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**The United Free Church.**

SKETCH OF UNION MOVEMENT.

BY the time these pages are in the hands of our readers, the long-expected union of the Free and United Presbyterian Churches will have become an accomplished fact, and a new body have sprung into view, entitled "The United Free Church." In view of this important event, it is our present purpose to give a brief sketch of the history of the Union movement, especially in the Free Church, and thus to point out the course of events that has led up to the formation of the new body.

It may be noted, to begin with, that negotiations on the subject of Union were entered into between the Free and U.P. Churches so far back as 1863. These negotiations, as is well known, were a failure, but yet they left a permanent mark on the Free Church. When first a Union Committee was formed at this early period, some of the most steadfast upholders of Free Church principles consented to become members of it. Not that they in any way favoured the peculiar views of the U.P. Church, or were disposed to surrender their own, but they felt it a scriptural duty to contemplate the idea of union, if it could be practically carried out on a right basis. But they speedily found that the U.P.s also were by no means prepared to relinquish any of their distinctive ideas, and that therefore union could not be accomplished in an honourable way to either party. They also discovered, however, that many of their own brethren were willing to compromise their principles for the sake of the Voluntaries; and so the very men who at first felt it a Christian duty to go on the Union Committee, afterwards felt it an equally Christian duty to oppose its proposals. A controversy thus originated in the Church and continued until 1873, when the Assembly were compelled to give up their negotiations altogether. The minority, who opposed union, were numerous and influential, and so clear and decided were they as to the righteousness of their cause, and the momentous issues at stake, that they resolved to separate from the majority if the latter persisted in proceeding towards union. The very hall for their special Assembly was secured. This disruption, however, was

averted ; but we are almost disposed to say at this date that the averting of it happened more in judgment than in mercy.

The party opposed to union represented the real Church of 1843. Several of the very best and ablest men in the Church were the leaders of it. We need only mention to prove this the worthy names of Dr. James Begg, Dr. John Kennedy, Dr. Hugh Martin, Dr. John Duncan, Dr. Samuel Miller, and Dr. James Gibson. It is not denied but some good and able men were in favour of Union, and did much to secure it, but this undoubtedly was their mistake. Some of them, we think, if they had lived until now and seen what evils the Union party has brought on the Free Church, would have regretted the action they took in the matter. As for the real Christian people of the Church, the greater number of them were quite opposed to union. Not that they had not read and studied the seventeenth chapter of John and other portions of the Scripture which spoke of union, but they saw in this movement not the spirit of Christ but the spirit of the world—a disposition to sacrifice the truth of Christ for the mere increase of numbers. They saw in it, as did their leaders, a decided menace, not to absurd, crochety distinctions elevated into principles, but to vital doctrines of the Word of God. The important doctrines of Christ's headship over the nations and of the Atonement, were at stake. The U.P.s held then, and hold now, that nations as such are not under any obligation to acknowledge or support the Church of Christ, and that all Church Establishments are "unscriptural and unjust." They also held what is termed the double-reference theory of the Atonement, namely, that Christ died for the elect in one sense, and for all other persons in another—an idea which, however palatable it may be to human nature, is fitted to subvert the doctrine of Atonement altogether. It is probable the U.P.s at this date have given up the sounder element in their theory—that of the reference to the elect. Our forefathers realised the great importance of a careful adherence to the truths of God's Word, knowing that in this way only they might expect the divine blessing ; and so they were entirely opposed to the compromise of the least of them. Theirs was a different attitude of mind from what distinguishes the religious world in general to-day. At this moment ecclesiastical leaders are surrendering the whole fabric of divine revelation for mere temporary and worldly benefits, and men who have in the past adhered with a measure of steadfastness to the truth, are falling down in abject servility of spirit before these destroyers of God's sanctuary.

But to return. Though the negotiations were given up in 1873 the Union party did not cease to work for union. They exerted their energies in several ways. One of these ways was an agitation for Disestablishment. By this process they maintained, yea cemented still more firmly, their friendship with the Voluntaries, and did their best to weaken down the feeling of the Church in

favour of the Establishment principle. They took advantage of any natural indignation that existed in the Free Church against the Moderates, and enlisted it in a crusade against Church Establishments in general. The scriptural doctrine of the national acknowledgment of Christ and His Church was obscured, the honourable advantages of an Established Church were minimised or traduced, while the supposed excellencies of Voluntaryism were applauded. Thus by this ignoble agitation the Free Church became extensively leavened with Voluntaryism, and prepared for a humiliating amalgamation with the U.P. Church. Further, the process preparatory to union was accelerated by changes in respect of doctrine and worship in both Churches. As for worship, uninspired hymns and instrumental music were introduced; and as for doctrine, Declaratory Acts were passed which altered the Churches' respective relations to the Confession of Faith. The U.P. Act was passed in 1879, and while the Free Church one did not appear until 1892, that body was passing through doctrinal changes at the same time. The Robertson Smith case came up—a case which manifested the infidelity that had crept in in regard to the infallible inspiration of the Bible. Robertson Smith was dismissed, but the manner of his dismissal showed that there was a large amount of sympathy with his pernicious views in the Free Church. In 1892 the Free Church, by a large majority in her Presbyteries and Assembly, passed a Declaratory Act similar to the U.P. Anyone who compares both Acts can see that the one has been adapted to suit the other, and that the same doctrinal ideas pervade both. *In fact, the Declaratory Act of 1892 was the real Uniting Act between the two Churches.* They then became one in all the essentials of their Church position.

This was very clear to some ministers and members of the Free Church at that time. They realised that the Free Church had forsaken her original position, had changed her relation to the Confession of Faith and become a new body similar in character to the U.P. Church. In 1893, these ministers and people who were not prepared to surrender the testimony of 1843, or to adopt a new creed of Arminian, Pelagian, Voluntary, and Popish ideas, and so to sacrifice many fundamental doctrines of the gospel of Christ, protested against this Declaratory Act, and renounced the courts of a body that had ceased to be the Church of Scotland Free. The formation of the Free Presbyterian Church has been denominated a secession, but it was no more a secession than was the outcoming of the Church of the Disruption. In fact it may be proved beyond controversy that if there were reasons to come out in 1843, there were ten times as many to do so in 1893.

The nominal Free Church by this Declaratory Act hoisted the U.P. flag on its citadel, and it is no wonder that the two bodies are now taking up their places within the same battlements. Negotiations were not resumed just immediately, as it was necessary

to soothe the troubled minds of many of the people in regard to this suspicious development of affairs. In the year 1896, however, the negotiations were resumed. The Churches were practically the same in principle now, but a little time was required to adjust the outward tie. This adjustment has gone on without much delay, so that the final consummation takes place on the thirty-first day of October, 1900. This union we regard as one of the most melancholy events of the century, for it is a union that exhibits a great apostacy from the pure doctrines of the Word of God. The glorious name of Christ is prostituted to give an appearance of sacredness to the event, but there is nothing of Christ about it but the name. And this will be made manifest yet to the confusion of the destroyers of Zion in our country.

We are glad to notice that some, who remained under the cover of a dissent in the nominal Free Church in 1893, are now vigorously opposing the union, and are determined not to enter the United Church. Others who profess to be "Constitutionalists" are making a shameful surrender of all their principles by entering this new body under the protection of a declaration that is worse than waste paper. The old saying is again exemplified, "The times are changed, and we change with them." But "the word of the Lord endureth for ever," and all who love His Word will hold fast until their latest breath "the faith which was once delivered unto the saints."

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## Outlines of Sermons.

BY THE LATE REV. JOHN SINCLAIR, BRUAN, CAITHNESS,  
PREACHED ON 25TH APRIL, AND 14TH JULY, 1839.

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"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—JOHN iii. 3.

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**N**ICODEMUS had a desire put into his heart to be taught, and a conviction that Christ could teach him. This put him in search of a plan. Whether for fear or shame, when he would not come by day, he came by night. Is any creature here seeking Christ in secret? You see Jesus did not refuse, for He casts out none. Continue seeking; though He "bear long," He will not be silent for ever. Jesus puts Nicodemus at once to the new birth; a change of heart, and not merely of life. "Verily, verily, I say unto thee, Except a man be born again." "A man." That is, anyone. The word means man, woman, or child.

I.—This saying will stand. 1. It has the authority of God the Father. Christ spoke by that authority. "Whatsoever I speak therefore, even as the Father said unto me, so I speak." He is

the Father's prophet, and "whosoever will not hear the words of that prophet, that soul shall be cut off." 2. The speaker is "the faithful and true Witness," that will not and cannot lie. And here, He doubles the assertion; "Verily, verily." If then, there be found in heaven a man—anyone—without the new birth, Christ will be a liar, even with His double word! 3. The speaker is Judge. God "hath appointed a day, in the which he will judge the world in righteousness by *that man* whom he hath ordained." Christ knows the rule, and that rule is this Word; and if any enter the kingdom without the new birth, it must be in spite of the Judge, or unknown to Him. See then the certainty of this truth, and be not deceived. Whatever profession, or character, or knowledge anyone may have, except that person be born again, he cannot see the kingdom of God.

II.—The author of this new birth. The Holy Ghost is the author. "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." "Water" refers to baptism more narrowly, but to the Word and ordinances more generally, "the incorruptible seed." But though ordinances be the means, and as rational creatures we should attend them, there ought to be a continual conviction that without the Holy Ghost there can be no new birth. 1. It is to raise the dead. "Dead in trespasses and sins." We might as soon go to the church-yard; only there is a promise of help for this, not for that. The prophet is commanded to speak to the dry bones. The dead will hear no voice but that of the Son of God, and that by the Holy Ghost. 2. It is more than creation work. Not only is it to make something, but to unmake first. There is the taking away of a stony heart before the giving of an heart of flesh. It would be as easy to order a stone to become nothing, and then a fleshy substance to take its place, as this. We see then the absolute need of the third Person of the Godhead for the saving of one soul. And further, we see what we have done in grieving Him away!

III.—The procurer of the new birth. The God-man, Christ Jesus. "He shall see of the travail of his soul." God might have created new beings to fill His kingdom, or of stones raised up children to Abraham; but till righteousness, justice, holiness, and truth were satisfied, He could not receive us into the kingdom. Therefore Christ had to pay their debt, to take their room, to take their sin, curse and hell, before they could get the kingdom. He had sorrow when His hour was come; but He has joy when a man—anyone—is born again. O that this were to-day!

IV.—The moving cause of the new birth. The eternal electing love of God, Father, Son, and Holy Ghost, one God. "God so loved the world;" "the Son of God who," says the apostle, "loved me and gave himself for me;" and "the love of the Spirit." And this love rested on them when He saw them in their blood, their souls murdered, in a state of nature, unwashed, unswaddled, and unpitied by any other. Here notice the freeness

of the new birth. We know not which is the more wonderful, God's giving up His Son, not sparing Him, or the Son's giving up Himself, but both together make a matchless wonder.

V.—The nature of this birth. It is painful. It was so to Christ; it is so to the soul. 1. The Holy Ghost convinces of sin by the Word. Either by the Word read as in the case of Josiah, Luther, etc., or preached as in the case of the 3000, etc.; more frequently the latter. "Faith cometh by hearing," and the Spirit does not leave the person till He shows him he is a lost sinner, justly condemned; and that not in the general but in the particular; "Thou art the man." Here the sinner runs to many physicians. For twelve years in the case of some, and no better, but worse. The woman's blood was still running; her life was still running away. 2. The Spirit convinces until He shows the person he is a helpless sinner. "Refuge fails him, no man takes care for his soul." He is shut up, his strength is gone, and there is none left. The Word seems to cut him off from mercy. 3. Here the Spirit discovers in Christ what will suit him, and sets his heart upon the Saviour, through the Word, sometimes giving a glimpse of assurance, as it were, though there is much of sense in it, rather than single-handed faith. When the Lord makes a short work, there is often a clear and full reception of Christ in all His offices. When there is more lingering in the place of the breaking forth of children, the eyes are set on Christ, but not so clearly nor decidedly at once.

VI.—Some marks of the new birth. 1. The person desires the milk of the Word, as a new-born babe. His faith has no other firm footing, his mouth, no other food. 2. He looks to his Father for clothes. "Not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." The servant looks for wages to buy with, but the child looks for the clothes ready made. So the legalist, the Pharisee, works well, and then goes to Christ to buy, but he "abides not in the house for ever." The child is kept poor, nothing in hand, and gets all as gifts. 3. He loves the family. The brethren. Others love only some who suit them; the child loves all he knows, and that for the same reason, the image they bear.

VII.—Here we are informed. 1. The child is humble. He was black when the Lord first loved him. 2. There is hope to the black now. Electing love is very sovereign. This is no discouragement. None otherwise would ever come, and it is hid who will come. But all coming are welcome. 3. Do not give new pangs to the Saviour by new sins. Though He is now above suffering, the guilt is the same. 4. "Grieve not the Holy Spirit of God."

VIII.—Here there is direction. 1. To backsliders, "Do thy first works." He will not change His love, but He may go and hide Himself. Raze not the foundations, but come anew. 2. To

those who have some feeling of a comfortable state. Often see sin. "Unto Him that loved us and washed us from our sins in His own blood." It is like heaven to see Him washing. 3. To those who have not. Be taking a view of sins; from very nature shapen in iniquity; the poison of a serpent; of sins of youth and of manhood. And seek the Spirit to convince and humble you, etc., and to reveal Christ.

IX.—Be diligent in the use of the means. Reading and hearing the word. Do not cherish the antinomian spirit; means are precious. They are set for trial and will condemn us as rational creatures, if we neglect them. But beware of trusting in them. They cannot raise the dead, nor create anew. Look for north wind and south to blow. And when the Spirit is grieved, look to the atoning blood. Remember the certainty of the words in the text, "Except a man—any one—be born again, he cannot see nor enter the kingdom of God."

[The author adds a note which, among other things, indicates he was in delicate health at this time:—"Delivered sitting, with change of order, and amplification, etc."—J.S.]

*Second Outline.*—"There was a man of the Pharisees named Nicodemus, a ruler of the Jews." "God knoweth them that are his." He knows them by name. "Their names are in the book of life." And whatever be their office, or whatever be their service to Satan, the Lord can take them from him when He chooses. His absolute authority is such, He can say "to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth." Nicodemus was a ruler of the people. "Not many noble are called," but some are. Days were when there were nobles in Christ's kingdom, and there are a few yet. "And kings shall be thy nursing fathers, and their queens thy nursing mothers."

Nicodemus came to Jesus by night. It seems he was either afraid to come, lest he should be excommunicated, or he was ashamed to acknowledge Christ. It is good to come against opposition. At first grace is weak; but when of the right seed, and if it bring to Jesus, it will grow. There is no despair of a poor creature coming to Jesus. He is meek and lowly, and upbraideth not. Come. It is night with all when they come to Christ. It is His work to turn sinners from darkness to light. If you were to ask everyone who ever came to Christ, "When did you come?" "Oh, it was night," would be the answer. "Samuel knew not the Lord," when first the Lord spoke to him. But there is light enough with God, and no darkness at all. Nicodemus knew that Jesus came from God. He had the evidence of miracles; he had knowledge in some measure. So we have the evidence of the Word. There is a more sure word of prophecy. It is safe to go upon it, and dangerous to go against it. The Word must be fulfilled, "every jot and tittle." Not one of these shall fail, when heaven and earth pass away.

Jesus taught Nicodemus that knowledge was not sufficient, but grace. Jesus answers suitably to the case. So He does to the woman of Samaria, the Syrophenician woman, the young lawyer, as well as to this knowing Pharisee. He says, "Verily, verily;" "Of a truth, of a truth." 1. Jesus is the faithful and true witness. 2. He is the judge appointed. 3. He has eyes as flames of fire and cannot be deceived. 4. He has omnipotent power. He adds, "I say unto thee:" That is to say, "Remember it, I have told you." He tells the same to each one of us to-day, though no further word should be spoken. We are warned: Except anyone, whoever here, man, woman, or child, be born again, born from above, that person cannot see, cannot enter into the kingdom of God. We must have a birth from heaven before we can go to it, we must be heaven-born to go to heaven. Without the new birth, we cannot see the kingdom on earth nor enter it in heaven.

We intend, if the Lord will, to show:—

I.—The necessity of the new birth.

II.—The nature of the new birth.

III.—The marks of the new birth.

I.—The necessity of the new birth. If our hearts were not harder than adamant, the testimony of Jesus, the God of truth, were enough to take away from everyone of us, who are without the new birth, all hope of salvation in our present state, and that with no more proof than His bare word. His word, with power, would do this. But we intend to show from other parts of the Scripture the ground of this assertion.

1. Then we need the new birth, because by our first birth we are flesh. "That which is born of the flesh is flesh," John iii. 6. Now "flesh and blood cannot inherit the kingdom of God." It refers no doubt to the nature of man as a sinful creature, for Adam would have inherited the kingdom, if he had stood. In this new birth the very body is changed from being yielded as an instrument of sin. I heard one saying, "The sinful body must be worn out by repentance." So it is written, "His flesh shall be fresher than a child's: he shall return to the days of his youth." The body is all sinful flesh, and though born a thousand times over, without the Spirit, is still the same. But "the flesh" is also the old nature. "They that are Christ's have crucified the flesh with the affections and lusts." Nothing but the Holy Spirit in them can do this work. The flesh, the old nature, would make war against the Spirit in heaven, if it could get there. A devil in heaven it would be. It possesses the very nature of the old serpent, poison. Oh, what would some of us do in heaven with such a heart, as we may and do feel in us, a carnal mind that is "enmity against God?"

II.—By nature we are not the children of God, but of the devil. "Ye are of your father the devil."—(John viii. 44.) Not that the devil created us, he cannot; but the case is worse, we have given ourselves to him. We have cast off the image of God and taken the image and shape of the devil. We are shapen in



iniquity. Holiness is beauty. They who are born anew are born "in the beauties of holiness from the womb of the morning." Sin is deformity. It is an abominable thing.

1. Now, we are deformed in all our faculties, unclean in everyone. (1) The understanding which was made full of light is dark. "Having the understanding darkened; "ye were sometimes darkness." The understanding is ignorant. "My people are destroyed for lack of knowledge." Many are outwardly ignorant of the way of salvation. If taken to heaven, the understanding in this state would be a black lump there. The knowledge the understanding possesses is but the darkness of sin. Men are "wise to do evil." The enemy has knowledge. So have many of his children, but then it is all bent against God and their own salvation. This kind of knowledge leads away from God, not to Him. If the soul were taken to heaven in this state, all its knowledge would be exercised to destroy everything there; it would prove a brand of hell, not lighted at the sacred fire. (2) The will is adverse to God. It is adverse to everything belonging to Him. "Israel would none of me," saith the Lord. It will not have God's law for a rule. "We will not have this man to rule over us." What the sinner does is either for his own advantage, for working righteousness for himself, or for escaping hell. His will is opposed to every command as coming from God. It is enmity against God, not subject to His law, neither indeed can be. The will will not have the gospel. "Ye will not come unto me that ye might have life." It cannot obey the law, and will not take gospel help. Here is our great misery. The will has the very nature of Satan. "The lusts of your father ye will do," ye are willing to do. Although we were taken to heaven, we would not be willing to do one good thing there, but the contrary. (3) The conscience is in the image of Satan. It is seared, dead, giving no warning. "Having their conscience seared as with a hot iron."—(1 Tim. iv. 2.) It does not reprove for sin. In this state, it is not like God who can see no sin without reproof and punishment. The conscience is defiled. "Even their mind and conscience is defiled."—(Titus i. 15.) When there is a little light, there is no practice according to the light. "They profess they know God, but in works deny him." The conscience would continue defiled though taken to heaven. The place cannot change the nature—more is needed to accomplish this. (4) The affections have the image of Satan. They love the world. "If any man love the world, the love of the Father is not in him." If the affections were not changed, they would be crying after a burnt world in heaven. They love sin. "How long will ye love vanity?" This is the great evil, the love of sin. (Oh, if it were broken in my heart!) Although we would be taken to heaven, that would not break the love of sin, but we would seek the same as the fallen angels, to take the throne and cast down God. Oh, the love of sin! We need the new birth. (5) The memory. "Of the Rock that begat thee,

thou art unmindful, and hast forgotten God that formed thee.”—(Deut. xxxii. 18.) We have no inclination to remember God, “Cause the Holy One of Israel to cease from before us.”—(Isaiah xxx. 11.) People cannot now bear to hear of Him, and the place would not change their nature. (6) The imagination. “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”—(Gen. vi. 5.) Every thought not excited by present objects would be evil, not one good.

The whole soul bears the image of Satan; and the only difference between man and him is that man is not able to exert so much power to do iniquity. The nature is as vile.

2. Not only are all the faculties of man defiled and deformed, but it is in his nature to put forth this in action, and to work against God. “Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” It cannot be healed, but cut off; it cannot be cured, but destroyed. So we see it might as soon cease to be sinful as cease to fight against God. So in all persons till renewed; warnings, afflictions, mercies, promises, offers, everything fails to keep back sin. Until a renewing come, it is the nature of sin to work as described.

3. Not only are all the faculties inclined with all their bent to sin, but they are prostrated under the power of the enemy. “We are taken captive by him at his will.” Unless we are kept back by restraining grace, in spite of him, by a more powerful arm, he is our master. He reigns and rules in the children of disobedience, and horrible rule he keeps them under. (1) Satan is powerful. He is called “the prince of darkness.” He is too strong—“the strong man armed”—for us. If he bids us not pray, we obey; if he bids us not read, we obey; and so on. (2) He is full of malice against God. He sets himself in the seat of God, the heart. And he is against the happiness of the creature. So bent on this is he that though he increase his own torment, he will seek whom he may devour. Paul says, “We are not ignorant of his devices.” He first tries to deceive with hopes of safety without the new birth, and failing of that, he tries to drive to despair as in the case of Judas, Cain, etc. He would first cover the creature’s misery, and then he would cover Christ’s glory. And he has power to do so until He come who bruises the head of this leviathan, this old serpent, and delivers the lawful captive.

III.—We are “by nature children of wrath,” not of heaven.

1. By guilt; “Cursed is everyone that continueth not in all things which are written in the book of the law to do them.” God is just. “The God of truth and without iniquity, just and right is he.” According to the strictest justice of God, nothing else is due to the sinner. This the Spirit teaches. 2. By pollution. “Fitted for destruction.” Instead of being fit for heaven, every faculty of the soul, and member of the body, fitted for destruction. “Not fit for the kingdom of heaven.” Like to like. Their work

is for Satan. So their hire also ; their inheritance is in the lake of everlasting fire, prepared for the devil and his angels. They are themselves also his angels, his messengers. 3. By their own consent. "In the day thou eatest thereof, thou shalt surely die." It was so with holy Adam in submission to the divine covenant. But not in this sense we mean here. It is by sinful consent. "A covenant with death, and with hell at agreement." We are warned and forewarned a thousand times. Do we wonder then that "Except a man be born again, except a man have his state and nature changed, he cannot enter into the kingdom of God?" Sooner may we come into this world without a natural birth than enter into heaven without the new birth.

## Notes of Lecture.

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

DELIVERED ON 6TH AUGUST, 1865, IN THE CLARE HALL, EDINBURGH.

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 "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious."—1 PETER ii. 1-3.  
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THE apostle still prosecutes the thought which we have considered of the believers being begotten again unto a lively hope by the resurrection of Jesus Christ from the dead. He had been exhorting them to walk worthy of their high calling unto all well-pleasing, as children, to be obedient children, and as each being members of the family of the Father, of whom the whole family in heaven and earth is named, to live in that peace, unity, and love which becomes these, the sons and daughters of the Lord Almighty. And he had been further exhorting them unto the duty of brotherly love from the consideration of that Word of God by which they had been born again (1 Pet. i. 22, 23.) "It is an incorruptible seed, and it is in you a seed of incorruptible life; it is incorruptible seed, and therefore your fraternal relation is like your filial, an abiding one." So he exhorts to brotherly love because of it. He says, "Ye are born of incorruptible seed, and that incorruptible seed is the word which by the gospel is preached unto you." "The sower soweth the word," saith Christ, and that word is seed which is sown on every one of us. The soil differs; the same seed is sown on all. "This is the word which by the gospel is preached unto you." To every one of us it is preached, whether we resemble the wayside, or the rocky soil, or the thorny and briery, or the good.

This seed is sown, for this word is preached, this glad tidings of salvation by Jesus Christ, "delivered for our offences, and raised

again for our justification ;” this gospel, God raising up Christ Jesus from the dead and giving Him glory, that the faith and hope of sinful men might be in God. But there comes the question of being born again of the incorruptible seed. To all it is preached, but all are not born again of it. In many the seed is trampled down, or plucked up, or grows with a short-lived growth, which is soon blasted by the noonday heat. It is only they who receive it in an honest and good heart, which no man hath but by the renewing of the Holy Ghost, who brings forth fruit ; to them only it is an incorruptible seed. More is necessary than the sowing of seed, in order to the production of fruit. If the seed indeed be not sown, there can be no harvest, and if the seed sown be not good seed, the harvest can be nothing but such as the sowing was. “Whatsoever a man soweth, that shall he also reap.” But then more is needful, the soil hath much to do with it as well as the seed ; the seed, and the soil, and the atmospheric influences.

Sometimes the seed of the Word is sown, nor are the atmospheric influences wanting, but in vain ; for we read of ground, which, receiving the dew and rain from heaven, bringeth forth only thorns and briers, and which is nigh unto cursing whose end is to be burned. The seed is sown, the rain descends, yet corresponding fruit is not brought forth. But when the Word is received, not as the word of man, but as the Word of God, when, as our Lord explains in various Gospels, the Word is understood and kept ; when it is received in the love of it, that the man may be saved ; when the heart is given over to the mould of the doctrine ; when the Word is mixed with faith in the hearing thereof, as food is mixed with the gastric and other juices unto digestion ; when the Word and the soul agree together ; then it becomes a seed within that soul, an incorruptible seed ; the man is born again of this incorruptible seed. And he, and all those who like him receive the Word, are the children of God, and brethren and sisters one of another ; and are exhorted therefore to “love one another with a pure heart fervently.”

The apostle is led on in chapter ii. 1-3, from this idea of the Word as the incorruptible seed of eternal life to the cognate thought of the same Word as sincere milk for the believer's growth. “Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever ;” “as newborn babes, desire the sincere milk of the word, that ye may grow thereby.” The same Word, which was considered as the seed of the life, as that whereby we were begotten, is here considered as the food of the new life of which it was the root—“Desire the sincere milk of the word,” is the exhortation, and it is clothed with several circumstances. “Desire the sincere milk of the word ;” but first, by way of preparation, he calls on us to put aside the contrasts, “Wherefore laying aside all malice, and all guile, and all hypocrisies, and envies, and evil speakings, as newborn babes, desire the sincere milk of the word.” Beware of

cherishing contraries, inconsistencies. "Break up," says the prophet, "your fallow ground, and sow not among thorns." The good seed hath been sown; but sow not among thorns, which would grow up and choke the good seed. "Desire the sincere milk of the word;" but lay aside all that is contrary to that, all malice and guile and hypocrisies, and envies, and all evil speakings. These things don't harmonize with the word; to retain them, and take in the word, is to undo all your own labour, the word will not profit you. Man requires food, the newborn child requires milk, but then, neither the food for the man, nor the milk for the child, will nourish them when taken along with poison. These things then are contrary, malice and guile and hypocrisies, and envies and evil speakings. The word is the word which by the Gospel is preached unto us, and malice is inconsistent with that. For what is the Gospel? It is the declaration of God's wondrous love; the faith of that, the reception of that, or the love of it, is utterly inconsistent with malice, and with guile. For the word is the word which by the Gospel is preached unto us, and this Word of God is true, it is upright. But that it comes from Him who is love itself, it were incredible, and yet there is nothing deceptive in it. And as it is the gospel of God's love, so it is received by faith which rests with simplicity upon the faithfulness of God, who in this wondrous message speaks plainly and simply and undeceivingly. And inconsistent with hypocrisy. For the word to be received truly must be received in the love of it, with faith unfeigned, without all acting of a part, without all pretence and show, without all assumption of the Christian character in the outward acting without the inward being. For that is the meaning of hypocrisy, to act a part as a play-actor does on the stage. He is on the stage, a king or a nobleman, but in reality he is a poor stage-player acting a part, he is not what he gives himself out as, he assumes a character which he has not. Seeming without being, acting without being, that is hypocrisy. And inconsistent with envies. For this word is the word which comes from God who is rich in mercy unto all that call upon Him, so that no man needs to envy another. Envy is quite inconsistent with faith in Him who giveth to all men liberally and upbraideth not. And inconsistent with all evil speakings. They are quite inconsistent, as with the word, so with the brotherly affection which believers in the word are to cherish one to another. So put away all these. And so doing, receive, "desire the sincere milk of the word."

Desire it, "as newborn babes." The reference is, as we have seen, to the twenty-third verse of the previous chapter, "being born again." He directs our attention to the supernatural birth, called the new birth in opposition to the first and old. "That which is born of the flesh is flesh, but that which is born of the Spirit is spirit." But the word here in verse second, "newborn babe," means newly born, the babe just born. The newborn creature hath a character corresponding to the seed of which it

was born. It hath a new life, and that new life hath its own powers, its own desires, its own instincts. The newborn babe, immediately from the instinct of the newborn babe, takes to the breast, desires the milk, that it may grow thereby. Not that the newborn babe is in the highest sense intelligently conscious of aim. But He who cares for all, He knows the end and design, and as an end and design is prosecuted by the child, unconscious of that end and design, we call it an instinct. So, born of the seed of the word, desire you the sincere milk of the word. Turn to it with the same naturalness as the newborn babe takes to its mother's breast; it was the seed of which you were born; it is also the nourishment of your new life. Therefore desire it, seek it, apply yourselves to it; take it in with earnestness, with relish; take it in as the means of the preservation of your life, and the means of the increase of your vital powers. "Desire the sincere milk of the word, that ye may grow thereby." For the new life in regeneration, great and important as that change is,—and it is the most important event that takes place in the life of one, born, as we all have been, altogether in sins,—is yet but a beginning, and the converted man is like a newborn child. As the newborn child hath entered this world, so he hath entered a new world, a world in which all things are new, and all the things are of God who hath reconciled us to Himself by Jesus Christ. He hath entered into a new life, a life which is to endure, for the seed, of which he was born, is incorruptible. The man is alive unto God through Jesus Christ our Lord, dead unto sins, having crucified the flesh with the affections and lusts, laying aside all malice, and guile, and hypocrisies, and envies, and evil speakings. Yet he is but a newborn child, he is it, and is only so: and he has to grow, has to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; he is to be fruitful in every good word and work, and increasing in this knowledge. And for this growth, the word is adapted. It is; for "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." He hath to grow in grace, in the knowledge of Jesus Christ, in the knowledge of God's good and perfect and acceptable will. He hath to grow in every grace; his faith needs confirming, his hope needs brightening, his repentance and humility need deepening, his active powers need not only direction but strengthening. And for all that, the word is fitted. And as it is God's order of things that the life implanted should be supported by means which He has also provided; as He has not made provision for the life implanted continuing without the use of means on our part fitted to support it, He hath in wisdom arranged, that, as the child hath a desire to the milk, so the newborn soul should have a desire unto the sincere milk of the word. And God hath provided, hath secured, that all His newborn children should reach the

measure of the stature of perfect men in Christ Jesus, that every one that enters the kingdom of grace, should likewise enter the kingdom of glory. He hath secured that—but He hath secured that wisely in the way in which He converts; and He as certainly and infallibly connects the means and the end, as He does the beginning and the end.

All this the apostle exhorts them to do on this premise or ground: "If so be ye have tasted that the Lord is gracious." The words do not imply a doubt; for the epistle is addressed to those who are elect, sanctified, begotten again; it is, "*Seeing* ye have tasted that the Lord is gracious." As the new-born babe immediately takes to the breast before it has tasted, but, having tasted the mother's milk, again and again repairs to the breast, so do you, if ye have tasted that the Lord is gracious. Thus you have there, in this sincere milk of the word, this unmixed, pure, intellectual milk, this milk for the spiritual babes, something that is sweet to the taste; it is the Lord's grace. "The Lord is gracious." "The grace of our Lord Jesus Christ be with you." The Lord Jesus Christ is gracious. His grace to the new-born babe desiring the sincere milk of the word, is known by experience. Some proposing to be wise, in these days, have told us that God, because He is infinite, and we finite, cannot be known. Strange enough that these poor philosophers of the schools should all mistake the doctrine of common sense, and of our knowledge of external material objects by direct perception. For if there be a spiritual world, if God be a spiritual Being, and man a spiritual being, and if to man, dead in trespasses and sins, life be communicated, sure enough as there is the awakening of spiritual life, there will be spiritual senses, spiritual perceptions. Yes, the life of the Christian is a life of faith upon the Son of God; and that life has its sight, "looking unto Jesus"; that life has its motive power, "to whom coming"; that life has its taste, "O taste and see that the Lord is good." By taste we ascertain certain qualities of the object, as being sweet, or bitter, or sour; and God hath, to a great degree, joined together the sweetness and the salutariness of the things so tasted. When we taste we apply our mouth, the organ of taste, to the object, and obtain by taste a peculiar knowledge. You may have known a thing you have never seen, because you have heard about it, and believe it on good and faithful testimony. Yet what a different knowledge it is when you see it; you say "I had long heard about it, I had full proof of it, I fully believed it, but now I see it." Hence though it does not altogether follow that "seeing is believing" to the extent that there could not be belief before sight—there *is* belief before sight—yet it is another knowledge altogether that the sense of sight produces. So as regards taste. On testimony I might fully believe, though I had never tasted honey in all my life, that honey is sweet, but if I taste honey, I know in another way. That is what is called experiential knowledge.

Well, "if so be ye have tasted that the Lord is gracious," have tasted the grace by personal experience, by the reception of it on testimony, it is sweet to you. Though you might have known it otherwise, by other's testimony, you did take it into your mouths, you did receive it into your hearts. "Ah, the grace is now in my mouth, that is, my soul, by the faith that believes it, makes trial of it, and the love of God is shed abroad in my heart by the Holy Ghost which is given unto me." Such weight, such strength, does this give the exhortation; "Desire the sincere milk of the word." It is as if the apostle said, "What need to press my exhortation? you have, besides my exhortation, your own experience, ye have tasted that the Lord is gracious. And what does that experience lead to? that ye again desire more the sincere milk of the word." For it is in the sincere milk of the word that God hath placed His grace, as that not only announces and tells of it, but as it is that which He employs as the means of communicating it to our soul's experience. "Ye have tasted," therefore taste more and more and more.

The apostle John wrote his gospel with this intention, as he tells us: "That ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." He also wrote his first epistle with an end which he tells us; "These things have I written unto you that believe in the name of the Son of God, that ye may believe that ye have eternal life, and that ye may believe in the name of the Son of God." He wrote his gospel containing the account of the life, of the sayings and doings, of the sufferings, and death, and resurrection, of the Lord of glory, that men might believe, and believing, have life. He wrote his epistle to them that believe, that they might know that they have eternal life. He does so, giving what are called marks of grace, founding them on the very same doctrine which Christ taught, as that "God is light, and in him is no darkness at all." And there is the practical application of that both negatively and positively. Negatively: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Positively: "But if we walk in the light, as he is in the light, we have fellowship one with another." Well, by this, the application of the doctrine which Christ taught, he is to lead the believers to know that they have eternal life. As he wrote to them that believe not that they might believe, and believing, have life, so he wrote to them that believe, that they might know that they have eternal life, and that they might believe on the name of the Son of God. As if he said, "Thus you see what good has come to you by believing, you see now that by believing ye have eternal life.' Therefore what then? "As all the good you have got has come by believing on the name of the Son of God, so all the good you are to get yet will come the same way, by believing on the name of the Son of God. You have had experience of what good comes by believing on the name of the Son of God, therefore continue,



therefore grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, increase in faith and love."

It is the same here. "If so be ye have tasted that the Lord is gracious, desire the sincere milk of the word." The rational, intellectual milk,—distinguishing it from the literal milk which the new born babe desires. The word translated "sincere," occurs once again in the New Testament, in Rom. xii. 1; "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your *reasonable* service." Reasonable or rational service, contradistinguished from the ceremonial service, which consisted in the presentation to God of the sacrifices of irrational animals. Thus this "sincere milk" means something else than what our version makes the Greek word—"for this word proceeds from God, the highest Reason. Desire therefore this milk, that ye may grow thereby. For to what are we called? To perfection. None of us have reached that yet; some of us, alas! are very far from it; but to that we are called. "Be ye perfect, even as your Father, which is in heaven, is perfect." The end of our calling is "the measure of the stature of the fulness of Christ;" and Scripture is given, and is profitable for all the ends formerly mentioned; "that the man of God may be perfect, thoroughly furnished unto all good works." And if we have not reached perfection, our calling is to go on, "perfecting holiness in the fear of God," growing up "unto a perfect man." O then let us take care, let us beware of that of which the apostle so solemnly, so reprovably writes to the Hebrew Church; "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age."

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby." Now, as has been stated, "newborn babes" here evidently means, "newly born babes;" and "the sincere milk of the word" here cannot be understood of some portions of the word as contradistinguished from other portions of the word, it is the whole Word of God as milk. But in that other place in Hebrews, a distinction is made between milk for babes and strong meat for men. And it behoves teachers rightly to divide the Word of God, "giving to everyone his portion of meat in due season;" and it were well, if Christians were come the length of the knowledge of their own special portions. But it is expected, as we see from that passage in Hebrews, that the newborn babe is to grow up, so that by the use of the milk he may come to the strong man. From the length of the time, God expects it, the apostle says to the Hebrews. He is very kind to the babes; He gives them meat enough, and meat fitted for them, milk, very nutritive and easy to digest. But young men have

work to do, and require the strong meat,—strong meat because the participant of it is called to heavy labour.

Now, you, young communicants, “desire the sincere milk of the word, that ye may grow thereby.” God does not call you to idleness even now, but to be diligent, to grow in grace and in the knowledge of Jesus Christ. And expect good at God’s hand. But expect also, when the Lord has given strength for it, trial, and that you will get work to do. Therefore hearken and hear for the time to come. You cannot always be dandled on the knees. When you need it, condescendingly it will be vouchsafed; but beware of idleness, when, not need, but sloth calls you to the indulgence of it: God is gracious to the need, He will not be stupidly, foolishly, unwisely indulgent to that.

Now, we have a place within the kingdom of God, this word by the gospel is preached unto us. And now have we cause of thankfulness to God that He has given us in His good providence the prospect of speedily enjoying a settled dispensation of the word and the other ordinances of His house. Let us prize the word, let us prize that prospect, let us be very desirous and prayerful that the Lord may unite us together in brotherly love, give us wisdom, and send us one to feed us with knowledge and understanding, bringing out of his treasure things new and old,—as a steward faithful, and as a scribe well-instructed unto that, rightly dividing the word of truth. And let us beware of mixing the word with contraries, not only with false doctrine, contrary in terms to the word, but with tempers, dispositions, and practices which are inconsistent with what the Apostle John so finely calls, *doing the truth*.

Have we tasted that the Lord is gracious? If we have, let us cleave close to Him. Let us seek evermore that the Lord would give us this sweet, this nourishing word of His grace, and grace of His word. And if we have not. There may be some here who have not tasted that the Lord is gracious, who yet in some way believe that the Lord is gracious, who don’t deny the testimony of the word, or the testimony of Christians who have tasted that the Lord is gracious, who believe that Jesus is the Christ, that Christianity is true, that Christianity and Christians are a reality, who believe that the Lord is gracious, and that there are men who have tasted the sweetness of his grace—but yet they themselves have never *tasted* that the Lord is gracious. Now, how long, O how long, shall the meat which is set before you on the gospel table, and which you are saying is very good, you are quite sure is very good, be left untasted by you? Christ, you are sure, is very good, and you believe there are men who have tasted it, there are men who, you cannot doubt, belong to the Lord and own his grace, and have tasted that the Lord is gracious. Well, why will you never do this, taste? You are there looking at the table, perhaps you are looking and thinking, “O that I had it.” “Whosoever will, let him take.” “O taste and see that God is good.” May the Lord so incline and enable you!

## The Testimony of Mr. James Renwick,\*

To the truths of God and to His cause, as (at this time) it is stated by the true Presbyterians of the Church of Scotland, against all its adversaries; which he left in the hands of that valiant contender, and much honoured Robert Hamilton, before his entry to the work of the ministry.

MUCH HONoured SIR,

WHEN I think upon the Lord's glorious way of dealing with you for these several years by-past, I must rejoice in the Lord, and praise Him for the holy wisdom, majesty, and goodwill that He hath manifested therein, in levelling and squaring your condition so exactly according to Zion's case, for He hath been teaching you to look at none but Himself, and so have His dispensations been crying aloud to all that would espouse His quarrel, and choose Him to be their God. He will let no one's hand be seen but His own in counselling, assisting, helping, and comforting you; and so does He with His wrestling remnant, who are now redacted to that noble non-plus (O choice necessity!) that they have nothing but Himself to expect any encouragement from. He hath separated you from your land and your brethren, and hath honoured you to contend for Him in a strange land; so hath He separated His people from these who had been called their brethren, but now are discovered by their unfaithfulness, helping them to keep up a testimony against these unfaithful dealers. Your acquaintances have lifted up their heels against you, so hath the Lord's work been spurned at by these who once pretended friendship thereunto; yea, every hand hath been against you; and why? but because the Lord's hand hath been with you. O noble hand! O mighty hand! sufficiently able to strengthen against all hands! Hitherto He hath not failed you; you have not wanted wherewith to stop the mouths of your adversaries.

And as many other things have returned upon you, so I doubt not but this great and exceeding weighty affair will return principally upon you, whom the Lord hath made use of, as a great mean to open a door for the ministry, when the pleasant remnant could see none, and were ready to faint and succumb: so, I say, that the contending remnant in sweet Scotland, and that you, so much concerned in this affair, and your worthy brother Earlstone, may be cleared in what ye have done therein for poor, weak, empty, unworthy me, upon the account of the Lord's cause, which I desire with my whole soul singly to own and maintain against all its enemies. I find myself necessarily called, before I enter on that great work of the ministry, to leave here with you, written and

\* Mr. James Renwick was born of pious parents in Glencairn, Nithsdale, on 15th February, 1662, and died on the scaffold a martyr's death on 18th February, 1688. "Thus died Mr. James Renwick, on the third day over the twenty-sixth year of his age, a young man and young minister, but a ripe Christian, and renowned martyr of Christ, for whose sake he loved not his life dear unto the death."—ED.

subscribed with mine own hand, my hearty testimony to the Lord's truths and cause, as it hath been, and this day is stated against all its enemies and backsliders; that this, my testimony, may be a superadded obligation upon me, and a clearing of the cause of you and of all therein concerned, and may be also a testimony against myself if I shall slip from any of these truths and duties upon the greatest of hazards; for I know that of myself I cannot stand, but my sufficiency is of God, from whom must come my help.

And indeed I have great reason to believe in Him that He will help me. I have His word for it, who is a king that cannot nor will not lie. I have sweet experience for it; but here I do not make experience the ground of faith, but only a good and special motive to believe. I say I have sweet experience for it, for I have been cast upon His care from the womb even until now. I had few to care for me, neither could I care for myself; but He cared for me, and hath brought me through many difficulties and damping discouragements, and hath plucked my feet out of many nets that have been laid for me; yea, when as for a long time I fled and ran away from Him, yet He still pursued and gave not over until that He overtook me, and made me (O exalted be His holy name for ever!) turn my face towards Himself. When as I was undoing myself, and also misled by these sitters-at-ease in this day of Zion's trouble—that backsliding company of ministers and professors in the Church of Scotland, who first and last have destroyed the Lord's vineyard—He gave me no rest until that He got me out from amongst them. He took me by the hand and tenderly led me, He Himself only being my teacher; for He took such a way in it that I could see no one's hand in it but His own, for I may say I got neither one nor other of the pleasant remnant whom the Lord hath cleared His truths unto (for my help), to converse with, until that He had brought me to great clearness in all the heads of our Church's sufferings. And I desire to speak this to the praise of Him who is given a leader and commander to His people, and to encourage all who seek unto Him, and wait on Him for teaching; for I can assure them He will not suffer these to be kept in the dark whom He hath ordained light unto, even though many outward and ordinary means cannot be had. We have a sure word of prophecy; let us take heed thereunto as unto a light shining in a dark place. And as to the time of His seeking and finding me out, and helping unworthy me to join, though in great weakness, with the remnant of His heritage, with that pleasant handful, that persecuted party, whom only He was honouring to keep up a testimony for Himself; it was when they were in a most sad, depressed, and discouraging condition, after the death of that valiant chariot-man of Israel, Mr. Donald Cargil, who was honoured to seal his Maker's truths with his blood, and when the pleasant remnant (as they have been since and are at this day) had none to carry the standard of the Lord, none to

declare His counsel to them, none to set the trumpet to their mouths.

All ministers and teachers belonging to that Church, both in the land and forth thereof, having fled from the Lord's camp—and thereby involved in a course of rebellion against the Lord of hosts, there was no outward encouragement for me. I say this, not that ever I sought after any, but to let the Lord's hand be the more seen in it, to the praise of His free grace; for (I desire to bless His holy name for it) I may say that I had never either my thought or my eye upon outward encouragement, and yet I got still, in a wonderful manner, enough thereof. And I can assure all men, the less they have their eyes upon it, the more of it they will be ready to meet with. O, what shall I say? This is the way, this is the way, and I can say so much for it from experience, that I no sooner laid salvation (in any measure) to heart but the Lord drew me from that backslidden, mixed multitude; and I no sooner began to leave them, but the Lord and His salvation began to be precious in mine eyes. But, O! when I look back upon the length of time that I was little concerned with the glory of God, and with the precious immortal soul, that word sounds in mine ears, "What profit had ye then in these things whereof ye are now ashamed, for the end of these things is death?"—(Rom. vi. 21.) And also when I reflect upon the length of time that I was misled with that church-destroying party, I am made to say, "Woe is me that I sojourned so long in Mesech, and dwelt so long in the tents of Kedar."—(Psalm cxx. 5.) But by the Lord's grace now I am what I am. O, for the tongue and pen of the learned, that I might speak and write His praise! His love to me is and hath been wonderful, and His tender mercies have been far extended; but woe is me, I have been a sinful, froward, unthankful, and self-destroying creature, yet the Lord hath many times taught me to go, taking me by the arms, when I knew not that He healed me. O! who is like unto Him? If any have reason to proclaim Him a merciful and gracious God, surely I have reason to do it.

And now He is calling me (O free, free grace, and O great honour) to carry His name, and to go and cry out that He is wronged, that He is wronged, and against a God-dishonouring, Christ-dethroning, and heaven-contemning generation. I say that He is calling me by His speaking dispensations and by His Word, wherewith, powerfully, He hath stopped both the mouth and the heart from objecting anything against the same; for not only before this He gave me His call to that work, but even when the heart was objecting many things against the setting about it at this time, from the sense of self-emptiness and weakness, He powerfully told me "That he had laid help upon one that is mighty."—(Psalm lxxxix. 19.) What then need I fear? My sufficiency is of Himself. And (O! praise to His holy name) I find Him well pleased with me, that in such a weak case I should even have

offered myself to that great work, and accepted His call thereunto. Indeed, when He gives a special call, He gives aye the heart to embrace the same. I say I find Him well pleased therewith, and taking it even as a small token of my smoking love to Himself and to His cause, when now it is so cried out against. But, O blessed be His holy name, "I love him because he first loved me," (1 John iv. 16), and when I ask, why is it that, at such a time, when I am so weak, so unfit, so empty of human learning, He calls me forth? He answers me, That the excellency of the power may be seen to be of Himself and not of me (2 Cor. iv. 7). I cannot say but I see much of His love in the time and manner of it; for now I am put to have nothing but Himself to look unto. He will have me to receive all aye from His own hand, and to have nothing in me, or without Himself, whereunto I may trust; "For it will not be by might nor by power, but by my Spirit, saith the Lord."—(Zech. iv. 6.) O, His Spirit, His Spirit! where that is there will be nothing wanting.

But to come to the matter purposed, and as I was saying before, that the Lord's people and you, much honoured sir, whom the Lord hath made so concerned with poor, weak, unworthy me in this great affair, may be cleared and exonerated, whatever be the end; and also that my sincere and ingenuous desires for the advancement of the Lord's cause in sweet, covenanted Scotland may be the more clearly made known, I here leave in your hands my testimony, signifying my fixed and deliberate judgment, the Lord having, in some measure, given me light and clearness anent both the sins and duties of our day; the latter of which I really and sincerely resolve, in the Lord's strength, plainly to adhere unto and diligently to propagate; and the former, to witness, testify, and cry out against particularly and zealously, upon all hazards, as the Lord shall assist in the station that He puts me into.

And, 1. I add my testimony and seal to the Scriptures of truth contained in the Old and New Testaments, in the divine authority thereof, 2 Peter, i. 19-21, 2 Timothy iii. 16, 17; in the fulness thereof, being a full and the only rule of faith and manners, Isaiah viii. 20, Gal. vi. 16, 17; so that nothing ought to be added thereto, and nothing taken therefrom; and nothing brought into the house of God, either in doctrine, worship, discipline, or government, without or contrary to His royal will therein contained, Deut. iv. 2; and in the holiness or spirituality thereof, Romans vii. 12; and particularly to these great truths, O great truths, as, 1. That there is a God, and that that God is three in one and one in three, 1 John v. 7. 2. That He is merciful yet just, just yet merciful, Exodus xxxiv. 6, 7. 3. That He is only merciful in His Son Jesus Christ, with whom (O, glory to God and goodwill towards men) that covenant of redemption was made, Psalm xl. 6-8, Matt. iii. 17. 4. That in and through which covenant of redemption only, He entered into the covenant of grace with His elect, Eph. i. 3-7. 5. That in the covenant of grace He hath promised to

help us to perform the conditions required on our parts, Jer. xxxi. 33, Isaiah lix. 21. So that it is the only perfect and complete righteousness of His Son which must make us free before God ; yet, in order to the making of His righteousness to be ours, it must be imputed by His Spirit, and received by faith, producing sanctification as the fruit thereof, 1 John iii. 23. Therefore they that think their life to be in God, they must also know that life to them must come from Him.

2. I add my testimony and seal to our Confession of Faith, Larger and Shorter Catechisms, first agreed upon by the Assembly of Divines at Westminster, and approved by the General Assembly of the Church of Scotland, to our Covenants, National and Solemn League, to the doctrine, worship, discipline, and government of the Church of Scotland according thereunto, and to our acknowledgment of sins and engagement to duties.

3. I add my testimony and seal to our noble declarations, viz., those published at Rutherglen, Sanquhar, and Lanark, whereby that wretched tyrant, Charles Stuart, was faithfully rejected and freely cast off. And particularly, I add my seal to that conclusion of the Sanquhar declaration whereby open war is proclaimed against that tyrant and that malignant party, desiring in my place and station to keep up the same against them, these Amalekites, with whom the Lord will have war for ever. I add also my seal to that solemn bond called the Queensferry paper, in all the articles thereof, according to the true and corrected copy.

4. I add my testimony and seal to all the faithful testimonies given to the truth by our noble and worthy martyrs, particularly these that have been given upon that head, viz., the declining altogether of that man, Charles Stuart. But I hope none will understand me to include here that testimony given out in the names of these three well-meaning men, William Gogar, Christopher Millar, and Robert Sangster, which was penned by that blasphemous man, John Gibb.

5. I add my testimony and seal to all the faithful wrestlings of the Lord's people belonging to the Church of Scotland, either in the land or forth thereof, particularly that noble battle fought in Holland against Mr. M——, for his counselling (yea, so peremptorily) to join with that church-rending man, Mr. F——, in his ministry at Rotterdam, who had so betrayed the Lord's cause and condemned the faithful wrestlings and cleanly sufferings of the Church of Scotland, and came over thither by virtue of that tyrant, Charles Stuart, his commission.

6. I add my testimony and seal to all the appearances of the Lord's people for truth in Scotland ever since the beginning of our Reformation, but particularly in our latter times at Pentland, Drumclog, Bothwell Bridge, and Airds Moss, where our valiant worthies fell. And, O, what shall I more say ! but I desire with my whole soul to add my testimony and seal to every thing that hath been done for truth, either by word, writ, or action.

## Letters of the late Donald Duff, Stratherrick.

(XXVIII.)

STRATHERRICK, 1st December, 1882.

MY DEAR FRIEND,—Lest you may think that I am tired of corresponding with you, I sit down to write these few lines, although I am not feeling fit in mind or body, being far from well. I had of late a return of the attack of illness that I had last spring, and this one was much heavier, so that I had to go into Inverness to be daily attended by the doctor, and he and another doctor whom he consulted had poor hopes of my recovery. But I am somewhat relieved for the present, and came home a fortnight ago, whatever may be the Lord's purpose in the future. And if I could add that I get good to my soul in my bodily trouble, all will be well at last.

It was part of the legacy that Christ left to His followers: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." And we must believe that there is not one drop of bitterness put into the cup that is mixed for His children by their Heavenly Father but there is a need for it. He sees that the cords that bind them to the things of sense and of the world must be cut through and through, and oh! for the grace along with these cups that would enable us to set our affections on things above, where Christ sitteth at the right hand of God; and oh! for a measure of the patience that waits and looks for the time when all our sorrows and troubles shall be at an end. But alas! although the troubles and disappointments of this life would be weightier even than they are, yet when we try to set our affections on heavenly things, how difficult we find it to draw all our comfort from thence. I have indeed the belief that there is in God, and only in Him, what will fully satisfy all the wants and desires of my immortal soul, but when I try to satisfy myself with what I confess I see to be in Him, how weak is my joy in comparison of what it should be, how dark is my understanding, notwithstanding the clear light from the Word of God that manifests His grace in Christ, and how weak is my faith in Him after all the evidence He has been pleased to give me these last 50 years of the goodness and mercy that has followed me from time to time. Truly if we inherit eternal salvation at last, it will be of free grace altogether, and although I cannot, in looking back over the past, but confess my indebtedness to free grace, yet how little fruit of that grace is to be seen in my life and walk. Where is the fruit to God's glory and to the praise of His name which He had the right to look for, and which I ought to have rendered? So unless He will receive me at last as a poor, empty,



self-destroyed sinner, and be the finisher as well as the author of my salvation, I have no other hope.

Excuse the emptiness of this letter, but trouble and confinement are my excuse. Wishing to be remembered to all the friends.—Yours, &c.,  
D. DUFF.

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(XXIX.)

STRATHERRICK, *November, 1883.*

MY DEAR FRIEND,—I was happy to receive your last letter, but since my illness, I do not feel so fit for writing or for any duty as heretofore, so you will excuse my delay. But this I can say, that if my pen went as often as my thoughts to some places, you would say it was more than enough. I hope this will find you all in a measure of health. My general health is not so bad, but the complaint is still there, although not to such extent as it has been. May I not be among "the nine" who returned not to give the Lord thanks.

As to the party you spoke of in your last, I am very glad to know your opinion, and may the Lord keep you in that opinion to the end of your days. What dark times have overtaken us when the generation are led by such men and by such doctrine, and alas! what you mentioned is coming to be the general doctrine of our day, and how few are they who are not quite taken with it. I heard one of their stamp in — a year or two ago, and any one might see that he overlooked altogether the working of the blessed Spirit, and placed the ability to believe in the will of the sinner. Now you will tell me, whether is it more blasphemous to overlook the work of the Third Person or of the Second Person of the glorious Trinity? For my own part I believe my salvation depends every whit as much on the one as on the other, for I hope I am convinced that spiritual death was one of the first fruits of the Fall, and that all of Adam's race who shall be saved are as dependent on the Spirit of all grace for life and light and renewal of heart and will, as they are dependent on the merit and work of Christ for justification and acceptance with God.

I may mention that the man who took a chief part in our meetings here was lately removed by death. He was a sincere friend of mine ever since we met, a man of much experience in divine things, and very intelligent in conversation. I am becoming daily more of a pelican as to my true friends, for nothing makes the world feel such a wilderness as the removal of those we loved in the Lord. Oh! the melancholy effect it has upon one to view the places where we have had sweet fellowship with friends, and to see these places empty now, and how it makes the heart sick to realise that these seasons will not return again, and we feel *alone!* But the Lord's people have the sure prospect on the warrant of His own word, which cannot deceive

them, of meeting again where sin or sorrow shall never enter. Oh! to be found among their number, and to seek above all things to have the marks of being of them, and to have the faith that would plead the Lord's promise that He would work in us to will and to do of His good pleasure, for He will make all His own meet for the inheritance of the saints in light!

Yours, &c., D. DUFF.

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(XXX.)

STRATHERRICK, 10th May, 1884.

MY DEAR FRIEND,—I remember Dr. Kennedy beginning a letter to me by saying, "If I had good news to give you, you may be sure I would have written before now." Well I am afraid that what you would consider good news from me—a hope of seeing me among you this summer—is what I cannot give you. The state of my health will not allow me to look forward to going so far from home. For though at present free of the severe attacks of which I wrote you last year, yet the complaint is still there, so that I could not risk a journey to any distance. But I can truly say my inclination would lead me to go. I well remember the wings I had the first time I went, fifteen years ago, and many a time since, and how happy I was after returning, having met many dear people I had never met before, such as David Steven, David Budge, Hugh Stewart, Farquhar Mackenzie, James Macadie, and lastly dear William Sinclair, who has recently been removed, and whose place will not be filled in that locality. The Lord says in one place, "What have I here any more since my people are taken away." Sometimes I feel an unction coming over my spirit when thinking of the precious ones I have known and have had fellowship with in the things of God, and who are now entered into the everlasting fellowship of their Redeemer and Lord.

Hoping to hear soon.—Yours, &c.,

D. DUFF.

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## Latest Declaration on Union.

THE Free Church Commission, with powers of Assembly, met at Edinburgh on Wednesday, 24th October. The clerk intimated overtures on Union from the Presbyteries of Inverness, Skye, Caithness, Lochcarron, Uist, Irvine, and Dornoch. The overture from the Inverness Presbytery, which was transmitted at the request of the Rev. Murdo Mackenzie, was specially considered. Principal Rainy, after one of his subtle speeches, submitted the following motion, which was unanimously agreed to:—

"Finding from the Overtures and statements thereanent that, in connection with the approaching Union, impressions exist in some quarters which are mistaken, and which are fitted to disturb

the minds of their loyal and faithful people, and understanding that the following declaration, transmitted by the Presbytery of Inverness, would remove misapprehensions, the Commission, without prejudice to the authority of other Acts of Assembly not hereinafter recited, and recognising that the negotiations for Union have been expressly conducted on the footing that neither of the Churches is required to relinquish any principle it has hitherto maintained, declare

“That the Free Church, in entering into this Union, asserts her adherence to her distinctive principles relative to the Headship of Christ over the Church, and the Headship of Christ over the nations, as these are set forth in the Confession of Faith, the Claim, Declaration, and Protest of 1842, the Protest of 1843, Act of 1846 ‘on Questions and Formula,’ and Act and Declaration ‘anent the Standards of 1851;’ and that, notwithstanding the altered Questions and Formula and Preamble to the same, no departure from these declarations and acts, or any change in the doctrines of grace, as hitherto understood and received, is intended.”

The latter part of this motion, beginning after the word “declare,” is exactly in the terms of Mr. Mackenzie’s overture. Mr. Mackenzie may imagine he has done a great thing when he has succeeded in getting Principal Rainy and his followers to add hypocrisy to iniquity, but the impartial observer will have a different opinion. It will be seen, however, that the declaration is made “without prejudice to the authority of other Acts of Assembly not hereinafter recited.” These Acts are wholly subversive of Free Church principles, and so this shows still more clearly that the declaration is a mere Jesuitical device to make it easy for poor, time-serving Constitutionalists to enter the United Church. But what need we say? Jesuitry pervades the whole plan of Union.

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## **The late William Sutherland, Achamelvich, Lochinver.**

**W**ILLIAM SUTHERLAND was born at Durness in Sutherlandshire, on the 12th day of August, 1818. Both his parents were pious. At the age of eight years he began to pray outside in secret. Mental imaginary visions of a false Christ were presented to his mind. He used to pray with great fervour when he had this Christ before his mind; when not, he could not pray. This continued for a considerable time. Dr. Kennedy went to Assynt to preach, and thither William Sutherland went from Durness to hear him. Before the Dr.’s sermon was finished he “set fire to these delusions.” Ever after this day he held Dr. Kennedy in the greatest esteem, and felt always much refreshed

by his sermons. The time of his trials had come. His former delusions were gone and "the ten great guns of heaven were" he said "set against me." All the curses in the 28 chap. of Deut. from the 16th verse onwards were set in array against his guilty soul. He felt that he dared not take the name of the Most High into his lips to ask so much as a blessing on temporal mercies. The Bible became a terror to him, he could not so much as open it. Godly John Munro, Durness, used to keep a prayer meeting in his own house. To this meeting he went one evening and arrived before any of the rest of the people. He sat on a bed in the room, and drew the curtains of the bed between himself and the people, so that they should not be able to read in his face what he felt in his heart. When the meeting ended he was still without relief or comfort. John did not allow him to go home that night, but went to bed along with him, and held him by the wrist till the morning. After this he went to a communion in the parish of Farr, and lodged in the house of that eminent Christian, John M'Intosh. John did not take any notice of him till Monday. When he went to say good-bye to him—John being confined to bed at that time—he said to him, "Well poor fellow what brought you here?" He said "I don't know very well what brought me." "Well then," John said, "if you don't know what brought you here, don't you think you would have been better employed attending to your own duties at home?" At this William began to tremble visibly. When John noticed this he added, "Well poor fellow, follow you on and don't give up, stupid as you are, *anns an dòtereachd a tha ann* (i.e. in the doctering there is), but hold by the law and the testimony, and by and by the Lord will win you from the devil." At another communion in the same place he had a strong temptation that no man of his name and surname had ever been saved. On Monday, at the close of the service, one of the ministers repeated a note of one of the godly men of the past whose name was William Sutherland. That temptation of Satan was broken which gave him relief and some hope. Some time after this he went to winter sheep in Creich, and while there and alone in the wood God spake peace to his soul by these words:—

"Truth met with mercy, righteousness and peace kiss'd mutually;  
Truth springs from earth, and righteousness looks down from heaven high."

So great was the joy that now filled his soul that he felt as if trees, shrubs, and all the material creation leapt for joy along with him. He often remarked in after life that no man had been instrumental in his conversion; neither when the terrors of the law took hold of his mind, nor when the Lord spake peace to his soul. He found some ministers very useful to him afterwards. At this time when his day's work was ended, he used to spend a considerable time in private prayer outside before going home to his lodgings, and then instead of going to bed at the proper time,

he used to sit up searching the Scriptures till the early hours of the morning, until his strength was greatly reduced. His first wife was a godly young woman named Effy Rose, who was a help and comfort to him until the Lord saw fit to take her from him to be with Himself. After his marriage he went to Skye, to the parish of Duirnish. The first Sabbath after his arrival there, he records: "At mid-day about twelve lads came to our house to mispend the time. I went out and rebuked them for Sabbath breaking. One of them took up a small stone, and threw it at me, I heard the hiss of it passing my ear. I said nothing to him, but told them all never to come back again on a Sabbath day to my house, which they never did. They used to spend the Sabbath day on a green knoll in the midst of the township; but there was one Lot in Sodom, a godly schoolmaster. We began to keep a meeting every Sabbath. Shortly after this, the late eminent Rev. Mr. M'Coll came to Duirnish, and before I left the place, the most of the houses in that township held family worship, and some of the men were called upon to pray in public. My first child—a girl—died at the age of four years, of croup. From what I observed in that child, I have a good hope that the Lord wrought savingly in her soul. I was for eighteen years there, under the ministry of Mr. M'Coll. At one of the communions held there at that time, when I was sitting at the Lord's table, and when the elements were being put round, that passage of the Word came with much power to my mind, "Behold the Lamb of God that taketh away the sin of the world." I got such a fill of the love of Christ that I could not face the congregation when they dismissed, but went away to spend the time in the fields till the evening service began." He left Skye and came to live at Lochinver, where he exercised his office as a catechist. He was among the first that joined in holding the distinctive principles and doctrines of the Church of Christ in Scotland, when the Free Church, so called, threw them away in 1893, and when the Free Presbyterian Church was formed out of its ruins.

He was at the last communion held at Lairg, and, though very frail, was able to attend the public meetings both on Friday and Sabbath during the whole services. On Friday he spoke a few words to the question. He said, "The Lord's people, if I know anything, are like the kine in Pharaoh's dream they had seven fat years, but the seven lean ones that came after did eat up the fat ones, and it is not known on them that they did eat them." He left Lairg to go to Scourie, where he arrived, though very weak, in a happy state of mind. He died there on the 4th of September, and was buried at Lochinver on the 7th. This eminent man had reached the ripe age of 82 years. "There remaineth therefore a rest to the people of God."

Much sympathy is felt for his widow and family by a very wide circle of friends, both in the north and south.

## Searmoin.

LEIS AN URR. DR. NIXON, MONTROSE.

(Continued from page 237.)

III. Theid sin a nis air aghaidh, gu bhi a' toirt fainear nan daimh, 's am bheil e air 'àithneadh le firinn Chriosd, anns am bheil e mar fhiachaibh air Luchd-riaghlaidh aimsireil seasamh, agus an gnàthas a bhi, a thaobh an cuid ìochdaran.

1. 'S a' cheud àit, an dleasdanas do Iosa Chriosd agus d' a fhìrinn, mar a tha e dealaichte, no air chùl an dleasdanaid d' a Eaglais.

(1.) 'S a' cheud àit air a cheum so, Tha e mar fhiachaibh air Luchd-riaghlaidh aimsireil, focal Chriosd 'aideachadh mar riaghailt an Riaghlaidh, agus mar bhunait an cuid Laghanna. "O a thalamh, a thalamh, a thalamh, cluinn focal an Tighearna." (Jerem. xxii. 20.) "A nis, ma ta, a Rìghre, bithibh glic, gabhaibh foghlum, a bhreitheamhna na talmhainn." (Salm ii.) "Gach neach a ta air taobh na firinn, éisdidh e ri m' ghuth-sa." (Eoin xviii. 37.)

(2.) Mar tha gach Riaghladh aimsireil, ged tha e o Chriosd, mar an Cruithfhear, tha e air a chur fo 'uachdaranachd-san, mar an ceudna, mar an t-Eadar-mheadhonair Rìoghail; agus an Luchd-riaghlaidh aimsireil, fo fhiachaibh, a bhi a' cur an riaghlaidh Féin an gnìomh, le an ùmhlachd a nochdadh 's a tairgseadh do Chriosd, mar Phrionnsa Rìghre na talmhainn, agus mar an Rìgh ann an Sion, 'n an laghannaibh agus 'n an riaghladh.

(3.) Mar tha e mar fhiachaibh air Luchd-riaghlaidh aimsireil, gun seachnadh, ann an giùlan an Riaghlaidh aimsireil air aghaidh, gnìomharan àraidh a choimhlionadh, aig am bheil mòran r' a dheanamh ri fìor dhiadhachd; is còir, 's is cubhaidh dhoibh, an deanamh ann an rèite r' a thoil-sa, agus sin a bhi air 'aideachadh leo gu follaiseach, a bhi le sùil r' a ghlòir-sa. Mar so, 's a' cheud àit; tha, aig Luchd-riaghlaidh aimsireil (cuid dhiubh) Cùirtean-riaghlaidh no lagha 'fhosgladh le h-ùrnuigh, air son gliocais agus firinn, air son fireantachd agus tròcair a thoirt, gu an treòrachaidh anns gach breth a bheirteadh leo. Ach, an leithide do ùrnuigh, a chum 's gum faigtheadh éisdeachd dhoibh, feumaidh iad bhi air an tairgseadh, cha 'n ann do 'n òigh Muire, no troimh a h-eadar-ghuidhe-sa; cha 'n ann do 'n Dia sin, nach 'eil ann, mu 'm bheil dream àraidh, a' cur an ceill, nach 'eil anns an Ti a chuir e chum an t-saoghail so, ach *duine* a mhàin; agus cha 'n ann do Dhia nan *Mahomedanach*, a tha a' cumail a mach gur h-e am Fàidh bréige, *Mahomed* a 's àirde 's a 's mò na Chriosd; agus cha 'n ann do dhiathaibh bréige, agus do ìodholaibh nan cinneach; ach a mhàin do 'n Dia neo-chruthaichte, a tha 'n an tràir, agus an Truir sin 'n an Aon, troimh 'n aon Eadar-mheadhonair. Agus a dh' aindeoin mhacmeanmna dhaoine, feumaidh gu 'm bi aideachadh follaiseach

aig gach Rìoghachd, mur a deanar na h-ùrnuighean ud, a dh' aon bheum, a dh' aon fhocal, 'n am magadh air Dia. 'S an daramh àit, tha e mar fhiachaibh air Luchd-riaghlaidh, mionnan, no mionnachadh air mhodh shòluimte, bhi air an cumail suas, 's air an gnàthachadh air feadh fharsuigheachd na Rìoghachd, aig àmaibh, agus an cùisibh cubhaidh. Agus tha gnàthachadh nam mionn so, 'n a sheirbhis cho sòluimte, 's a r' a cleachdamh air thalamh, an làthair Fhir-sgrùdaidh chridheacha, agus gur h-e mar an ceudna Breitheamh nan Uile: agus ann am fìrinn, is seirbhis so, cho sòluimte 's tha r' a coimhlionadha air an taobh so do 'n Chaithir Bhreitheanas. Agus mur cumar a mach, gu 'm bheil e ceadaichte do Luchd-riaghlaidh agus do Rìoghachdaibh, dealbh marbh a chur air chois a bhios 'n a aobhar magaidh, agus an leithide sin do thoibheum a chur air beulaobh an Uile-chumhachdaich, agus a dh' fheumas 'fhearg 's a chorruch, a tharruing a sìos air an Tìr; tha e mar fhiachaibh a dheanamh cinnteach do na h-ìochdaranaibh, meadhonan agus inneala, bhi air an ulluchadh leo, as leth nan ìochdaran, gu eòlas an Tì a 's àirde a thoirt dhoibh; agus e bhi cho iomadh uair aca bhi a' cuartachadh na seirbhis *sòluimte* a tha an sud, 's am bheil iad air an gairm co tric 'ainm glòrmhoir-sa, a ghabhail 'n am bilibh. 'S a' treasamh àit: Tha e mar fhiachaibh air Luchd-riaghlaidh aimsireil, Làithean Irioslachaidh agus trasgaidh, a ghairm gu follaiseach an làthair Dhé ann an aimsiribh gàbhaidh; agus Làithean buidheachais dha-san, ann an aimsiribh teasairgin, agus fuasglaidh, do 'n Rìoghachd. Ach cha 'n 'eil an dleasdanas sin air a choimhlionadh ann an leithid sin do chàsaibh, le a mhàin cuireadh coitchionn a thoirt do 'n t-sluagh, dol an ceann a lithid sin do sheirbhis, gun spéis aig an Luchd-riaghlaidh idir co e an Dia fìrinneach, no bréige ris an dean an sluagh an athchuingean a chur suas, no am buidheachas a thabhairt; agus gun aideachadh aca mu chliù a' Bhith sin ris am bheil aig an Rìoghachd r' a dheanamh; gun aon fhianuis a thogail do na h-ìochdaranaibh mu 'n chùram a thigeadh dhoibh bhi orra, no mu na h-aignidhibh, a thigeadh dhoibh bhi beò 'n an cridhibh ann an tarruing am fagus do 'n Dhia sin.

(4.) 'S a' cheathramh àit, mi-bheusa follaiseach, agus mar tha gach mi-bheus, 'n a bhriseadh air Lagh Dhé;—mar tha,—Ni 's mò na 'n aon bhean bhi aig an aon duine 's an aon àm,—adhaltrannas, peacadh neo-nàdurra, toirmisgte,—mi-cheartas, ainneart, reubainn, mealltaireachd, agus brisidhean gràineil air naomhadh na Sàbaid, is aingidheachdan iad sin uile, ma bhuaichear annta, a measg sluagh, leis an truaillear 's an di-mhillear gach co-chomunn talmhaidh, no saoghalta, agus a bheir sìos bhreitheanas o Dhia. Tha e mar fhiachaibh air luchd-riaghlaidh aimsireil, cur as do na peacaibh so agus an leithid, le làimh fhoghaintich agus sheasmhaich, a chum cinneachadh, fìor-ghloine, measarrachd, an onoir, agus an fhìrinn.

Tha, a ris, mionnachadh agus mallachadh, a bhi a' toirt ainm Dhé an dìomhanas, toibheum déistinneach, briseadh na Sàbaid:—

tha iad sin uile 'n an gnìomharraibh peacach agus ain-diadhaidh ; ma gheibhear làn shaorsa choitchinn leo gun bhacadh, gun chronachadh, leis an ìslichear, no leis an truaillear a' cho-fhlaitheachd, no comunna dhaoine, gu h-uamhasach : is dleasdanas, uime sin, do luchd-riaghlaidh, an leithide sin do uamhasaibh agus do ghràinealachdaibh a chur sìos, le h-ùghdarras.

A ris, cha 'n 'eil aon ni eile, a tha 'n a ni cho cudthromach do Rìoghachd no do dhùthaich 's am bith, 's a tha, gu 'm biodh an òigridh air an togail suas ann an eòlas na diadhachd, mar ann an aithne agus soilleireachd mu nithibh na beatha a ta a làthair ; oir is ann mar so a thig iad gu bhi 'n am beannachd no 'n am mallachd do 'n ghinealach d' am buin iad. Agus tha e mar fhiachaibh air Luchd-riaghlaidh, cuideachadh a thoirt do 'n aobhar mhòir so, a chum 's gu 'm bi tèaruinteachd agus soirbheachadh aca féin, agus aig an Tìr, 's aig a' cho-fhlaitheachd d' am buin iad.

A ris, tha na deich mìltean d' ar luchd-dùthcha 'n an saighdeiribh agus 'n an seòladairibh, ann an seirbhis na Rìoghachd, mar ann an gnothuichibh eile na rìoghachd. Agus mar tha iad 's na seirbhisibh feumail sin, air an dealachadh mar 's trice o mheadhonaibh follaiseach nan gràs agus an fhòghluim dhiadhaidh, mur deanar leis an Uachdaranachd aimsireil ulluchadh air an ceann, agus as an leth, air chostus na Rìoghachd, cia mar dh' fhàgar iad ach mar na fineachaibh a tha gun Dhia gun dòchas 's an t-saoghal. Is dleasdanas sònruichte, ma ta, do Luchd-riaghlaidh ulluchadh a dheanamh chum 's gu 'm bi meadhona nan gràs aca 'n am measg, agus air am frithealadh dhoibh gu suidhichte, 's gach cèarna do 'n t-saoghal, agus sin, a réir fhocail Dhé agus Chrìosd.

Tha a ris, r' a thoirt fainear, gu bheil againn 'n ar measg, Pìosaine, agus fàrdoichean-aithreachais do luchd-mi-ghnìomha, agus Tighean-bhocd ; tha e gu cinnteach, mar fhiachaibh, air Luchd-riaghlaidh, gu 'm biodh meadhona-gràis air an ulluchadh leis an Rìoghachd as an leth sud.

Agus a ris, fathast, far am bheil bochdan fògarrach diùbhuidh air am faighinn anns an Tìr, gun chùl-taic, gun chòmhnadh, gun neach aig am bheil spéis d' an cor, is dleasdanas soilleir e do Luchd-riaghlaidh, ulluchadh a dheanamh as an leth, a thaobh an crannchur chorpóra, agus cha lugha na sin, gu 'n sònruicheadh air cheann an leas spioradail, 's an slàinte shìorraidh. Agus cha mheas an Tighearna neo-chiontach, an Luchd-riaghlaidh sin, a ni dearmad no dì-chuimhn' air an dleasdanas mhaitheasach sin.

Agus, 's an àite mu dheireadh air a' cheann-sa do 'n teagasg, thoireamaid fainear, gu 'm bheil aig ar Rìoghachd-ne, Dùthchan, agus Tìrean, agus Rìoghachdan fineachail—ìodhol-aorach, fo 'r smachd, agus fo 'r riaghladh. Agus cia mar is comasach gu 'm bi ar Rìoghachd-ne, 'n a beannachd dhoibh sud, no cia mar choimhdear ann am bannaibh na h-ùmhachd iad dhuinn, no cia mar a nithear sinne, mar Rìoghachd, 'n ar beannachd idir dhoibh-san, gun mheadhona bhi air ulluchadh, no air am misneachadh, co



dhiubh; agus sin, a chum agus gu 'm biodh soisgeulaiche dileas air an cur a mach leinn d' an ionnsuidh, leis am biodh an leithide sud, air an toirt gu h-eòlas air an aon Dia fhìor, agus air Iosa Crìosd a chuir e uaith.

Agus a réir so, air chùl agus os ceann nan dàimhean aimsireil sin, a tha, agus nach comasach nach bi, a' co-sheasamh, eadar Luchd-riaghlaidh aimsireil agus ìochdaranibh, agus ged nach biodh Eaglais le Crìosd idir 'n ar Rìoghachd, na 'm bu chomasach sin; an sud tha m' ar coinneamh, anns "na Tìribh fad a mach,"—farsuingeachd ach beag a tha do-thomhais, gu seirbhis a dheanamh do Chrìosd, agus a Rìoghachd-san a chur air aghaidh. Agus feumaidh Luchd-riaghlaidh aimsireil amharc air so; agus ma 's ann do 'n Fhìrinn a tha iad, agus a' toirt éisdeachd d' a ghuth-sa, agus a' dheanamh seirbhis dha, mar an t-Ard-Uachdaran os ceann nan uile, iarraidh agus oidhirpichidh iad a Rìoghachd-san a bhi air a' cur am farsuingeachd, 's a beannachdan a bhi air an craobh-sgaioleadh.

'S an ath àit, bheir sinn fainear air mhodh a 's dlùithe, dleasdanas Luchd-riaghlaidh Rìoghachd, do Fhìrinn agus do Rìoghachd Chrìosd.

1. Tha e mar fhiachaibh orra, cha 'n ann o dhaoineibh, ach o Dhia, a réir 'fhocail féin, an Rìoghachd so aideachadh. Tha so air fhoillseachadh 's an Fhocal cho soilleir, 's gu 'm feud an ti a ruitheas a leughadh. Tha Rìoghachd Chrìosd, r' a faicinn, far am faighear, eadhon, "dithis no trìùir," do a luchd-leanmhuinn; agus an comharradh follaiseach oirre, gu 'm bheil iad a' toirt urrainn d' a fhirinn, 's gu 'm bheil iad 'g a coimhead, mar riaghailt an creidimh 's an cleachdaimh. Is ann mar sin, a tha Crìosd ag aideachadh, fhìor luchd-leanmhuinn. Is e sin an comharradh a tha Crìosd a' toirt orra, 's an aideachadh a rinn e féin air beulaobh *Philait*, ann am briathraibh ar Stéidh-theagaisg. Agus is e sin an dòigh 's am bheil e mar fhiachaibh air Luchd-Riaghlaidh Rìoghachdan an domhain, a bhi 'g an aithneachadh agus 'g an aideachadh.

2. A chum agus gu 'm biodh iad, mar so, ag aithneachadh agus ag aideachadh fhìrinn agus Rìoghachd Chrìosd 's an Tìr 's am bheil iad, tha e mar fhiachaibh orra, 'n an dreuchd, iad a bhi comasach dealachadh a chur eadar an dream, a tha 'g an gairm féin 'n an luchd-leanmhuinn Chrìosd, agus nach 'eil a' coimhead 'fhocail-sa mar an riaghailt, agus an dream a tha 'g a choinhead. Tha gach comunn a tha 'g am foillseachadh féin 'n an teagasgaibh agus 'n an oibribh, a bhi a' cur an aghaidh fhìrinn Chrìosd mar an riaghailt, tha iad féin 'g an deanamh féin soilleir, nach ann do Chrìosd, agus nach ann d' a Rìoghachd-san a tha iad. Agus tha so 'g a fhàgail mar dhleasdanas do Luchd-riaghlaidh, a bhi a' deanamh an dealachaidh eadar an dà bhuidhinn, eadhon mar luchd-riaghlaidh aimsireil. Agus tha so mar fhiachaibh orra, a thaobh nan laghanna a dhainghnichear leotha, 'n an riaghladh.

3. Tha e mar fhiachaibh air Luchd-Riaghlaidh aimsireil, cha 'n

e a mhàin bhi ag aideachadh Rìoghachd Chrìosd, anns gach cèarna d' an Rìoghachd, ach meas a bhi aca orra, agus buintinn riutha, a réir agus mar chithear iad a' nochdadh an dìlseachd féin fa leth do Chrìosd, d' a Fhìrinn, agus d' a Rìoghachd; agus sin, mar bhuineas an gnothuch mòr sin, do bhuannachd agus do shìothchaint aimsireil an-sluaigh, far am bheil an crannchur aca. Tha e mar fhiachaibh air Luchd-Riaghlaidh aimsireil, a chuimhneachadh, 's a thoirt fainear, gu 'm bheil an diadhachd tarbhach chum na uile nithe, aig am bheil gealladh na beatha a ta làthair, agus na beatha a chum teachd. Agus do shluagh 's am bith, d' an toirear, Rìoghachd Dhé agus a fireantachd, iarruidh air tùs,—gu 'm bheil an gealladh air a thoirt, gu 'n cuirear nithe maithe rithe sin. Agus a chum buannachd na co-fhlaitheachd aimsireil, ni is gnothuch do Luchd-Riaghlaidh aimsireil amharc rithe, is dleasdanas dhoibh, Rìoghachd Chrìosd altrum agus a h-eiridneadh, oir is i, do rìreadh, fìor chùl-taic na Rìoghachd aimsireil féin gu 'n cumtadh suas i.

Ruigidh teagasgan na diadhachd,—fìrinn Chrìosd, a stigh, far nach ruig, ann an tomhas 's am bith, laghanna Luchd-riaghlaidh aimsireil. Thig teagasgan na diadhachd a stigh chun na coguis. Ruigidh iad an cridhe; agus glanadh iad an cridhe; gus an toir iad air daoineibh bhi ag imeachd, anns gach ceum d' an giùlan, a réir fhìrinn Chrìosd. Agus buadhaichidh sin, ann an deich mìle suidheachadh 's am feud daoine a bhi, far nach comasach do ùghdarras Luchd-Riaghlaidh aimsireil buaidh 's am bith a chosnadh.

Eadhon, far an ruig Laghanna dhaoine, agus far am bu dlìgh-each do Luchd-riaghlaidh an cur an gnìomh, 'n an ùghdarras agus 'n an smachd; cha bhi ionndrain no feum air, far am bheil an fhìor dhiadhachd a buadhachadh am measg sluaigh. Agus gu a dhol ni 's faide na so, tha iomadh cionta, iomadh coire, agus iomadh lochd, a thogas an ceann agus a nochdar a measg dhaoine truailidh, mì-dhiadhaidh, agus a dh' oibricheas a chum an diobhail agus an sàr-thruaighe féin. Tha mar so, dìomhanas, ana-measarrachd, neo-ghloine, mealltaireachd, ainneart air pearsaibh a chéile, agus air cuibhrionnaibh a chéile, laghanna agus riaghailtean ainneartach, agus tha cogaidhean marbhtach, agus fàsachail, a tha ag éirigh o ana-miannaibh feòlmhor, mar tha an t-abstol Seumas ag innseadh dhuinn, a tha tarruing uallacha a tha trom, cràiteach, agus gort air comhearsnachdaibh agus air teaghlachibh, agus air dùthchaibh. A nis, mar a 's mò a bhuadhaicheas teagasgan an t-soisgeil shìorruidh, ann an coimhearsnachdaibh, agus ann an dùthchaibh fa leth, no ann an Rìoghachdaibh fa leth, lughdaichear na gràinealachdan agus na h-uile, agus na truaghean ud, a measg an t-sluaigh; agus chuirteadh as dhoibh gu léir na 'm biodh ach buaidh iomlan aig an t-soisgeul. Agus tha so gu léir a' nochdadh, gur h-e an soisgeul glòrmhor an leigheas a 's mò agus a 's fèarr, agus an dìdean a 's treise do Rìoghachdaibh an t-saoghail so féin: gur h-e an tobar glan agus fallain e, o 'm bheil fìor

bhuannachd, air mhodh aimsireil féin a' sruthadh; agus a tha a' beannachadh uile chrannchura a' chinne-dhaoine, ge b' e inbhe 's am faighear iad, àrd no ìosal, 's an ùine a tha a làthair, gun tighinn air an teagasg mhòr, a thaobh na slorruidheachd, gur h-e "an t-aon ni feumail e." Agus is ni doirbh agus cruaidh e, eadhon foighidinn a bhi againn ri daoineibh 's am bith, aig am bheil tomhas do fhlosrachadh no do chèill reusonta, a thagras, agus a gheibhear a' teagasg, nach 'eil gnothuch 's am bith aig Luchd-Riaghlaidh aimsireil, taobh 's am bith a bhi aca, no cùl-taic a dheanamh, no càirdeas a nochdadh, do fhìrinn agus do Rìoghachd Chrìosd air thalamh: agus nach e an dleasdanas sònruichte a bhi 'g an cuideachadh: no an dleasdanas idir.

4 A chum 's gu 'n coimhlionadh an Eaglais an t-seirbhis a tha air a h-earbsadh rithe le Crìosd, agus gu 'm faighteadh i a' sgaoileadh timchioll oirre 'n a slighe, bheannachdan spioradail, 's an Tìr 's am bheil i a' saothrachadh, a measg gach inbhe sluaigh; tha e mar fhiachaibh air Luchd-Riaghlaidh aimsireil, mar dhleasdanas sònruichte, a dhlighear leo do Chrìosd, mar Rìgh nan Rìghrean, aideachadh a dheanamh dha-san, agus air-san, 'n an Laghannaibh, agus 'n an oibribh, agus an t-àite sin, a thug Esan do 'n Eaglais a dhìonadh 's a choimhead dhi, ann an saorsa, 's an sìochaint, gu a dleasdanas a féin Dha-san ann an cùisibh spioradail, agus ann an dleasdanas aibh spioradail, a chum 'fhìrinn agus a Rìoghachd féin a chur air aghaidh; agus làn chomas, agus làn shaorsa bhi aice ann an riaghladh a Thìghe. Is dleasdanas àrd agus phrìseil dhoibh, balla dèidin a tharruing timchioll na h-Eaglais, leis an ùghdarras a tha e féin 'n a fhreasdal a' buileachadh orra,—iad féin, agus an Cùirtean-lagha a chumail air ais, agus am bacadh, o bhi ri meachranachd, no o bhi a' tighinn eadar an Eaglais agus slighe a dleasdanas do Chrìosd, no eadar shluagh na h-Eaglais agus an còirichean, 's an sochairean spioradail, a tha Crìosd air cosnadh dhoibh, agus a tha e a' buileachadh orra. Tha so feumail do Eaglais Chrìosd agus d' a tèaruinteachd, agus do 'n t-sluagh, chum an leas agus am buannachd spioradail; a chum 's gu 'm faigheadh an fhìrinn féin comas-ruith; gu 'm buadhaicheadh an fhìrinn, gu 'n coimhlionadh an Eaglais *toil* an Tì sin a 's e féin a h-Ughdair agus a Ceann, agus gu 'm biodh a bheannachdan féin a' tighinn a nuas air Rìoghachdaibh an domhain.

5. Ge b' e 's am bith seirbhis ris an cuirear an làmh le Luchd-Riaghlaidh aimsireil, a tha eadhon air an *sloinneadh* air Crìosd, agus a tha na seirbhisean a bhuineas do dhleasdanas aibh na Diadhachd (agus tha fios againn gu 'm bheil iad sin lìonmhor), feumaidh iad cuideachadh a bhi aca o luchd-dreuchd na h-Eaglais, no, co dhiubh, is dleasdanas agus is cubhaidh, gu 'm biodh: sin r' a ràdh, ann an ùrnuigh a chur suas 'n an cùirtibh-lagha, agus 's a' Phàrlamaid—agus ann an mionnaibh sòluimte do Dhia a thabhairt, a chum 's gu 'm biodh *ceartas* air a dheanamh, gu 'm cumtadh suas leo urram agus eagal an Tighearn a measg an t-sluaigh; agus nach ceadaicheadh iad an dleasdanas sòluimte ud

a bhi 'n a lethsgheul do 'n aingidheachd, no 'n a ribe, no 'na mallachd do shluagh; agus a ris, ann an làithibh trasgaidh agus irioslachaidh a shònruachadh do shluagh na Rìoghachd, no ann an làithibh buidheachais a shònruachadh do shluagh na Rìoghachd; agus a ris, ann am meadhonaibh an fhoghlaim do òigridh na Rìoghachd a sholar 's an craobh-sgaoileadh; agus a ris, bhi a' cur mheadhona gràis air chois, ann an dùthchaibh ìodholaoraidh fineachail a tha fo an Riaghladh; ann am meadhonaibh gràis bhi air an solar 's air an ulluchadh do luchd airm agus mara, do luchd mìghnìomh ann am prìosainibh na Rìoghachd, do luchd-bochduinn; is dleasdanas do Luchd-riaghlaidh, gu 'm faicteadh na seirbhisean sin uile, bhi air an coimhlionadh le seirbhisichibh Chrìosd, cho fad idir, 's a tha sin 'n an comas.

6. Agus a ris, a thaobh sheirbhisean na diadhachd agus an aoraidh fhollaiseich, ann an coimhthionailibh Eaglais Chrìosd, tha e mar fhiachaibh air Luchd-Riaghlaidh aimsireil, a réir nan Sgrìobtur, gu 'm biodh e 'n a chùram orra, an gnùis féin a thoirt do na seirbhisibh sòluimte so, agus taobh agus càirdeas a nochdadh dhoibh.

Is e am bonn air am bheil sinn a' toirt so air aghaidh, gu 'm bheil na seirbhisean ud ni 's mò (air mhodh fhollaiseich) an ceangal ris an urram sin a bhuineas do Chrìosd, mar an t-Ard-uachdaran, aig am bheil an t-àrd-riaghladh 'n a làmhaidh féin, os ceann uile-rìoghachdaibh an t-saoghail so, agus Esan 's an àm cheudna a' riaghladh nan Eaglais, mar *an Rìgh ann an Sion*. Agus cha ghnothuch doirbh 's am bith e, a' legeil ris, cia mar, a thaobh cleachdaimh,—cia mar a tha e an comas Luchd-Riaghlaidh aimsireil, an gnùis agus an cuideachadh, eadhon mar eisimpleir, a thoirt do uil 'Eaglaisibh na Tìre, a tha air am faotainn 's air am faicinn dìleas, do fhìrinn Chrìosd, agus d' a Rìoghachd.

'*S a' cheud àit*. Mar fhreagras thaobh goireasachd ùine, is comasach dhiobh an gnùis a thoirt do choinnimeibh choimhthion-ailean dìleas do fhìrinn agus do Rìoghachd Chrìosd, 'n uair chruinnicheas iad a chum aoraidh no mu chùisibh riaghlaidh; agus mar so a bhi ag aideachadh 's a' cur an cèill meas agus sùim a bhi aca do luach nan seirbhis ud, a tha mar sud air an coimhlionadh do Chrìosd, agus d' a aobhar-san.

'*S an dàramh àit*. Le bhi ag earalachadh nan Eaglais, gu càirdeil agus gu caoimhneil, an dleasdanas a dheanamh do Chrìosd, agus d' a Fhìrinn, agus d' a Rìoghachd;—feudaidd Luchd-Riaghlaidh air iomadh dòigh, luchd-dreuchd a bheothachadh, agus a mhisneachadh 'n an dleasdanasaidh, gu bhi a' cur aobhair Chrìosd air aghaidh 'n ar measg féin, agus air feadh an t-saoghail gu léir.—(Esr. i. 7, &c.)

'*San treasamh àit*. Gu bhi a' nochdadh an co-fhaireachadh féin 's an t-seirbhis a'dol air aghaidh ann an Eaglaisibh dìleas Chrìosd, agus an t-urram 's an dligeachas a bhuineas do Chrìosd o Luchd-Riaghlaidh, agus gur h-e, E féin, an Ceann os ceann nan uile nithe do 'n Eaglais, feudaidd iad cuideachadh brìghmhor

agus luachmhor a dheanamh ris an aobhar, air iomadh dòigh, nach ruig sinn a leas a bhi 'g an ainmeachadh fa leth.—(Faicibh a ris, Ezra i. 1, vi. 1, &c.)

Ge b' e na theirear an aghaidh so uile, le daoineibh luath-bheulach, bruidhneach, beadaidh, gun chùram; gidheadh, leughar leinn ann am focal Chrìosd, iomadh impidh mu 'n dleasdanas so, air an cur leis-san mu choinneamh Luchd-Riaghlaidh. “Bheir rìghrean Tharsis agus nan Eilean tìodhlacan uatha. Bheir Rìghrean Sheba agus Shaba tabhartais dha.” “Agus bithidh rìghrean 'n an oideachaibh-altruim dhuit, agus am ban-rìghinnean 'n am màthraichibh-altruim dhuit.” “Agus togaidh mic a' choigrich suas do bhallacha, agus fritheilidh an Rìghrean dhuit.” “Agus bithidh do gheatacha fosgailte an còmhnuidh; a là agus a dh'oidhche cha druidear iad; a chum gu 'n toirear a d' ionnsuidh mòr shluagh nan cinneach, agus an Rìghrean le greadhnachas.” “Agus deothailidh tu bainne chinneach, agus cìoch Rìghrean deothailidh tu.” “Agus bheir Rìghrean na talmhain an glòir agus an urram d' a ionnsuidh. Agus bheirear glòir agus urram nan cinneach d' a ionnsuidh.”

Gu soilleir, mar tha e air a chur mar fhiachaibh air uile luchd-leanmhuinn Chrìosd, le 'fhocal féin, cuideachadh a dheanamh, a réir an comais, r' a fhìrinn, agus r' a Rìoghachd-san a chur air aghaidh 's an t-saoghal so, cha lugha soilleir a tha e, gu 'm bheil focal Chrìosd 'g a chur mar fhiachaibh air Luchd-Riaghlaidh aimsireil 'n an ionadaibh fa leth, agus 'n an tomhas, cuideachadh aimsireil a dheanamh ris an aobhar mhòir so. Eadhon is e fialachd bhall na h-Eaglais am meadhon sònruichte, leis am bheil an Eaglais gu bhi a' coimhlionadh a seirbhis féin air thalamh, agus ged 'nach bitheadh cuideachadh Luchd-Riaghlaidh ach o àm gu h-àm, gidheadh tha gach aon dhiubh air an àithneadh le Focal Chrìosd; agus is ann 'n uair chuidichear an dara h-aon dhuibh so, leis an aon eile, a théid an t-aobhar air aghaidh gu suilbhir, sona, agus a luathaichear an linn, 'n uair chluinnear guthanna mòra air nèamh, ag ràdh, “Rinneadh Rìoghachdan an t-saoghail 'n an Rìoghachdaibh do ar Tighearn, agus d' a Chrìosd-san; agus bithidh e 'n a Rìgh gu saoghal nan saoghal.”

## Notes and Comments.

**Meeting of Synod.**—The Synod will (D.V.) meet at the Hall of St. Jude's, Glasgow, on Tuesday, the 13th inst. The Moderator, Rev. George Mackay, Stornoway, will preach at 12 noon.

**Communion.**—Oban, first Sabbath of this month; St. Jude's, second Sabbath; John Knox's also second (instead of third as stated last month), meeting in usual hall, 137 Norfolk Street, S.S.

**The Call to Kames.**—The Rev. John Macleod, M.A., Ullapool, has accepted the call to Kames, Tighnabruaich.

**Compromising Constitutionalists.**—It appears clear enough now that the “Constitutionalist” party is divided into

two sections on the Union question. One section is determined on no account to go into the United Church, while the other is quite prepared to do so if some declaration is made in regard to Free Church principles. To the latter section belong such leaders as Rev. Angus Galbraith, Lochalsh, and Rev. Murdo Mackenzie, Inverness. These gentlemen and their followers are to ask the Assembly to declare that the Free Church, in entering into this Union, asserts her adherence to her distinctive principles. It is a mystery to us how any person that possesses a conscience can ask the Free Assembly to make such a declaration as this, and can regard such, if made, as a sufficient ground for entering the new Church. Does not everybody know that the Free Church has already surrendered her distinctive principles, and that it is in virtue of this surrender she is joining with the U.P. Church? These Constitutionalists simply ask the Assembly to add a stupendous piece of hypocrisy to their already base enough conduct. What can be more humiliating than to see the professed upholders of truth trying to precipitate this body still farther down into the abyss of spiritual degradation? But it is sadly too manifest that the whole region of moral as well as ecclesiastical distinctions is becoming dark to the so-called Constitutionalists referred to. Rev. Murdo Mackenzie, at a meeting of his congregation on 18th October, gave as his chief reason for entering the United Church, his anxiety "to avert the calamity of seeing sects multiplied." He is not prepared to join what he terms "the Secession Church," he will not set up another, and so he must take a final plunge into the "Church of Rome"—a name which may be fitly applied to the Popish conglomeration of men and ideas that is to bear the title of the United Free Church.

*Note.*—As we go to press we observe that the Rev. Murdo Mackenzie has refused to accept the declaration as adopted by the Free Church Commission.

**Rev. Alexander Auld, Olig, and Union.**—It is refreshing to observe the vigorous way in which Mr. Auld, Olig, is showing the Caithness Free Presbytery where he and they stand respectively in regard to the Union of the Churches. The Presbytery have declared in favour of Union, and Mr. Auld has taken up a decided attitude against it. They arranged to pay him and his congregation a visit on the subject, but he declined to intimate their meeting, as "all the office-bearers of the Olig congregation have resolved to remain in the Free Church as adhering to its original Disruption principles, and they decline, therefore, to be set at the bar of a Committee composed of those who have, as they believe, abandoned these principles." The Presbytery came, but the Church door was shut; the Clerk went for the key, but Mr. Auld refused to give it. The Presbytery then met in the Artillery Hall. After preliminaries, the members spoke on the prospective Union, and their remarks on the same, according to report, can only be described as a Jesuitical travesty of truth. They held another meeting at Wick on the 18th October, to

consider Mr. Auld's position. This meeting was in private. After considerable discussion, the Presbytery adopted the following motion—That in view of Mr. Auld's statement in his letter of the 15th, that "in a fortnight the Presbytery and I will be in different Churches," the Presbytery agree to take no action with regard to Mr. Auld's previous letters and conduct in the meantime, and appoint the following Committee to look after the interests of Orlig congregation so far as necessary, Messrs. Fraser, Macdonald, Robertson, and Reid, ministers; with Messrs. Manson, Bruce, and Jack, elders, and the Clerk as convener.

**Selling the Sabbath.**—The Commissioners of Govan have been tempted, and they have fallen. Mrs. Elder, the widow of a wealthy shipbuilder, offered to build and equip a Public Library at a cost of £25,000. The donor laid down certain conditions on which the grant could be accepted. One of these is that the Library is to be open on Sabbath. The Commissioners might have refused to accept a library on such terms, but they did not do so, and thus under cover of purveying culture and recreation to the inhabitants of Govan, the misguided patroness who gave, and the degenerate authorities who received this library have sold the Sabbath on much the same terms as Esau parted with his birth-right. We regret deeply to note another example of Sabbath breaking which took place in the Metropolis. Sabbath, 21st October, was the anniversary of the sea victory of Trafalgar. Of late years it has been customary to celebrate this event by speeches and demonstrations at Nelson's monument in Trafalgar Square, London. Seeing that 21st October was the Lord's-Day, sacred to the memory of a mightier victory than Trafalgar, the enthusiasts of the Navy League might have deferred their speeches and decorations till Monday, but no, this could not be. But the Imperial zealots who glory at the recollection of Trafalgar are making a tremendous mistake by remembering Nelson and forgetting God. We know not how soon He might revenge this contempt of His commandments by terrible things in righteousness, which will turn our festival days into seasons of silence and shame.

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### **"None beside Thee."**

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"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."—Ps. lxxiii. 25.

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I LOVE (and have some cause to love) the earth;  
She is my Maker's creature, therefore good:  
She is my mother, for she gave me birth;  
She is my tender nurse; she gives me food.  
But what's a creature, Lord, compar'd with Thee?  
Or what's my mother, or my nurse, to me?

I love the air : her dainty sweets refresh  
 My drooping soul, and to new sweets invite me ;  
 Her shrill-mouthed choir sustain me with their flesh,  
 And with their Polyphonian\* notes delight me.  
 But what's the air, or all the sweets, that she  
 Can bless my soul withal, compar'd to Thee.

I love the sea : she is my fellow-creature ;  
 My careful purveyor ; she provides me store ;  
 She walls me round ; she makes my diet greater ;  
 She wafts my treasure from a foreign shore.  
 But, Lord of oceans, when compar'd with Thee,  
 What is the ocean, or her wealth, to me ?

To heaven's high city I direct my journey,  
 Whose spangled suburbs entertain my eye ;  
 Mine eye, by contemplation's great attorney,  
 Transcends the crystal pavement of the sky.  
 But what is heav'n, great God, compar'd to Thee ?  
 Without Thy presence, heav'n's no heav'n to me.

Without Thy presence, earth gives no refection ;  
 Without Thy presence, sea affords no treasure ;  
 Without Thy presence, air's a rank infection ;  
 Without Thy presence, heav'n itself's no pleasure.  
 If not possess'd, if not enjoy'd in Thee,  
 What's earth, or sea, or air, or heav'n to me ?

The highest honours that the world can boast,  
 Are subjects far too low for my desire ;  
 The brightest beams of glory are (at most)  
 But dying sparkles of Thy living fire.  
 The proudest flames that earth can kindle be  
 But nightly glow-worms if compared to Thee.

Without Thy presence, wealth are bags of cares ;  
 Wisdom, but folly ; joy, disquiet, sadness ;  
 Friendship is treason, and delights are snares ;  
 Pleasure's but pain, and mirth but pleasing madness.  
 Without Thee, Lord, things be not what they be,  
 Nor have their being, when compar'd with Thee.

In having all things, and not Thee, what have I ?  
 Not having Thee, what have my labours got ?  
 Let me enjoy but Thee, what further crave I ?  
 And having Thee alone, what have I not ?  
 I wish nor sea, nor land ; nor would I be  
 Possess'd of heav'n, heav'n unpossess'd of Thee.

FRANCIS QUARLES.

\* Many-sounding.