,—dìreach, leigeil leotha an dìonadh o ainneirt, agus cead an cois a thoirt dhoibh; ach gun aon ni do chuideachadh a bhuileachadh orra. Ach, gidheadh, tha an teagasg sin colg-dhìreach an aghaidh nam fiacha fo 'm bheil gach creutair reusonta anns gach aon inbhe, do bhrìgh agus gu 'm bheil Iosa Chrìosd, 'n a Rìgh os ceann nan uile chinneach, mar os ceann 'Eaglais féin. Tha an aon fhìrinn sin a' giùlan gur h-orduighean le Chrìosd 's an t-saoghal so, suidheachadh Luchd-riaghlaidh aimsireil anns gach Tìr; agus gu 'm bheil e mar riaghailt aige-san, 'n a àrd-riaghlaidh féin, gu 'm biodh a Rìoghachd féin, agus Luchd-riaghlaidh an t-saogail, 'n an luchd-cuideachaidh d' a chèile.

An neo-shuim a tha air a nochdadh do fhìrinn agus do Rìoghachd Chrìosd, le luchd-tagraidh a' chleamhnais, mu 'm bheil sinn 's an àm a' labhairt; cha 'n 'eil gu cinnteach, am freagradh a thug Chrìosd do Philat, a' toirt na gnùis' a 's lugha, air chor 's am bith. —“Esan a tha air taobh na fìrinn, éisdidh e ri mo ghuth-sa.” Tha na h-uile anns gach uil' inbhe, a thaobh nan uile chrìoch a dh' fheudas bhi aca 'n an uile ghluasadaibh, ma 's e 's gu 'm bheil iad dlèas dhoibh féin agus do dhaoineibh eile, do Chrìosd, agus do Dhia,—gheibhear, agus chithear iad a' strìochdadh, 's a' géilleadh dha-san, ann am fìor ùmhlachd dha, agus a' tighinn beò dha-san, mar Rìgh os ceann nan uile, mar is Rìgh e os ceann nan uile, anns gach aon inbhe fa leth, agus rè nan uile aimsir. Tha na briathran ud a labhair Chrìosd ri Pilat, a' giùlan an t-seadh sin, ma tha iad a' giùlan seadh 's am bith. Agus mar so, tha do rìreadh na briathra ceudna, a réir gach aon mhìneachadh a dh' fheudar gu cothromach a dheanamh orra, thaobh gach aon inbhe 's am a faighear clann nan daoine, eadar gur luchd-riaghlaidh, no gur ìochdarain iad, àrd, uasal, no ìosal, cha ni 's am bith ach 'n an dlomhanas truailidh peachach iad, agus 'n am mealladh, mur 'eil iad gu h-aithnichte 'n an ìochdaranuibh spioradail 'n an cridhe, do Chrìosd; agus ma 's e nach 'eil air aon dòigh, no dòigh eile, iad a' deanamh nieigin ann an cumadh seirbhis do Chrìosd, d' a Rìoghachd, agus d' a fhìrinn. Tha e dìreach, an aon fhocal, 'n a ni neo-chomasach, gu 'm faigheadh am beachd ud aig luchd-tagraidh a' chleamhnais mu 'm bheil sinn a' labhairt, greim air coguisibh dhaoine gu h-onoireach agus gu tuigseach, a reir nam briathran ud a labhair Chrìosd, nach 'eil e mar fhiachaibh air Luchd-riaghlaidh aimsireil eadar-dhealachadh a chur eadar fìrinn Chrìosd, agus am beachdan dlomhan, mearachdach féin; no eadar fhìrinne na diadhachd agus beachdan, a tha anna féin breugach: no nach 'eil e idir mar fhiachaibh, dealachadh a dheanamh eadar fìor Eaglaisibh Chrìosd, a tha a' leantuinn fhìrinne Chrìosd mar an aon riaghailt, agus comunna eile, a dh' fheudas bhi a' gabhail shloinnidh Crìosduidh dhoibh féin, fhad 's a tha iad aig an àm

cheudna *ag àicheadh* fhìrinne Chrìosd, no 'g an cur a thaobh, no air chùl. Ma gheibhear an Luchd-riaghlaidh aimsireil ud a' toirt an aon dheadh-ghean do 'n dithis ghnè Eaglaisibh, no an t-aon chuideachadh; 's ann a tha iad a' cuideachadh na bréige, agus a bhi 'g a sgaoileadh, air feadh gach rioghachd agus Tìre, far am bheil comas riaghlaidh 'n an làmhaidh.

## Notes and Comments.

**Communion.**—Gairloch, second Sabbath of this month; Wick and Edinburgh, fourth Sabbath; Oban, first Sabbath of November; St. Jude's, Glasgow, second; and John Knox's, third.

**Obituary Notice.**—We regret to record this month the death of William Sutherland, catechist, Lochinver, which took place at Scouriemore on 4th September. We hope to have a sketch of this esteemed catechist in next issue. He had reached the ripe age of 82 years.

**A Free Presbyterian Minister from Australia.**—At a meeting of the Southern Presbytery on the 17th September, the Rev. Neil Cameron presiding, the Rev. Walter Scott, one of the ministers of the Free Presbyterian Church in New South Wales, Australia, presented a commission from the Church there to ours in Scotland. Mr. Scott, who presides over the Grafton Brushgrove charge, Clarence River, was commissioned to represent the Free Presbyterian Synod of Eastern Australia in this country, and especially to convey fraternal greetings to any of the Church courts or congregations in connection with the Free Presbyterian Church of Scotland. The Presbytery expressed their great pleasure at meeting with Mr. Scott as a representative of the Free Presbyterian Church in that far-off country, and the Moderator, in the name of the Presbytery, desired Mr. Scott to convey to the Synod of Eastern Australia their warmest thanks for the kindly fraternal greetings transmitted to the Church at home. Mr. Scott, who is accompanied by his wife, has got several months' leave of absence owing to ill-health, and hopes to benefit by the change. A letter of Mr. Scott's appeared in our issue for January last. The editor has been for a number of years in friendly correspondence with Mr. Scott, who is well and favourably known to other friends in his native country.

**The General Election.**—The country is at present passing through the fever of a general election. As yet the excitement is moderate. The main themes discoursed by candidates are views of South African policy and schemes of Army Reform.

In England the Ritualistic Controversy is a factor in the situation, and some interest is shown in the Church Discipline Bill, which proposes a more direct method of dealing with the excesses of traitorous Romanisers. In general, however, between

the apathy of one set of politicians and the hostility of another, the Protestant cause is a thing forlorn, and its friends are trembling for its fate as if it were another Moses abandoned to the dangers of the Nile.

The following questions are from a leaflet issued by the Scottish Reformation Society, and will be useful to test the Protestantism of aspirants after Parliamentary honours. Question second touches on the Hon. A. J. Balfour's pernicious scheme to appease the ravenous maw of Irish Popery. We trust the Lord will, in this matter, defeat the counsel of that risky politician:—

(1) Will you support a Church Discipline Bill which would propose to abolish the Bishops' Veto, and to reduce the penalty for Ritualistic practices from imprisonment to loss of office?

(2) Will you oppose the setting up of a Roman Catholic University in Ireland?

(3) Will you give your countenance to any well considered scheme for securing the inspection of convents?

(4) Do you disapprove of the Roman Catholic Removal Disabilities Bill, 1900, and will you vote against a similar Bill, if introduced next Parliament?

**A Step in the Right Direction.**—The following newspaper extract will be read with pleasure by friends of the Sabbath:—Edinburgh, Tuesday, 18th September, the Town Council had before them a letter from the Secretary of the Scottish National Sabbath School Union dealing with the question of Sabbath trading, and asking the Magistrates and Council to support the Convention of Royal Burghs in their efforts to deal with the matter. Bailie Brown said it was not generally known that Edinburgh was the first city that had obtained powers to deal with ice-cream shops, the result being that on 1st November, all the ice-cream shops in the city would be closed on Sabbath, and also at eleven o'clock each evening.

**The Plague in Glasgow.**—Bubonic plague, the dreaded scourge of India, has broken out to a limited extent in Glasgow. At date, eleven deaths have resulted. The locality chiefly affected is a part of the southern district inhabited by the poorer classes. The outbreak is a direct result of a hideous custom still surviving among the more degraded Irish population, viz., that of "Waking" the dead. The corpse of a victim of the plague was "Waked" in due form by drinking and frolic in his chamber of death, and in ten days thereafter the plague broke out amongst these ghastly revellers. Such a heathenish practice should be vigorously stamped out. Although this scourge even in its mildest form is serious, still there seems no reason for panic at present, as the sanitary measures taken have, under providence, resulted in apparently arresting the progress of the epidemic.

**The Impending Union.**—The approach of the day so long desired by Principal Rainy is being signalled by scenes and commotions in various places.

The Moderator of the Free Presbytery of Glasgow (Dr. Reith) kindled a flame in his Congregation on Sabbath, 16th September, by a pulpit reference to the Church Defence Tract which had, that day, been distributed at the door of his Church. He characterised the distribution of the tract as a gross impertinence, and proceeded to defend the Union as a most constitutional affair, whereupon an influential member audibly said "That's not true." Dr. Reith called upon his session to eject the bold dissenter, and three elders approached to expostulate with him. Eventually the gentleman rose and left the Church accompanied by his family, and his example was followed by two other seatholders and their households, so that from this incident the headlong Union party have received a reminder of the risks that attend their rash scheme.

On Friday, 21st September, the Church Defence Association held a meeting in Stornoway. The attendance was large, and the proceedings lively. The newspaper heads the report of the meeting thus:—"Church Union—Turbulent Meeting in Stornoway.—The Police in Attendance." The explosive nature of the proceedings may be briefly explained by stating that the Rev. Murdo Macaskill was there, accompanied by Rev. A. Macdonald, F.C. Minister of Stornoway. The Chairman was the Rev. Mr. M'Culloch of Glasgow, and his speech was not long under way when he was interrupted by Mr. Macdonald in an angry mood. "The scene which followed," says the reporter, "almost baffles description." Mr. Macaskill asserted that they were there to uphold the Church, and were members of the Church Defence Association! The uproar was such that Superintendent Smith of the local police was called upon to restore order. Mr. Macdonald eventually left the hall, and the meeting went on in comparative quiet.

There are a number of things in Mr. Macaskill's conduct which we do not understand, and one puzzle certainly is, what he means by presenting himself at Free Church anti-Union meetings. Does he wish totally to sacrifice his reputation for common sense and discretion? Of course the affair is not ours at all; we only occupy the spectator's gallery, but cannot forbear remarking on what we see.

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## A Prayer for Direction.

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"O that my ways were directed to keep thy statutes."—Ps. cxix. 5.

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THUS I, the object of the world's disdain,  
With pilgrim face surround the weary earth;  
I only relish what the world counts vain;  
Her mirth's my grief; her sullen grief, my mirth;  
Her light my darkness, and her truth my error;  
Her freedom is my gaol, and her delight my terror.

Fond earth ! proportion not my seeming love  
 To my long stay ; let not my thoughts deceive thee ;  
 Thou art my prison, and my home's above ;  
 My life's a preparation but to leave thee :  
 Like one that seeks a door, I walk before thee—  
 With thee I cannot live ; I cannot live without thee.

The world's a lab'rinth, whose anfractuons ways  
 Are all compos'd of rubs and crook'd meanders :  
 No resting here ; he's hurried back that stays  
 A thought ; and he that goes unguided, wanders :  
 Her way is dark, her path untrod, unev'n ;  
 So hard's the way from earth ; so hard's the way to heaven.

This gyring lab'rinth is betrench'd about  
 On either hand with streams of sulph'rous fire,  
 Streams closely sliding, erring in and out,  
 But seeming pleasant to the fond descrier ;  
 Where, if his footsteps trust their own invention,  
 He falls without redress, and sinks without dimension.

Where shall I seek a guide ? Where shall I meet  
 Some lucky hand to lead my trembling paces ?  
 What trusty lanthorn will direct my feet  
 To 'scape the danger of these dang'rous places ?  
 What hopes have I to pass without a guide ?  
 Where one gets safely through, a thousand fall beside.

An unrequested star did gently slide  
 Before the wise men to a greater Light ;  
 Backsliding Isr'el found a double guide ;  
 A pillar and a cloud ; by day, by night :  
 Yet in my desp'rate dangers, which be far  
 More great than theirs, I have no pillar, cloud, nor star.

O that the pinions of a clipping dove  
 Would cut my passage through the empty air ;  
 Mine eyes being seal'd, how would I mount above  
 The reach of danger and forgotten care !  
 My backward eyes should ne'er commit that fault,  
 Whose lasting guilt should build a monument of salt.

Great God, that art the flowing spring of light,  
 Enrich mine eyes with Thy refulgent ray :  
 Thou art my path ; direct my steps aright ;  
 I have no other light, no other way :  
 I'll trust my God, and Him alone pursue ;  
 His law shall be my path ; His heavenly light, my clue.

FRANCIS QUARLES.