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### The New Century.

THE beginning of a new year is always an impressive event in human history. On this occasion it obtains an unusual degree of impressiveness from the remarkable fact that the first day of the new year is also the first day of a new century. A hundred years that have been distinguished for momentous events and stirring achievements, will shortly come to an end, and another period of equal duration, and it may be, of equal importance will begin to run its course. The famous old nineteenth century is to be numbered with the ages of the past, and a twentieth century of largely unknown issues is to take its place.

We need hardly say that it is not our intention to venture upon any fanciful speculation about the future of the new century. Our task is a more homely, and we trust, a more useful one. It is merely to indicate in a general way what we think will be some of the features of the coming time, in view of the present aspect of the world. Our forecast, if such it can be called, will have respect to the principle embodied in the words of Scripture—"Whatsoever a man soweth, that shall he also reap." What men have sown in the nineteenth century, they or their successors will reap in the twentieth. They will reap good or evil just according to the kind of seed that has been sown. And we fear there is too much reason to conclude that a plentiful crop of evil fruit waits to be gathered in during the new age. Not that we would limit the ability of the Holy One of Israel to counteract the most malignant evils by the forth-putting of His almighty power, or would we presume to possess an infallible acquaintance with all the contingencies of the future. But to say the least, the present signs of the times are not encouraging. Sound interpreters of Scripture prophecy, however, supply us with the consolation that the twentieth century which begins its career amid darkness will finish it about the break of day. A godly seed of witnesses will also be preserved to display the banner of truth in the intervening period. In view of this prospect, let all who prize the truth, put their confidence in the Captain of salvation, who shall lead forth judgment unto victory.

It need not be denied but in several fields within the temporal, as distinguished from the spiritual, sphere there has been seed sown during the nineteenth century that will bring forth good fruit. The regions of scientific knowledge, mechanical invention, literary acquirement, and social improvement have been vigorously cultivated, and many of the results will be to the advantage of society at large. In addition to this, as was well said by a contributor on "The Dying Century" in last issue, the achievements of the nineteenth century are yet "designed in times and ways not suspected by the busy heads which plan them, to advance the kingdom of our God and the power of his Christ." In that glorious era, when the knowledge of the Lord shall cover the earth as the waters cover the channel of the deep, many inventions that are now perverted to base and unprofitable uses will be made subservient to the advancement of Christ's kingdom. At present they are being made very much instruments of unrighteousness unto death, and this is likely to continue for many years to come. The great literary activity of the time, though it has its undoubted advantages, is fruitful in many directions that are not good. The increase of fiction, and the readiness with which it is devoured by the rising generation, are bad signs for the future. Most, if not all, of this kind of literature is penned either to propagate erroneous views of Christianity or to lower the moral sensibilities of society. The writers may imagine otherwise, but such is the true state of the case. The generation to come, thus permeated by the influences of an unreal and demoralising literature, cannot be expected to bring forth the fruits of true godliness, or to face the battle of life with that immovable resolution that is born of truth and righteousness. Deadened to God and eternity, and made morally weak by unhealthy sentiment, it will become a prey to mad impulse, and history will have to record the prevalence of every form of disorder and crime. Such then, we fear, are some of the sad features that will mark the new century.

The outlook is also very unpromising in the field of the professing Church. There was never a time that there was more profession of religion than there is at present, and yet there was never a time when, in proportion to profession, there was so little real possession of religion. Many in the churches of the day are looking forward to and praying for a great revival, and happy it would be if a true revival, or rather renewal, would visit these churches. But it is to be feared that the revival wanted is some superficial wave of emotionalism that will keep up the appearance of religion, and will increase the numbers upon the Communion roll. Such a result would only extend and deepen the spiritual delusion that is sadly too common already. The thirst for music and ritual in religious services, and the contempt shown to the Bible as the Word of God, evils that obtain so largely at present, will in due course bring forth the plagues of Romanism and

Atheism in a measure not yet realised. In fact, we regard Romanism and Atheism as the two eagles of destruction that will spread their baneful wings over nearly the whole world in the coming time. The present bold desecration of the Lord's Day will manifest itself by-and-bye in an open disregard of all the commands of the moral law. They who are determined to be free of all religion will lapse into a stolid Atheism, while they who want a cloak for their iniquity, and a sop for their consciences, will enter the open door of Romanism.

The present union movement is another feature of evil omen. It has already secured an amalgamation of the nominal Free and U.P. bodies. But it is not satisfied with this; it is determined to go on to still greater achievements. There is an effort being put forth towards the union of all the Churches, including the Scottish Episcopalian. What is all this but a movement towards Rome? Let us consider for a moment what are some of the essential elements that constitute the so-called "Church" of Rome. First, there is an Arminian system of doctrine; secondly, a ritualistic form of worship; thirdly, a human seat of final authority—not God or the Bible, but the Pope or the Church. Are not these the exact lineaments of the larger religious bodies professedly Protestant in our day? Again, what is the marrow of the basis of union that is being promulgated? Is it not an effort to combine truth and error, light and darkness? That also is the very nature of the union that subsists in Rome,—a huge organisation whose outward appearance of unity must be kept up at all hazards, no matter what division and corruption may exist within. "O but," says some objector, "evangelical Christendom will never submit to have a Pope." We are not so sure of that. It is wonderful the abject submissiveness that has been manifested towards one man in particular in connection with the union recently formed. And, moreover, do not Scottish Episcopalians and High Churchmen in the Established Church make no hiding of their Romish views? Forty years hence there will be very little to stand in the way of a final amalgamation with Popery. Granting, however, that a formal union with the Romish Apostacy may not take place, we do not think the outlook is radically any better on this account? Romanism in the most veiled form is the greatest possible enemy to God and man, and it is rampant enough already in a variety of forms in the larger religious organisations. It would be well, therefore, if the people of our country were at the present moment aroused to discern the delusive character of the union cry, and were led to put forth, in dependence upon divine grace, every lawful effort in their power to stem the rising tide of Romanism and infidelity.

The new century may have many dazzling features of a Parisian kind in social life, and many imposing features of a Romish kind in religious life, and all things may go prosperously for a time, but there is a day coming in which God will judge the world in righteousness

by Jesus Christ, and then shall every evil thing be brought to light. All the glitter of pompous ceremony, and all the show of hypocritical profession will then be swept away. All classes, rich and poor, learned and unlearned, will have to render an account. The faithful confessors of Christ and His truth, however much they may have been despised and mocked at by their fellows in this present world, will then be openly acknowledged before an assembled universe by the great Judge of all, while others who preferred to let go Christ and His truth for the sake of popular applause and worldly honour will hear the heart rending sentence of final condemnation; "Depart from me, I never knew you, ye workers of iniquity." "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." (Gal. vi. 7, 8.)

## A Last Call to Backsliders.

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

(PARTLY PREACHED AT OBSDALE.)

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."—JER. vi. 16.

MESSAGES from the Lord are always true and seasonable, whether His words are those of rebuke or those of comfort. In each case, too, the authority of the message is divine, and should not therefore be challenged. And the tenor of the messenger's feelings must be according to the words which he speaks in the name of the Lord, and therefore according to the condition of those whom he addresses. Jeremiah received messages from the Lord to his own generation, which was in a sadly degenerate condition. Its spiritual state, and the kind of message which the Lord gave him to deliver, caused his being distinguished as "the weeping prophet." In times of backsliding all who speak in the Lord's name, and according to His mind, must be like Him. The view which they have of the times they live in, and the kind of message which the Lord directs them to deliver, combine to make them sad. The woeful condition of things around them casts its dark shadow on their face, and causes the gloomy and austere aspect, for which they are condemned by those whom the Lord constrains them to rebuke.

"To whom shall I speak and give warning that they may hear?" Jeremiah was constrained to ask, for he met with none who were disposed to listen to a message from the Lord. "Their

ear is uncircumcised, and they cannot hearken," is his account of the people in general. "Behold," he adds, "the word of the Lord is unto them a reproach; they have no delight in it." And just in the measure in which they were treating the word of the Lord with contempt, was the Lord charging his soul with an awful message of condemnation, till at last he describes his feeling in such terms as these, "I am full of the fury of the Lord; I am weary with holding in; I will pour it out." To his eye all classes seemed fast ripening for judgment—and he saw them as the Lord showed them—but "from the prophet to the priest, every one," he declares, "dealeth falsely." To those all appeared to be in a most prosperous state. They had entered on "new departures," but these, as they alleged, were on right lines. They were "advancing" beyond the position of their fathers, having cast off the shackles of traditionalism, and adopted a more sprightly kind of religion than that of the strict gloomy men of former days, whom that puling prophet Jeremiah so rigidly followed, and who in his presumption, born of his want of enlightenment, ventured to tell them that their progress was only towards further sin and judgment. The cry of those to Israel was "Peace, peace, when there" was "no peace." These trimmers to the spirit of the age were but skimmers of the sea of Israel's troubles. Strangers to the affliction of a broken heart because of what "an unction from the Holy One" discovered to it, they "slightly healed the heart of" Judah. But as "the day of vengeance" drew very near, the sinful people cast all shame away—"they were not at all ashamed, neither could they blush"—and their sleep deepened as their shame departed, both effects of the teaching of those who cheated them with lies. When judgment at last came it found the people asleep on sluggards' beds, and false teachers singing over them the lullaby of "Peace, peace."

But before God's striving with this "generation of His wrath" shall have come to an end, the prophet is instructed to address to them the counsel of the text. And he must deliver it as from the Lord. "Thus saith the Lord" must preface all he has to say. He in the Lord's name lays an arrest on their "new departures." "Stand in the ways" is his cry. "Stand" where the ways meet. For, standing on the crossing, one can stand in all the ways that meet at that point. But advanced men do not like to stand. They are bent on walking, lest their generation should leave them behind. They think they lead, when they are but pushed forward by the age current, whose direction is the same as that "of the way of their own heart." But "hear or forbear," "Stand" is the call that comes from heaven.

But what will it avail to stand if you do not "see." "Stand in the ways and see" is the call of God to you. You must use your eyes. You have been hitherto using your feet without using your eyes. You have gone on blindly in the way of your heart. And by holding your conceited heads so high you have been exposing

your blindness to all who have eyes to see. Get your eyes opened—get eyes that can see things in their relation to eternity and to the glory of God—eyes that can see things as they appear in the light of God's word. Down with your high heads, and have done with your light stepping, and move not till you "anoint your eyes with eye-salve that you may see." Cry for mercy to Him who "openeth the eyes of the blind," for He is near to them who "stand in the ways" and would "see." And you must "ask" for guidance, for the ways are manifold, and but one is right. You must ask Him, who guides the simple, to direct you. And you must continue to ask for, till you attain to know, "the old paths." The old paths! No, say the loose-viewed men, whose craving is for "new departures." We have done with these, and are ambitious only of leaving them all behind. Ah, but, friends, you are not at all so enlightened as you think. If you were truly wise the oldness of the paths would be to you a great recommendation of them. The paths for which you are counselled to ask are "old," because long ago revealed and recommended by God, and because it was in these, during the days of the past, from the very beginning, the fathers walked "who now inherit the promises." And ask, "Where is the good way?"—the way of grace—the only way for grace from God to you—the only way for you to God. And when you find this way, "walk therein" in faith till you reach "the fountain of living waters," and in the "old paths" of new obedience walk on, with the true heart of a servant, and the warm heart of a son. And then and thus, and only then and thus, "ye shall find rest for your souls." "Thus saith the Lord," "but they said we will not walk therein." Do you say so? If you do, sleep not till with your heart you unsay it.

In speaking from this text, I am—I. To view the counsel it offers as addressed to an individual sinner, "to guide his feet into the way of peace." And II. To consider it as a message from the Lord to our Church.

I. The counsel as addressed to an individual sinner. Thus the Lord speaks to you, sinner, who have been moving blindly on in "the way of your heart, during all that is past of your life, in the direction of everlasting woe. That is the only possible close of your course if you continue to walk on to the end. And forget not that your next breathing may be your last, and that, while in the midst of your carnal ease, you may in a moment be cast down into hell.

"Stand" is the first word of the Lord's call to you. He would have you to bring your walk hellward to a full stop. And He would speak to you. And are you to press on across this arresting call from heaven? Are you to refuse to stand in order to give a hearing ear to the message of the Most High? There are some who can remember when an arresting word from God brought them to a "stand?" and there are others who, like Manasseh, were caught in thorns of affliction, that the arrest of

His providence might keep them within hearing of His voice. Have you any memory of this kind? Or have you hitherto managed to suppress every anxious feeling, and every arresting providence, that seemed likely to bring you to a "stand?"

But the Lord calls you to "stand" till you "see" the way in which you have been going and the way in which you ought to walk. "Stand and see" is His call to you. What will any anxiety avail, though it may bring you to a "stand," unless you see the evil of your way in the past? and what wisdom can there be in ceasing to stand till you have discovered which is the right way, and how to enter it? And He who calls you to "see" knows that you are blind, and has the "unction" which can enable you to see. Hear His call—"Turn you at my reproof: behold, I will pour out My Spirit unto you; I will make known my words unto you."

And all the light you need for your guidance the Lord, in the text, calls you to "ask." And it is to Himself your request must be addressed, and you must accept no answer to your cry for direction except what comes from Him by His word.

You are instructed to "ask for the old paths," which God of old revealed to the fathers, and by which the fathers, regarding whom you cannot but feel persuaded that they are now in heaven, have reached the rest which they are there enjoying. What men call new paths are paths to suit an old heart's liking. The new heart walks in the light that began to shine in Eden, and which guided the footsteps of the godly in all the ages of the past. Religious novelties are snares for souls, and they who lay them are slaves of him who was "a murderer from the beginning." "The old paths" are new enough to each one who walks in them to make him callous to the attractions presented by all the novelty-mongers who amuse the world and infest the Church.

And "ask where is the good way?" It has fared well with you, in your standing and seeing, if you are determined against every way, but that which, in the reckoning of God, is "good," and and which He recommends to you. It must be a "good way," that will suit you as a sinner, and it cannot be a good way, as a way in which grace can flow down to you, unless it be a way in which glory can arise to God. Such a way cannot be found apart from Christ. "I am the way and the truth and the life," Jesus saith, and He adds, "no man cometh to the Father but by me." To be in Him, who is "the way," is what ought to be the object of your absorbing desire. And ere you can be "in Him" you must be "quickened together with" Him; and when you have passed through that change, then you will choose Him as God's gift to you, and as your way to God, relying on Him because of what He is as the "Word made flesh," who has a divine commission as Saviour, who hath glorified Him who sent Him, by finishing the work which He gave him to do, in whom all fulness of saving grace abides, and who is "able," as well as willing, and entitled, "to save unto the uttermost."

And when you have entered "the good way" "walk therein" in faith. Jeremiah delivers the same counsel as came from the Lord through Paul when he wrote—"as ye have therefore received Christ Jesus the Lord, so walk ye in him." And having heartily chosen "the old paths" in which all who served God were wont to go, "walk therein," in the fear of the Lord, sustained by His grace, constrained by His love, guided by His word, and aiming at His glory.

To all who thus "walk" the Lord gives the promise—"ye shall find rest for your souls." Thus, and only thus, can true rest be reached. But walking in "the good way" never fails to lead the soul to rest, from self-righteous toil, on the perfect righteousness of the Surety; from anxiety, as to the future, on the fulness of all grace in Christ; and from the aching of a conscious void, caused by the unsatisfied longings of a soul that has never found but vain and fleeting pleasures to meet its crave for what is infinite and eternal, in nearness to Jehovah the Covenant God, as "the fountain of living waters;" and for all the new longings, wherewith the quickened soul is stirred, in the glorious prospect of being "for ever with the Lord" the Lamb, sinless in the presence, ever active and faultless in the service, for ever filled with the love, and ravished with the shining glory of Jehovah, Father, Son, and Holy Ghost.

II. The text is seasonable counsel from the Lord to our Church. It would not be so unless our Church were departing from "the old paths," which the Lord prescribed, and in which the godly fathers walked. Unless there were "new departures," a call to return to the "old paths" would not be "a word in season." But "new departures" there are, and these are so often paraded that the very designation of them has become a nuisance. I would more than excuse myself for the frequent use of this designation—chosen instead of "backslidings," which is the scripture name for aberrations from "the old paths"—if I could extend the loathing with which it is regarded. But our Church has backslidden, let her forsakings of "the old paths" be called "new departures," or "wise adaptations to altered circumstances," or "a change of the line of battle to meet the altered tactics of the enemy," or by any other descriptive name, which ingenuity may weave as a veil to hide the true character of the changed spirit and the altered action of our Church. She has felt the force of the unsettling tide, that is so fast moving those who profess to be the Lord's witnesses, in all the Churches, from "the old paths," in which the Lord blessed the souls and services of the fathers. And the spirit now prevailing is almost quite ready to meet all such commendations of "the old paths," and all such calls to return to them, as come from the Lord, with the resolute refusal of those who, in Ezekiel's day, said "We will not walk therein:" and whose reply to the call "Hearken to the sound of the trumpet," warning the impenitent of approaching judgment, was "We will

not hearken." For there is to a considerable extent within our Church an extravagant conceit of being advanced, a lack of the restraint imposed by Scripture upon reverent minds, a hankering after novelties, arising from inexperience of the "rest" which is promised in the text, an ambition to compete with unbelievers for the honour of being regarded as untraditional and scientific, and an impatience of control, not repressed by any influence such as a faithful exercise of discipline supplies, and which, therefore, ventures to assume the pronounced form of defiance before the face of the Church, and under the eye of the Lord. From the spirit thus indicated nothing that is excellent can reasonably be expected, and amendment can come only when that spirit is mortified.

There are three "new departures," indicated in recent action of the Free Church, to which I would direct attention, and from which the Lord calls those who prompted, and those who joined in, these to return to "the old paths."

1. There is a departure from the position originally taken up by our Church, as occupying the place of an unestablished Church, while resolved to remain aloof from those Churches which regard as unlawful an alliance between Church and State. That this was our Church's first position cannot reasonably be denied. In the testimony, appropriate to that position, there was the actual presentation of a claim in behalf of Christ as King of His Church and as the Governor among the nations. If He wears the one crown He as surely wears the other, and a full-orbed witness on His side there cannot be unless the rights connected with each crown are claimed for Him—unless liberty and help to serve Him be in His name demanded from "the powers that be." And this testimony was a manifestly unselfish one. Those who raised it, and vowed to adhere to it, had willingly forsaken all the temporal advantages of the Establishment, in order to be free to serve according to the law of Christ. They were under no constraint beyond what a sense of duty brought to bear upon their conscience, and the love of Christ brought to bear upon their heart. They could plead for their Church's right to be established without either enjoying, or expecting to enjoy, the benefit of her being recognised and aided by the State. They could continue, even when deprived of them, and while seeing no prospect of recovering them for themselves, "highly to prize the benefits of establishment," as giving the Church, which did not barter her liberty for endowment, a position of influence and independence, in financial matters, of those to whom she ministered, as well as a guarantee for independence of the civil courts, in spiritual matters, which no other Church could possess. And they had patience to wait for the Lord's time of answering their prayers for this boon to their native land. Their attitude was a noble one. They did not look regretfully to what they had abandoned; they fixed their eye wistfully on the boon which they, in the "Claim of Right," asked

for future generations in Scotland, and declared it to be their resolution to abide in prayer for the benefit till all their supplications on the earth were exchanged for the joyful praises of heaven.

What possible gain can be attained by a "departure" from such a position? It involves the demand that our nation, through its rulers, should cease from all acknowledgment and aid of the Church of Christ, though he declared to her "the nation and kingdom that shall not serve thee shall perish, yea, those nations shall be utterly wasted." There might be some semblance of consistency in a Free Church disestablishment movement, if, while asking for the displacement of the body now in union with the State, on grounds that justified such a demand, her "claim of right," to the position to be thus made vacant, was presented to, and pressed upon, the Government. But a demand in this form was by Assembly majorities repudiated; and the one crave of those who are responsible for the "new departure," as before our rulers, is, "Cease any longer to acknowledge the supremacy of Christ, and have done with rendering any countenance and aid to His Church." What was implied in the establishment and endowment of the Church of Scotland was the only national homage to Christ that could be associated with our native land. And the removal of this is the demand of those in our Church who are guided by new light away from "the old paths." And this is not asked because the Church, now established, is not in a better adjusted relation to the State than the Church of that time was, in the days of the fathers, when the Lord made her such a signal blessing to the country. Nor is it asked because of the declining spiritual condition of the Established Church, for those who are doing what they can to secure that our Church shall not be outstripped in the course of backsliding, cannot reasonably, and without falsehood, plead that as a reason for their disestablishment movement. And yet adherence to the establishment principle is professed by those whose hands are busy in endeavouring to make any practical recognition of it impossible. Credit for loyalty to Christ as "Governor among the nations" is claimed by those who are labouring to persuade our nation to withdraw its only acknowledgment of His authority—its one concession of His rights in His relation to His Church. Men can do so much to maintain a sense of consistency, even when acting a part utterly opposed to their profession, that however opposite to our view their profession and their practice may appear, we must not hasten to call them dishonest, though after all due deliberation we must regard them as mistaken. But in considering the bearing of their influence on the important interests concerned, we take only their practice into account. Our Church has been led across what was to our fathers a great gulf, but which by political expediency their sons have already bridged, and the Free Church is now a raw regiment in the Liberation army, the end of whose campaign is to

secure an utter severance of the civil and the religious—of the government of our country from all avowed connection with the name, and all acknowledgment of subjection to the authority, of God. Indignation and contempt were wont to be the feelings excited by the declaration that Voluntaryism rested on an atheistic basis. But, in the course of providence, Voluntaries themselves have proved by their action that this was no misrepresentation of their principle. The question recently arose as to whether an affirmation, in which there would be no acknowledgment of God, as a substitute for an oath, which implies an appeal to the Most High, should be in future the only condition on which men elected to Parliament might take their seats in our legislature. This attempt to admit, on an atheistic basis, men to a seat in Parliament has meantime failed, but the army of the Liberationists did their utmost to make it successful, though of the recently added regiment, only some of the prominent officers, and some of those most under their influence, joined in the "advance." The training of the new recruits is not yet quite complete, but if they do not desert they will in course of time become quite ready to go on.

2. There are "new departures" in worship. There are two which I would specially refer to, and they are inseparable, for they are but the developments of the same state of feeling. (1) There is a facile yielding to the world's encroachments on the time that in other days was devoted to the service of the house of God. There is an eager cry for short sermons and short prayers, to join in which has come to be regarded as indispensable to sustain one's credit for being enlightened and wise. And from whom does it come? From some who occupy the pulpit, and desire to make it more easy to write the requisite number of fine sentences to please a people that have "itching ears" and no aching hearts; from others to whom three hours at the opera, to their consciousness, pass far more quickly than three minutes spent in the reading of the word of God; from those who, in the close atmosphere and hot discussions of an assembly, can spend, with disdain of weariness, a whole day and night, while to have to listen to a sermon for one hour would be regarded as an intolerable infliction; and from those who least attempt to give earnest attention to what they hear, and whose hearts are left behind them with the world when they come to the place of worship. But let not these imagine that they are so advanced as their conceit would have it; for it is an old, old complaint as to the service of God—"What a weariness is it!" Many generations harped on that string before you were born. If you are anxious to be new in your song, you must adopt some other strain.

And this weariness of spiritual service appears in another form. I remember well being in a certain church in a city in the south, on the Saturday of a communion season, where there were fewer than seventy hearers present. I happened to sit beside an old

Christian lady, who said to me—"I remember the time when, on such a day as this, it would be necessary for us to be early at the church in order to secure a seat, and on our way to it not one shop would be seen open. To-day there are not seventy hearers in church, and only two office-bearers, and every shop which I passed on my way was open." And this is a fair sample of what remains of meetings for public worship on such a day. In instances not a few, such meetings have declined into extinction.

And why so? Simply because the spirit of the world has succeeded in pressing its demands on the Church. Communion-tables are allowed to be filled by those who, on the Fast-day, rush away from the service, and join the crowds that seem to act as if they were bent on wringing judgments from the hand of God. And office-bearers in our Church join the deserters, and give to amusement a day which ought to be devoted to humiliation and prayer. But their position is safe, for their offence is condoned, and a facile church homologates the sin and reaps the fruit in spiritual judgment.

"O, but the times are changed, and we must adapt ourselves to them," say the apologists of this "new departure." "The slow, humdrum days of the fathers are gone, and you are not to expect us to lie among the fossils of those dark times." No, friend, I do not desire you to be inactive. It is because you are as mere fossils, in the midst of your surroundings, that I am disposed to blame you. Among the buried dead are many who were once like you. They chose to have the banner of the truth while moving along "the course of this world" instead of waving it as good soldiers of Jesus in the face of the foe and in the thick of the battle. It is not the spirit of the age, it is not the pressure of the world, it is not the state of things in providence, it is the unfaithfulness of the Church, that has led to this contempt of the ordinances of the house of God. Haste to be rich may account for the pressure from without, but it is the fear of being faithful which accounts for the yielding.

(2) There is a "new departure" in the present attempts to make the mode of worship more sensational. This might be expected. The spirit, that grudges to God what is claimed by the world, demands that, to make it at all tolerable, something that is relished outside be imported into the service of the house of the Lord. It is this which originated the crave for instrumental music in the service of praise; but it is woful work for a church to be gratifying such a desire. And yet the Free Church is being led into this "new departure" from "the old paths."

In order to make it easier for consciences to yield to this carnal crave for sensuousness in worship the use of musical instruments and trained choirs, in connection with the so-called revival movements, was introduced, and from the eyes of men of no spiritual discernment the carnal novelty is hidden under what they regard as a halo of sacredness. The movement which had this association,

whatever besides may be its fruits, will leave behind it, when its wave passes by, an added contempt for the ordinary means of grace, for the doctrines of the Confession of Faith, and for the divine ordinance of a stated gospel ministry. To the Lord alone belongs the right to judge the eternal results to individuals who were affected by it; but if brokenness of heart and a humble spirit are essential to accredit their conversion unto God, there is little seen of this to warrant the hope that it shall fare well with them at their latter end.

In connection with the service of praise, what a church should first be careful about is that there be broken hearts, touched by divine love, to give out what would be melody in the ears of the Lord; and as to the mode of expressing praise, that it should be so simple that all might join in the singing, and that all offensiveness should be avoided. But to sanction the use of choirs and musical instruments is to increase indifference as to what is of paramount importance, and to make it impossible for some of those who alone have praising hearts to take any part in the service of song.

3. There are evidences of a "new departure" in doctrine having commenced in the Free Church. To move off the lines of Confessional teaching is, according to the avowed conviction of all ordained to office in the Free Church, to depart in doctrine from the rule of Scripture; for all these have declared that they believe the doctrines of the Confession to be founded on the Word of God. When they cease to think so they should cease to hold the position which by their declaration they have won. But, instead of abandoning what they cannot honestly retain, they desire that the Church should alter the Confession. To effect this in course of time is not likely to be a very difficult task. Ignoring distinctive Confessional teaching is the prevalent habit of preachers; almost any measure of deviation from its doctrines is tolerated; and a very pronounced condemnation of the Confession's scheme of doctrine has already been uttered by one of the leaders of the neological party in our Church, which he may expect to be condoned. This manifesto indicates with sufficient distinctness in what the vaunted progress in theology is likely to result, notwithstanding an imposed "reserve," of which the writer declares that he was conscious.

This "new departure" springs from assuming a rationalistic attitude towards the Word of God. The old method of using Scripture texts as satisfactory proofs of a doctrine is to be exploded. Men, in constructing a theological system, must not start with the idea that the Bible is the Word of God—so inspired by Him that He is its author—but they must first examine whether it is a book that is worthy of being regarded as divine. Only after this ought they to form any idea of the sense in which it may be regarded as inspired. And only when they have thus sat in judgment on the book, and determined how far it is entitled to

respect, ought any doctrines to be deduced by them from it. When they have shaped the Bible according to their liking, and thus made it their own, and not God's—when they cease to think of it as inspired, and as, therefore, not having God for its author—then, with no sense of divine authority to control their thinking, they may construct what system of theology they please—or rather be quite content without one. In the book thus treated there are no “mysteries”—no doctrines incomprehensible to human reason. To explode such an idea is one of the tasks of modern theology. In other words, there is not a peculiar people to whom alone “it is given to know the mysteries of the kingdom of God,” though Christ declareth that there were such chosen ones; nor is it true, that “the natural man receiveth not the things of the spirit of God, for they are foolishness unto him,” and that “neither can he know them, because they are spiritually discerned.”

Such is the preliminary training required, according to the new school, for progress in theology. And the progress begins in retrenchment—in lopping off all that is regarded as superfluous. This process commences in casting aside all Old Testament teaching regarding the character and ways of God; then all points of difference between Evangelical Arminians and Calvinists are to be discarded; the doctrine of the fall is to be laid aside, and the story of it to be discredited; the federal relations of Adam to his posterity, and of Christ to the people given to Him by the Father, are to be ignored; and when all this retrenchment is effected, what remains of Confessional doctrine?

The new theology claims to thoroughly Christianise the idea of God. By this is meant that, in the view of our neologians, there is nothing now appearing in His character but love, such that all men may call Him Father. And yet faith in an historical Christ is not at all essential to acquaintance with this love. How then is the one thing which we ought to associate as a moral attribute with God to be discovered? Faber is to be substituted by them for Calvin as the theologian to answer this question, for the hymns of the former, and not the Institutes of the latter, are to form the text-book of the new school of theology. And there is nothing incomprehensible about the new God of this new school. They require no help to know all about Him. He is their own creation, and they are not to assume an attitude of reverence and awe before the work of their hands. All sense of authority is away when they are in the presence of their deity. Neither on understanding nor on conscience does the control of divine authority make itself felt. All relations to God, except that of children to a Father, are to be ignored. No sense of subjection to the sovereignty of God, or of exposure to His wrath, is to be countenanced. All ideas of the necessity of an atonement for sin must be abandoned. All, in the manifestation of Jehovah's supremacy, truth, and righteousness, which shines from the face of Christ crucified, is to be ignored, and nothing contemplated in the

revelation of God through Messiah but love—a love whose regards are universal, and under whose benign sway all, even as they are, may regard themselves as the children of God. In the atmosphere pervaded by this universal love, all may lie down at their ease, and sleep off all sense of divine authority, all disquieting thoughts of the divine law, and all impressions of divine justice and holiness, till they feel themselves quite independent of the Cross, and quite free from having to express any homage to the crown of Messiah—exempt from all acknowledgment of the sovereignty of God, in the grace of salvation, and from all subjection to it in its claims for obedience.

Towards all this there is a movement within our Church. Were all reserve removed we might have a more outright exhibition of this “new departure” in doctrine than is given in the neologian manifesto to which I referred. Tendencies towards this repudiation of Confessional doctrine appeared in the discussions and findings of the Union Committee, and the discussions in the Smith case more prominently developed them. Let there be a departure from the Confessional doctrine of atonement, and let men’s faith be shaken in the infallibility of Scripture as a book inspired by God, and of which He therefore is the author, and there is no extreme to which men may not go on a “new departure” thus originated.

But ours is a time when carefulness to adhere to faith in the authority of inspired truth, and zeal for the system of truth which is regarded as scriptural, have begun to be decried under the designations of traditionalism and dogmatism. Many have ceased to tolerate the restraint which inspired truth must impose, and the authority with which deductions from Bible teaching meet them when they begin to enter on their “new departures.” Care, to think according to the mind of God, does not seem to be required by those who have removed from their minds the idea of the Bible being an inspired revelation of the will of God. And to deduce a system of truth from Scripture seems to them a labour altogether uncalled for. Creeds are most inconvenient things to those who are ambitious of being allowed to think as they please. Testing propositions are things which they cannot tolerate. And to them Scripture texts are equally obnoxious. The general bearing of Scripture teaching is what they desire as a substitute for both these, because that lies in the volume, and is not easily handled as a test. In the measure in which the neological section of our Church increases in number and influence will our progress to utter rationalism be accelerated.

And there are others who unwittingly aid them. These are they who find it difficult to co-operate, and to seem to succeed, in evangelistic work, without laying aside what they were accustomed to regard as important truth, and who, by yielding to the pressure of circumstances, have come to regard all doctrinal teaching as a mistake. Many of these had but little to lay aside in abandoning

definite instruction regarding the things of God, and the sacrifice was so very small, that there is no drawback to the enjoyment which they now have in their blind earnestness in dealing with immortal souls.

*Application.*—1. From all these “new departures” the Lord calls our Church back to “the old paths.” But there seems as yet no prospect of a return. If the reply now to the divine call be what it was in the days of Ezekiel, false prophets may cry “peace, peace” till their throats are hoarse, but divine judgments shall surely overtake the Free Church of Scotland. These will first assume a spiritual form. She will be allowed to decline into utter feebleness before the encroaching power of the world; to lapse into congregationalism in her arrangement of her mode of worship, that she may act the part of a pioneer to “black Prelacy” in Scotland; and to lose all in faith and devoutness that would keep her from utter rationalism in her teaching. When spiritual judgment, wrung by unfaithfulness from the hand of God, shall have brought her down to a pass such as this, her people will have become quite indisposed to bear the burden of her support, and their ability to do so may have been removed; and thus, unregretted, may the Church of our fathers, in the coming darkness, utterly disappear. A consummation such as this is inevitable as the terminus of present tendencies, unless the Lord shall pour upon our Zion “the spirit of grace and supplications.”

2. And let each office-bearer and member of our Church remember that there can be no escape from being involved in the guilt of “new departures,” except by walking in “the old paths” and in “the good way.” You are within the Church, and you are involved in her action unless you faithfully protest. Beware lest the Lord have to complain of you as of them of old, to whom He said—“Ye have not gone up to the gaps, neither made up the hedge, for the house of Israel to stand in the battle, in the day of the Lord.”

3. And let each one, as a sinner, think of how he is involved in his own personal transgressions, and in the awful condemnation to which these expose him. O, “turn from your evil ways;” “Turn ye, turn ye, why will ye die?” “The good way” is still open and near. O, enter into it at the call of God, “and walk therein, and ye shall find rest for your souls.” To this call of God, what is your response? Is it “We will not walk therein;” or is it the prayer of Ephraim, “Turn me and I shall be turned?” The Lord knoweth which.

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Two several lovers built two several cities; the love of God buildeth a Jerusalem; the love of the world buildeth a Babylon. Let every one inquire of himself what he loveth, and he shall resolve of whence he is a citizen.—*Augustine.*

## Letters of the late William Crowe, Wick.

**A**N esteemed friend has kindly sent us several interesting letters of the late Mr. Crowe, a few of which we publish in this issue. The worthy writer comments in his usual expressive language upon the ups and downs of Christian experience, and the sad downgrade currents of the times.

(I.)

HARBOUR OFFICE,  
WICK, 4th January, 1874.

We have heard with deep regret that you fell on the ice and received injury thereby. We had the word from Mrs. Mackay. The particulars of your first "fall" we have fully enumerated in the Epistles of Paul, but Mrs. Mackay omits to tell the particulars of this second fall. Tell some of your friends to drop us a note giving all outs and ins, and how you are exercising patience or otherwise. On sea and away from home, you would be continually praying for preservation, "Hold up my goings, Lord, me guide;" but it would be too much to ask at home where every step was so well known, and where you had been so long preserved.

It is the prayer of your friends here that the good Physician may apply His healing balm to your wounds, spare and raise you up, to renew your testimony and lift up a banner for the truth, the blue banner presently being dragged through the voluntary mire, stained and soiled by Moody and Sankey. O for an Alexander Sinclair, a Charles Gordon, and a George Brodie in Thurso at the present day! Satan himself with all his cunning and audacity would not dare to shoot his poisoned arrows at noonday. But now all at once, with axes and hammers the carved work is being broken down, and the boar from the forest wastes the favoured spots where the Lord's people had their dwellings in times past. And sad to say, amid the din and tumult of the falling bulwarks, ministers and men and women are exultingly clapping their hands over the strange fire that is provoking the Lord to leave us under the hidings of His countenance. Notwithstanding all this, be you lifting up your cry for the remnant that is left.

Dear C—, read the whole of the precious one hundred and seventh Psalm, worth ten thousand of Sankey's hymns; you will find therein much of the Lord's people's experience. In the very opening verse God's redeemed are called upon to praise His name; not the promiscuous mob who in our day wish to have the management of the singing. But onwards in this Psalm you will find, "Again they are diminished and very low brought down." Under your present affliction you will be best able to tell why this is necessary.

Kind love and sympathy from all your friends, and from none more than from—Yours affectionately,

W. C.

## (II.)

HARBOUR OFFICE,  
WICK, 16th January, 1875.

Many thanks for your kind inquiry regarding my family. The youngest child is still suffering much from a complication of troubles. . . . What can we do but cast him over upon the care of Him who gave him? "Be still and know that I am God." But I must confess that such trouble fills us with no little anxiety, and the faith referred to is often at a low ebb, rising and falling with every change in the progress of the disease. You, that have a steady and unflinching faith, will not consider such a faith worth having. But He remembers we are dust, and He our frame well knows.

J— gave us all the particulars about you, and we truly sympathise much with you. No doubt but "the accuser" will be laying heavy charges against you in your weakness, and those of your friends who are themselves without bands will be concluding that the controversy is on account of some special sin, but only the Lord knows all about the why and wherefore. Yes; the hard things and wine of astonishment put into the hands of His afflicted and poor people are among the "all things" which form blessed links in that chain of electing love that connects them with a risen Lord and with a triune Jehovah. The Shepherd of Israel has the chain in His hand, and while passing through the world they are daily weaned from the things seen and temporal and drawn towards the rest, where the inhabitants will have no broken arms, though walking upon a sea of glass.

Merciful men are being taken away. What Jacob said to Simeon and Levi came forcibly before me last night, "And I being few in number, they shall gather themselves together against me and slay me," that is, the heathen around. Our noble banner-bearers are being removed from the battlefield, and what shall we say when Israel turn their backs before the enemies! The Lord will not leave His dear children to become the butt of a grace-despising generation. No; but while the Church mourns their absence, the world may well howl like the beasts of prey.—Yours faithfully,

W. C.

## (III.)

HARBOUR OFFICE,  
WICK, 28th October, 1875.

Many thanks for your kind letter. I am glad that you have returned from your Highland mission, and appear satisfied with what you have heard and seen in Strathy. Did Mr Munro probe your wound, or was it a healing medicine that he applied? Which would you prefer?

I sympathise with you regarding the arrangements made by the ministers in appointing the ordinances; they appear perfectly indifferent whether strangers come or go, not wanting to see any one greater than themselves. Therefore the ways of Zion mourn.

The fathers and mothers that used to be a check are now out of the way. The time longed for by the light professors has fully come, when only their own voices are heard in sessions and sacred meetings, and no witnessing father there left to lift a banner for the truth. Yes; those dear fathers and mothers have gone to their rest, but before leaving their grey hairs must needs be brought to the grave in sorrow, and that by the reproaches of mocking Hagars and unworthy Ishmaels.

I can never forget the deep and solemn sighs of dear David Budge regarding the Union controversy and Voluntary element, which poisoned the very atmosphere and was to him matter of lamentation. What views he got of this boar from the forest, trampling over the blood-bought privileges of men like Henderson, Cargill, Cameron, Peden, Renwick, and the cloud of witnesses that were honoured in their day to lift a banner! The noble banner has waved in the gospel breeze from the Reformation until the professing Church hoisted the checkered standard of Voluntaryism and virtually said with the son of Bichri, "We have no part in David, neither have we inheritance in the son of Jesse." How is it that we never hear a word from the pulpit regarding the nobles of Israel? No; and why? Because the watchmen have left the watch-towers, and with Demas are conforming to and courting the applause of men more than the glory of God. The control of congregations is now in the hands of the young, who are pampered and petted by the ministers. Blown big with wind, these are not at all ashamed to speak disparagingly of the departed saints. But do not you covet the favour and good opinion of men or ministers. Many in this day rest their assurance of heaven on this feeble, unsafe foundation. Are there any such in your town?

Your friends here are all in their usual.—Yours very truly,  
W. C.

(IV.)

HARBOUR OFFICE,  
WICK, 16th May, 1881.

I have seen your epistle to our dear friend, Mrs S——. It resembles the epistle of Paul to the Corinthians, more especially where he tells that he had "fought with beasts at Ephesus." You have been fighting with beasts, and the watchmen have torn your veil. Princes and men's sons will wound you. Many a blow you have got from them. "He was no foe that me reproached." This was the prophetic language of Him who endured the contradiction of sinners. Do not be discouraged or much cast down; they all became fools for Christ's sake. If the Lord has given you a banner for the truth, never lay it down. I trust it is inscribed "Jehovah Nissi." It is worth holding up, and all the more when the allied armies of Satan are marshalling against the citadel of the Holy One, combining against the Lord

and His Anointed One, and against the word which is established in the heavens and will endure for ever.

No doubt you will be often finding yourself weak and helpless for the combat, and saying with Jeremiah, "I cannot speak for I am a child," but the Lord said unto him "Say not, I am a child. Be not afraid of their faces, for I am with thee to deliver thee." Having such a commission you may well go forth. Be sure that these calves which the people are sending forth to desecrate sacred things will fight against you, but they shall not prevail, for "I am with thee, saith the Lord, to deliver thee."

Professor Robertson Smith and Company are the big bulls of Bashan, who are assaulting the high towers and palaces. The Thurso band is the little foxes gnawing the tender vines, our poor youth, void of understanding, caught in the gins laid for them, wise in their own eyes, without discretion, and forsaking the guide of their youth, and forgetting the covenant of their God. "Death has come up into our windows and is entered into our palaces to cut off the children from without and the young men from the streets." "The spoilers are come upon all high places." "Many pastors have destroyed my vineyard." "Our iniquities testify against us." Yet take encouragement, though a speckled bird with the birds round about you speaking hard things; lift up your cry for he remnant that is left.

Matters are not what you have seen. No; nor will you ever see the same again. But a day will come when "thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called. Hephzi-bah, and thy land Beulah." For the Lord has promised to "set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night;" and hear what follows, "Ye that make mention of the Lord keep not silence." Do not think that the Lord is not hearing the groanings of His prisoners when they are crying "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on this earth?"

I must not indulge in these themes although feeling an inclination to write more. Your friends and acquaintances are all in their ordinary way.—Yours affectionately, W. C.

BE always displeased at what thou art, if thou desirest to attain to what thou art not; for where thou hast placed thyself, there thou abidest. But if thou sayest, I have enough, thou perishest; always add, always walk, always proceed; neither stand still, nor go back, nor deviate; he that standeth still proceedeth not; he goeth back that continueth not; he deviateth that revolteth; he goeth better that creepeth in his way than he that runneth out of his way.—*Augustine.*

## Outlines of Sermon.

BY THE LATE REV. JOHN SINCLAIR, BRUAN, CAITHNESS.

PREACHED ON 21ST 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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**L**AST Sabbath we mentioned four things in these words:—

I.—The necessity of the new birth.

II.—The nature of the new birth.

III.—The marks of the new birth.

IV.—The safety of those who have it, and the contrary.

I.—The necessity. We noticed that it was necessary.

1. Because "flesh and blood cannot inherit the kingdom of God." The very body, because it is sinful flesh, needs the new birth. Also the flesh, that is, the old nature, cannot go to heaven. Do you think it is easy to go there? If we knew ourselves we would fear we would never go. 2. Because by nature we are the children of the devil. Not by creation, but by sin. We destroyed God's workmanship. What we did was worse than if we had destroyed all the mansions of heaven; we laid the image of God under Satan's feet to trample on. The understanding has become dark and wicked; the will, opposed to law and gospel; the conscience, seared and defiled; the memory, forgetting just what it ought to remember; the affections, all on the world and sin; the desires, all after other things such as "corn and wine," not after God's countenance; the imagination, full of smoke in the Lord's nostrils. 3. Because the heart is bent on these evil ways. "The carnal mind is enmity against God, and is not subject to his law, neither indeed can be." It must be destroyed; it cannot be renewed. 4. Because it is in captivity to Satan. 5. Because by nature we are children, not of heaven but of hell. "Children of wrath." This is so (1) by law and justice according to the covenant of works, unless brought back to God. (2) By fitness; fuel for hell. (3) By consent of holy Adam according to the terms of the covenant, and by evil consent on the part of sinners now. When a way of escape is revealed sinners will not take it. "We have made a covenant with death, and with hell are we at agreement."

II.—The nature of the new birth. It implies a change in all the faculties of the soul. Let us notice two things. First, the part each Person of the Godhead has in effecting this change, and secondly, what is actually done upon the soul.

First: the part of each Person. 1. The Father, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." "Of his own will begat he us." The

Father has to do with sinners; and so find they who are born again. It is the will of God that sinners be born again. It is hidden from us who they are. This is no discouragement. For the revealed will invites us to come. The Lord is "not willing that any should perish." Those who have the new birth have no difference by nature. His will is the cause, not their worth. They are therefore humble. The highest in heaven of the new-born are more lowly than those deepest in hell. Those who have not the new birth ought to apply for it. Cry, "Draw me," "Create in me a clean heart." You will never know whether you are among the elect until you come. There were never any disappointed who came. "Him that cometh unto me I will in no wise cast out." Come to get the new birth. If there is a mark of reprobation, it is on those not coming. Hasten, and you shall find. The Father put the elect in the book of life and gave them to the Son.

2. The Son. "He is the first born among many brethren." Rom. viii. 29. If He had not become flesh these would never have been born again. (1) He purchased their new birth, not at the hands of love, but of justice. Hence it is said they are "begotten by the resurrection of Jesus Christ from the dead." He had to become flesh to take the sin and guilt of their old nature. He was "made under the law." Not a sin of His people but He suffered for; the Father laid on Him the iniquities of them all. Every drop of His precious blood atoned for every sin of theirs. They have "redemption through his blood." "The blood of Jesus Christ His Son cleanseth us from all sin." Every new birth was a painful birth to Him. Hence He shall see of "the travail of his soul." He has "joy when a man is born into the world." (2) He opened the way for the coming of the Holy Ghost. Not that He purchased the Holy Ghost, or His love, but He satisfied justice. The Spirit could not renew until the old nature was atoned for. Christ was burnt up for the old nature that a new heart might be given. Hence the Holy Ghost is given Him without measure, and every drop of the Holy Ghost that is given to a sinner comes through Him. Justice having come entirely upon their side, Christ got this oil of gladness above His fellows so as to be able to renew as many as He will. "For as the Father has life in himself so he hath given to the Son to have life in himself" that He may quicken as many as He will. (3) He makes intercession. "Ask of me and I shall give thee the heathen for thine inheritance." "Father, I will." His will and the Father's are one. He always does what pleases the Father, yet as the representative of sinners He intimates His will to the Father who grants all that His honour by Christ requires. Christ's blood is said to speak. When this blood makes intercession all existence cannot stop its voice. Christ's expressing His will also intimates His right and equality with the Father. He is a righteous advocate, and having fully satisfied justice claims the new birth

and deliverance from the power of Satan on behalf of His people. When His blood speaks the work is done. (4) He sends the word. This is "the rod of great power out of Zion." Sinners are born not of corruptible seed, but of incorruptible, with the power and demonstration of the Spirit. Oh, it is a day of joy in heaven when a sinner is to be called. The Father hearing the Son, the Son interceding on the merits of His blood, the Spirit coming down as at Pentecost, the word shaking hell, the angels rejoicing, the strong man bound never to be loosed to dominion over the soul again, an heir born to heaven, a baptismal feast! (5) The direction is to conform to the image of the Son. As the Holy Ghost came upon Mary, so He forms Christ in the soul. All the faculties are renewed in the image of Christ. "If any man have not the spirit of Christ, he is none of his." All sin begins to be mortified. "All things are become new." A deadly wound is given to every sin. The soul is conformed to Christ's death. The person knows there must be shedding of blood, and dies with Christ. The soul is also conformed to His resurrection. It rises from the grave of spiritual death on Christ's right. His people enter the kingdom now on His right, and become fellow-citizens with the saints and of the household of God. They enter heaven on His right, being joint-heirs with Christ. They are no thieves or robbers, but justice goes before them.

3. The Holy Ghost is the agent. They are "born of the Spirit." The new birth has the sanction and work of the Father and the Son, but the Holy Ghost is the immediate agent. (1) He acts by commission from the Father. "The Spirit of truth whom the Father will send in my name." He does not speak of Himself, but what He hears. He has the sanction of heaven's court. (2) He acts in Christ's name. The Holy Ghost is "shed abundantly through Jesus Christ." There is no hindrance to the Spirit, Christ having opened the way by His satisfaction to justice. (3) Yet the Spirit comes in sovereign power. He is called Jehovah, and though He holds His commission from the Father and the Son, yet He does not need any assistance. Sinners may do and actually do what they can to resist him, as a child opposes a giant, but He brought down Manasseh, Mary Magdalene, Paul, and the 3000. He is almighty. He can cast out the devil. He breaks the devil's power to hold in chains. The Spirit has power over the heart. He can take away the stony heart. He has power over all the means of grace. He has power over the ministers of the gospel. The Spirit moves them to the very word. He led Peter to the 110th Psalm in the second of Acts. He knows the case, and suits the word to it; if not, there is no conversion. He has power over the word. They preached the gospel with the power of the Holy Ghost. He makes it a rod of great power, a fire and a hammer, a sharp sword. Hence though the hearers formerly sat unconcerned, now they are awakened and alarmed. The three thousand heard many a sermon before this

time, likely many from Christ Himself. We may speak until death, but unless the Spirit come nothing will be done. He has power over afflictions. Hence we read of the Spirit of burning and of refining by the furnace, but the furnace cannot purify but by sanctification, and that by the Spirit.

Secondly: What is done by the Spirit on the soul. Those who enter the kingdom have a work done upon them as well as for them, and this work is a change upon all the faculties.

1. The first faculty is the understanding. It is turned from darkness to light. We said the understanding was dark, ignorant of self and of God. Now, the first light is from Mount Sinai, a very fiery light. It shows that the creature is a brutish sinner. This is sudden in some and gradual in others, but does not cease until it convinces of three things. (1) That the sinner is completely ruined. "I died." Less will not do, because the sinner is in the covenant of works, and must be shown he is there. This may begin with some particular sin, but soon the sinner becomes all sinful. He never believed this before. He may have given some assent to the truth, but no belief. This conviction has gone deeper in some than in others, such as in the publican and in President Edwards, but in all it came to this, "In me dwelleth no good thing." (2) That God is a holy God. Not altogether such as oneself; just in condemning. "Thou art clear when thou judgest." Formerly the sinner thought that it would be hard in God to condemn him, but now he thinks it hard for God to justify him. The righteousness of Christ being out of sight, the poor sinner thinks it impossible for God to save him. It is not enough now to say, "God is merciful." (3) That the sinner is entirely helpless. What shall we do to be saved? The sinner comes with his righteousness as filthy rags. Sometimes he thinks God cannot deliver—"If thou canst do anything"—but oftener that He will not—"If thou wilt." Now, remark where this enlightening is saving, it leaves the conviction of ignorance in the understanding ever after. "I am more brutish than any man, and have not the understanding of a man."

2. The conscience is renewed. It was seared before, but is now alive. A flash of the law may cause Pharaoh to say "I have sinned." The devils believe and tremble, but the truly awakened conscience, though it may slumber a little, arises again and finds no rest till it come to the blood of Jesus. The conviction of sin may go very deep, and the sinner may see his sin greater than to be forgiven, and yet rest short of the right foundation; but it is not so when the work is saving; the conscience will not rest until the soul obtains an interest in Christ. Thus it is renewed. The renewed conscience shows sin against God. "Against thee, thee only." The sight of mercy or of pardon will only aggravate the pain of the stung conscience. It will not allow new sin wilfully. "The seed of God abideth in him, and he cannot sin." The incorruptible seed of the word is hid in the heart. The renewed

conscience may be defiled through ignorance, temper, or weakness, but then the soul mourns.

3. Here there is another ray of light let in on the understanding, not from Mount Sinai, not from the law, but from Mount Zion, from the Sun of righteousness. "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." The word is just suited to their case. They are taught that none else can save. To Him alone they are made to look, away from all others. "I said, Thou art my portion alone." Look on all other hands, and refuge fails. Whether they get Christ or not, they are convinced there is no other Saviour. They are made to see him sufficient, if they only could get Him. "He is able to save to the uttermost them that come unto God by him."

4. The will is renewed. All other steps are nothing until the will be overcome. "Thy people shall be willing in the day of thy power." Notice here "thy people." These are all given to Christ by the Father. It is the elect who shall be willing. They *shall* be willing. Not they may, but they shall. This "shall" will bring them. A day of power is needed. It requires omnipotent power to make sinners willing. It is generally in youth that the day of power comes—"Thou hast the dew of thy youth." "They that seek me early shall find me." Hasten, young people. (1) They are made willing to leave *all* sin. "I hate every false way." This is not easy. Much self-examination is here needed. (2) They are made willing to leave the sinful company and pleasures of the world. "Come out from among them, and be ye separate." (3) They are made willing to leave all self-righteousness. They will esteem it filthy rags and dung. The Lord will write abomination on all duties which come between the soul and Himself. (4) They are made willing to leave all relations who come into competition with Him. Father, mother, wife, child, lands, life. Not of course from natural hatred—then it would be no sacrifice—but notwithstanding attachment. They are made willing to reprove what is contrary to God's will. "Asa removed Maacah his mother from being queen because she had made an idol in a grove" (1st Kings, xv. 13). David would worship the Lord, though it displeased his wife Michal. (5) They are willing to take Christ as a prophet. "Teach me, teach me. What shall I do?" Their thirst is for His teaching by the Spirit. (6) They are willing to take Christ as a priest. Their heart is bent upon acceptance through His sacrifice. (7) They are willing to take Him as a king. "What have I to do any more with idols?" They seek sanctification as well as justification. They seek it more. David in the 51st Psalm has two cries after sanctification for one after justification. Many are going to eternity without any concern about these things. Hell within them is hiding hell without from their eyes as they approach death.

5. The affections are renewed. "Set your affections on things above where Christ sitteth on the right hand of God," The affections are raised. They are not lessened to temporal relations; nay, more, they are increased. The relative commands are as binding as ever. But they are regulated by two things. (1) Temporal comforts are seen as undeserved mercies. They are received only through Christ and with Him. (2) If they come into competition with Christ they are forsaken for His sake. Christ is precious to believers; in His person as God-man; in his offices, not merely for their advantage, but for His own sake; in His people, they who are begotten of Him; in His word, "O how love I thy law," and in His day, they call it a delight. All these have rivals in their affections, yet they prevail and grow. We cannot lower the standard of the word.

6. The soul's desires are renewed. They are now after God. "The desire of our soul is toward thee." Put the person in what circumstances you will, and he will not be long at rest without God. He has desires after God's presence, and after tokens of the unction of the Spirit. Moses was not satisfied in the court of Egypt.

7. The memory is renewed. They remember the things they used to forget. "My sin I ever see." Sin itself now keeps them mindful of many things. So does the devil who walks about as a roaring lion. Their sense of need keeps them mindful. They remember the ordinances and means of grace. They remember the Lord and His goodness.

8. The imagination. There is now a well of water in the soul constantly running, showing the mud and cleansing it out.

The whole soul is renewed in part. All things are made new, and yet only in part; but the work is carried on till the day of redemption. The carnal mind is nailed to the Cross, and the enemy's power is broken. Believers are taken out of the covenant of works, and so cease to be children of wrath. They are now "light in the Lord;" they have a pure conscience; they say "Thy will be done;" their affections are above; their desires are after God; and their memory and imagination are being sanctified. They are being renewed day by day. They think themselves to be getting worse, and are thus kept mourning and wrestling.

*Application.*—Whose image and superscription hath your soul? God's or the devil's. Believers are only complete in Christ. Those who think themselves good by nature, and are clean in their own eyes, are rejected. Those saying "I am black" and crying "Wash thou me" are accepted. Those who have lien among the pots shall have their wings covered with silver and gold. They are Christ's ornaments. If others get their morality plucked off it will leave nothing but enemies. "Create in me a clean heart" should be the prayer of all. May He bless the word, and to His name we desire to give praise. Amen.

## The Happy and the Unhappy Man.\*

### THE HAPPY MAN.

THE Happy Man was born in the city of Regeneration, in the parish of Repentance unto Life. He was educated at the school of Obedience, and lives now in the town of Perseverance. He works at the trade of Diligence, notwithstanding he has a large estate in the county of Christian Contentment; and many times does jobs of Self-denial. He wears the plain garb of Humility, and has a better suit to put on when he goes to court, called the robe of Christ's Righteousness. He often walks in the valley of Self-abasement, and sometimes climbs the mountain of Spiritual-mindedness. He breakfasts every morning upon Spiritual Prayer, and sups every evening upon the same. He has meat to eat that the world knows not of, and his drink is the sincere milk of the Word. Thus, happy he lives, and happy he dies. Happy is he who has Gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, true humility in his heart, real divinity in his breast, the Redeemer's yoke on his neck, a vain world under his feet, a crown of glory over his head. Happy is the life of such a person. In order to attain which, pray fervently, believe firmly, wait patiently, walk humbly, live holily, die daily, watch your own heart, resist the tempter, redeem the time, cleave close to Christ, and long for glory. A true Christian is God's servant, the world's master, and his own man. Virtue is his business, study his recreation, contentment his rest, and happiness his reward. God is his Father, the Church his mother, the saints his brethren, and he is a friend to all that need him. Heaven is his inheritance, Religion his mistress, Truth and Justice his two ladies of honour, Devotion his chaplain, Solemnity his companion, Charity his chamberlain, Sobriety his butler, Temperance his cook, Hospitality his house-keeper, Providence his steward, Charity his treasurer; Piety is mistress of the house, and Discretion is porter of the lodge. Thus, his whole family is made up of Virtues, and he is the true master of the same. He is obliged to go through the world on his way to Heaven, but Prudence and Circumspection are his guides; he walks through it as fast as he can, and his delight day by day is to enjoy communion with and to glorify the name of his God. Take him all in two words—THE CHRISTIAN.

### THE UNHAPPY MAN.

THE Unhappy Man was born in the city of Destruction, in the parish of Death unto Death. He was educated at the school of Disobedience, and lives now in the town of Rebellion. He works

\* From the *Free Church Quarterly*, Australia. A reprint of an old pamphlet published in 1800, entitled, "A Brief Account of the Late Revivals of Religion in a number of the New England States, and also in Nova Scotia."

at the trade of Vice, notwithstanding he has a large estate in the county of Discontent, and many times does jobs of Self-gratification. He wears in this world the splendid robe of purple with fine linen, but he has another garb which he must put on when he goes to Judgment, namely, the robe of Confusion. He often climbs the hill of Self-exaltation, and sometimes walks in the valley of Bitter Reflection. He breakfasts every morning upon Hardness of Heart, and sups every night upon the same. He has nothing to eat but the husks of the world, and nothing to drink but the dregs of iniquity. Thus, deplorable he lives, and miserable he dies. Truly wretched is the man that in his will has no submission to the Gospel, no order in his affections, no peace in his conscience, no sanctifying grace in his soul, no humility in his heart, no divinity in his breast, no Redeemer's yoke on his neck, no bridle on his tongue. A vain world held in the highest estimation, and a crown of glory trampled under his feet. Surely unhappy must be the life of such a man. He has nothing to do with prayer, no faith in Jesus Christ, no patience in affliction, no holiness of life, no dying to the world, no examination of the heart, no resisting the tempter, no redeeming of time, no cleaving to Christ, no longing for glory. A true worldly man is a slave to Satan, the world's servant, and his own enemy. Vanity is his business, Dissipation his recreation, Enjoyment his practice of sin, and Misery his reward. Hell is his inheritance, Impiety his mistress, Falsehood and Dishonesty his two ladies of honour, Delusion his chaplain, Insincerity his companion, Wantonness his chamberlain, Drunkenness his butler, Gluttony his cook, Extravagance his housekeeper, Injustice his steward, Covetousness his treasurer; Distraction is the mistress of the house, and Despair the porter of the lodge. Thus, his whole family is made up of Vices, and he is the true master of the same. He is obliged to go through the world on his way to Hell, but Dissipation and Vice hurry him on, and every day's work is to the dishonouring of God and the filling up of the measure of his iniquity. Take him all in two words—  
THE WORLDLING.

### **Mrs. Mackenzie, Blackwood, Lochcarron.**

**M**RS. MACKENZIE was a mother in Israel. She was one of those who thought much about man's awful state as a sinner, about the mercy of God in Christ Jesus revealed in the Gospel and applied by the Holy Ghost through the reading and preaching of the Gospel to sinners, but was very reticent, modest, and sparing in her words. Her spirituality of mind was very conspicuous. None could be long in her company without being convinced that spiritual and eternal things had the upper place in her mind. The love of the world, and the things that are in the world, were in real subjection to the love of God in her soul. Christ's cause in the world was her daily concern, and the state of

Scotland, religiously at present, was so deplorably dark to her mind that she expressed to a friend who called to see her last October that she would like to be taken away before the Union between the so-called Free and U. P. Churches should be consummated, as she was afraid of the judgment which would follow.

Last year, in the month of December, she attended the Communion at Plockton. Shortly thereafter she had a bad attack of influenza, from which she never properly recovered. We understand that she said about the time of that Communion that she believed it was to be her last privilege of waiting upon the Lord in the public means of grace. Her diligence in going to the means was indefatigable. Her tall, thin form, and grave intelligent face often cheered us in a congregation. The Rev. Alexander MacColl, late of Lochalsh, was the humble instrument in the hand of the Holy Spirit to bring her eternal concerns home unto her mind. Ever afterwards she held him in profound veneration. She often walked between twelve and thirteen miles each way to hear him. During her last illness she confessed that she derived more benefit from his doctrines than than she did while hearing him. Many throughout the Highlands praised the Most High for that eminent servant of Christ; Mrs. Mackenzie among the rest. She was always in the habit of conducting family worship in her own home. The night before she died, she told one to read the 91st Psalm, and she sang a part of it. We looked upon her always as one of those who dwelt in the secret place of the Most High, abiding under the shadow of the Almighty. That was on the night of the 12th December. She died at 8 a.m. on the 13th, and was buried on the 15th in the Lochcarron Churchyard.

The Free Presbyterian Church lost in her one of Christ's secret loved ones, and a true wrestler at the throne of grace. The world is poorer and colder by her removal; but especially the Lord's people at Lochcarron. "Help Lord; for the godly man ceaseth; for the faithful fail from among the children of men." N. C.

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## Cunntas mu bheatha agus mu chliu, Mr. Alastair Peden.

**R**UGADH Mr. Alastair Peden ann an Sòrn, an Siorrachd Ara, mu thimchioll na bliadhna 1626. An deigh dha dol troimh riaghailtean gnàthaichte an fhòghluim anns an Oil-thigh, bha e ré tamuill, 'n a mhaighstir-sgoile, na fhear-seinn, agus na chleireach seisean, aig Mr. Eoin Guthrie, ministear, Tharbolton. 'Nuair a bha e gu toiseachadh ri searmonachadh, bha boirionnach òg anns an àite sin torrach, aig fear a mhuinntir na dùthcha, agus gus an sgainneil a sheachnadh thug e airgid dh'i a chionn a chlànn a' chur air Mr. Peden, ni a rinn i, agus gu bhi ni b'fhaide

as an rathad thàr e féin as do dh' Eirinn, mar sin bha Mr. Peden air a shàrachadh le seisean na h-Eaglais as leth na cùis so; ach dhuisg a choguis air athair na cloinne le leithid a dh' uamhas, 's gu'm b' eiginn dha tighinn dachaidh agus a chiont aideachadh, mar sin làn shaoradh Mr. Peden bho na sgainneil so. An deigh do na bhoirionnach thruagh so mòran trioblaid fhulang, chuir i crìoch air a beatha féin, anns an dearbh àite sin 's an do chaith Mr. Peden mòran ùine aig iarraidh seolaidh bho Dhia, am feadh a bha e air a shàrachadh leis a sgainneil so.

Beagan roimh Ath-aiseag an dara Rìgh Tearlach, shuidhicheadh e 'n a mhinister ann an Luce Nodha an Gallobha, far nach robh e ach trì bliadhna a mhàin, oir chuireadh esan, maille ri buidhean eile, a mach as an Eaglaisean le ainneart agus an-tighearnas nan amanna. 'Nuair a bha e gus an Sgìre sin fhàgail, mhinich e dhoibh Gnìomh. xx. bho'n 7 rann gu crìoch a chaibdeil, agus shearmonaich e 's a mhaduinn bho na briathraibh so, anns an 31 rann, "Uime sin deanaibh faire, a' cùimhneachadh nach do sgiur mise ré thrì bliadhna, a chomhairleachadh gach aon agaibh," &c., a' cur an cèill nach do sheachainn e uile chomhairle Dhé fhoill-seachadh dhoibh, agus a' toirt fianuis gu'n robh e saor bho fhuil nan uile dhaoine. Am fheasgair, shearmonaich e bho 32 rann. "Agus a nis a bhraithre, earbam sibh ri Dia, agus ri focal a ghràis," &c., bu shearmon i so a dh'fhàg iomad suil dhéurach anns an Eaglais sin. Ghuidh e orra iomadh uair a bhi sàmhach; ach 's e a thur mheudaich am bròn gu'n d'innis e dhoibh nach fhaiceadh iad aghaidh gu bràth tuille anns a chùbaid sin. Bhunaich e a' searmonachadh gus an d' thàinig an oidhche, agus an uair a dhùin e a Chùbaid bhuail e an dorus gle chruaidh trì uairean, le Bhiobull, ag ràdh trì uairean an deigh a cheile. "Tha mi a' cur sàradh ort, ann an ainm mo Mhaighstir, nach teid a h-aon a steach annad gu bràth, ach neach a theid a' steach air an dorus mar chaidh mise." A réir sin cha deachaidh Sagairt, no h-aon do na ministeiribh sin a ghabh ris an droch shaorsainn a' steach do'n chùbaid sin, gus an d' thàinig an t-Ath-leasachadh, agus gus an d'fhosgail aon de na ministeiribh Presbiterianach i.

Ann an 1673 ghlacadh e, agus chuireadh e 'n a phrìosanach gu creig Bhass. Ann an mìos dheireannach a' gheamhraidh 1678, thugadh Mr. Peden bho chreig Bhass gu Duneidinn, agus thugadh binn a mach 'n a aghaidh féin, agus an aghaidh tri-fichead a bha 'n am prìosanaich air son aobhair Chrìosd,—gu'n rachad am fogradh do dh'America, agus nach fheudta am faicinn gu bràth tuille ann an Albainn, fo phiann a' bhàis. An deigh do na bhinn so a bhi air a thoirt a mach 'n an aghaidh, thubhairt e gu tric, nach d'rinneadh an lòn sin fathast a ghiùlaineadh esan agus na prìosanaich ud do dh' America.—An deigh sin chuireadh air lòn iad ann an Lìte, agus ghiùlanadh do Lunnainn iad; ach cha robh an Ceannard-luinge a thug gus a sin iad gu'n toirt di b'fhaide, a réir sin thug e thairis iad do Cheannard eile bha gu'n giùlan do dh' America, neach dha'n d' thugadh iad an àite mheirlich agus

chreachadaraibh. Ach 'nuair a thàinig e dh'am faicinn, agus a chunnaic e gur e bh' annta Chrìosduidhean stuama, ceanalt, a bh'air am fògradh air son an aideachaidh Phresbiterianaich, thuirt e nach seòladh e an cùan le h-aon do'n leithid sin. Mar sin 'nuair nach gabhadh an darna Ceannard d'a ionnsuidh iad, agus nach cumadh an Ceannard eile iad ni b'fhaide, chuireadh iad fa sgaoil.

An deigh an cuir fa sgaoil, dh'fhan Mr. Peden ann an Lunnainn, agus an àitibh eile do Shasunn, gus a bhliadhna 1679, an sin thàinig e do dh Albainn.

Ann am bliadhna 1680, air dha a bhi ann an tigh dlùth do Mhauchline, far an 'd thàinig dithis dhaoine uaisle a steach, am fheasgair, 'n an dol seachad, thòisich fear dhiubh ri dubh chàineadh pobull Dé a bh'air an géur-leanmhuinn, agus gu h-àraid Mr. Richard Camshron, a chaidh mharbhadh beagan roimhe sin, aig Airmoss. Thachair do Mr. Peden a bhi 's an t-seòmair a b'fhaisge dhoibh, agus air cluinntinn na càinnt so dha, bha a chridhe air a chràdh, agus thàinig e chum an doruis, agus thuirt e ris. "A dhuine, bì a' d' thosd; a chionn dà uair dheug a nochd bithidh fios agad ciod an duine bh'ann am Mr. Camshron: bithidh am peanas a nì Dia air do theangaidh thoibheumach-sa 'n a ràbhadh do na h-uile Rabsaceh sgallaiseach dheth do sheorsa." Dh'aithnich am fear eile dhiubh Mr. Peden, agus air dha a bhi dearbhta nach tuiteadh 'fhocal a chum an làir, rinn e cabhag dhachaidh, air eagal 's gu'n tarladh olc éiginn dha ann an cuid-eachd a chòmbanaich: air do'n fhear ana-cainnteach so a thigh féin a' ruigheachd, bhuaileadh e air bàll le tinneas aithghearr, agus dh'eug e mu'n d'thainig meadhon oidhche, agus bu ghraineil an sealladh e, le 'bheul fosgailte agus a theangaidh a mach.

Anns a bhliadhna 1682, chaidh e do dh'Eirinn, agus air dha teachd gu tigh àraid ann an Siorrachd Antrim, dh'fhaighnich e ri bean-an-tighe, an robh feum buailtear orra. Thuirt i gu'n robh, agus dh'fheoraich i dheth ciod an duais a bhiodh e 'g iarraidh 's an là. Fhreagair esan, gu'm biodh duais air bith a bha a leithid eil' a' faotuinn. Dh'aontaich i ri so a thoirt dha. Am oidhche chuireadh a chadal e 's an t-sabhal maille ris an sgalaig, agus chaith e an oidhche sin aig ùrnuigh agus aig osnaich. An lath'r na mhaireach, dh'oibrich e còmhladh ris an sgalaig, agus chaith e an ath oidhche air an doigh cheudna. Ach air an dara latha, thuirt an sgalaig ri 'bhana-mhaighstir, "Cha'n 'eil an duine so a' deanamh lochd cadail, ach aig osnaich agus aig ùrnuigh ré na h-oidhche uile; cha'n 'eil mis' a' faotuinn drùb cadail leis: tha e gle mhath air bualadh, agus cha'n 'eil e 'g a chaomhnadh féin, ged is e mo bharrail nach robh e air a chleachdadh ris roimhe so; agus am feadh a bhios mise a' caraigeadh an t-sabhail, théid e gu leithid so a dh'àite, agus bithidh e 'g ùrnuigh air son Eaglais na h-Alba a th'ann am àmhghair, agus ainmichidh e na h-uiread a mhuinntir a th'anns an àmhhuinn." Dh'oibrich e an dara là; chum a bhana-mhaighstir sùil air agus chual i e 'g ùrnuigh, mar a thuirt an sgalaig. Am oidhche dh'iarr i air an duine aice fharraid ris am bu mhinis-

teir e, rinn e sin, agus ghuidh e air a bhi saor inntinneach ris, agus gu'm biodh e na dheadh charaid dha. Thuirt Mr. Peden ris, nach robh naire air bith air à dhréuchd, agus thug e làn chunntas dha mu thimchioll a chor. An deigh sin cha do chuireadh a dh'obair no chadal e tuille maille ris an sgilag. Dh'fhan e roinn ùine anns an àite sin, agus bha e 'n a mheadhon beannuichte ann an cuid iompachadh, agus ann an cuid eile a thoirt gu bhi beò gu riagh-aileach.

Anns a bhliadhna 1685, Shearmonaich e air oidhche Shàbaid ann an cat-chaorach, b'e am bònn teagaisg a bh'aige, Amos vii. 8. "Agus cuiridh mise sreang-riaghailt ann am meadhon mo shluaigh Israeil," &c. Anns an t-searmon so thuirt e, "Innsidh mi deadh sgeul dhuibh. Bheir ar Tighearn iteag à sgiath an Ana-criosd, a bheir leigeal do Dhuic Yorc, agus a dh'fhogras e as na rioghachdan so. Agus cha suidh duine gu bràth do'n fhineadh Stiùbhartach air Rìgh-chathair Bhreathuinn 'n a dheigh-san; air son an neo-ghamnuidheachd, an cealgaireachd, an ain-tighearnas, agus na dhoirt iad fo fhuil phrìseil nan naomh. Ach ma thruaighe! 's dubh, 's dubh, na laithean a tha gu tighinn air Eirinn! ionnas gu'n siùbhlair dà fhichead mìle gun smùid tìghe fhaicinn no gairm coilich a chluinntinn." 'Nuair a chrìochnaich e an t-searmon, rinn e féin agus iadsan a bha maille ris, pràmhan cadail anns a chata. Moch air an ath mhaduinn, chaidh e suas ri taobh ùillt, a bha'n sin, far an d'fhan e tamull beag, cha'n 'eil, amharus a' beachd-smuaineachadh. 'Nuair a thàinig e air ais sheinn e Sailm 32, bho'n 7 rann gu crìch; agus an sin dh'aithris e an 7 rann,

'Ta thusa t'ionad foluich dhomh  
Ni coimheadh orm bho theinn;  
Is nithear leat mo chuaireachadh  
Le h-oran saorsa binn,

ag ràdh, "is rann thaitneach i so maille ris na ràinn a leanas, a fhuair mi aig taobh an ùillt 's a mhaduinn an diugh; gheibh mi tuille am maireach; agus mar sin gheibh mi làn làthail. Cha robh e riamh air dheireadh dha neach air bith a chuir a dhòchas ann, agus theid sinn air ar 'n aghaidh 'n a neart-san, a' deanamh sgeul air 'fhireantachd, 'fhireantachd-san a mhàin."

Anns a' bhliadhna 1685, bha e ann an Carric, agus air da Iain Clàrc, ann am Blàr-an-t-sruthain a bhi maille ris, thuirt e ris, "A mhaighstir, ciod i bhuir barail mu'n àm so? Nach cianal dorch an là th'ann? An urrainn là ni's mi-mhisneachail na so a thighinn?" "Tha e mar sin Iain," ars' esan, "is àm dorch mi-mhisneachail an t-àm so, ach bithid àm nis dùirche na so ann; cuirear as do na creutairibh amaideach aingidh so, na sagartan; agus eiridh buidhean 'n an deigh-san d'an goirear Presbiterianaich, ach a chionn nach bi a bheag tuille aca ach an t-ainm, céusaidh iad Criosd, co cinnteach 's a chaidh a chéusadh gu corporra an taobh a muigh do gheatachaibh Ierusalem air Beinn Chalbhari, tha mi 'g ràdh, céusaidh iad Criosd co cinnteach ri sin, 'n a aobhar agus 'n a ùghdarras ann an Albainn; agus cuiridh iad 'n a uaigh e, agus

bheir a chairdean, aodach-mairbh dha, agus luidhidh e mar neach air adhlacadh ré ùine àraid : O ! Iain, 's ann an sin a bhios an dorchadas agus na laithibh gruamach, nach fhaca Eaglais bhochd na h-Alba riamh an leithid, ni mò chì iad an leithid gu bràth, aon uair 's gu'm bi iad seachad ; seadh Iain, bithidh iad co dorch, 's ged shìubhladh créutair bochd bho'n fhairge an ear gus an fhairge an iar, a' gleidheadh ministear dh' an innseadh e a chor, no a dh'fhoillsicheadh inntinn an Tighearna dha mu thimchioll an àma sin, cha'n fhaigheadh e a h-aon." Dh'fheòraich Iain dheth, c'àit am biodh an fhianuis an trath sin ? "Bithidh," ar's esan, "ann an làimh àireamh thearc, a bhios air an dì-mheasachadh agus air an tàrchuiseachadh leis na h-uile, ach gu h àraid leis na ministearibh sin a dh' adhlaic Crìosd ; ach an deigh sin éiridh e orra ; agus a mheud 's a bhios beò, dhiubhsan a bh'aig adhlacadh, bithidh iad ann an troimhe-cheile agus air a chaothach le eagal gun fhios aca ciod a nì iad, an uair a ghluaiseas e : Bithidh lathachan maiseach ann an sin, Iain, lathachan nach fhaca Eaglais na h-Alba riamh an leithid : cha'n fhaic mis 'iad, ach dh'fheudta gu'm faic thus iad."

Mu'n àm so, thachair dha bhi searmonachadh anns na raointibh, ann an Sgìre Ghirbhan, agus thàinig fear a bha'n tràth sin 'n a fhear-aideachaidh, le cabhag, a' saltairt air an t-sluagh gu bhi dlùth dha. Neach ris an d'thubhairt e, "Sin agaibh balg-straighlich an diabhoil a' tighinn, cha'n 'eil sinn 'g a iarraidh an so." An deigh sin thàinig am fear so gu bhi 'n a mhaor agus na fhear-brathaidh anns a chearnaidh sin, a' ruith air feadh na dùthcha, a' gleadhraich, agus a' gairm an t-sluaigh gu am mòdan ain-diadhaidh air son nach aontaicheadh iad do reachdaibh mallaichte nan uachdaranan ; ni air son an d'thugadh air féin agus air a shliochd, mar ainm, balg-straighlich an diabhoil. Bho àm an Ath-leasachaidh, chasaid e ris a mhinistear, nach fhaigheadh e féin agus a theaghlach ach an t-ainm ud. Thuirte am ministear ris, "'s math a thoill sibh e ; agus b' onorach an duine thug oirbh e ; agus feumaidh sibh giulan leis : cha ghabh e leigheas a nis.

An deigh mòran allaban bho àite gu àite, air feadh Siorrachd Ara agus Ghallobha, air do àm a bhàis a bhi tarrainn dlu, thàinig e gu tigh a bhràthar, ann an Sòrn, a Sgìre dhùthchasach, far an d'thug e orra uamh a chladhachadh, fo thaobh preas seilich. Fhuair na nàimhdean forfhais mu thimchioll, rànnsaich iad an tigh air a shon iomadh uair, ach cha d'fhuair iad e. Am feadh a bha e 's an uamh dh'innis e d'a chàirdibh mu iomadh breitheanas uabhasach a bha gu tighinn air Albainn. Mar an ceudna thug e so mar chomharradh dhoibh, nam b'e 's nach rachadh esan adhlacadh ach aon uair, gu'n an nì a thuirte e a chreidsinn, ach nam b'e 's gu'n rachadh adhlacadh ni bu trice na aon uair, gu'm feudadh iad a bhi cinnteach gun tàrladh na h-uile ni a thuirte e : agus dh'iarr e gu ro dhùrachdach a chorp adhlacadh làimh ri corp Mr. Richard Camshron ann an Airmoss, a chum 's gu'm faigheadh e fois 'n a uaigh, a chionn 's nach mòr a fhuair e ré a bheatha, ach, ar's esan, adhlacaibh mi far an àill leibh, togaidh iad mi a rithist.

Beagan mu'n d'éug e, thuirt e, "Bithidh sibh uile mi-thoilichte leis an àit an téid m' àdhacadh mu dheireadh; ach tha mi 'g àithneadh dhuibh na togaibh mo chorp a rithist." Aon là, gle mhoch 's a' mhaduinn dh'fhàg e an uamh, agus thàinig e gu tigh a bhràthar. Thuirt bean a bhrathar ris. "C'àit am bheil sibh a' dol! thig an tòir an so." Ars' esan, "Tha fhios agam air sin." "Mo thruaighe a Mhaighstir," ars' ise, "ciod an ni sibh? feumaidh sibh a dhol air 'ur 'n ais do'n uamh a rithist." "Tha mi ullamh dh i," ars' esan, "oir fhuaireadh a mach i; ach cha'n 'eil dollaidh; oir an taobh a stigh do dhà fhichead uair 's a h-ochd, bithidh mise an taobh thall do bhuairidhibh an diabhoil; agus cha chuir 'inne-alan-san an ifrinn no air thalamh trioblaid orm ni's mò." Mu'n cuairt do thrì uairean a thim an deigh dha tighinn do'n tigh, thàinig an tòir agus 'nuair nach d'fhuair iad e 's an uamh, rànn-suich iad an sabhal agus an tigh, ach cha d'eirmis iad air an àit an robh esan 'ua luidhe. Agus an taobh a stigh do dhà fhichead uair 's a h-ochd an deigh sin, chrìochnaich a 'thurus, an 28 là do'n cheud mhios 1686, agus thàinig e gu bhi na fhearàitichidh air an tìr sin, far am bheil iadsan a ta sgith aig fois, air dha a bhi os ceann 60 bliadhna dh'aois.

Chaidh àdhacadh ann an cruisle Tighearn Achadh-na-lichd, ach, an deigh dha a bhi dà fhichead là anns an uaigh, thàinig buidhean do shaighdearan each agus thog iad a chorp, agus thug iad leo e da mhile, gu bun croich Chumnoc, far am bheil e air àdhacadhd maille ri tuille do na mairtirich.

Mar so dh'éug Alastair Peden, a tha co iomraideach air son a dhiadhachd, 'éud agus a dhisleachd, ach gu h-àraid air son a bhuanachadh do-sgithichte ann an dleasnas na h-ùrnuigh, agus a thug barrachd air na h-uile mu'n cualas iomradh anns na h-aman-naibh deireannach so, ann an gibht an roimh sheallaidh gu bhi 'g innse nithe bha gu tachairt, araon do dh' Eaglais agus do rìoghachdan na h-Alba agus na h-Eirinn, agus mar a ceudna do phearsachaibh agus da theaghlaichibh. Thubhairt duine àraid bho chionn ghoirid, 'nuair a bha e a' labhairt 'n a sgrìobhaidhibh mu Mr. Peden, gu'n robh fhios gu'n thachair mòran do na nithibh a roimh-innis e cheana, agus ged a tha muinntir mhòl-naomh, amaidheach agus aingidh, a réir cleachdadh na ginealaich eucraidmheich so a' deanamh sgeig agus magadh air na nithibh so; gidheadh, feumaidh sinn a chodhùnadh le Spiorad De, gu'n robh, gu'm bheil, agus gu'm bì rùn an Tighearn aig an dream d'an eagal e.

## **Jfocal Soilleireachidh.**

**T**HA buaireas mòr anns an tìr an trath so co-cheangailte ris an aonadh a ghabh aite eadar an Eaglais Shaor, agus an Eaglais U.P. Tha mhuinntir a chaidh a steach leis an aonadh ag radh gun d' thug iad leo a steach ann creud agus bunaitean na h'Eaglaise Saoire gun atharrachadh s' am bith a dheanamh orra.

Tha e soilleir gun robh an *Declaratory Act* na phairt de chreud na h-Eaglaise Saoire bho cheann ochd bliadhna. Tha an t-Achd sin a cur an ceill cia mar a bha an Eaglais sin a gabhail ri teagasgan agus bunaitean Leabhair Aidmheil a Chreidimh bho na rinneadh e' na lagh innte. Chan ann am bliadhna a dh' atharraich an Eaglais sin idir a seasamh a thaobh a creud agus a bunaitean fein, mar a bha an Eaglais Shaor aig am an Dealachaidh agus iomadh bliadhna na dheidh g'an cumail, ach anns a bhliadhna 1892. A nis tha e soilleir ged a dh' atharraich an Eaglais sin a creud bho cheann ochd bliadhna nach do dh' atharraich i a h-ainm. Ma tha iadsan a chaidh a steach leis an aonadh a ciallachadh g'um bheil iadsan a cumail na dearbh chreud a bha aca anns an eaglais ris an abarteadh an Eaglais Shaor bho cheann ochd bliadhna tha iad ag innseadh na firinn; oir cha d' rinn iad atharrachadh s' am bith bh' uaithe sin ach air na ceistean a tha gu bhi air an cur ri luchd-dreuchd na h-eaglais sin aig am an gabhail a stigh gu dreuchd. Ach ma tha iad a ciallachadh gum bheil iadsan a nis a cumail Creud agus bunaitean na h-Eaglaise Saoire mar a bha iad roimh 1892 tha iad a mealladh an t-sluaigh agus chan eil iad ag innseadh na firinn; oir tha an t'atharrachadh a rinn iad leis an *Declaratory Act* a cur bun os ceann prìomh theagasgan Leabhair Aidmheil a Chreidimh. Is ann a chur bun os ceann na' n dearbh theagasgan a tha anns an *Declaratory Act* a bha Leabhar Aidmheil a Chreidimh air andheanamh.

Tha beagan de mhinistèiran agus de eildeirean na h-Eaglaise Saoire nach deachaidh a steach leis an ao adh thruagh sin, agus tha cuid mhaith de 'n t-sluaigh g'an leantuinn. Tha sin toilichte gun do dhiult iad dol leis an aonadh; oir tha e na ni cinnteach nach e aonadh a bhios a chum gloir Dhe, na maith sìorruidh anama neo-bhasmor a tha ann. Chan eil e air bonn sgrìobturail, agus do bhrìgh sin chan aidich an Tì naomh e. "Ge b'e neach a bhriseas an lagh, agus nach fan ann an teagasg Chrìosd, chan eil Dia aige; an tì a dh'fhanas ann an teagasg Chrìosd, tha araon an t-Athair agus am Mac aige." Cìod a nis an seasamh a ghabh na ministèirean agus na h-eildeirean nach deachaidh a steach leis an aonadh? Tha iad dìreach far an robh iad roimh 'n aonadh. Tha na h-uile mearachd a thugadh a steach do'n Eaglais Shaoir bho cheann deich bliadhna fichead aca mar a bha aca roimh 'n aonadh. Cha do ghabh iad aon cheum fathast chum glanadh a mach nam mearachdan a thugadh a steach do'n Eaglais sin. Ma bhuan-aicheas iad mar so, bithidh na h-uile truailleachd a thugadh a steach innte ceangailte orra fein agus air an t-sluaigh a tha ga'n leantuinn. Tha sinn an dochas nach eil iad a dol a laidhe fo na mearachdan sin, ach tha na h-uile aon diubh a chaidh troimh 'n Bharrier Act cho ceangailte orra ri Leabhar Aidmheil a Chreidimh. Gus an dean iad Achd a chur tre 'n Bharrier Act a glanadh a mach as an creud na h-uile nì a thugadh a steach innte, cha bhi aca ach creud thruaillidh. Chan eil sinn a ciallachadh leis a sin gum bi iad a cleachdadh na'm mearachdan sin ann an riaghladh no ann an aoradh na h-eaglais sin, ach tha sinn cinnteach, mar cuir iad a

mach àlach Shatain, agus mar duin iad an dorus gu deangan na aghaidh, gum bi iad ann am beagan bhliadhnachan cho truailldh 's bha iad riamh. Chan eil e na ni gealltanach gum bheil iad a feuchainn ri chumail a mach nach robh iadsan fo aon air bith de na mearachdan a chaidh a dheanamh nan lagh anns an Eaglais. Tha an fhirinn ag radh, "Ge b'e dh'aidicheas a pheacaidhean agus a threigeas iad gheibh e trocair; ach an ti a dh'fhollaicheas a pheacaidhean cha soirbhich leis." Tha sinn a faicinn ann an cuir an seasamh fo chomhair an t-sluaigh gum bheil iad ag radh—"Aig an am so (bha so roimh an aonadh) tha an eaglais so a cumail a mach teagasg Leabhar Aidmheil a Chreidimh uile mar a bha sin air a thuigsinn roimhe so." Ma tha iad fein a creidsinn so cha choinnich iad moran eile a tha ga chreidsinn. Tha e ro-shoilleir bho na briathran so nach robh iad a faicinn aobhair air bith gu dealachadh ris na daoine sin mar b'e an t-aonadh. Oir tha na briathran ud a ciallachadh gun robh, a reir am beachdsan, teagasgan Leabhair Aidmheil a Chreidimh uile aig an eaglais sin an deigh an atharrachaidh a rinneadh air leis an *Declaratory Act*, agus na h-uile Achd eile a chaidh a dheanamh an agaidh a creud fein leis an Eaglais Shaoir. Ciod a rinn an t-aonadh? Dh'atharraich e ainm na h-eaglais, ach cha d'rinn e atharrachadh air bith air a creud—bha sin ait a dheanamh aig 1892. Feumaidh e bhi soilleir do na h-uile gum b'e so an dearbh aobhar air son an robh an *Declaratory Act* air a dheanamh.

Gu de nis an t-eadar-dhealachadh a tha eadar an seasamh a rinn sinne aig 1893 agus a mhuinntir nach deachaidh a steach leis an aonadh? Chuir sinne cùl ris na h-uile teagasg, bunait, agus doigh aoraidh mhearachdach a thugadh a stigh do'n Eaglais Shaoir. Cha do ghleidh sinn aon ni ann an bunait ar n-Eaglais ach na dearbh nithean a bhuineadh do'n Eaglais Shaoir aig am an dealachaidh, agus cha do chuir sinn aon ni ris. Chan urrainn duine air bith so aicheadh. A nis tha e soilleir uaithe so gu bheil, fìor bhunaitean agus theagasgan Eaglais Chriosd ann an Alba againn. Tha sinn a creidsinn gum bi e soilleir do ar luchd-leanmhuinn gum bheil each dìreach mar a bha iad, a thaobh an Creud, an uair a dhealaich sinne rin ann an 1893. Do bhrìgh sin is e ar dleasdanas cumail ris an ni a tha again, agus feitheamh gu foighidinneach gus am faic sinn ciod a tha na doinibh sin a dol a dheanamh. Chan eil sinn a sgriobhadh so le spioraid naimhdeil, ach tha sinn ag innseadh na fìrinn mar a tha sinn a tuigsinn na cuise. Bh'fhearr leinn gu'm b'urrainn sin nithean a b'fhearr a sgriobhadh mu thiomchuill an t-seasamh a tha air a dheanamh, ach tha e mar fhiachan oirn an fhirinn innseadh do'n t-sluaigh. Tha staid aobhar Chriosd na 'r latha ag agairt bho na h-uile seasamh air taobh na fìrinn, agus cuir an aghaidh na h-uile ni a tha bachdadh na fìrinn. B'e ar miann gum biodh so fìor a thaobh ar luchd-ducha gradhach uile, agus tha sinn duilich nach eil e fìor, gum biodh iad a gleachd le cheile air son creidimh an t-soisgeil. "Molaidh iadsan a threigeas an lagh na h-aingidh; ach ni iadsan a ghleidheas an lagh stri riu."

N. C.

## Seeking after God.

**I**T were my heaven till I come home, even to spend this life in gathering in some to Christ. I have still great heaviness for my silence, and my forced standing idle in the market, when this land hath such a plentiful thick harvest; but I know that His judgments, who hath done it, pass finding out. I have no knowledge to take up the Lord in all His strange ways, and passages of deep and unsearchable providences; for the Lord is before me, and I am so bemisted that I cannot follow Him; He is behind me, and following at the heels, and I am not aware of Him; He is above me, but His glory so dazzleth my twilight of short knowledge that I cannot look up to Him; He is upon my right hand, and I see Him not; He is upon my left hand, and within me, and cometh and goeth, and His coming and going are a dream to me; He is round about me, and compasseth all my goings, and still I have Him to seek; He is every way higher and deeper and broader than the shallow and ebb handbreadth of my short and dim light can take up; and therefore, I would that my heart could be silent, and sit down in learnedly-ignorant wondering at the Lord whom men and angels cannot comprehend. I know that the noon-day light of the highest angels, who see Him face to face, seeth not the borders of His infiniteness. They apprehend God near hand, but they cannot comprehend Him. And, therefore, it is my happiness to look afar off, and to come near to the Lord's back parts, and to light my dark candle at His brightness, and to have leave to sit and content myself with a traveller's light, without the clear vision of an enjoyer. I would seek no more till I were in my country than a little watering and sprinkling of a withered soul, with some half out-breakings and half out-lookings of the beams, and small ravishing smiles of the fairest face of a revealed and believed-on Godhead. . . . . Oh! let this bit of love of ours, this inch and half span length of heavenly longing meet with Thy infinite love! Oh, if the little I have were swallowed up with the infiniteness of that excellency which is in Christ! Oh! that we little ones were in at the greatest Lord Jesus! Our wants should soon be swallowed up with His fulness.

SAMUEL RUTHERFORD.

LET us run, let us run, but in the savour of Thy ointment, not in the confidence of our merits, not in the greatness of our strength; we trust to run but in the multitude of Thy mercies, for though we run and are willing, it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy. O let Thy mercy return, and we will run; Thou, like a giant, runnest by Thy own power; we, unless Thy ointment breathe upon us, cannot run.  
—Bernard.

## Notes and Comments.

**Church Matters.**—Communion: Dumbarton, first Sabbath of January; Inverness, third. Rev. John Macleod, M.A., Ullapool, will (D.V.) be inducted in Kames Church on 10th January, at 7 P.M.

**The late Lord Bute's Perversion to Romanism.**—The *San Francisco Examiner* publishes an article by Monsignor Capel—who was much spoken of at the time of the event—on the conversion of the late Marquis of Bute to Roman Catholicism. The writer, in course of the article, remarks that the step taken by Lord Bute was the result of much prayer and long study. All in his life, as he said, conspired providentially to lead him to the threshold of the Church. In childhood his widowed mother trained him in the duty of prayer and a solid knowledge of the Bible. Left an orphan at 15, his youth was marred by much sorrow. As an undergraduate at Christ Church, Oxford, he lived in the High Church atmosphere. There for the first time he made the acquaintance of Catholic students, who gave a reason for the faith they held. During this time Lord Bute visited the Holy Land. The Oriental rites at which he assisted turned his thoughts to the study of ancient liturgies and early Christian symbols. In this he received much aid from a Franciscan father, guardian of the Holy Places. Bute returned to Oxford with a firm belief in the objective and real presence of Jesus Christ in the Sacrament of the altar. Shortly afterwards I met him (continues the writer) by appointment at Danesfield, Great Marlow, the residence of my friends, the Scott-Murrays. A course of reading was suggested, I seeing him from time to time. Newman's pathetic hymn, "Lead, kindly light, amid the encircling gloom," was then often on his lips. In course of time he was fully convinced that the true Church is an organic body, a divine institution, the source of all spiritual power and jurisdiction, and the channel of sacramental grace, under the Vicar of Christ, the Bishop of Rome. Finally, after an hour of prayer before the Blessed Sacrament, exposed in the convent chapel at Harley House, London, he determined to ask admission to the Church. The next morning Lord Bute was conditionally baptised, made his abjuration, and received Holy Communion.

**An M.P. and Catholicity.**—In a speech on 6th December, at the opening of a Church Bazaar in Glasgow, Sir John Stirling-Maxwell, one of the City Members, indulged the usual flight of cheap charity and free-and-easy sentiment. Among other things, he said—"He was one of those who did not attach very great importance to the differences separating the various branches of the Church in this country. He did not think there was such a wide gulf between the Roman Catholics and the Presbyterians, but that was probably from having travelled over the world a great deal, and from the habit of looking at the world from the political point of view. He was struck not so much by the differences

which separated the Christian elements from one another, but by the different habits of the people." We perceive from these remarks that Sir John is very far from being a man of sound mind in matters ecclesiastical, and we are sorry the Protestant Constitution and interests of this Empire are in such hands as his, and not only so, but that there are hundreds more like him in seats of authority. We think, however, when he said, "he did not think there was such a gulf between Roman Catholics and Presbyterians," he spake more truly than he was aware. Once the gulf between Romanism and Presbyterianism was very great, but now the distance between the two religions is measurable.

**A New Departure in Idolatry.**—The Press Association states "that in connection with the forthcoming Catholic pilgrimage to Rome, in which Cardinal Vaughan and the Duke of Norfolk will take a prominent part, it has been decided to raise a fund to pay the cost of the erection of a statue of the Redeemer in front of the new Roman Catholic Cathedral at Westminster. The money will be subscribed by the Catholic youth of all ages, and the statue which is of special design, has been approved of by the Sacred Congregation of Rites." The bodily presence of the Redeemer, as it appeared to men in the days of His flesh, is absolutely inconceivable by us, as the evangelists give not the slightest hint of His face or form, and this is a proof that all artistic attempts to depict Christ are contrary to the will of God. The form He now wears in heaven is such that no man can look on without fainting. How then can a stone effigy of Him be other than a presumption and an offence?

**The late Rev R. C. Smith.**—We notice this month the decease of the Rev. Ralph C. Smith, the late senior minister of John Knox's Free Church, Glasgow, at the advanced age of 81 years. Mr. Smith was esteemed as a man of deep piety, and as a sound and edifying preacher of the gospel. His ministry was marked by its spiritual fervour and its practical bearing on the case, both of careless persons and of exercised hearers. We regret his long connection with the degenerate Free Church, but with regard to their manifold defections, it may be said of him as of one of old, "the same had not consented to the counsel and deed of them." Shortly before the consummation of the late union, however, Mr. Smith renounced his connection with the Free Church. From the Disruption onwards Knox's Free Church was noted as a seat of evangelical preaching, and as a resort of devout persons from far and near; with the resignation, however, of Mr. Smith, some thirteen years ago, a disastrous change took place. The following is a public notice from the *Glasgow Evening Citizen*, of 24th December, referring to this very Church:—"Mr. John Buchan, B.A. (Oxon.), Novelist, will lecture on Prince Charles Edward, in John Knox United Free Church, Surrey Street, S.S., on Thursday, 27th December, at 6 o'clock. Rev. George Reith, D.D., will preside. Several Jacobite songs will be rendered. Tickets, 6d. each, reserved 1s."

## The Hollow World.

"She is empty, and void, and waste." Nahum ii. 10.

SHE'S empty; hark! she sounds: there's nothing there  
 But noise to fill thy ear.  
 Thy vain inquiry can at length but find  
 A blast of murm'ring wind:  
 It is a cask that seems as full as fair,  
 But merely tunn'd with air.  
 Fond youth, go build thy hopes on better grounds;  
 The soul that vainly founds  
 Her joys upon this world, but feeds on empty sounds.  
 She's empty; hark! she sounds: there's nothing in't;  
 The spark-engend'ring flint  
 Shall sooner melt, and hardest raunce shall first  
 Dissolve, and quench thy thirst,  
 E'er this false world shall still thy stormy breast  
 With smooth-fac'd calms of rest.  
 Thou may'st as well expect meridian light,  
 From shades of black-mouth'd night,  
 As in this empty world to find a full delight.  
 She's empty; hark! she sounds: 'tis void and vast.  
 What if some flatt'ring blast  
 Of flatuous honour should perchance be there,  
 And whisper in thine ear?  
 It is but wind, and blows but where it list,  
 And vanisheth like mist.  
 Poor honours earth can give! What gen'rous mind  
 Would be so base to bind  
 Her heaven-bred soul a slave to serve a blast of wind?  
 She's empty; hark! she sounds: 'tis but a ball  
 For fools to play withal;  
 The painted film, but of a stronger bubble,  
 That's lined with silken trouble.  
 It is a world, whose work and recreation  
 Is vanity and vexation—  
 A hag, repair'd with vice-complexion'd paint,  
 A quest-house of complaint;  
 It is a saint, a fiend; a worse fiend, when most a saint.  
 She's empty; hark! she sounds: 'tis vain and void;  
 What's here to be enjoyed  
 But grief and sickness, and large bills of sorrow,  
 Drawn now, and crossed to-morrow;  
 Or what are men, but puffs of dying breath,  
 Reviv'd with living death?  
 Fond lad, O build thy hopes on surer grounds  
 Than what dull flesh propounds;  
 Trust not this hollow world; she's empty; hark she sounds.

FRANCIS QUARLES.