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The Christian Race.

“LET us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us.” The Apostle Paul here compares the life of the Christian in this present world to a race. He was well acquainted with the famous games of ancient Greece, and he employs in this part of the Epistle to the Hebrews the figure of the *footrace*, which was the most highly esteemed of these games, to portray in a vivid manner the character of living Christianity. The competitors in the ancient game were engaged merely in the natural exercise of their bodily powers for the attainment of a fading crown, but the runners in the race, of which the epistle speaks, must concern themselves about the more noble spiritual exercise of their souls in order to obtain a crown of glory which fadeth not away.

1. Let us notice what is implied in the comparison of the Christian life to a race. There is implied in it that the sinner that is born again, and called out of darkness into the marvellous light of the gospel undergoes this blessed change, not that he may live in ease and indolence, but that he may pursue a course of the most important activity. Every other race is trifling in comparison with the race of that soul that is fleeing from the city of destruction to the celestial city. The matter at stake is salvation; the loss of the soul is an everlasting hell, the salvation of it is eternal glory. “What shall it profit a man though he should gain the whole world, if he lose his soul?” And on the other hand, we may say, “What shall it injure a man, though he should lose the whole world, if he gain his soul?” It is activity then of the most precious kind to which the Christian is called. It is, no doubt, true that once a sinner is in Christ, he obtains a sure right and title to the eternal inheritance, and all his activity thereafter does not make his title any better than it is already. But it is not for this purpose that he is called to run a race; he is not asked to buy eternal life, after he has already got it as the free gift of God. The reason he must run is that he may actually enter upon the enjoyment of the inheritance procured for him by the Lord Jesus

Christ. The Christian, by the grace of God, must renounce sin and seek after holiness; he must endeavour to put off the old man, and put on the new; he must flee from the corruption and misery that are in the world through lust, and labour to obtain some foretaste of sweetness for the holiness and happiness of heaven.

There is also implied in the comparison of the Christian life to a race, that the believer must be a person of uncommon diligence. The competitor must run the race; creeping or walking will not do; he must run. Now, this clearly shews that the task set before the Christian is one that calls for all the energy of which his immortal soul is capable. The danger is so awful, and the prize is so glorious, that no labour is too great to be spent in the work. And further, there is implied in the comparison that the believer must exercise concentration of aim. The runner in a race cannot afford to be diverted from the one object he has in view; he concentrates his every thought and effort upon the attainment of the goal. Such was the manner of life of the apostle himself. He says, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—(Phil. iii. 13, 14).

It will be apparent to everyone that this figure of a race presents to us a high standard of Christianity. The examination of it should, in the first place, fill us with a sense of humiliation. When we, who profess Christ, think of what we ought to be in the light of God's Word, we may well loathe ourselves in the dust, and exclaim with mournful emphasis, "We are unprofitable servants." Many have room to fear that there is no vital Christianity in them at all. It is a good thing, however, when the light of God's truth exhibits to us our unspeakable shortcomings and aggravated transgressions, and thus abases us in the dust before God. Self-sufficiency and pride are then laid low. But if there be the least drop of genuine life in us, the same light will also make us cry unto the Lord that he would exercise His mighty power upon our hearts, and quicken us unto newness of life, so that we might make a fresh start in the spiritual race. This was the disposition of the psalmist when he said, "I will run the way of thy commandments, when thou shalt enlarge my heart."

2. The second thing we note is that "the race" is "set before us."

Who has set it before us? It is God Himself. We are not left to ourselves in such an important matter as this. God has appointed a certain course to be run by His people, and it is theirs to respect His appointment. Men in the pride and folly of their hearts may imagine that they can cut out paths for themselves, but their paths are paths of madness and death; they go downward to the pit. The Lord says, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." God Himself has set the race before us,

and it is at the peril of our souls for eternity that we regard it not. But, on the other hand, it is matter of encouragement to think that it is "the right way" by which He leads His people. The race may seem to them very often a dark and trying one, and they may fear they will give up altogether, but the realisation that they are running on in the divinely appointed path encourages them to hope they may at last obtain the prize, believing that He who commands them to run is also engaged to give them the power to do so to the very end.

Where is the plan of "the race" set before us? It is set before us in the Holy Scriptures, the Word of the living God. "The race" is there described from its starting point to its goal. We are not to value the writings of men, except in so far as they are in harmony with God's Word. The books of men who have been taught of God may help us to discern the plan more clearly than we might otherwise do, but our supreme and infallible guide is the Word only. There are many in our day who have formulated a new plan of salvation and of the believer's race, but they will find out their mistake, it may be when it is too late. The new plan is generally conceived upon the principle that there is no such thing as a city of destruction, a state of God's wrath and curse; that there is no necessity for so comprehensive a change of heart as a new birth; and that the Christian race is a way of easy conformity with the maxims and practices of this present world, and not a painful striving after the enjoyment of God's countenance, and conformity to the image and will of Christ; and that, moreover, there is no such place as hell, but that all will be saved at last.

What are the divinely marked boundary lines of "the race?" They are the commandments of God. We must observe all these commandments; we are not at liberty to omit any of them. There is no one certainly who can keep them perfectly in this life, but every true believer has a genuine love to them all, however weak his love oftentimes may be. "I delight in the law of God," says the apostle, "after the inward man; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." Of course, we do not affirm that Christians in every country have been equally enlightened upon all God's precepts in connection with His Church, although, in saying so, we do not excuse the guilt that may attach to them for their want of enlightenment. But in a country like ours, where there has been for centuries very clear light not only upon the doctrines of grace, but also, for example, upon the manner of God's worship, we hold that those persons sin very grievously who, in such circumstances, introduce things into His worship that have no warrant from the New Testament. At the present time the hedges are being broken down, and men are running hither and thither at their own pleasure; they are like the horse or mule that cannot be held in by bit or bridle. It is not only in worship, but in almost every

line of thought and action in connection with the Christian Church that there is a removing of the boundary lines that the Lord has appointed. The commandments of God are grievous to the natural man, and so he must, as far as he can, approximate the Christian race, as marked out in God's Word, to the broad way that leadeth to destruction. Happy are they, however, who are enabled by divine grace to run the race, both in their private life and conversation, and in their public testimony for truth, along the course that is prescribed by the unerring Jehovah in His Infallible Word.

We hope to resume this subject in a future issue.

A Sermon.

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 "For where a testament is, there must of necessity be the death of the testator."—HEBREWS ix. 16.  
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THE terms covenant and testament are often used in this epistle. In His infinite wisdom, the Most High dealt with man from the beginning federally. In a covenant there must be two parties. In the covenant of works the Creator and man were the contracting parties. We ought to banish the idea from our mind that it was this covenant that bound Adam to obey the holy law of his Maker. All rational creatures are bound to love the Lord their God with all their powers, and to render that obedience which the law demands. But when God entered into a covenant with man new obligations were incurred. Man became responsible to fulfil certain conditions upon the fulfilment of which he could claim eternal life. The Creator promised this freely to Adam. Adam, on the other hand, was most plainly told of the result, should he break this covenant, both upon himself and his posterity. "And the Lord God commanded man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die" (Gen. ii. 16, 17). Notwithstanding, Adam broke the covenant, and thereby fell from his original righteousness, and became a sinner. He became an enemy to God in his mind, and all the thoughts and imaginations of his heart became evil. But though man fell away from his allegiance to God, his obligations did not cease. The miseries which sin brought upon Adam and his posterity in this life itself are awful, but they are only a drop out of the ocean of that wrath of God which is the wages of sin in eternity. "The wages of sin is death" (Rom. vi. 23). "Wherefore, as by one man sin entered

into the world, and death by sin ; and so death passed upon all, for that all have sinned" (Rom. v. 12).

God, in infinite mercy, looked down from the height of His eternal glory upon the most awful condition into which Adam fell, came to him, and revealed to him a way of deliverance through the seed of the woman. This was the first announcement made of the Saviour, and of the covenant of grace. It is this covenant of grace, with its modes of outward ordinances, of which the Apostle writes to the Hebrews. He shows them in this epistle that Christ is the substance of all the sacrifices and ritual of the covenant made with them at Mount Sinai ; that all these ceremonies held forth Christ in His obedience and atoning death ; and that they all had their efficacy from His person as the rays of light have their power from the sun. In meditating upon the words of our text we shall endeavour, by the aid of the Holy Spirit, to consider three things in particular :—

I. The Testator ;

II. The necessity under which He was ;

III. The Testament.

I. The Testator. The Apostle, in this epistle, keeps before the mind of the reader the two terms "covenant" and "testament." These two describe the covenant of grace. It was a covenant, properly speaking, as it was made with Christ, but sinners receive its benefits as Christ's testament.

(1) Let us consider the spiritual condition of those for whom Christ humbled himself and became obedient unto death, even the death of the cross. First of all they were guilty. They had broken the holy law of God, and nothing but death could meet its sentence. If they should face this sentence in their own persons, the punishment would necessarily be endless. So awful are the demands of justice against the sinner for the dishonour done to the Lord's majesty by sin, that it not only claims at the hands of the offender a perfect obedience (which was man's obligation under the covenant of works), but also to suffer the utmost penalty of the law—even death in its threefold aspect—temporal, spiritual, and eternal. The sinner lay quite helpless under this righteous, but most terrible doom. God's justice is like great mountains, and His judgments are deep as floods. The justice which man impugned is the habitation of God's throne, and thus it became necessary to punish the creature whose aim in sin was to overturn the government and throne of the Most High. The only sentence which can bear the least proportion to such a crime is, that the floods of God's wrath throughout eternity should be let loose upon the guilty. "The soul that sinneth, it shall die" (Ezek. xviii. 20). This will appear clear to our own reason and conscience if we consider that this will be the aim of the sinner throughout eternity. The enmity begotten through sin in the mind of man cannot be removed except by grace. No education, example, or environment can change man's nature ;

nothing can do that but regeneration. The sinner could not extricate himself from this awful condition. Though an angel, or all the angels of glory should come to his aid they could do nothing. One sin brought myriads of angels in an instant from heaven to hell. So terrible is sin when we look to its effects on rational creatures that we must conclude that one sin is sufficient to bring eternal death upon any number of them, let their dignity as creatures be what it may. So there was no help for man in himself, or in any creature whatsoever. He would have to perish eternally without remedy had not the Lord, in His infinite mercy, provided a way of escape.

(2) In the covenant made with Israel on Mount Sinai many sacrifices for sin were set up. There was a mercy-seat set up in the most holy place, and a high priest was appointed whose duty it was to enter that place once a year with the blood of the sacrifices, on the great day of atonement, to intercede for Israel before that mercy-seat; while other priests were set apart to offer sacrifices daily for the sins of the people. All these sacrifices could not take away sin. The awakened conscience could find no rest or peace in them. The blood of bulls and of goats could not take away sin. This is as clearly set forth in the Old Testament as it is in the New. "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" (Micah vi. 6, 7). Though rivers of the blood of animals had been spilt for sin, the guilt of it still remained. The tabernacle, the mercy-seat, the altar, the high priest, and all the sacrifices typified Christ. They were shadows of Him; for those who by faith saw in and by them the great sacrifice of Calvary, they were efficacious; but to all who looked only to the merit of these sacrifices as they were in themselves there was no efficacy in them. It is not only the justice of God that demands death as the wages of sin; the conscience of the sinner, when awakened, demands the same. So those who were taught of the Holy Ghost before the coming of Christ in the flesh, understood the nature of the atonement, and looked to His death as the only way of deliverance. The word of God is the only rule of faith. In the first promise the bruising of Satan's head was to be by the bruising of the heel of the woman's seed. In the fifty-third chapter of Isaiah the great sacrifice for sin is held forth as clearly as in the Gospels. The same thing is true of the Psalms.

(3) Let us briefly consider the person, and humiliation of the Testator. In the first chapter of this epistle the Apostle proves that He was God. He shows that there are passages in the Old Testament which God the Father spake, and that they can neither be applied to angels or men. "For," says He, "unto which of

the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." God never asked any of his rational creatures to worship a mere creature; therefore Christ is God. The Apostle then takes up other truths to prove that Christ is the moral Governor of the universe. "But to the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of the kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." He then goes on to show that God the Father spake to Christ as the Creator of all things. "And, Thou, O Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest" (Heb. i. 5-11). In the second chapter the Apostle takes up the proof of the human nature of Christ, and of His humiliation and sufferings. For though it is proved to the satisfaction of any who submit to the truth of God in matters of faith, in the above quotations, that Jesus Christ is a divine person, and equal to God the Father, Christ had a human nature; and therefore the Apostle goes on to prove that the Word of God spoke of him as having it. "What is man that thou art mindful of him? or the son of man that thou visitest him? Thou hast made him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." Under whom? under any of the sons of Adam. He speaks of him here as having absolutely all things in this world and in that which is to come put under him. Now there never was such a man among the human race. The Apostle shows that this was fulfilled in Jesus. "But we see Jesus, who was made a little lower than the angels for the suffering of death crowned with glory and honour." In this epistle we, as well as the Hebrews, are taught infallibly that Jesus of Nazareth was God, and when He became man did not cease to be what He was—God. Therefore, the second Adam, or covenant head on the sinner's side, is the Lord from heaven.

The Scriptures speak of the covenant of grace as being between the Father and the Son. The Father took the side of the offended Godhead; the Son took the place of the sinner. He thus became responsible to God the Father to make amends for the breach of the covenant of works, by rendering to the moral law a perfect obedience, and by laying down His own life as an expiation for the sins of such as shall be saved. It was to the Testator a covenant in the strictest meaning of the term; but to them for whom He stood, the blessings of this covenant came in the form

of a will or testament. This is the well-ordered and sure covenant which is offered to sinners in the Gospel. None but God could pay the penalty due to sin, and this had to be done in the sinner's nature. This is the Testator—the eternal Son of God, who became man, and so was, and continues to be, both God and man in two distinct natures, and one person for ever.

II. The necessity under which He was. We have endeavoured to show the awful condition into which man fell by sin. We must keep that in view when speaking or thinking of the mediation of Christ. He became responsible to God for the sins of the elect. He took the very place legally which belonged to them. The guilt of their sin was transferred from them to Him. The curse of God against sin became His also. This became His when the iniquity of His people was laid upon Him. He who was made under the law, in order to obey its precepts and penalties, was the Creator of heaven and earth, the sea and all that in them is. Every step of His obedience, from the manger in Bethlehem to Calvary's cross, were the steps of God, the second Person of the adorable Trinity, in man's nature. It was God in human nature that obeyed the holy law. This magnified the law and made it honourable. When an innocent creature—man or angel—obeys the moral law he must say:—"I am an unprofitable servant: I have done that which was my duty to do." Not so with Christ. He put an honour on the holy law infinitely greater than the dishonour man put upon it. He sits upon the circle of the earth; and the inhabitants of it are like grass-hoppers before Him, or as the small dust of the balance. Christ's obedience, when set over against the disobedience of the creature, makes the sins of the elect like the dust of the clouds before God the Father. In order to attain this He had to become a man of sorrows, and acquainted with grief. He emptied Himself so fully that He had to say:—"Foxes have holes, and the birds of the air have nests; but the Son of man has not where to lay his head" (Matt. viii. 20). He emptied Himself so that creatures ministered to Him with their substance. He who made all things, and to whom all things belong helped by His own creatures! Why? Because the sinner forfeited his right to one drop of cold water, and He was now in the place of the sinner before God; and on account of the love which He bore to His own people, and to His Father's glory. He loved the Lord His God with all His heart, with all His soul, with all His strength, and with all His mind; and His neighbour as Himself. Though He was made a curse for sin, His love to the Father knew no abatement; but He loved the law, by which He was accursed for the sins of His people, with a perfect love. Though He was hated by men, He loved them with a perfect love. "Having loved his own which were in the world, he loved them unto the end" (John xiii. 1).

Humiliation with a life of sorrows and griefs was not the climax of His sufferings. The death sentence passed by God on man

for sin had to be met. "Without shedding of blood is no remission" (Heb. ix. 22). We have drawn attention already to the truth that the blood of bulls and of goats could not take away sin. Christ took to Himself the body which the Father prepared for Him. This was written of Him, "Burnt offering and sin offering thou hast not required. Then I said, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God" (Psalm xl. 6 8). This is the *will* of which He so submissively spoke in the garden of Gethsemane:—"Not my will but thine be done" (Luke xxii. 42). The Holy Ghost gives us an infallible comment on this great truth:—"By this will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 10). The body and soul of the Lord Jesus had to be offered as a sacrifice to God for the sins of an elect world. Christ, in His own person was the priest, sacrifice, and altar, when He offered Himself without spot to God. This was the most amazing sight ever seen. The Father Himself speaks of it as such:—"For who is this that engaged his heart to approach unto me? saith the Lord" (Jer. xxx. 21).

The flaming sword of divine justice, which appeared at the gate of the garden of Eden to keep Adam out from the tree of life, was commanded to awaken against God's only begotten Son. "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn my hand upon the little ones" (Zech. xiii. 7). Christ applies this truth to what took place consequent to his apprehension at the garden of Gethsemane:—"Then Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad" (Matt. xxvi. 31). No doubt wicked men, who are declared to be God's sword, did their utmost, urged on by Satan, also Satan and the powers of darkness, to cause as much agony to the Lord of glory as lay in their power. The twenty-second Psalm bears this out fully. But the sting of all the agony of Christ's soul and body on Calvary's cross is to be found in the cry, "My God, my God, Why hast thou forsaken me?" He was made a curse for His people. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. iii. 13). He grappled in his death with the eternal death, which is the wages of sin, and dried up the hell of the elect upon the cross. His eternal power as God upheld his human nature, till all the wrath and curse which were due to sin from a just God were fully exhausted upon His soul and body on the cross. Had he been a creature, as the Socinians of our day hold Him forth in their teaching, He would have lain eternally under the burden. He, by His death, swallowed up death in victory; made an end of sin; finished transgression; and brought in an everlasting righteousness. He came

into the world to seek and to save that which was lost. This was the errand upon which the Son of God came into the world. "He said, It is finished: and he bowed his head, and gave up the ghost" (John xix. 30). On the day of the resurrection He said to the two disciples who were on their way to Emaus:—"Ought not Christ to have suffered these things, and to enter into his glory" (Luke xxiv. 26). These are a few of the necessities into which the Testator brought Himself by becoming the surety of His people, who were strangers and enemies.

By His obedience and atoning death He redeemed their persons from the curse of the law, and purchased for them an inheritance, which is incorruptible, undefiled, and that fadeth not away, in the heavens. He opened a way for the mercy of God to flow forth like a river from the throne of God to perishing sinners of mankind. The Father put all things under Him that He might give eternal life to as many as the Father gave Him. These are the things of which we will now endeavour to say a few words under the third head.

III. The Testament. In a testament or will, among men, there are several parties concerned. This text speaks to us after the manner of men declaring dark sayings of old in parables, or similitudes. First, there is the testator. He has something which he desires to bestow upon others after his death. "A testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth (Heb. ix. 17). He, therefore, makes his will so that his affairs after his death may be settled according to his own mind. Second, there is the lawyer before whom the testimony is to be written and attested. His duty is, that everything which the testator desires to be written should be inserted in the testament exactly in accordance with the testator's desire. Thirdly, there is the witness who hears and writes the testament from the mouth of the testator; and also attests it as witness of the transaction. Fourthly, there are those unto whom the testator makes over his riches after his death. The benefits they are to receive are set down carefully in the testament, and what each individual is to get is definitely stated. None can make any changes in this transaction but the testator himself. Two copies are written of the testament; one of them is sealed and the other is left open. The sealed copy is not to be looked into till after the testator's death. Death is the confirmation of it.

The testament of Christ is written, and is called the Old and the New Testaments. Not because they are two different Testaments, but because there were two periods of time embraced by them. Under the Old Testament, sinners received the blessings of salvation upon the credit of Christ's faithfulness to pay their debt when the fulness of time should come. Under the New the atonement is an accomplished fact. Whether under the Old or New Testaments sinners were saved, it was by faith in Christ as the head and mediator of the covenant of grace, they were saved. It was the blessings of His purchase that they all received.

In our day brutish men are tampering with Christ's Testament, and declaring that it is full of errors, &c. This only proves that there is nothing in it for them; for those who expect that there is anything in it for them, they want to leave it as it is. Audacious men may take the awful responsibility of adding to it, or taking from it, and thereby bring guilt and the curse of God upon themselves, but Christ ever liveth to see that all the blessings which He has purchased for His people shall be made theirs. The copy on earth may be tampered with by thieves, but the copy in heaven is beyond their reach. It seems to us a miracle that, after all the attacks made upon God's Word in this world, it should have passed unscathed out of the hands of such wicked men.

(1) This Testament has to be read in this world to all the chosen of God. They must hear it. For this purpose Christ has set up a ministry, and the means of grace in the world. The duty of Christ's ministers is to read and expound the contents of this Testament to the people. It is not their duty to add anything to it or take from it. It is their duty to tell the character and conduct of the parties to whom its blessings are freely offered, and the awful doom that awaits such as die without getting a share in it. On the other hand, it is the duty of the people to assemble together in order that they may hear, believe, and be saved. If they neglect this, they are accounting themselves unworthy of eternal life. Paul sets this before us:—"How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. x. 14, 15). He tells most distinctly what the ministers of Christ are to preach:—"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word" (2 Tim. iv. 1, 2). Now this testament is read to men spiritually dead. It is God's word, or voice, that can quicken the dead. In the prophecy of Ezekiel (xxxvii. 1-10) we have a full description given us of the duty of the prophet, his text, and the work of the Holy Spirit among the dead. The bringing of a sinner to spiritual life is as great a miracle as the calling of the dead out of their graves. The reading and expounding by men of God, of Christ's Testament has quickened many a dead soul, and will continue to do so till the end of time, till all the elect are saved. This is the way God has chosen, and He is pleased to save sinners by it:—"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. i. 21). Saving faith comes by hearing, and hearing by the Word of God.

(2) Let us consider a few of the things conferred on sinners in this Testament. First: Christ Himself must be received by faith as the first and unspeakable gift of this Testament. Christ is offered in the gospel to sinners as a Saviour. Until sinners accept of Him as offered in the Word of God, they are without an actual

interest in the covenant of grace, without God and without hope in the world. The Holy Ghost convinces every sinner that is saved of the truth of this. The reason and conscience of the sinner are quickened to concur with the testimony of God's truth against himself. He is convinced that he is a sinner. He cannot call himself now by any other name :—"God be merciful to me a sinner" (Luke xviii. 13). He feels his guilt, and is convinced that he must perish for ever if God will not have mercy on him. This name—sinner—is quite new to him now. The Spirit leads him to the truth that Christ Jesus came into the world to save sinners. This raises a desire in his mind after Christ. His fear before may have been that he should be cast into hell for ever ; but his greatest fear now is that he may die without obtaining a saving interest in Christ. He begins to seek Christ. He is now convinced that his inability to accept of Christ offered to him in the gospel is the sin which will be, if God interpose not, his ruin. He searches for Him in the Scriptures, in private prayer, and if within his reach, in the public means of salvation. We read of two—a newly married couple—in the north of Scotland, who, being awakened to a sense of their lost and Christless condition, began to search the Scriptures, and so intent were they, that many a time the fire would be quite extinguished and the hearth cold, before either of them would observe that it was so. "Yea, if thou criest after knowledge, and liftest up thy voice for understanding ; if thou seekest her as silver, and searchest for her as for hid treasures ; then shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov. ii. 3 5). The things of time are forgotten in the concerns of eternity. The mind cannot be kept from eternal and spiritual things ; the perishable objects of this world are little thought of. One told us that, at such a period of his life, he was for three years that he could not think of anything but eternity :—"But," he said, "it is as difficult for me to bring my mind now away from the things of this world, as it would have been then to bring it from the things of eternity." The Lord may bring this change about in a moment ; so we don't mean that He, in His infinite wisdom, deals in the same way with every sinner.

The Spirit of God opens the eyes of the mind of the sinner, and presents Christ to him in the promise of the Word of God, enabling him to embrace and rest upon Him alone for salvation. Faith never comes alone into the soul. Love, hope, confidence, &c., come along with it. When the sinner thus embraces Christ by faith, he views Him as the atoning sacrifice for sin. He feels in his conscience that his sins are forgiven him ; he also sees by faith the ground of his justification—that God is just when He justifies the ungodly sinner that believes in Christ. Christ is now his righteousness before God :—"Being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. v. 1). The peace of God fills his soul. Everything becomes new to him. He sees a beauty even in the material creation that he

never saw before. He is surrounded with gladness:—"For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Isa. lv. 12). He is like David:—"He brought me also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he put a new song in my mouth, even praises to our God" (Ps. xl. 2, 3). He is now an heir of God and joint heir with Christ. All things are his, because Christ is his. Christ's Testament is a real thing to him now; and what rejoices his heart is, that though Christ died to bring all the blessings of the covenant of grace to him, He ever lives to confer these blessings, and to enjoy them with the saved sinner throughout an endless eternity.

Many a cloud may come over his evidences, but where God hath begun the good work, He will accomplish it until the day of Jesus Christ. Unbelief will come, Satan will come, the world will come, and the flesh will come; but God will not cast off the heirs of salvation. The sinner will have often to go back to the Testament to see if there be anything for him in it. Sometimes he finds nothing, at other times he finds that his name is there. I read of a young girl, at the time of persecution in Scotland, who went away on a Sabbath morning to attend a Conventicle at a distance. The troopers met her and asked her where was she going. She said to them that her elder brother had died, that he had left a large legacy, and that she was going to see if he left anything for her. They allowed her to pass, not understanding what she meant.

It is generally the case that people are full of confidence that something is left to them when a wealthy friend dies. Christ is the sinner's friend. Many, therefore, take it for granted that He has left heaven in His Testament for them, who make little conscience of making their calling and election sure. There will be awful surprises awaiting such when the Book of Life is opened at the last day. Name after name shall be called, and the self-confident sinner will be expecting to hear his own next; but that next will not come till the whole are read off. The deluded sinner then will see his own folly in having taken for granted that, because he had good hopes of his own case, he was sure of heaven at last. Many will curse their deceitful hearts that day, who think now that they have good hearts. The truth of God, however, never deceived any man. He that trusteth in his own heart is a fool.

Others will hear their names read out on the great day, who often concluded in this world that there was nothing in Christ's legacy for them. They were finding so much sin and corruption in their heart that they could not see how grace could be in them at all. This was causing them to abhor themselves, and to think it a wonder that God bore with them so long:—"If Thou, Lord, shouldest mark iniquity, O Lord, who shall stand?" (Ps. cxxx. 3). Two of the crowned heads of Europe met once, and the one said to the other who had come to visit him:—"I will give you any

of the condemned criminals in such a prison, whom you will select, and you can give him his liberty." They both went to the prison. The prisoners were brought forth, and the king asked each in turn:—"What crime hast thou committed?" Every one told him that he had not been guilty of any crime, but that he was wrongfully condemned. He met one man among them who, when he asked him the above question, answered:—"If you should ask me—What crime hast thou *not* committed?—it would be easier for me to answer." "Then," he said, "you confess that you are justly condemned!" "Yes," he said, "and the wonder to me is that I was not condemned to die!" The king passed along until he had gone through them all. He then stood forth, and called this man by his name; but the man did not so much as look up. He called him again with the same result. The third time he called him, and the man looked towards him. He said to him:—"I give you your freedom; for you are too bad a man to be left in the company of such innocent companions." The Lord's people have nothing good to say of themselves. They know themselves too well for that, and still they discover evils in their hearts every day, of which they were formerly ignorant. All His children shall be taught of God. Their confidence in the flesh is gone. All their hope and confidence is placed in Christ alone. Salvation by grace alone meets their case. If one good thought should be held forth as a condition upon which they should receive the blessings of the covenant, they would conclude that they could not fulfil it; but because salvation is of free and sovereign grace, they have some hope. This hope is altogether through the grace that is in Christ Jesus. The Apostle sums up their possessions in these words:—"For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Cor. iii. 21-23). Poor child of God, behold your possessions!—"Behold, I come quickly: hold fast that which thou hast, that no man take thy crown" (Rev. iii. 11).

The children of God have eternal life by faith in the Lord Jesus Christ, but what have the rest of the human race who are Christless? All are by nature children of wrath, but the unrepentant shall be lost eternally. God declares on His oath that He has no delight in the death of the sinner, but that His delight is that sinners should turn unto Him and live. Oh, sinner! will you continue in your carnal ease and security, while God is telling you clearly in His word that you must be cast into outer darkness after death? You are yet in time where Christ is in your offer, and you are called to come to Him just as you are and be saved. Listen to Him who speaks from heaven, and come with your eye upon the atonement made on Calvary's cross as your only plea for mercy. "Him that cometh unto me I will in no wise cast out" (John vi. 37).

The Life of Donald Bān M'Arthur,

SHOEMAKER, FISHER, AND LAY PREACHER.

THE M'Arthurs of Upper Cowal are a branch of the Campbells of Argyle. Genealogists say that their antiquity is unknown. Their adage is—

“’Cnuic is sluic is Ailpeanaich,
Ach cuine thainig Arturaich?” *

The district topography still contains their name; Arthur's Seat, or the Cobbler, is famed in Gaelic song as—

“Suidh Artur mu'n dunar an ceo.” †

The lands of Strachur are said to have been possessed by the oldest branch of the Campbells at a very early date. In the year 1368 King David II. confirmed the lands of Strachore, also the land or barony of Over Cowal, which included the parishes of Lochgoilhead and Kilmorich, to Gyllespyk Cambell. In 1374 the lands of Strachur were resigned by Ewar Campbell and granted by King Robert II. to Arthur Campbell, his son (Or. Par. Scot.). I presume this Arthur Campbell of Strachur is the person from whom the M'Arthurs of Upper Cowal derive their patronymic.

It is also affirmed that M'Arthur Campbell of Strachur is the oldest cadet of the family of Argyle, and according to precedent is entitled to enter court before the Chief of Inveraray. This is feasible, as the lands in Over Cowal were in their possession long before the Duke's progenitors settled in Inveraray. It was only in the year 1650 that—“The haill landes of Glenshiera was dismembered frae the Paroche of Kilmorick and annexed to the Irish congregation of Inveraray.” (Or. Doc., Reg. Ho., Edin.)

The old proprietors of Strachur were always spoken of in Gaelic by the natives as *MacArtur*, but when the name had to be recorded in English documents it was only known by that of Campbell, whilst the natives who adopted the patronymic retained it ever afterwards. It appears that the lairds of Strachur were known by this name till the early half of the fifteenth century. In the parliament summoned by King James I. to Inverness in 1427 forty of the most turbulent chieftains were ordered to be fettered, and the more obnoxious were doomed to execution. Among the latter, James Campbell was hanged, and John M'Arthur was beheaded. (Tytler.)

The subject of this notice, Donald M'Arthur, commonly known as Donald Bān M'Arthur, owing to his fair hair, is said to have been born at Drimsyne-beg, in the parish of Lochgoilhead, after

* “Heights and hollows and M'Alpines,
But whence came the M'Arthurs?”

† “Arthur's Seat surrounded with mist.”

the middle of last century. While young, he removed with his parents to Strachur, and after attending the parish school he was sent to learn shoemaking, which trade he followed afterwards for several years during the winter season. He was engaged at the herring fishing and coasting trade during summer. In his younger years he was considered a very handsome fellow; he had a fine open countenance, with flowing fair hair. At every jovial meeting he was looked up to as the leader of the song and the dance.

His early gay career was suddenly brought to an end in the following manner. His sister Bell, or Isabella, was at service in Glasgow, and attended the ministrations of the Rev. Angus M'Intosh of the Gaelic chapel there, who was afterwards so well known as the venerated Dr. Angus M'Intosh, of Tain. Under his preaching she was brought into a deep religious concern, while her first special comfort was obtained under the eminent Dr. Love. Her employers thought that she was getting deranged, and resolved to send her home to her friends in Strachur. Donald, her brother, was sent for, but no sooner did he arrive in Glasgow, and saw and heard from her the nature of her trouble, than he became subject to the same concern. It is not told how they found their way to Strachur, but, like the Apostle Paul, Donald did not long confer with flesh and blood, but immediately turned his back on his former thoughts and habits, and began to preach the Gospel from place to place. The first meeting he held was at Invernodan, where he lectured on a part of the 102nd Psalm. The lecture made a deep impression on those that heard him. Being naturally possessed of an ardent temperament, and having become the subject of a sudden and sharp conversion, M'Arthur was a Boanerges in preaching. He might be described according to the old Lowland phrase, as "a fell preacher." An eye-witness says, "Many were drawn from a distance together by the reports of the good work, which spread rapidly throughout the country. . . . The revival was great and wide-spread; the preaching was of a high and scriptural order; and God gave abundant increase."

His sister Isabella, who was, under God, the means of his conversion, generally attended his meetings, and was regarded with great respect. At first, with the assistance of a partner named John Campbell, he continued the fishing, and only addressed meetings occasionally, but the fishing had soon to be given up owing to the ever-increasing calls for "the bread of life." This aroused the jealousy of the clergy in the district of Cowal, which made his native place uncomfortable for him, and caused him to remove to Port-Bannatyne, whence he itinerated, holding stated meetings in all parts of Cowal.

The immediate effect of Donald's teaching was to bring into contempt that of the ministers of the Presbytery of the bounds. Many of them at that period were a very *moderate* type of preachers. They became exasperated, and refused to baptize the children of those who deserted them. These, in their turn,

became indifferent to this refusal, until at last some of the M'Arthurites had several members of their family unbaptized—a circumstance which was considered a scandal and a crime in the Church. The next step of the Presbytery was to excommunicate them; that is, to have them “ejected from the communion of the visible Church by an ecclesiastical censure,” but this had no deterring effect.

However, the ministers of the Presbytery were not to be balked, and as a last resource they approached the several proprietors of Cowal, urgently requesting them to prevent Donald Bân M'Arthur from holding his meetings on any part of their estates. Many of the followers of M'Arthur resided in the parish of Strathlachlan. The Rev. Dr. Stewart, minister of the united parishes of Strathlachlan and Strachur, was also factor of these estates. He entreated M'Lachlan of that ilk to prevent their meeting on his estate, but the latter, having a perfect knowledge of the good character of M'Arthur's followers, refused, point blank, to molest them in any way, and told the Dr. that if M'Arthur or his followers were evil-doers, he should *preach them down*. This put an end to his entreaties. Lamont of Lamont, who was patron for the parish of Kilfinan, followed the good example of M'Lachlan. Owing to the threatening of other proprietors and factors in the district, who were not so discreet as those named, M'Arthur and his followers now took the precaution to hold their meetings on the high road or on the seashore under high water mark. The climax of the interference took place at Colintrave, in the Kyles of Bute, on 20th October, 1805, while M'Arthur was addressing a crowded audience under high water mark, on the site of the present pier. Colonel Campbell of Southhall approached with a band of volunteers, and leaving them at a little distance, he walked to the meeting accompanied by three special constables—Fletcher, M'Lean, and M'Chanich. The Colonel accosted the preacher, saying “that he was a justice of the peace, and in the king's name, with the aid of his constables, he would seize him for being a vagabond and a pest to society.” M'Arthur remonstrated with him, claiming to be on neutral ground, but the Colonel would listen to no reasoning, and so ordered his constables to seize him. The first and second shirked the task, but M'Chanich took a hold of M'Arthur's Bible and trampled it under foot, and then cut the tail off his coat. During the scuffle a packet, loaded with sheep, was passing through the Kyles, owned by J. & A. M'Tavish, from Skipness. The vessel was hailed to come to, which she did; M'Arthur was put on board, accompanied by the Colonel and his constables, and they sailed for Greenock. While passing Port-Bannatyne, where his residence was, M'Arthur requested to be allowed to land, so as to arrange his affairs, but he was told he would get all his requirements on board the *man-of-war*. The smack landed M'Arthur and his guard that same evening either at the Cloch or at Gourrock. They confined him in a little inn

during the night, marched him next day to Greenock, and delivered him to Captain Tatham, the regulating officer of the *impress* in that quarter, as a fit person to serve in His Majesty's navy. That officer immediately sent him on board the "Tourtinelle" frigate, which speedily conveyed him out of the jurisdiction of the Scotch courts to the coast of Ireland, thus to defeat an interdict. He was then transferred to another vessel, which carried him to the Downs, in order to frustrate an application for a writ of *habeas corpus* in that kingdom.

M'Arthur's numerous followers were amazed at this high-handed tyranny, and were at their wits' end as to what had become of their leader. Without much delay Archibald and John Lamont, herring-curers, Port-Bannatyne, and a third man, named Cowan, all eminent followers of M'Arthur, sailed in a sloop for Liverpool. Being strangers there, they resolved on landing to ask the first respectable man they met, if he would direct them to the office of an honest lawyer. They did as they resolved. The man they spoke to was, of course, surprised at their request, but after thinking a little, he said he thought he knew a person who would not deceive them. With this remark he accompanied them to the office of the lawyer, whom they found so busy that he had not time to consult with them that day; but they arranged for an interview next day. They waited upon him at the time appointed and explained their curious errand, soliciting him to try and find out where Mr. M'Arthur was, and if possible to get him relieved, no matter what cost. The deputation were more than amazed to learn from their agent that he had the very case in hand already. The explanation was as follows: The brothers Haldane, the well-known preachers, who were zealous in the cause of evangelical religion, and in that of civil and religious liberty, had heard of M'Arthur's persecution, had instituted inquiries after him, and had discovered where he was. They then had engaged this lawyer in the case, and had also retained the famous Henry Erskine, advocate. By their joint action M'Arthur was liberated shortly thereafter by an order from the Admiralty, with a certificate that he should never again be *impressed*.

In parting with the Lamonts, the Liverpool lawyer said that he was satisfied that Mr. M'Arthur would get justice, but that his case would take a little time to go through the law courts. They therefore could return home and inform their friends how matters stood. He further said that he was exceedingly sorry that the case was placed in the hands of the civil courts and not left with the Lord, who would vindicate His cause in His own right way. For, said he, "Rest assured you will find from sad experience that the great success that has attended Mr. M'Arthur's teaching will not be so manifest as hitherto." The words turned out too true, as the sequel will show.

Mr. M'Arthur, after his release from the navy, went direct home and resumed his missionary meetings; but between the

years 1805 and 1808 there is very little recorded of his work, except some indications of unsettling notions about the rite of baptism, which were more fully developed during the next four years. In the end of the year 1808 M'Arthur instituted proceedings for damages in the Court of Session against Colonel Campbell of South Hall, for illegal seizure in 1805.

Annexed is a summary of the trial extracted from the *Law Register* of that year :—

“*Edinburgh Annual Register*, 1808, page 103.

“COURT OF SESSION, 8th December, 1808.

“Mr. Donald M'Arthur, the pastor of a dissenting congregation at Port-Bannatyne, in Bute, brought an action against John Campbell, Esq., of South Hall, upon the ground that the latter gentleman, on 20th October, 1805, while Mr. M'Arthur was celebrating divine service in the midst of his congregation, had violently seized upon his person, forced him on board a vessel bound for Greenock, and having landed him a few miles from that place, and after confining him in a small inn during the night, marched him along the road as a common felon, and delivered him to Captain Tatham, the regulating officer of that quarter, as a fit person to serve in His Majesty's Navy. That officer immediately sent him on board the ‘*Tourtinelle*’ frigate, which speedily conveyed him out of the jurisdiction of the Scotch Courts. After being detained five weeks on board different ships of war, and suffering every indignity and hardship, Mr. M'Arthur was discharged by the express orders of the Lords of Admiralty, with certification that he was never again to be impressed into His Majesty's Service. The summons concluded against Mr. Campbell for £2000, with expenses.

“Campbell denied most of the aggravating circumstances, alleged M'Arthur was in the habit of preaching immoral and seditious doctrine, that he was a fit subject for the impress, having been formerly employed in the herring fishing, and being consequently a seafaring man, that, under these circumstances, acting *bona fide* as a Justice of the Peace, he considered himself fully entitled to deliver him to Captain Tatham.

“Lord Meadowbank pronounced a long interlocutor, finding the whole proceedings scandalous and unjustifiable, repelling the defences, and finding the pursuer entitled to £105 sterling as a solatium for the wrong he suffered, and granting the pursuer expenses. Campbell presented a petition to the whole Court, but the sentence of the Lord Ordinary was affirmed, with expenses.”

We shall now see the influence his benefactors, the Haldanes, had on Mr. M'Arthur's future career. The Haldanes were trained by pious parents in their early days in the Presbyterian form of worship. After a stirring career, between 1764 and 1795, they resolved at the latter era to send missions to India, but were prevented by the Court of Directors. They then turned their attention to Home Missions. Associated with them were several

pious laymen, among whom was a Mr. Ewing, who in 1799 quitted the Church of Scotland and became an Independent. His co-adjutors formed themselves into a body, and, after a long consultation, elected Mr. James Alexander Haldane as their pastor. His biographer says:—"Mr. Haldane never aspired to be the leader of a sect. His ambition was of a higher and holier order. Nevertheless, he was the first minister of the first church formed among the Congregational Churches of Scotland, who, between 1799 and 1807, spent between £50,000 and £60,000 sterling on objects connected with that body."

After adopting the Independent form of worship, the Haldanes began still further to conform to what they thought to be the order of the primitive Church. In 1804 they expressed doubts as to the Scriptural authority of infant baptism, but though very sanguine on this point they proposed it should be considered an open question. This view was not reciprocated by the Independents, and their differences led to a bitter discussion, which ended in a rupture, some returning to the Established Church, and some going into other bodies. The excitement was very great from 1808 to the end of 1809, when nearly 200 of the Congregationalists, including the Haldanes, embraced Baptist sentiments.

Mr. M'Arthur, who was a thorough Presbyterian till *impressed* in 1805, seems on his return to have imbibed the unsettling tendencies of the Haldanes, and it appears he resolved to become a Baptist about the same time they declared themselves. He did not do so openly, but took his followers by surprise, as may be gathered from "The Life of the Rev. Daniel Whyte," America, who was a native of the Parish of Kilmun and a disciple of M'Arthur. His biographer says:—"The Rev. Daniel M'Arthur had to go to a remote part of England to be baptised in the true mode. On his return he chose a beautiful loch (suppose Loch Eck), surrounded by butting cliffs and mountains, to perform the hazardous duty of baptism to the humble followers of Christ. Despite secrecy the news got out, and on the appointed day the rocky amphitheatre surrounding the loch was covered with people eagerly watching the impressive and solemn ordinance" (p. 21).

The greater number of his true followers never acquired a supreme regard for immersion, and did not dignify it to the position which some modern Baptists give it. Some of his best men never conformed, and even those who did conform, when pressed hard on its merits, would refuse to discuss it, saying, the less that was said about the rite the better. These good men loved their leader for his successful ministrations, and agreed to overlook minor differences.

Up to the time of his seizure, except as to his office as a preacher, he put himself on a level with his faithful band by submitting all their differences to the decision of the majority. In his new sphere Mr. M'Arthur commenced with fresh zeal, requiring his disciples to submit to the rite of baptism. He then

did not confine his labours to his native place, but extended them to remote parts. His pools are yet pointed out from Roseneath to Knapdale. His habit was to preach in the open air (weather permitting) in the vicinity of these pools, and introduce his people into the Church by immersion. In his new calling he became more restive than hitherto, and indicated a desire for pre-eminence over his hearers. His example became disorganising to his followers. When he was absent they often got out of harmony. They would then send to him to reconcile their differences; this further encouraged him to predominate.

Being naturally of a speculative turn of mind, he and the ablest of his followers were now in the habit of discussing in private abstruse portions of Scripture; when they differed in opinion the point was put to the vote, and if not carried by three-fourths of their number it was abandoned, and they bound themselves that others should not know of the discussion. These dangerous speculations led him to adopt peculiar views about the Sabbath, which were the direful cause of wrecking his usefulness. He commenced to uphold the idea that the Jewish and not the Christian Sabbath was the proper day of rest. For a time this divergence was only known to his most intimate friends, who entreated him and expostulated with him to give up the idea, but he was inflexible. At last it oozed out that he was unsound on this point, then his following dwindled away. To collapse all, his old friend, Mr. Neil Douglas, the "Universalist," whom Mr. M'Arthur formerly denounced as a heretic, now in his turn traversed the country exposing M'Arthur's errors. The latter found his native country too hot for him, and he gave up preaching.

In the year 1812, Mr. M'Arthur, with his wife and a young family, sailed for America. He settled with his family in the State of Pennsylvania, where he began farming and was very successful. Though severed from his old associates, they were always solicitous to hear of him. A person of the name of "Bauldy Cattan" (Archd. M'Intosh) went from Otter to M'Arthur's neighbourhood, and corresponded with his friends in Cowal regarding him. After going there he wrote that the greatest thing that surprised him was to see M'Arthur shearing a sheep on the Lord's Day. The same person many years thereafter wrote that before his death Mr. M'Arthur saw his mistake about the Sabbath, and humbly ended his days in the faith of a Christian.

I may mention that his cousin, Archibald M'Arthur's daughter, Mrs. John Crawford, told the writer that when she was a little lassie, she saw Donald Bān when he came to Ballimore, Strachur, to bid farewell to her father, when about sailing for America. She thus described his appearance—"that he was a very neat smart man, about middle height, not very stout; that he had fair hair, bright blue eyes, clear skin, ruddy cheeks and a pleasant look; and that he wore a black suit, knee breeches, black stockings, and shoes with buckles."

Donald Bân M'Arthur's career was like the bright gleam of a meteor which suddenly shot across the horizon, and disappeared as mysteriously as it came. Orthodox people may be apt to doubt the value of Mr. M'Arthur's religious work considering some of the mistakes he fell into, while on the other hand sceptics and scoffers who are wholly blind to spiritual realities, will be ready to allege that the religious movement, which took place under his teaching, was but natural excitement arising from a disorder of the brain, caused by the harangue of an orator who aroused the passions of silly people. Before either view is admitted, it will be proper just to note the state of religion in the district before this movement took place, and the permanent effects it had on Mr. M'Arthur's followers, effects which continued after he had departed from the scene. Previous to this event the district of Cowal was under the death pall of formal Moderatism, without any evidence of spiritual life. M'Arthur came unexpectedly as "the voice of one crying in the wilderness," and the speedy result was that the wilderness became a fruitful field with trees of righteousness.

In even genuine revivals the impressions are generally as follows:—All are moved more or less at first, but in course of time they are formed into three classes—First, the great majority get hardened and give up their original impressions; the second party pose themselves on forms and duties; while those in the third class, by the grace of God maintain their spiritual course in a satisfactory way to the end. The latter embrace a host of M'Arthur's early followers, which circumstance proves that the movement was, on the whole, of God and not of man. A. B.

Extract from the 'Christian's Great Interest.'

(Continued from page 426, vol. V.)

V.—THE SIN AGAINST THE HOLY GHOST ALLEGED.

Object. I suspect I am guilty of the "sin against the Holy Ghost," and so am incapable of pardon; and therefore I need not think of believing on Christ Jesus for the saving of my soul.

Ans. Although none should charge this sin on themselves, or on others, unless they can prove and establish the charge according to Christ's example—"And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. xii. 5, 26, 32): yet for satisfying of the doubt, I shall, 1. Show what is not the sin against the Holy Ghost, properly so called, because there be some gross sins which people do unwarrantably judge to be this unpardonable sin. 2. I shall show what is the sin against the Holy Ghost. 3. I shall draw some conclusions in answer directly to the objection.

(1)—WHAT IT IS NOT.

As for the *first*, there be many gross sins, which although, as all other sins, they be sins against the Holy Ghost, who is God equal and one with the Father and the Son, and are done against some of His operations and motions; yet are they not that sin against the Holy Ghost which is the unpardonable sin. As, 1. Blaspheming of God under bodily tortures is not that sin; for some saints fell into this sin—"And I punished them oft in every synagogue, and compelled them to blaspheme" (Acts xxvi. 11); much less blaspheming of God in a fit of distraction or frenzy; for a man is not a free rational agent at that time; and "He that spareth his people as a father doth the son that serveth him, and pitieth them that fear him, as a father pitieth his children" (Mal. iii. 17; Ps. ciii. 13); so doth He spare and pity in these roivings; for so would our fathers according to the flesh do, if we blasphemed them in a fit of distraction. Much less are horrid blasphemies against God darted in upon the soul, and not allowed there, this unpardonable sin; for such things were offered to Christ, and are often cast in upon the saints. (Matt. iv. 1-11.)

2. The hating of good in others, whilst I am not convinced that it is good, but according to my light, judge it to be evil; yea, the speaking against it, yea, the persecuting of it in that case, is not the sin against the Holy Ghost; for all these will be found in Paul before he was converted; and he obtained mercy because he did these things ignorantly.

3. Heart-rising at the thriving of others in the work and way of God, whilst I love it in myself; yea, the rising of the heart against Providence, which often expresses itself against the creatures nearest our hand; yea, this rising of heart entertained and maintained (although they be horrid things leading towards that unpardonable sin, yet) are not that sin; for these may be in the saints proceeding from self-love, which cannot endure to be darkened by another, and proceeding from some cross in their idol under a fit of temptation: the most part of all this was in Jonah, chap. iv.

Not only are not decays in what once was in the man, and falling into gross sins against light after the receiving of the truth, this unpardonable sin; for then many of the saints in Scripture were undone; but further, apostasy from much of the truth is not that sin; for that was in Solomon, and in the church of Corinth and Galatia; yea, denying, yea, forswearing of the most fundamental truth, under a great temptation, is not this sin: for then Peter had been undone.

5. As resisting, quenching, grieving, and vexing of the Spirit of God by many sinful ways, are not this unpardonable sin; for they are charged with these who are called to repentance in Scripture, and not shut out as guilty of this sin: so neither reiterated sin against light is the sin against the Holy Ghost, although it leads

towards it, for such was Peter's sin in denying Christ; so was Jehoshaphat's sin in joining with Ahab and Jehoram.

6. Purposes and attempts of self-murder, and even purposes of murdering godly men, the party being under a sad fit of temptation; yea, actual self-murder (although probably it is often joined in the issue with this unpardonable sin, which ought to make every soul look upon the very temptation to it with horror and abhorrence, yet) is not the sin against the Holy Ghost. The jailer intended to kill himself upon a worse account than many poor people do, in the sight and sense of God's wrath, and of their own sin and corruption; yet that jailer obtained pardon (Acts xvi. 27, 34); and Paul, before his effectual calling, was accessory unto the murder of many saints, and intended to kill more, as himself granteth,—“I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme: and being exceedingly mad against them, I persecuted them even unto strange cities” (Acts xxvi. 9-12.)

Although all these are dreadful sins, each of them deserving wrath everlasting, and, not being repented of, bringing endless vengeance; especially the last cuts off hope of relief, for anything that can be expected in an ordinary way; yet none of these is the unpardonable sin against the Holy Ghost: and so under any of these there is hope to him that hath an ear to hear the joyful sound of the covenant. All manner of such sin and blasphemy may be forgiven, as is clear in the Scripture, where these things are mentioned.

(2)—WHAT THE SIN AGAINST THE HOLY GHOST IS.

As for the *second* thing: Let us see what the sin against the Holy Ghost is. It is not a simple act of transgression, but a combination of many mischievous things, involving soul and body ordinarily in guilt. We thus describe it—“It is a rejecting and opposing of the chief gospel truth, and way of salvation, made out particularly to a man by the Spirit of God, in the truth and good thereof; and that avowedly, freely, wilfully, maliciously, and despitefully, working hopeless fear.” There be three places of Scripture which do speak most of this sin, and thence we will prove every part of this description, in so far as may be useful to our present purpose; by which it will appear, that none who have a mind for Christ need stumble at what is spoken of this sin in Scripture—“Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be

forgiven him, neither in this world, neither in the world to come." "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame." "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Matt. xii. 23-32; Heb. vi. 4-6; x. 25-29.)

1. Then let us consider the object about which this sin, or sinful acting of the man guilty thereof, is conversant, and that is the chief gospel-truth and way of salvation; both which come to one thing. It is the way which God hath contrived for saving of sinners by Jesus Christ, the promised Messiah and Saviour, by whose death and righteousness men are to be saved, as He hath held Him forth in the ordinances, confirming the same by many mighty works in Scripture tending thereto. This way of salvation is the object. The Pharisees oppose this that Christ was the Messiah—"And all the people said, Is not this the Son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils" (Matt. xii. 23, 24.) The wrong is done against the Son of God—"It is impossible to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. vi. 6); and against the blood of the covenant, and the Spirit graciously offering to apply these things—"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. x. 29.)

2. In the description, consider the qualifications of this object. It is singularly made out to the party by the Spirit of God, both in the truth and good thereof. This saith, 1. That there must be knowledge of the truth and way of salvation. The Pharisees knew that Christ was the heir—"But when they saw the son, they said among themselves, This is the heir, come let us kill him." (Matt. xxi. 38.) The party hath knowledge—"But if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." (Heb. x. 26.) 2. That knowledge of the thing must not swim only in the head, but there must be some half-heart persuasion of it: Christ knew the Pharisees'

thoughts (Matt. xii. 25); and so did judge them, and that the contrary of what they spake was made out upon their heart. There is a *tasting*, which is beyond simple enlightening—"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and have tasted of the good word of God, and of the powers of the world to come," etc. (Heb. vi. 4, 5.) Yea, there is such a persuasion ordinarily as leadeth to a deal of outward sanctification—"Who hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing" (Heb. x. 29.) 3. This persuasion must not only be of the verity of the thing, but of the good of it: the party "tasteth the good word of God, and the powers of the world to come" (Heb. vi. 5); and he apprehendeth the thing as eligible. 4. This persuasion is not made out only by strength of argument, but also by an enlightening work of God's Spirit, shining on the truth, and making it conspicuous; therefore is that sin called, "The sin against the Holy Ghost" (Matt. xii. 31; Mark iii. 29.) The persons are said "to have been made partakers of the Holy Ghost" (Heb. vi. 4); and "to do despite unto the Spirit of grace," who was in the nearest step of a gracious operation with them. (Heb. x. 29.)

3. In this description, consider the acting of the party against the object so qualified. It is a rejecting and opposing of it; which importeth, 1. That men have once, some way, at least, been in hands with it, or had the offer of it, as is true of the Pharisees. 2. That they do reject, even with contempt, what they had of it, or in their offer. The Pharisees deny it, and speak disdainfully of Christ—"This fellow doth not cast out devils, but by Beelzebub, the prince of the devils" (Matt. xii. 24.) They fall away, intending to put Christ to "an open shame" (Heb. vi. 6.) 3. The men set themselves against it by the spirit of persecution as the Pharisees did still. They rail against it; therefore it is called "blasphemy against the Holy Ghost" (Matt. xii. 24, 31.) They would "crucify Christ again" if they could. (Heb. vi. 6.) They are *adversaries*. (Heb. x. 17.)

4. Consider the properties of this acting. 1. It is *avowed*, that is, not seeking to shelter or to hide itself. The Pharisees speak against Christ publicly—"But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils" (Matt. xii. 24.) They would have "Christ brought to an open shame" (Heb. vi. 6.) They forsake the ordinances which savour that way—"Not forsaking the assembling of ourselves together, as the manner of some is"—and despise the danger; for, looking for indignation, they trample that blood still. (Heb. x. 25, 27, 29.) 2. The party acteth *freely*. It is not from unadvisedness, nor from force or constraint, but an acting of free choice; nothing doth force the Pharisees to speak against and persecute Christ. They "crucify to themselves," they re-act the murder of their own free accord, and in their own bosom, none constraining them. They sin of free choice, or, as the word may

be rendered, *spontaneously*—"For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. vi. 6 ; x. 26.) 3. It is acted *wilfully*. They are so resolute, they will not be dissuaded by any offer, or the most precious means, as is clear in the aforesaid Scriptures. 4. It is done *maliciously*, so that it proceeds not so much, if at all, from a temptation to pleasure, profit, or honour. It proceedeth not from fear, or force, or from good end proposed, but out of heart-malice against God and Christ, and the advancement of His glory and kingdom : so that it is of the very nature of Satan's sin, who hath an irreconcilable hatred against God, and the hatred of sin, because His glory is thereby advanced. This is a special ingredient in this sin. The Pharisees are found guilty of heart-malice against Christ, since they spake so against Him, and not against their own children's casting out devils : and this is the force of Christ's argument—"If I, by Beelzebub, cast out devils, by whom do your children cast them out?" (Matt. xii. 27.) They do their utmost "to crucify Christ again, and to bring him to an open shame" (Heb. vi. 6.) They are *adversaries*, like the devil. 5. It is done *despitefully* : the malice must betray itself. The Pharisees must proclaim that Christ hath correspondence with devils : He must "be put to open shame, and crucified again : " they must "tread under foot that blood, and do despite to the Spirit : " so that the party had rather perish a thousand times than be in Christ's debt for salvation.

5. The *last* thing in the description is, the ordinary attendant or consequence of this sin ; it induceth *desperate and hopeless fear*. They fear Him, whom they hate with a slavish, hopeless fear, such as devils have—"A certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries" (Heb. x. 27.) They know that God will put out His power against them ; they tremble in the remembrance of it ; and if they could be above Him, and destroy Him, they would : and since they cannot reach that, they hate with the utmost of heart-malice, and do persecute Him, and all that is His, with despite.

(3)—CONCLUSIONS BEARING ON THE OBJECTION.

As for the *third* thing proposed, viz., the *conclusions* to be drawn from what is said, whereby we will speak directly to the objection.

1. As I hinted before, since the sin against the Holy Ghost is so remarkable, and may be well known where it is, none should charge themselves with it, unless they can prove and establish the charge ; for it is a great wrong done unto God to labour to persuade my soul that He will never pardon me : it is the very way to make me desperate, and to lead me into the unpardonable sin ; therefore, unless thou canst and dare say that thou dost hate the way which God has devised for the saving of sinners, and dost resolve to oppose the thriving of His kingdom, both with Himself and others, out of malice and despite against God, thou oughtest not to

suspect thyself guilty of this sin. 2. Whatsoever thou hast done against God, if thou dost repent of it, and wish it were undone, thou canst not be guilty of this sin; for in it heart-malice and despite against God do still prevail. 3. If thou art content to be His debtor for pardon, and would be infinitely obliged unto Him for it, then thou canst not, in this case, be guilty of the sin against the Holy Ghost; for, as we showed before, they who are guilty of it do so despite God that they would not be His debtors for salvation. 4. Whatsoever thou hast done, if thou hast a desire after Jesus Christ, and dost look with a sore heart after Him, and cannot think of parting with His blessed company for ever, or, if thou must part with Him, yet dost wish well to Him, and all His, thou needst not suspect thyself to be guilty of this unpardonable sin; for there can be no such hatred of Him in thy bosom as is necessarily required to make up that sin. 5. If thou would be above the reach of that sin, and secure against it for ever, then go work up* thy heart to approve of salvation by Christ Jesus, and so close with God in Him, acquiescing in Him as the sufficient ransom and rest, as we have been pressing before, and yield to Him to be saved in His way. Do this in good earnest, and thou shalt for ever be put out of the reach of that awful thing wherewith Satan doth affright so many poor seekers of God.

The late Duncan Macdonald, Missionary.

REMINISCENCES BY A FRIEND.

AN intimate friend and associate of the late Duncan Macdonald has kindly sent us some notes of his conversion and life, which we give with pleasure.

"Duncan Macdonald was a son of Alexander Macdonald, Balmacaan, Glenurquhart. Duncan's brother, John, was one of the first persons awakened to spiritual concern in a religious awakening among the young, which began in Glenurquhart in 1860, and continued with increasing liveliness for four years. At this season the writer came in contact with John who said, 'I do not know what does it arise from, but of late when I observe one of the Lord's people before or behind me on the road, I feel as if fire was in my bosom,' and he could add no more. John Macdonald became a bright Christian; he was a very sweet singer, and a humble earnest praying man. About 1864 a sister got married. Duncan came down from Strathspey to the wedding, and he was then a jolly, happy piper and dancer. At the wedding John opened not his lips by way of rebuke, but watched Duncan closely, sighing deeply, and often rubbing his hands with mental anguish. The wedding being over, he accompanied Duncan to the steamboat at Temple pier. But as soon as John got home he

* Mr. Guthrie is no Arminian in this exhortation, as may be known from other parts of his book.—ED.

wrote Duncan, warning him of the kind of life he lived, and telling him, if he would continue in it, what would become of him. He said, 'Read the eighth chapter of Proverbs, but before you read it, enter your closet, shut the door, go on your knees and ask God to bless it to you, and if you will obey the instructions in this chapter you will get the reward it speaks of, but if you refuse to obey, the chapter tells you what will become of you.' The next letter Duncan got was a letter telling of John's death. Some time after this the Rev. Alexander Macdonald, Glenurquhart, was catechising at Balmacaan, and in the course of some remarks he made in questioning John's father, he said, 'The Lord honoured you in giving you such a son. A brighter candle I knew not so long as it shone.' The minister and the people wept.

Duncan still went on with his piping, but oftentimes after coming home, he would throw himself on a heap of straw to sleep, and when he would awaken, John's letter would come before his mind. In his sleep he often saw John with a frown on his face. His life began to be bitter to him now; deep thoughts of eternity took hold of him; the sins of his past life came before him, a dark eternity in prospect, and no peace with God. He was often afraid to sleep lest Satan would come and take him to hell at any moment. About this time the factor of the estate wrote him asking him to come to a ball the proprietor was to have. This was a bitter trial to him; but he yielded for fear of the factor's displeasure. A temporary scaffold was put up outside the house for the entertainment. The pipers were on this erection. Duncan got afraid that the Lord would kill him on the spot before he got down, and he prayed the Lord to pardon him, and to take him safely down this once, and he would never engage in such work again. He got down and never played again. But life was now most bitter to him. All worldly pleasure was at an end; working at his croft ceased. He loved the Bible, but it was now condemning him, and he was afraid to open it. He was in this state of mind for a whole year.

About this period he engaged a servant for his house. She was a pious young woman who had gone through much mental trouble, and had become a very lively Christian. She was very faithful in reproving others for errors in doctrine and practice, anything not in accordance with the Word of God. She made it a part of her bargain that he must keep family worship in his house. She was sick of houses where there was no worship. The girl was most helpful to Duncan by bringing before him the very passages of truth that were most applicable to his case. While others said of him that he would never be of any use in the world, she strongly affirmed he would come out of all his trouble and shine brightly. He often had conversations with the worthy Peter Grant, and would ask Peter, 'Did ever a man who had done such and such evil things get pardon?' Peter Grant would laugh, and Duncan thought Peter was a most terrible man, laughing at one who was going to hell.

I cannot tell how long it was between this and the time he applied to the Rev. Mr. Gordon to be admitted to the communion. Mr. Gordon said, 'No, no, I will not give you communion; are you not a plague in the country with piping and dancing?' He left Mr. Gordon with a heavy heart, and on his way home he stood on the road as if his feet were fixed to the spot he was standing on, and before he moved out of it, he got a token from the Lord and went home rejoicing. When the session met, Mr. Gordon told them that Duncan the piper had applied for communion. The elders then informed the minister about Duncan's conversion, and the new life he lived. Then he was sent for again, and he was admitted to the communion that time.

After this an uncommon fire was kindled in his bosom for the conversion of others. This fire burned so vehemently that he could not restrain it. He was thinking that he was able to put the truth before others in such a way that they could not but be converted. He had warnings and encouragements from the Lord which were specially for himself, and which I do not mention here.

The first occasion on which Duncan opened his mouth in public was in connection with the Sabbath School. One of the teachers got sick, and Duncan was called upon to take his place. The opening of the school by singing, prayer, and reading a chapter was imposed on him. This was like the opening of a sluice to relieve stored-up water. He could not be silent. The neighbours gathered to hear the opening, and the school was so crowded that they had to go to another house. After this, he had many meetings in the neighbourhood. He went down Speyside holding meetings in barns, farm houses, and schools. Crowds gathered to hear him. On one occasion he was away three months from his croft, but on returning he found that the neighbours with six pair of horses had ploughed, sowed, and harrowed it in one day.

These are a few notes of the beginning of his spiritual history. A sketch that gives other features of his life has already appeared in the Magazine. Duncan Macdonald was made very useful in guiding the people in Harris at the time of the separation in 1893, and a large number followed him and others in making a stand against the poisonous errors of the times, and for the truth of God."

A brief Notice of the late Mr. Alexander Fraser, Merchant, Beaulf.

THE subject of this brief notice was one who, in a quiet way, was for a long time a real comfort to the Church of God; and when, a few weeks ago, it pleased the Lord to take him to Himself, it was felt (especially in the district surrounding the Beaulf Firth) that a great breach had been made on the walls of Zion.

Alexander Fraser was born in the parish of Kiltarlity, Inverness-shire, in the year 1818. His father rented the farm and mill of Belladrum in that parish, and Alexander, in his turn, acted for a time as the miller of Belladrum. We have not been able to trace the means which at the first were owned of God to his conversion; but we are assured that, when yet in his teens, he was the subject of deep religious impressions. That those impressions were the manifestation of the effectual working of the Holy Spirit in his soul, is shown by the consistent life of godliness which, for more than threescore years, he lived in the world. It is not too much to say that, during all that long period, religion was the power of his life and the chief interest of his mind. A thirst after the means of grace was an outstanding feature of this life. Even before the Disruption he appears to have benefited much under the able New Testament ministry of such men as Mr. John Kennedy of Redcastle, Dr. John Macdonald of Ferintosh, Mr. John Macrae of Knockbain, and Mr. Alexander Fraser of Kirkhill. To the weekly meetings held on Thursdays by the last mentioned, he was wont, when very young, to resort—a practice for which he was willing then to endure the jeers of his companions. An almost life-long friend of his, who went to work on the farm of Belladrum in 1849, tells us that at that time Alexander was so bowed down with soul conflicts that he was unable to take his part in the farm work. Shortly after this, however, he appears to have been raised up out of those depths. Henceforth he may be said to have been “diligent in business, serving the Lord.” It was not long after the time we now refer to when he came to Beauly, where, doing business on a small scale as a merchant, he continued to the end of his pilgrimage here below. In Beauly and in the near neighbourhood he formed the intimate and helpful acquaintance of such worthies as Thomas Fraser, Simon Campbell, Angus Macdonald, Urray; John Rose, latterly of Moy; John Campbell of Knockbain, and many others, most of whom passed over before him. The ministries also of Mr. Archibald Cook, Dr. George Mackay, and Dr. Kennedy were much prized in the period of his life now referred to. Humble minded, appreciative of the truly good, and very discerning, he may be said to have sat at the feet of those men, and the result was that, after their removal, he was himself in no ordinary measure fitted to feed many.

He acted in the capacity of elder for about fifty years, first in the Free Church and latterly in the Free Presbyterian Church. Both at public meetings and in visiting the sick his services in the eldership were greatly prized. Since the formation of a Free Presbyterian Congregation at Beauly he had rendered most valuable service—indeed, on him more than on any other single individual responsibility in this connection rested.

He was an excellent precentor. Not only in his native place, but also in the surrounding parishes, were his services in this

capacity much sought after, especially on Communion occasions. He sang with understanding; he sang with grace also. Such, indeed, was the unction that accompanied his singing that it was on many occasions felt that while he sang spiritual bands were being loosed, and the yoke was being broken.

His latter end was peace. He appeared at the Communion which was held in Inverness in February last. It was his last Communion here. It was thought by many that his Lord was unusually gracious to him at that time. He appears to have had a sweet savour of it to the end. When at last, on account of extreme weakness, he was unable to read at family worship, he would repeat from memory favourite chapters. The last portion he wished read to him was the fifty-first Psalm. Shortly after he fell asleep, and with apparently little pain put off the earthly tabernacle in the eighty-third year of his age.

"Help Lord for the Godly man ceaseth, for the faithful fail from among the children of men."

The Southern Presbytery and the Coronation Oath.

A RESOLUTION on the subject of the Coronation Oath and the King's Declaration, was recently adopted at a meeting of the Southern Presbytery. Copies of the resolution (which we give below) have been sent to Lord Salisbury, Mr. A. J. Balfour, and other members of Parliament. It may also be of interest to our readers to know that, while some newspapers readily gave a place to the resolution in their columns, the *Scotsman* did *not* insert it, although two copies of the resolution were sent in succession. This circumstance affords additional confirmation of the fact that this leading paper is a determined enemy of anything like decided Protestantism.

"The Southern Presbytery of the Free Presbyterian Church of Scotland, viewing with deep sorrow and alarm the efforts that are being put forth to have the Coronation Oath changed, and the connivance of the Prime Minister and other Protestant statesmen with the representatives of the Church of Rome in this matter, declares its profound conviction that no valid reason can be given why the terms of the Oath, in which the Sovereign expresses his attitude towards the principles and doctrines of the Papacy, should be altered; and that, should the Sovereign's vows, promises, and engagements to uphold the Protestant and Presbyterian religion be in this manner tampered with, the allegiance of Protestants to the King's throne will be exceedingly weakened and endangered. Therefore this Presbytery strongly protests against any alteration being made, verbal or otherwise, in the terms of the Coronation Oath."

Peacaich ann an Lamhaibh Dhe 'na Fheirg.

SEARMOIN LEIS AN URRAMACH IONATAN EDUARDS.

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“Ri h-uine sleamhnaichidh an cos.”—DEUT. xxxii. 35.  
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THA dioghaltas Dhia air a bhagradh anns an rann so an aghaidh Israeleach ain-diadhaidh, mi-chreideach, a bha 'n am pobull faicsinneach aig Dia, agus a bha sealbhachadh meadhona nan gràs ; ach a dh' aindeoin oibribh iongantach Dhia d' an taobh, bhuaich iad, mar a tha e ag ràdh anns an ochdamh rann thar fhichead, gun chomhairle agus gun tuigse annta ; agus ged bha iad fo thuathanachas an Tighearna, 's e toradh searbh agus marbhtach a bha iad a' toirt a mach,—mar a tha e air ainmeachadh anns an dà rann roimh d' an cheann teagaisg.

Tha na briathran a ghabh mi mar steidh theagaisg, “Ri h-uine sleamhnaichidh an cos,” a reir coslais, a' gabhail a steach nan nithe a leanas do thaobh a' pheanais agus an sgrios d' an robh na h-Israelich ain-diadhaidh so rùisgte.

Anns a' cheud àite, Bha iad gach tiota an cunnart a bhi air an sgrios, mar tha an neach a tha 'n a sheasamh no a' coiseachd air àite sleamhain gach tiota ann an cunnart tuiteam. Tha so air fhilleadh a steach ann a bhi samhlachadh an rathaid 's an robh iad gu bhi air an sgrios ri sleamhnachadh an coise. Tha an ni ceudna air ainmeachadh leis an t-Salmadair—“Gu deimhin ann an àitibh sleamhna chuir thu iad : thilg thu sios iad gu sgrios.”—Salm lxxiii. 18.

'S an dara h-àite, Tha na briathran a' gabhail a steach gu 'n robh iad gach tiota buailteach do sgrios obann, a thigeadh gun sùil ris. Cosmhuil ris an duine a tha 'g imeachd ann an àite sleamhain, agus e 's gach tiota ann an cunnart tuiteam—cha léir dha aig àm air bith co dhiubh bhios e an ath mhionaid 'na sheasamh no na shìneadh ; agus 'n uair a thuiteas e, tuitidh e gu grad, agus gun rabhadh : ni mar an ceudna tha air ainmeachadh 's an t-Salm lxxiii. 18, 19—“Gu deimhin ann an àitibh sleamhna chuir thu iad : thilg thu sios iad gu sgrios : cionnus a thugadh iad gu sgrios, mar ann an tiota ?”

'S an treasamh àite, 'S e ni eile tha air fhilleadh, gu 'm bheil iad buailteach do thuiteam leo féin, gun bhi air an leagadh le làimh neach eile ; mar a tha an neach a tha 'na sheasamh no 'coiseachd air àite sleamhain, nach feum ni air bith ach a chudthrom féin air son a leagadh.

'S a' cheathramh àite, Gur h-e a mhàin an t-aobhar nach do thuit iad cheana, agus nach 'eil iad a nis a' tuiteam, nach d' thàinig àm suidhichte Dhia fathast. Oir tha e ag ràdh, 'n uair a thig an t-àm suidhichte, no òrduichte sin, gu 'n sleamhnaich an cos. An

sin gheibh iad cead tuiteam mar a bheir an cudthrom féin iad. Cha chum Dia ni 's faide 'n an seasamh iad anns na h-àiteachan sleamhain so, ach leigidh e as iad; agus an sin, anns an dearbhbh mionaid sin, tuitidh iad gu sgrios; mar an neach a tha 'n a sheasamh air ionad cas, sleamhain, air bruaich sluichd, far nach urrainn e seasamh leis féin, cho luath 's a leigear as e, tuitidh e, agus tha e caillte.

Is e an teagasg a tha rùn orm a nis a tharruing o na briathraibh,

NACH EIL NI AIR BITH A' CUMAIL DHAOINE AINGIDH A MACH A IFRINN AON MHIONAID, ACH SAOR THOIL DHIA.

Le saor thoil Dhia, tha mi a ciallachadh a thoil àrd-uachdaranail, a dheadh thoil mhaith féin, nach 'eil air a cumhannachadh le éigin air bith, no air a grabadh le cion comais air bith, air chor 's nach 'eil làmh sam bith, anns an tomhas a's lugha, no ann an rathad sam bith, ann a bhi cumail dhaoine aingidh aon mhionaid o bhi air an sgrios, aig aon ni eile, ach saor thoil Dhia a mhàin.

Chithear firinn nam briathran so o na nithe a leanas:—

I. Cha 'n 'eil easbhuidh cumhachd maille ri Dia gu daoine aingidh a thilgeadh aig àm sam bith do ifrinn. Cha 'n urrain làmhnan dhaoine bhi laidir 'n uair a dh'eireas Dia suas. Cha 'n 'eil cumhachd aig a' mhuinntir a 's treise gu cur 'n a aghaidh, ni mò is urrainn neach sam bith saoradh as a làmhnan.

Cha 'n e 'mhàin gur h-urrainn e daoine aingidh a thilgeadh do ifrinn, ach 's urrainn e sin a dheanamh gu ro-shoirbh. Aig cuid do dh' àmaibh gheibh rìgh talmhaidh trioblaid mhòr ann an cur sios fear-ceannairc, a gheibh a steach do dhaingneach làidir, agus aig am bi mòran luchd leanmhuinn. Ach cha 'n 'eil a' chùis mar sin maille ri Dia. Cha 'n 'eil daingneach ann a ni dìon o chumhachd Dhia. Ged iadhadh làmh mu làimh, ged chruinnicheadh sluagh mòr do naimhdibh Dhia, agus ged rachadh iad ann an co-bhoinn, bu shoirbh dha am briseadh 'n am bloighdibh. Tha iad mar chruachan mòra do mholl eutrom roimh an chuairt-ghaoith; no mar thorraibh mòr do dh' asbhuairean thioram roimh na lasraichean caithteach. Is fhurasda dhuinne saltairt air cnuimh a chi sinn a' snàigeadh air an talamh agus a bruthadh; mar an ceudna, tha e furasd' dhuinn snàthainn lag, air am bheil ni sam bith an crochadh, a ghearradh no 'losgadh: cho furasd' 's ri sin tha e do Dhia a naimhdean a thilgeil do ifrinn, 'n uair is àill leis. Ciod e sinne, gu 'n smuainicheamaid seasamh 'n a làthairsan, Neach roimh 'achmhasan a chrìochnaich eas an talamh, agus roimh an tilgear sios na creagan?

II. Tha iad a' toilltinn a bhi air an tilgeadh do ifrinn; air chor 's nach 'eil ceartas Dhia aig àm air bith san rathad, cha 'n 'eil dad aige an aghaidh Dia a chur an gnìomh a chumhachd uair air bith chum an sgrios. Ni h-eadh, ach air an làimh eile, is ann a tha ceartas a' glaothaich gu h-àrd air son peanaid neo-chrìochnach air an cuid pheacanna. Tha ceartas Dhia ag ràdh mu 'n chrann a tha giùlan dearcan Shòdoim—"Gearr sios e, c' ar son a ta e

fàsachadh na talmhainn?" Lucas xiii. 7. Tha claidheamh ceartas Dhia gach tiota 'g a iomairt os ceann an cinn; agus cha 'n 'eil càil 'g a chumail air ais ach làmh saor thròcair, agus toil mhaith Dhia.

III. Tha iad cheana fo bhinn dìtidh gu ifrinn. Cha 'n e a mhàin gu bheil iad ann an ceartas a' toilltinn a bhi air an tilgeil do 'n ionad sin, ach tha binn lagha Dhia, an riaghailt shiorruidh agus neo-chaochluideach ceartais sin a shuidhich e eadar e féin agus an cinne daoin' air dol a mach 'n an aghaidh, agus 'n a seasamh 'n an aghaidh; air chor 's gu bheil iad cheana air an ceangal thairis air son ifrinn, Eoin iii. 18—"An ti nach creid, tha e air a dhètheadh cheana." Mar sin, ann an ceartas, buinidh na h-uile neach neo-iompaichte do ifrinn; is e sin 'àite; o sin tha e, Eoin viii. 23—"Tha sibhse o shios;" agus do 'n ionad sin tha e ruith; is e sin an t-àite a ta air a chur air leth dha le ceartas, agus le focal Dhia, agus le binn an lagha neo-chaochluideich.

IV. Tha iad a nis 'n an cuspairean air fearg agus corruich Dhia, a' cheart fhearg agus chorruidh sin a tha air an dòrtadh a mach ann am pianan ifrinn: agus cha 'n e nach 'eil fearg aig an Dia sin aig am bheil iad na mhèin, riu 's a' cheart àm so, an t-aobhar nach 'eil iad a' tuiteam sìos do ifrinn ann an tiota; tha e cho feargach riu 's a tha e ri mòran do na creutairibh truagha sin tha nis air am pianadh ann an ifrinn, agus a tha 's an ionad sin a' faireachadh agus a' giùlan teas a chorruidh. Seadh, tha Dia ni 's mò ann am feirg ri mòran do na tha 's an àm so air an talamh, tha gun teagamb, ri mòran a tha 's a' choimhthional so, agus, is maith a dh' fheudte, a tha socair, na tha e ri mòran do na tha 's a' cheart àm so ann an lasraichean ifrinn. Mar sin, cha 'n ann a chionn nach 'eil cuimhne aig Dia air an aingidheachd, agus a' deanamh dioghaltais air a son, nach 'eil e a' leigeadh fuasgailte a làimhe, agus 'g an gearradh as. Cha 'n 'eil Dia gu tur cosmhuil riu féin, ged dh' fheudas iadsan bhi smuainteachadh gu 'm bheil e mar sin. Tha fearg Dhia a' losgadh 'n an aghaidh; cha 'n 'eil an damnadh a' codal; tha an slochd air ulluchadh, tha an teine deas, tha 'n àmhuinn a nis teith, ullamh gus an gabhail; tha na lasraichean a' beucaich agus a' losgadh. Tha 'n claidheamh loinreach air a gheurachadh agus air a thogail os an ceann; dh'fhosgail an slochd a bheul fodhpa.

V. Tha an diabhuil 'n a sheasamh ullamh gu leum orra, agus greim a dheanamh orra mar a chuid féin, a' cheart mhionaid 's an tabhair Dia cead dhà. Is leis-san iad; tha sealbh aig air an anamaibh, agus tha iad fo 'uachdaranachd. Tha 'n sgrìobtur 'g an sloinneadh mar a mhaoin, Luc. xi. 21. Tha na diabhuil a' deanamh faire timchioll orra; tha iad do ghnath dlùth dhoibh, aig an làimh dheis; tha iad 'n an seasamh a' feitheamh air an son, mar leomhanaibh gionach ciocrach, a tha a' faicinn an creiche, agus aig am bheil stùil rithe, ach a tha 's an àm air an cumail air an ais; nan tugadh Dia air falbh a làmh, leis am bheil iad air an cumail fo smachd, leumadh iad ann an aon mhionaid air an

anamaibh bochda. Tha an t-seann nathair a' miananaich air an son; tha ifrinn a' fosgladh a beil gu farsuing gus an gabhail a steach; agus nan ceadaicheadh Dia e, bhiodh iad air an slugadh suas gu grad, agus bhiodh iad cailte.

VI. Tha gnè naduir ifrinneil a' riaghladh ann an anamaibh dhaoine aingidh, a lasadh air ball, agus a bhriseadh a mach, 'n a theine ifrinn, mar biodh Dia ga chumail fodha. Tha stéidh air son piantan ifrinn air a leagail ann an dearbh nàdur dhaoine feolmhor. Tha an ceud ghnè truailidh sin is e siol teine ifrinn, a' riaghladh gu cumhachdach annta, agus ann an làn shealbh orra. Tha an ceud ghnè, no na tograidhean truailidh so, gnìomhach agus cumhachdach, anabarrach, fiadhaich 'n an nàdur; agus mar biodh làmh Dhia 'g an cumail fo smachd, bhriseadh iad a mach air ball; lasadh iad a mach air a' cheart doigh 's a tha an truailidheachd cheudna, an naimhdeas ceudna, a briseadh a mach ann an cridheachaibh nan anamaibh a tha air an damnadh, agus phianadh iad iad air a' cheart doigh. Tha anamaibh nan aingidh air an samhlachadh 's an sgriobtur ris a' mhuir, bhuairte, Isa. lvii. 20. Aig an àm so, tha Dia le 'chumhachd làidir a' cumail fodha an aingidheachd, mar a tha e a' strìochdadh thonna beucach na mara buairte, ag radh—"Gu ruig so thig thu, ach cha tìg ni 's faide:" ach nan tugadh Dia air falbh an cumhachd smachdail sin, ghiùlaineadh i air falbh gu luath gach ni roimpe. Is e am peacadh sgrios agus truaighe an anama; tha e sgriosail 'n a nàdur; agus na 'm fàgadh Dia e gun a chumail fodha, cha bhiodh feum air ni tuilleadh air son an anam a dheanamh truagh, gu h-iomlan truagh. Tha truailidheachd cridhe an duine na nì a tha neo-mheasarra agus neo-chrìochnach 'n a gairge; agus fhad 's a tha daoine aingidh beò an so, tha i annta mar theine air a dhùnadh a stigh le ceannsachadh Dhia; agus na 'm biodh e air a leigeil fuasgailte, lasadh e cùrsa an nàdur; agus do bhrìgh 's gu bheil an cridhe a nis 'n a shìochd làn peacaidh, mar sin, mar biodh am peacadh air a' chumail fodha, thionndadh e air ball an t-anam gu bhi 'n a àmhuinn theintich, no 'n a fhùrneis theine agus phronnuisc.

VII. Cha thearuinteachd idir do pheacaich, air son aon mhionaid, nach 'eil meadhon faicsinneach bàs aig làimh. Cha thearuinteachd do dhuine nàdurra, gu 'm bheil e nis 'n a shlainte, agus nach 'eil e faicinn cìod an rathad a rachadh e nis gu h-eallamh a mach as an t-saoghal le tuiteamas sam bith, agus nach 'eil cunnart faicsinneach sam bith, air dhoigh sam bith, 'n a chrannchur. Tha fèin-fhiosrachadh an t-saoghail, agus na nithe a thachair air iomadh rathad anns gach linn, a' nochdadh nach dearbhadh sam bith so nach 'eil an duine air fìor bhruaich na sìorruidheachd, agus nach ann a steach do shaoghal eile a bheil e an ath cheum. Tha na slighean agus na meadhona neo-fhaicsinneach, agus nach urrainnear a smuainteachadh, leis am bheil daoine gu h-eallamh a' dol a mach as an t-saoghal, do-àireamh, agus do thuigsinn. Tha daoine neo-iompaichte a' coiseachd os ceann sìochd ifrinn, air còmhachd grod a tha ann an iomadh àite

cho lag 's nach giùlain e an cudthrom, agus cha 'n 'eil na h-àitean sin r' am faicinn. Tha saighdean a' bhàis a' ruith mu mheadhon là, agus cha 'n fhaicear iad—cha 'n urrainn am fradharc is géire am faicinn. Tha a leithid do ràidibh lionmhor, do-rannsaichte, aig Dia, air son daoine aingidh a thoirt a mach as an t-saoghal, agus an cur do ifrinn, 's nach 'eil e r' a faicinn o ni sam bith gu 'm bheil feum aig Dia air miorbhuil a ghnathachadh, no dhol a mach á cùrsa gnathaichte a fhreasdail, gus an t-aing idh a sgrios air àm sam bith. Tha gach meadhon a th' ann air son peacaich a dhol a mach as an t-saoghal, ann an làmhan Dhia, agus sin cho iomlan, agus gu tur fo a chumhachd, agus umhal d' a òrdugh, air chor agus nach 'eil e ni 's lugha gu saor thoil Dhia, cia aca theid peacaich air àm sam bith do ifrinn, na ged nach biodh meadhona idir air an gnathachadh, no gnothuch idir a bhi aca 's a' chùis.

VIII. Cha dean an cùram na 'n gliocasa tha daoine nàdurra a' cleachdamh air son am beatha féin a ghleidheadh, na cùram dhaoine eile mu 'n timchioll, am beatha tearuinte dhoibh aon mhionaid. Tha so dearbhta o na nithe a tha tachairt ann an cùrsa freasdail Dhia, agus o fhéin-fhiosrachadh na 'n uile dhaoine. Tha so 'n a dhearbhadh soilleir nach 'eil gliocas dhaoine féin na thearuinteachd dhoibh o 'n bhas; do bhrìgh 's na 'm biodh a' chùis air atharrachadh doigh, chitheamaid dealachadh éigin eadar daoine glic, foghlumte an t-saoghail, agus daoine eile, do thaobh bàsaibh tràth, agus gun sùil riutha; ach cionnus a tha 'chuis? Ecl. ii. 16—"Cionnus a dh' eugas an duine glic?" eadhon "mar an t-amadan."

IX, Cha dean gach saothair agus innleachd a tha daoine aingidh a' gnathachadh gu dol as o ifrinn, tearuinte iad o ifrinn aon mhionaid, fhad 's a tha iad a' diùltadh Chrìosd, agus a bhuan-aicheas iad 'n an daoine aingidh. Is beag nach 'eil gach duine nàdurra a chluinneas mu ifrinn, ga thoileachadh féin le a bhi smuainteachadh nach teid esan do 'n ionad sin; tha e 'g earbsa as féin air son a thearuinteachd féin, agus a' mìodal ris féin air son na rinn e, air son na tha e nis a' deanamh, no air son na tha sùil aige r' a dheanamh; tha gach neach a' suidheachadh 'n a inntinn féin cionnus a theid e as o dhamnadh, agus tha e ga thoileachadh féin, le mìodal, a' smuainteachadh gu 'm bheil e ro innleachdach air a shon féin, agus nach fàilnich a' rùintean. Tha iad a' cluinntinn gur tearc iad a bhios air an saoradh, agus gu'n deachaidh a' chuid mhòr do 'n t-sluagh a bhàsaich do ifrinn; ach tha gach neach a' saòilsinn gu 'n gnathaich esan meadhona air son e féin a dhol as, ni 's fearr na rinn daoine eile. Cha 'n 'eil a rùn air son dol do 'n ionad phiantach sin; tha e ag ràdh ann féin, gu 'm bheil e cur roimhe gu 'n toir esan aire mhath agus a' shoirbhicheas leis agus gu 'n òrduich e cùisean air a shon féin air dhoigh nach fàilnich iad.

Ach tha clann nan daoine 'g am mealladh féin gu h-amaideach agus gu truagh, le an innleachdan féin, agus leis an earbsa a tha aca n' an neart 's n' an gliocas féin; cha 'n 'eil càil 'n an earbsa ach

am faileas. Chaidh a' chuid as mó dhiubh-san a bha roimh beò, fo na h-aon mheadhona gràis, agus a tha nis marbh, gun teagamh do ifrinn; agus cha b' ann a chionn nach robh iad co glic riùsan a tha beò 's an àm so; cha b' ann a chionn nach do dhealbh iad innleachdan cheart cho maith air son iad féin a dhol as. Na 'm biodh e comasach dhuinn labhairt riu, agus fheadraich dhiubh, aon an deigh a cheile, an robh sùil aca, 'n uair a bha iad beò, agus a b' àbhaist doibh cluinntinn mu ifrinn, gu 'm biodh iad gu bràth fo 'n chorruih sin, chluinneamaid, gun teagamh, aon an deigh aoin a freagairt, "Cha robh; cha do shaoil mi riamh teachd do 'n ionad so: bha a chùis air atharrachadh doigh 'n am inntinn; shaoil mi gu 'm bithinn ro innleachdach air mo shon féin; shaoil mi gu 'n robh mo dhoigh maith. Bha mi a' cur romham an aire mhaith a thabhairt; ach thàinig a' chùis orm gun fhios: cha robh sùil agam ris 's an àm ud, na 's an doigh ud; thàinig e mar ghadaiche. Mheall am bàs mi; bha corruich Dhia ro eallamh air mo shon. O m' amaideachd mhallaichte! Bha mi a' miodal rium féin, agus 'g am' thoileachadh féin le h-aislingibh faoin mu na dheanainn an déigh so; agus 'n uair bha mi ag radh sith agus tearuinteachd, an sin thàinig sgrios obann orm."

X. Cha do chuir Dia e féin fo chùmhnannt air bith, le gealladh àir bith, duine nàdurra sam bith a chumail aon mhionaid a mach ifrinn. Cha d' thug Dia gu cinnteach aon ghealladh air beatha mhaireannaich, no air saorsa na gleidheadh air bith o bhàs siorruidh, ach na tha air an gabhail a steach ann an cùmhnannta nan gràs, na geallanna a tha air an tabhairt ann an Crìosd, *neach* anns am bheil na geallanna uile na 'n seadh 's na 'n amen. Ach gu cinnteach cha 'n eil còir idir ann an geallanna cùmhnannta nan gràs, aca-san nach 'eil na 'n cloinn a' chùmhnannt, agus nach 'eil a' creidsinn ann an do gheallanna a' chumhnanta, agus aig nach 'eil còir sam bith ann an eadar-mheadhonair a' chùmhnannt.

Mar sin, ciod air bith a bha cuid a' smuainteachadh, no a' cumail a mach, mu dheibhinn gheallanna do dhaoine nàdurra, nam biodh iad ag iarraidh agus a' bualadh gu dùrachdach, tha e dearbhte soilleir, ciod air bith saothair a ghabhas duine nàdurra ann an *nithe* na diadhachd, ciod air bith ùrnuighean a ni e, gus an creid e ann an Crìosd, nach 'eil Dia fo chùmhnannt air bith a chumail aon mhionaid o sgrios siorruidh.

Is ann mar so a tha daoine nàdurra ann an làimh Dhia, os ceann slochd ifrinn; thoill iad an slochd teinteach, tha iad cheana air an dìteadh air a shon; agus tha Dia air a bhrosnachadh gu h-uamhasach: tha 'fhearg cho mòr nan aghaidh, 's a tha i an aghaidh na muinntir a tha gu deimhin a fulang teas a chorruih ann an ifrinn; agus cha d' rinn iad an ni as lugha gus an fhearg sin a chiùineachadh no thraoghadh; ni mo tha Dia fo chumha air bith, 's an tomhas is lugha, le gealladh air bith, an cumail suas aon mhionaid: tha an diabhl a' feitheamh air an son—tha ifrinn a' fosgladh a beil air son—tha na lasraich ean a' cruinneachadh agus a' losgadh timchioll orra, agus bu mhiann leo greim a dheanamh

orra, agus an slugadh suas ; tha an teine a tha air a dhùnadh a stigh 'n an cridheachaibh ag iarraidh briseadh a mach ; agus cha 'n 'eil còir aca ann an eadar-mheadhonair sam bith ; cha 'n 'eil aon mheadhon air an ruig iad is urrainn tearuinteachd sam bith a dheanamh dhiobh. Gu bhi aithghearr, tha iad gun tearmunnsam bith, gun ni sam bith air an gabh iad greim ; cha 'n 'eil ni 'g an gleidheadh aon tiota ach saor thoil, agus fad-fhulangas neo-chumhnantail agus féin-thoileil an Dia tha air a bhrosnachadh.

(*Ri leantuinn.*)

Luther's Last Hour.

THE learned Priebisch publishes the translation of a letter which he has recovered out of the MSS. of the British Museum. It relates some facts which are worth knowing concerning Luther's last hour. The letter, the original of which is in Latin, was written by John Aurifaber to Dr. Pfaeffinger of Leipsic. We give it translated :—"I have very sad news to give you. The reverend father, Luther, died on this the 18th day of February, at three o'clock in the morning. The 'Chariot of Israel, and of the horsemen thereof,' had waited for three weeks at Eisleben that he might reconcile our two Counts. He had preached four times, and had taken the Sacrament twice on the 16th and 17th days of February. At one o'clock this morning he rose out of bed, called for his servant, and told him to call in Dr. Jonas. Dr. Jonas, on arriving, asked him how he was. 'Dear Doctor,' replied Luther, 'I shall rest at Eisleben.' He added that 'his old trouble had again seized him.' He then asked them to get him some hot cloths, and with these he rubbed himself. In the meantime Dr. Jonas had sent for the assistance of two other medical men, who, when they came, did what they could to alleviate his pain. Count Albert also came in with his wife and a number of pastors, in the presence of whom Luther prayed fervently. Just before the end he said, "Almighty God, Father of my dear Lord Jesus Christ, from whom I have learned that which I have known, that which the Pope and the world have opposed, have compassion on me, and receive my soul into Thine hands." Then, after citing some consolatory passages of Scripture, as, for instance, 'God so loved the world,' he passed away full of the faith of the Son of God.' This I write you, Reverend Sir, out of the depth of my sorrow. I would have been able to write more had not the desolation of my heart been so great. All that I relate here has been already communicated by Dr. Jonas to Frederick, the Elector of Saxony. He will to-morrow give instructions concerning the funeral. I commend me to you in God.

Dated at Eisleben, 18th February, 1548.

Dr. JOHN AURIFABER."

From *Le Chretien Francaise*.

Notes and Comments.

Communion.—Oban and Kames, 1st Sabbath of this month; Kilmallie, 2nd; Glendale, Skye, 3rd. June—Shieldaig, 2nd Sabbath; Raasay, 3rd.

Lectures by the Rev. John Urquhart.—Mr. Urquhart, the well-known and able writer in defence of the infallible inspiration of the Bible, recently delivered a series of five lectures in the Christian Institute, Bothwell Street, Glasgow. Mr. Urquhart dealt in a very powerful and effective manner with the mischievous errors and mistakes of the higher critics, and vindicated the sacred volume from their blasphemous expressions. The lectures were attended by very sympathetic and enthusiastic audiences. Though the attendance was encouraging, yet it might have been twenty times as large, if the citizens of Glasgow were really awake to the serious state of matters in the Churches. The United Free Church in particular is infected to a fearful degree with the influences of the higher criticism.

Obituary.

IT is written that the death of the righteous is precious in the sight of God, and that the righteous shall be held in everlasting remembrance.

Mrs. Campbell, a member of the St. Jude's congregation, Glasgow, died on the 19th April, after a lingering illness. She was a native of the Island of Coll, in Argyshire. Very few known to us suffered more from the temptations of Satan than she did. She told us on her death-bed, that when she was brought to the saving knowledge of the truth, she had very little law work on her mind, that the Holy Spirit drew her mind after Christ Jesus in such a manner that all earthly things became vanity itself to her. From conversations with her, we observed she had a very deep sense of the depravity of her nature, and of the need of holiness. Towards the end she had much peace, and expressed, on several occasions, her longing desire to depart and be with Christ. She added—"His time is best." She was seventy-seven years of age. We beg to thank the friends who were so kind to her during her last illness, and desire to express our deep sympathy with her relatives.

N. C.

WE regret to record the death of Norman Macleod, Glendale, Skye, who died on the 10th April, in his hundredth year. He was an eminently pious man. We expect to have a fuller notice in a future issue.