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The War and Some of its Lessons.

IT is not our province here to say anything on the merits or demerits of the war in South Africa. There are political questions involved that are not adapted for discussion in the pages of a Magazine of this kind. The religious aspects, however, of any movement of providence, whether in Church or State, are always open to our comment; and so we took the liberty of touching upon some of these aspects of the war at its commencement more than two years ago. Two years is a long period for any war to continue, and it is matter of general astonishment that, although the present conflict has continued for so lengthened a period, it is not yet at an end. The protracted duration of the fight, and the heavy losses that have been sustained by the British as well as the Boers, are circumstances that compel remark from all observers.

It is our purpose in the present article to touch in a general way upon some of the lessons that the war is fitted to impress upon us.

The first is the short-sightedness of the human mind at its best. There was hardly a person within the borders of the kingdom that supposed for a moment that the war was destined to continue so long, even as it has already done. Experts in military matters, and the public at large, almost all believed that the British forces would soon make havoc of the Boers, and that the strife would be at an end in a few months. How marvellously mistaken everyone has been! This ought to teach us the deep fallibility of the human intellect. We presume there is no sane individual of the race that openly professes an infallible knowledge of things present or things future; yet there is a hidden tendency in us all to think that we cannot err. The long continuance of the present war is fitted to teach the most far-seeing intellect how ready to err it is, and how little conception it has of the varied and intricate pathway along which individuals and nations have to move in the course of their history. God alone knows the end from the beginning, and it would be well if we were taught of Him that the man who trusts in his own heart is a fool, and that he is wise indeed

who submits his whole heart and soul and understanding, both in the matters of time and eternity, to the infinitely wise Disposer of all events.

The second lesson we have to learn in the present case is the vanity of trusting to an arm of flesh which cannot save. Apart from the broad fact, which confronts us at every point, of our nation's overweening confidence in the power of her soldiers and arms to secure undoubted victory, we think there is one series of incidents in the present war that presses home the point with painful but wholesome emphasis. It will be well remembered by all our readers what a shout of exultation and hope arose throughout the country when it was announced, not long after the war began, that General Sir Redvers Buller was appointed for the front, and that he was speedily to take his place there. The newspapers gave voice to the universal rejoicing. They expressed the assurance that General Buller was the man to save the situation, and that it was well-nigh as good as done. But what was the actual result? General Buller went to the front, and performed his part, in all probability, as well as most men would have done in the circumstances, but he accomplished little. To say the very least, he brought the war not one whit nearer the close. It has proceeded with the same persistency as if he had never gone out. Moreover, since he returned home, he has indulged in an unwise speech that has cost him his official position. The very people that set him up at first, almost in the position of a god, have now cast their Dagon down in pieces to the ground. Could there be a more striking example of the foolish disposition of mankind to put confidence in an arm of flesh, and also of the divine intention to make the vanity of this false confidence manifest before the whole world? Truly it is time that this nation of ours was learning the ancient inspired lesson that "there is no king saved by the multitude of an host," and that "a mighty man is not delivered by much strength." Whatever may be affirmed as to the justice of the war from the British side, it must be universally acknowledged that our nation has been presented with the lesson, whether she learns it or not, that she is far from the possession of omnipotence, and that her utmost strength may be put to a severe test, even by a very small and insignificant people. The Lord alone is the true strength of a nation as of an individual. It is lamentable, however, to observe the widespread ignorance of this truth even in the letter, and how little disposed our country is to lay it to heart, even after very trying proofs of her own weakness.

The third lesson we notice is, that there is a God in heaven who will by no means permit sin to pass unpunished or unchastised. This truth is abundantly illustrated in the peculiar history of Israel of old time, and in the general history of mankind in all ages. The individual sinner who continues impenitent is punished in time and eternity. He experiences, no doubt, the lighter part of his punishment in time, but nevertheless the miseries of this

life bear testimony to the fact that there is a just Governor over all the earth to whom each individual is accountable. The Lord Jesus Christ has borne the judicial punishment of all the sins of His people, but this does not exempt even them from the divine rod of correction. It is further very clear from Scripture and history that nations as such, whether they be heathen or Christian, do not escape the rod. In fact, if the Lord shows a peculiar favour for any nation, He assures that nation that she will certainly be chastised for her iniquities. He said to the Jewish people of old "Ye only have I known of all the families of the earth, therefore will I punish you for your iniquities." The principle embodied in these words is exemplified in the history of other nations in New Testament times. We must, therefore, expect that a highly favoured country such as ours will suffer chastisement for her sins; and it is manifest, when we find her actually suffering heavy strokes of affliction, that she has committed transgressions which call for the special manifestation of the Lord's displeasure. Sorry we are to say that our country's sins are not far to seek. These we are in the habit of pointing out from time to time, but it may not be out of place to note some of them now. Take the following: a disregard of God and the Bible in our legislature; the admission of atheists, infidels, Jews, and Papists into parliament, and a disposition to renounce our Christian and Protestant vows as a country; the Romanism and Ritualism of the professing Churches, manifested respectively in the introduction of Popish rites into the worship of God, and in the renunciation of the infallible inspiration and divine authority of God's Word; and the contempt of God's commandments in the social sphere, exhibited in prevailing worldliness and frivolity, and in such particularly crying iniquities as Sabbath-breaking and drunkenness. All these things call for judgment, and judgment has, to some extent, befallen us in the present war. The great loss of men and treasure, the intense sufferings of our soldiers on the battle field, the keen strain of anxiety and the piercing sorrow of bereavement felt at home among all ranks and classes of the people, have been strokes of affliction for sin from the hands of a righteous God. Of course this circumstance may have been recognised by only a few, but our non-recognition of it does not alter the thing itself. Good it would be indeed if the Lord were, in infinite mercy, to open the eyes of sinners to discern their sins, and to make a right improvement of all His dealings in providence! Until He come in a day of gracious power, the strokes of providence will only harden more and more, and we fear it is the latter sad process that is now taking place in a vast multitude of cases.

The fourth, and last, point to be noted is, that self-humiliation before God is the only pathway to a blessed deliverance from trouble. God's Word points out this pathway in unmistakable terms: "Humble yourselves, therefore, under the mighty hand

of God, that he may exalt you in due time" (1 Peter v. 6). Such is the divine direction for individuals and nations. The whole Bible bears testimony to the fact that when individuals and nations humble themselves and turn to the Lord, He turns away the fierceness of His anger and graciously commands deliverance for them. Britain will, no doubt, come out of the present war victorious, but the victory will be more of a curse than a blessing if she does not humble herself before the Lord for her sins. Our rulers as yet have refused to appoint a Fast Day in connection with the war. The professing Churches are to be held largely responsible for the mental state that lies behind this refusal. They have inoculated the minds of the people, great and small, with erroneous views of God and religion, so that anything like self-humiliation is regarded as an unmanly, cowardly thing, altogether unworthy of free-born Britons. This cursed pride that refuses to stoop even under the hand of the Almighty, before whom the nations are but as the small dust of the balance, has been fostered by leaders of religion in the larger Churches for many years. They that will not bend shall be broken; "pride goeth before destruction, and a haughty spirit before a fall." The Lord has solemnly declared that the nation and kingdom that will not serve Him or His Church "shall perish, yea, those nations shall be utterly wasted." We may well tremble before this word of His, for if Great Britain does not take heed to it speedily, it will be fulfilled to the very letter in her experience, whoever will live to see it or not.

IN the parish where Mr. Hervey preached, when he inclined to Arminian sentiments, there resided a ploughman who usually attended the ministry of Dr. Doddridge, and was well informed in the doctrines of grace. Mr. Hervey being advised by his physician, for the benefit of his health, to follow the plough in order to smell the fresh earth, frequently accompanied this ploughman in his rural employment. Mr. Hervey, understanding the ploughman was a serious person, said to him one morning, "What do you think is the hardest thing in religion?" To which he replied, "I am a poor illiterate man, and you, sir, are a minister: I beg leave to return the question." "Then," said Mr. Hervey, "I think the hardest thing is to deny sinful self;" and applauded at some length this instance of self-denial. The ploughman replied, "Mr. Hervey, you have forgot the greatest act of the grace of self-denial, which is to deny ourselves of a proud confidence in our own obedience for justification." In repeating this story to a friend, Mr. Hervey observed, "I then hated the righteousness of Christ; I looked at the man with astonishment and disdain, and thought him an old fool. I have since clearly seen who was the fool: not the wise old Christian, but the proud James Hervey."—*Whitecross.*

A Sermon.

BY THE REV. CHARLES CALDER OF FERINTOSH, 1774-1812.*

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 "And I, if I be lifted up from the earth, will draw all men unto me."—  
 JOHN xii. 32.  
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THE great design of the ministry of the Gospel as declared to Paul by the heavenly vision, which so suddenly and graciously arrested him in his career of persecuting zeal, is to turn men from darkness to light, and from the power of Satan to the living God. Christ is the light of the world and the only way to the Father; it is therefore by leading men to Christ that the great object of our ministry can alone be fulfilled—that they can be brought to the enjoyment of true light, and restored to the image and favour of God. Thence, in pursuance of the divine commission which the holy apostle had received, it was his devout resolution, as expressed by himself, writing to the Corinthians, to know nothing among them except Jesus Christ and Him crucified. The doctrine of the Cross to be the power of God and the wisdom of God in winning sinners to Christ and salvation, he knew from happy experience, as well as from our Lord's declaration in our text, signifying by what death He should die: "And I, when I am lifted up from the earth, will draw all men unto me." By a display of love so rich and amazing, our blessed Lord was now to lay a foundation for conquering the most stubborn hearts, and was to engage a multitude, which no man can number, of all ranks and all nations, to enlist with joy under the banner of the Cross. Though there be virtue enough in the blood of Christ to expiate the guilt of the whole world, and attractive power in His dying love sufficient to draw to Him every heart, and though we have a warrant to preach the Gospel to every creature; yet we know of the many thus called that but few are chosen, and that of those to whom the word of this salvation is sent many perish in their sins: "For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—(Matt. vii. 13, 14). As Christ was of old to the Jews a stumbling-block, and to the Greeks foolishness, so He is still, alas! despised and rejected by many to their own aggravated condemnation and eternal ruin. The benefits, however, of His death are offered unto all, and by the preaching of the Cross, a glorious church shall be gathered unto Him out of the Gentile as well as the Jewish world, out of every kindred, people, and nation,—of all languages, ages, and conditions: "And I, when I am lifted up from the earth, will draw all men unto me."

I propose in discoursing from these words, in dependence upon

* This sermon was "preached at Contin on the 15th August, 1793, at the ordination and admission of Mr. Dallas."

divine aid, to show wherein lies the attractive influence of the Cross of Christ, by illustrating those views of His death, from the representation of which, in the preaching of the Gospel and through the accompanying influences of the divine Spirit, the great end of our ministry may be accomplished, and sinners effectually drawn to Christ and salvation. In order to the accomplishment of this important object, and that men may be brought to experience the powerful magnetism of the Cross of Christ, it is necessary to represent to them :

First. The divine glory of Him who was lifted up upon the Cross. Little indeed is the portion which we can comprehend of the infinite glory of our Redeemer, before whom Isaiah in his vision of the upper world, beheld the highest orders of celestials, veiling their faces with their wings, and worshipping Him with the most profound reverence ; and of whom, rapt in the vision of future times, he cries out in holy ecstasy, "Unto us a child is born, unto us a Son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—(Isaiah ix. 6). Had it been only a mere man, a creature though of the most exalted rank, who had condescended to suffer and die for us, whatever admiration and praise such friendship might excite, it could afford us no solid consolation, as it could be of no avail to expiate the guilt of sin, or to obtain for us eternal redemption. The redemption of the soul was precious, and it must have ceased for ever, had not a ransom of infinite worth been provided, adequate indeed to the redemption of a multitude which no man can number, and each soul of that multitude, incomparably more valuable in his estimation, who best knew its worth, than the whole world. Adequate to such a redemption was the price by which it hath been purchased : "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—(Matt. xx. 28). "Feed the Church of God," says Paul to the elders of Ephesus, "which he has purchased with his own blood." That one of such infinite dignity should humble Himself thus, and shed His blood on a cross for the salvation of men, is altogether wonderful and mysterious, and is a doctrine, therefore, which corrupt reason is ever ready to reject as false and absurd. But he that believes that there is a God must believe mysteries, and in the eye of sound reason, nothing can appear more arrogant than for man to pretend to search out the Almighty unto perfection, and obstinately to reject the clear and express revelation which Jehovah hath made to us of His nature or of His ways, because they are incomprehensible to the poor grovelling creature who is a mystery to himself, and can no more account for the union of soul and body—two substances, yet one person—than he can comprehend a subject infinitely removed beyond the narrow ken of the human understanding—this great mystery of godliness, the manifestation of God in the flesh.

That our glorious Redeemer is God as well as man is a most comfortable truth, of which we have the fullest and clearest evidence from the Word of God. "Without controversy," says Paul, writing to Timothy in the passage just alluded to (1 Timothy iii. 16), "great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." And in his Epistle to the Philippians ii. 6, speaking of Christ, he says: "Who, being in the form of God, thought it no robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." If the heavens declare the glory of the Lord and the firmament sheweth His handy work—if the vast creation bears the stamp of an almighty agent; if the Cherubim and Seraphim that shine around the throne of God proclaim that the hand that made them is divine, then this honour is due to Christ: "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist."—(Col. i. 16-17). Again, He is expressly styled "the Beginning and the End."—(Rev. xxii. 13); the Beginning, that is the efficient cause from which all things proceed; and the End, that is the final cause to which all things are referred; and nothing higher can be said of God the Father. It is this infinite dignity of Christ that imparts infinite worth to His obedience, and sufferings, and gives virtue and efficacy to His sacrifice, which the sufferings of the whole human race would not have, if they had been doomed to everlasting punishment.

This transcendent glory of Christ imparts infinitely attractive virtue to His Cross. He who humbled Himself for our sakes was higher than the heavens; He who emptied Himself had the fullness of the Godhead dwelling in Him bodily; He who endured the Cross, despising the shame, was that great and glorious Being whom highest angels worship and adore. His humiliation, His poverty, His shame and sufferings, have, therefore, not only infinite merit in them to expiate the evil of sin and satisfy divine justice, but likewise an infinite virtue to bring nigh those who were far off, and to draw unto Him the remotest wanderers,—sinners from the utmost ends of the earth, yea, from the very confines of hell. "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else; besides me there is no Saviour."—(Isaiah xlv. 21, 22). This is Christ's call to us in His word. The great business then of ministers of the gospel is to publish and urge this gracious call, and to direct perishing sinners to Him as the great God, and the Saviour lifted up upon the Cross, to take away sin by the sacrifice of Himself. "Ye know the grace of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor, that ye, through his poverty, might be

rich."—(2 Cor. viii. 9). The knowledge of this grace, which can never be fully comprehended, which angels contemplate with wonder, and which the redeemed of the Lord shall celebrate in eternal halleluiahs of praise; the knowledge and admiration of this grace must be proportionate to the views which the soul has got of His glory who humbled Himself and became obedient unto death, even the death of the Cross. It is by the display of Christ's glory that the grace manifested in His humiliation and sufferings is illustrated, and its attractive influence comes to be experienced. In preaching the unsearchable riches of Christ, when accompanied by the influences of the divine Spirit, whose peculiar office it is to testify of Christ, and to glorify Him, a powerful and irresistible attraction is felt flowing from the grace and condescendence which brought the only Begotten of the Father to become an outcast of men, and the Lord of life and glory to expire on a Cross for the salvation of sinners and enemies.

Christ is "the desire of all nations;" it was said of Him in prophecy that the Gentiles should come to His light, and kings to the brightness of His rising; and when He is set forth in the preaching of the gospel as the brightness of His Father's glory, and the express image of His person, voluntarily substituting Himself in our room, submitting to the curse which we had incurred, and pouring out His soul unto death on the accursed tree for wretched sinful men, such ineffable glory united with such astonishing grace, viewed in the light of the spirit of wisdom and revelation, overcomes man's natural alienation of heart from God, converts enemies of the Cross into faithful followers of the Lamb—renders a crucified Saviour altogether lovely, altogether desirable in the eyes of His people—worthy that kings should fall down before Him, and that all nations of the earth should serve Him. "I will now turn aside," said Moses, "to see this great sight, the bush burning and not consumed." It is by the representation of the glory and of the goodwill of Him who dwelt in the bush, that thoughtless perishing sinners will be induced to turn aside from the downward paths of sin and folly, to contemplate this astonishing sight, the Son of God in our nature lifted up upon a Cross, till by the view their hearts are melted, won, and drawn, till they are brought to enlist under the banner of the Cross, and to say with Paul, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."—(Gal. vi. 14).

Secondly. That sinners may be effectually drawn to Christ, it is necessary to represent to them the evil and the danger of sin as manifested in the Cross of Christ. It was part of God's commission to the prophet (Ezekiel iii. 17-18), "Son of Man, I have made thee a watchman unto the house of Israel, therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked

way to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand." That the sinner's life may be saved, or the watchman acquitted of his blood, sin must be laid faithfully before him in its native deformity and malignity, in its fatal consequences and dreadful desert; as that accursed thing which God's soul hates, and against which He has denounced indignation and wrath, tribulation and eternal anguish. Though much of the pernicious nature of sin may be learned from the woes without number under which the creation groans, yet none of its dismal consequences alone, nor all of them united, set its evil and danger in so awful a light as the Cross of Christ. The dying groans of the Son of God declare this more loudly than the wailings of the damned. How atrocious must that guilt be which nothing but the costly sacrifice of the Lamb of God could expiate. How deep the stain which nothing but the blood of God could efface. When Christ is held forth in the preaching of the gospel as lifted up upon a Cross, and when sin is viewed as the procuring cause of all His sufferings and sorrows; of the bloody agony and ignominious death of the Prince of Life, the Lord of Glory, how must the conscience-stricken sinner shrink with horror and tremble for his own fate!

Seeing thus in the glass of Christ's sufferings, and by the light of the divine Spirit, what a fearful thing it is to fall into the hands of the living God, and reflecting with himself, "If these things were done in the green tree, what shall be done in the dry," he is brought to listen with eager attention to the offers of salvation through Christ, and to fly as if he heard the footsteps of the avenger of blood behind him, to lay hold of the hope set before him in the gospel. As there is no sanctuary for the sinner, no place of security from the wrath that is to come but the Cross of Christ, so there is no other point of view from which sin appears so exceedingly sinful, so much the object of God's detestation, and so contrary to His divine nature. The soul therefore to whom sin has been discovered in this light must be deeply convinced of *their* fatal error who hope for salvation whilst they indulge themselves in the practice of sin, and must feel drawn to Christ no less powerfully to obtain redemption from sin than to obtain deliverance from wrath. As the children of Israel, when stung by the fiery serpents in the wilderness, looked for healing to the brazen serpent elevated by the divine appointment on a pole, so it is by the faithful representation of the evil and danger of sin as manifested in the sufferings of the Son of God, that the sinner is led to look with eagerness to Christ lifted up upon the Cross for the healing of the nations, and to apply to Him for remedy from the malignant poison of the old serpent by which his nature has been tainted, with no less ardour than he repairs to Him as his hiding place from the wind, and his covert from the tempest of the divine wrath, or as the high tower to which the righteous flee and are safe. But

Thirdly. What gives peculiar attraction to the Cross of Christ, and communicates to it the most powerful influence in bringing nigh those that were far off, is the love therein manifested to the sinful, perishing children of men. Much of the goodness of God may be seen by an enlightened eye in creation, much in His providential care over His creatures; but it is in the Cross of Christ that the glory of divine love has been most eminently displayed, and shines forth with a lustre surpassing all wonder and praise. Greater love hath no man than this, that a man lay down his life for his friends; but Christ hath recommended His love to us, in that, while we were sinners and enemies, He died for us. He hath recommended His love in submitting for *such* not only to the tortures of crucifixion to be lifted up as a spectacle of ignominy and woe on the accursed tree, but in submitting to sufferings of a nature far more exquisite, to the hiding of His Father's face and to the unknown sorrow of soul-suffering, which threw Him into sore amazement and a bloody sweat, which extorted from Him strong crying and tears, and made Him, though silent as a sheep before her shearers, amidst all the cruelties and indignities He met with from men, to pour out, in the anguish of His soul, that bitter complaint, "My God, my God, why hast thou forsaken me?" Oh! what manner of love was this! Oh! the height and the depth, the breadth and the length, of the love of Christ which passeth knowledge! If we conceive of Christ lifted up upon the Cross, and addressing us in the pathetic exclamation of the prophet Jeremiah, "Is it nothing to you, all ye that pass by? behold and see if there be any sorrow like unto my sorrow?" Must we not reply with admiration and gratitude, "No, Lord, never was sorrow like unto Thy sorrow; never was love like unto Thy love?" And how must admiration of this love be heightened; how powerful must its attractive influence be felt, from the believing contemplation of the holy alacrity with which our blessed Lord, knowing all things that were to come upon Him, went forth to surrender Himself to these tremendous sufferings, and of the wonderful meekness, the patience, the constancy, and the willingness with which He persevered in the dreadful conflict! He failed not, nor was He discouraged till He brought forth judgment unto victory, and, having power over His own life to reserve it, or lay it down when He pleased; yet He did not save Himself, because He would save others; nor did He yield up the ghost till He had drank out the dregs of the cup of wrath, till He could pronounce, "It is finished,"—till he had paid His people's full ransom, and obtained for them redemption and everlasting salvation.

Christ is therefore to be held forth in the preaching of the gospel, as voluntarily submitting to be lifted up upon the Cross; He is to be represented there in His dyed garments and red apparel, wounded for our transgressions and bruised for our iniquities; His pierced bleeding heart panting with desire for the salvation of sinners; His blessed arms extended wide to invite

and welcome them into this glorious sanctuary, that by the powerful magnetism of His dying love their hearts may be won to Him; and aliens converted, in the day of His power, into fellow-citizens with the saints; and strangers and foreigners into faithful members of the household of God. Christ is thus to be held forth in the preaching of the glorious gospel as lifted up upon the Cross, and as addressing perishing sinners in the tender, affectionate strain of Joseph to his brethren: "I am Joseph, your brother, whom you sold into Egypt, come near unto me I pray you;" so that, drawn by the cords of this mighty love, and by these bands of a man, His seed, as foretold by Isaiah, may be brought from the east and gathered from the west, that the north may give up, and the south keep not back; that His sons may be brought from far, and His daughters from the ends of the earth; and that they may be seen flying to Him as a cloud, and as the doves to their windows, seeking Jesus who was crucified, and asking the way to Zion with their faces thitherward, saying, "Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." "Thine are we, David, and on thy side thou Son of Jesse." "Hosannah! to the Son of David, blessed be he who came in the name of the Lord to save us, Hosannah! in the highest."

Fourthly. The harmony of the divine attributes, as displayed in the Cross, has a powerful influence in drawing sinners to Christ, and encouraging their approaches to God through Him. To reconcile the seemingly opposite interests of justice and mercy in the salvation of sinners, must, to us, have forever appeared impossible. But in the Cross of Christ, the incomprehensible wisdom of God has revealed a method for the accomplishment of this infinitely important object; a method which excites the wonder and animates the praises of the blest above; a method from which glory arises to God in the highest—peace on earth and goodwill to the children of men; a method by which the glory of God's justice and holiness is reconciled to the amplest exercise of His mercy and love, in the eternal salvation of the guilty, humbled sinner. It were easy to conceive of God's righteousness declared in the punishment of sin; it is the Cross of Christ alone that declares His righteousness in the remission of sin. It manifests justice in the way of pardoning sin, and mercy in the way of punishing it. In the sufferings of a Surety of such infinite dignity, the justice of God is more awfully displayed than if the whole human race had been doomed to everlasting destruction, and mercy at the same time shines forth in a more amiable way than if justice had been entirely dispensed with, and sin left altogether unpunished. Here, then, spotless justice, inviolable truth, infinite mercy, and love shine all at once, none of them obscures the other; each gives lustre to the rest, they mingle their beams, and shine forth with united and eternal splendour, as David speaks: "Mercy and truth have met together, righteousness and peace have embraced each other."—(Ps. lxxxv. 10). Mercy and peace

must have been ever inclined to serve man, but truth exacted the performance of God's threatening, "The soul that sinneth it shall die," and righteousness could not but give to every one his due. God must be true in all His ways, and righteous in all His works.

Now Christ is to be set forth in the preaching of the gospel as lifted up upon the Cross, satisfying the demands of all these claimants, restoring union between them, and showing, in His death, how God's Word can be true and His work just, and the sinner notwithstanding find mercy and obtain peace. Is the sinner convinced of his obnoxiousness to the stroke of divine justice, how attractive in this view is the Cross of Christ, and with what joy must he welcome the call to repair thither? Contemplating from thence stern justice and soft smiling mercy (as an illustrious writer expresses it) in perfect concord, supporting in full majesty the throne of God; hearing from thence the justice of God calling for grace, mercy, and peace to be multiplied to the penitent believer in Jesus, must he not, in holy wonder, cry out, "This is my rest for ever; here will I dwell, for I have desired it?" Who is a God like unto Thee that pardoneth iniquity and passeth by the transgressions of the remnant of Thine heritage, who retainest not Thine anger for ever, because Thou delightest in mercy? "Oh! the depth of the riches, both of the wisdom and the knowledge of God, how unsearchable are His judgments and His ways past finding out."

Fifthly. That sinners may be brought to experience the attractive influence of the Cross of Christ it is necessary to represent to them the victory obtained thereby over all the powers of darkness and the enemies of our salvation. It was on the Cross that the seed of the woman bruised the head of the serpent. It was by His death that Christ destroyed him who had the power of death, that is the devil. By the expiation of guilt on the Cross, He disarmed death of his formidable sting, and spoiled the powers of darkness of the trophies they had gained, by drawing man into their own apostacy, and subjecting to themselves this part of God's rational creation. Accordingly, says Christ in the verse preceding our text, speaking of the death He was about to accomplish: "Now is the judgment of this world, now shall the Prince of this world be cast out." When He made His soul an offering for sin, and laid down His life on the Cross, as a ransom for many, not only did He overcome the world with all its terrors, but trampled on death and hell, and on sin the author of both; expelled Satan from the empire which he had so long usurped over the minds of men, and took the prey from the mighty and delivered the lawful captive. It is through manifold tribulations that we must enter into the kingdom of heaven. The enmity betwixt the seed of the woman and the seed of the serpent never ceaseth; those whom Christ hath chosen out of the world, the world will hate. Satan desires to have them that he may sift them as wheat, and still goeth about like a roaring lion seeking whom he may devour.

To the soul enlightened to see its danger, and ready to be oppressed with fear and sorrow from such a host of spiritual foes, how attractive must the Cross appear, when Christ, by the preaching of the gospel, is there represented to the eye of faith, in His dyed garments, and in the greatness of His strength, wresting by His pierced hand the keys of death and of hell from Satan's possession and trampling with His bruised feet all the enemies of God's glory and of our salvation; making a show of them openly, and triumphing over them on the Cross, and by His victory securing victory to all His faithful followers. For they also shall overcome by the blood of the Lamb and the power of His grace, and turn out conquerors at length, and more than conquerors through Him that loved them.

We are therefore, in the preaching of the gospel, to direct the afflicted in the world, for comfort, to the Cross of Christ, and to bid them possess their souls in patience, whilst they hear His gracious saying, "My kingdom is not of this world." "In the world ye shall have tribulation, but be of good cheer, I have overcome the world, and in me ye shall have peace." Those tossed by the tempests of temptation, we are to guide thither for rest, and we bid them dismiss their fears, while they view the glorious captain of their salvation leading captivity captive, and thereby giving them the assured hope, that the God of Peace shall shortly bruise Satan underneath their feet also.

The bowed down under a sense of guilt we are to lead to the same blessed resting place, that they may lift up their heads and behold with joy the Man of God's right hand, who is mighty to save, taking away the sin of the world by the sacrifice of Himself, bearing it into a land not inhabited; so that when the iniquity of Israel shall be sought for there shall be none, and when the sins of Judah shall be sought for they shall not be found. It is by exhibiting thus the glorious conquests of the Cross, and proclaiming there liberty for the captives, and comfort to all that mourn, that the outcasts of Israel shall be assembled and brought nigh, and the dispersed of Judah gathered into one; that the weary soul shall be satiated, and the sorrowful soul replenished with joy unspeakable and full of glory. And in that day as the prophet Isaiah speaks, "There shall be a Root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious."—(Isa. xi. 10).

Lastly. That sinners may be effectually drawn to Christ, we must lay before them the inestimable purchase of the Cross. Of the glorious blessings which Christ hath purchased by His death, and now dispenseth in the most gratuitous manner, little indeed of the value can be conceived or uttered by us. To the redeemed of the Lord they shall be the subject of eternal wonder and praise. The apostle Paul tells us that he made peace by the blood of His Cross, that he submitted to that accursed death, "that the blessing of Abraham might come on the Gentiles that we should receive

the promise of the Spirit through faith ;” and that He entered in once by His own blood into the holiest of all, having obtained for us eternal redemption. Christ is therefore in the preaching of the gospel to be represented as lifted up upon the Cross, purchasing for the rebellious peace and reconciliation with God, the gifts and graces of the Holy Spirit, and an inheritance incorruptible, undefiled, and that fadeth not away. How attractive in this view must the Cross of Christ appear ! How suited to man’s wretched condition by nature are those blessings for which He there shed His precious blood ! and how graciously calculated to satisfy and solace an immortal spirit formed originally for God and eternity. The Scriptures of truth represent man by nature as in a state of enmity and rebellion against God : as enemies to God in their minds and by wicked works. The soul convinced of the misery of such a state and trembling under a sense of its danger from hearing as from the mount covered with tempest and that burned with fire, that awful denunciation : “ Let the potsherds of the earth strive with the potsherds of the earth ; but woe to the man that striveth with his Maker.” Such we are to direct to Mount Calvary, there to behold the Son of God, pouring out His soul unto death ; there to hear His blood speaking better things than the blood of Abel ; speaking in a voice the sweetest and loudest in the world, louder than the thunder of Sinai ; a voice that reacheth heaven and earth, pleading with God in behalf of men, and beseeching men to be reconciled to God ; a voice more melodious to the self-condemned penitent than the sound of the jubilee trumpet to the captive and oppressed Israelite of old : a voice that turneth into a heavenly calm the tempest of the troubled soul, that diffuseth into the contrite heart a joy with which strangers shall not intermeddle, and a peace that passeth all understanding.

The Scriptures again represent our condition by nature, as without God in the world, not having the Spirit nor the fruits of the Spirit, without light, without hope, without joy ; like the earth in the beginning, till the Spirit of God moved on the face of the deep ; without form and void, and overspread with darkness. The soul brought to feel and lament the misery and wretchedness of such a state we are to direct to the Cross of Christ, that he may behold Him there purchasing the gift of the Holy Spirit without measure, and that he may behold Him now, exalted at the right hand of God, in virtue of His obedience unto death ; in order that from a throne of grace on high He might breathe on the spiritually dead, and say unto them, “ Receive ye the Holy Ghost ;” that He might thus form them into living temples, into a habitation of God through the Spirit ; and fill them with hope, and light, and joy in believing, that out of His fulness He might communicate to them grace for grace ; that unction from the Holy One which teacheth all things, and those consolations of His Spirit which can make His people to rejoice even in the midst of tribulations.

We are all by nature children of wrath, and liable to that eternal death which God in His Word has declared to be the just wages of sin. To the soul trembling under that conviction, and crying out with the awakened jailor of old, "What shall I do to be saved?" how reviving the tidings of the gospel, the glorious doctrine of the Cross, when Christ is there represented to the eye of faith, suffering the just for the unjust, that He might bring sinners unto God; not only to deliver them from the wrath that is to come, but likewise to consecrate for them, by the rending of the vail of His flesh, a new and living way into the Holiest of all; to the possession of an inheritance eternal in the heavens. With what holy ardour must such sinners welcome and obey the call to view the blessed and divine Redeemer wearing a crown of thorns to purchase for them a crown of glory! to hear Him saying as from the Cross, "I lay down my life for my sheep, I give unto them eternal life, and they shall never perish, neither shall any be able to pluck them out of my hands. In my Father's house are many mansions, and I go to prepare a place for you, that where I am there ye may be also." Christ is called the Prince of Peace. With reference to Him it was said in prophecy, that the "gathering of the people should be unto Shiloh." When He is represented in the preaching of the gospel as lifted up betwixt heaven and earth, to make peace between both, His precious blood streaming forth, from His sacred mangled body, and the waters of life, oceans of spiritual and eternal blessings, issuing freely from the same source, for the guilty and perishing children of men; it is thus they shall be brought to enlist with joy under the banner of the Cross, and that the children of God, scattered abroad, shall be gathered together into one, and come to be blessed in Him, and to call Him blessed; of whom it was foretold that "in Him all the kindreds of the earth should be blessed."

I shall not trespass on your patience by any application of this subject further than just to observe, that from the faint imperfect view laid before you of the attractive influence of the Cross of Christ, we may learn with what a rich variety of motives the doctrine of the Cross furnishes the minister of the gospel, to urge and encourage sinners to repair to Christ for salvation, and the obligation resulting from thence on him to determine, with Paul, on making Christ crucified the chief subject of his discourses. And having the grace given him of God to preach the unsearchable riches of Christ, and knowing that, with regard to one and all of those to whom he is sent with the message of salvation, it must prove either the savour of life unto life, or of death unto death; must he not cry out, Who is sufficient for these things? But our sufficiency is of God, who hath committed the treasure of the gospel to earthen vessels, that the excellency of the power may be of God and not of us; and whose encouraging declaration to His faithful servants is, "Not by might nor by power, but by my Spirit, saith the Lord of Hosts."

Notes of Address

BY THE LATE REV. D. MACDONALD, SHIELDSDALE.

DELIVERED AT FELLOWSHIP MEETING, WICK, ON FRIDAY,
27th APRIL, 1894.

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"For as many as are led by the Spirit of God, they are the sons of God."  
(ROM. viii. 14.)  
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ADAM was taking great delight in God, but the devil led him captive. Man ever since delights in sin, and in the lusts of the flesh; but has no delight in God, or holiness. He hates both. "The fool saith in his heart, There is no God." That is man's condition by nature, and he does not feel it, as he is dead and spiritually blind. In that state he is ignorant of his condition, and is led by an evil spirit—the devil. Man delights in sin, and the devil knows the sin you delight in, and he tempts you the more easily to commit it.

Those who are led by the Spirit of God were convinced of sin, when they were effectually called, and many are satisfied with that. When the soul is awakened, he knows God as a consuming fire. Job said—"The arrows of God are within me." God's people are stripped of all their self-righteousness, and good works; they are led from the works of the law to delight in Christ, and they have this cry—"Oh! that I knew where I might find him." There are many who confess they are sinners, who yet love sin; but God's people do not love sin. They are chastised by God, and sometimes when He has a great work for a soul to do, He leaves that person for years without comfort. "The pains of hell took hold of me, I grief and trouble found." The people of God know the testimony of Christ about their own evil hearts to be truth, and that is a great mercy, for it keeps them humble. The people of God know Satan, and it makes them realise their need of the whole armour of God. They also know the world, and though Satan tempts them with his pleasant baits, they perceive that everything on earth is perishable; and therefore some of them have been led to say—"I have suffered the loss of all things, and do count them but dung that I may win Christ."

God's people are led into the mystery of divine truth. Many know the truth by head knowledge, but never had Christ dwelling by faith in their hearts. This people are led into the mysteries of the covenant of grace—"He hath made with me an everlasting covenant ordered in all things and sure." They have an interest in the Lamb's book of life. The Holy Spirit enlightens their minds, gradually, about the knowledge of these things. Before

they were converted, they were dark and ignorant—"I come," saith Christ, "that they might have life." The Holy Spirit leads them to behold Jesus Christ, as the only begotten of the Father, full of grace and truth. They are led into the mystery of godliness and the Spirit makes them able and willing to embrace Christ, and immediately they begin to enjoy Him.

If you have been long under law-work, the joy it will be when you get deliverance. Dr. Love said when Christ was first revealed to him—"I am afraid I shall never enjoy so much happiness again till I get to heaven."

What a privilege it is to be the sons of God! Why is it so? Because so many are sons of the devil. You are eternally indebted to God for His goodness in making you His sons. Oh! says one—"He plucked me as a brand out of the burning. What a wonder that He called me, and passed by the rich and the learned." "As many as are led by the Spirit of God, they are the sons of God"—"I was in the Spirit on the Lord's day." He breaks in upon their souls, and their bands are loosed. They know when they are in the Spirit; for then they like to turn their thoughts from the world away to Jesus. He is the object they love most, and they behold the glory of God in His blessed face. "My beloved is mine, and I am his." Your mind and contemplations are then absorbed in Christ: none but Christ. George Wishart cried out when he was being burned—"Oh! Christ—none but Christ." If we suffer worldly loss for His sake, He will make it up. John Bunyan says—"There is a devil of false peace in the soul; but whosoever has peace in this life the child of God has not." There is a fight continually going on in the souls of the Lord's people—the Spirit fighting against the flesh, and the flesh fighting against the Spirit; for the carnal mind is enmity against God. Are you cherishing pride? It is a bad companion. The people of God are fighting against the hosts of darkness—"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." They have, in our day, to fight against graceless Professors, who are worse than the devils. The high priests were the most bitter of Christ's enemies.

Oh! some one says—"Would that I might say I belong to God—Oh! that I might get a place in the favour of God—Oh! that the Holy Spirit would sprinkle my soul with the blood of Christ—Oh! that I might find Him." If you are a child of God you will hunger and thirst after the promise, and when you get it, the devil will try to take it from you. The great privilege of the Lord's people is, that they are heirs of God and joint heirs with Christ. Others are not in the Spirit but they think that they are, because they heard so much of the gospel; but they do not love God or His people, and they read novels instead of the Bible. There are millions of such in this land, who go to the Lord's table

to eat and drink damnation to themselves. They drink up every doctrine—every contaminating heresy—that comes from the godless Professors' chairs. That is a very sad state of matters. Think you on the doctrines that are being taught the rising generation, and it is enough to cause you to shed tears of blood.

“The days of old to mind I call'd,
And oft did think upon
The times and ages that are past
Full many years ago.”

Presbyterian Union in Australia.

ANTI-UNION TESTIMONY BY FREE PRESBYTERIAN SYNOD OF
EASTERN AUSTRALIA.

THE following reply has been sent by the Free Presbyterian Synod of Eastern Australia to a communication from the General Assembly of the Presbyterian Church of New South Wales, inviting them to enter the large United Church that has been recently formed:—

THE SESSION HOUSE,
FREE PRESBYTERIAN CHURCH,
EAST MAITLAND.

THE REVERENDS

JOHN C. McDONALD, M.A., *Ex-Moderator*.

JAMES. S. LAING, D.D., *Clerk*.

Presbyterian Church of N.S. Wales.

DEAR BRETHREN,

By appointment of the re-constituted Synod of Eastern Australia, the duty has been laid upon us of conveying the Synod's reply to the Assembly's communication of December, 1900, *re* a proposed union between our respective Churches.

At the outset, we very cordially acknowledge the fraternal tone and spirit of the Assembly's letter. It is our desire that the reply we have been instructed to make shall be equally Christian and courteous in spirit and matter.

It is with deep regret we have to point out your very inadequate statement and view of the differences between our respective Churches, in so far as may be learned from your communication, and from the remarks of members of Assembly on two occasions when the proposal to approach our Synod was before your Supreme Court. We are willing to believe that, on your part, there was no intention to convey wrong impressions regarding these differences to any who might peruse your letter, or who were present at the diets of Assembly when the matter was considered. It is well within our knowledge that the erroneous views referred to find very wide acceptance, not only in the Presbyterian Church of New South Wales, but also among the general community. It is not material to our purpose to enquire how these mistaken ideas

have obtained so wide-spread and general acceptance. But we regard the receipt of the Assembly's letter, and the necessity of replying thereto, as a call in Providence to utilise our reply in the way of re-stating and emphasizing our distinctive principles and position, thereby hoping, in some measure, to correct and remove the wrong impressions that widely obtain.

The circumstances leading up to the formation of the Presbyterian Church of Eastern Australia (of which the re-constituted Synod of Eastern Australia claims to be, now, the only constitutionally-existent Supreme or Governing Court) are doubtless familiar to the senior members of Assembly, and of the Church. But for the sake of the generations that have been born since then, it is needful briefly to recall them. The "Ten Years' Conflict" between the Civil Courts and the Established Church in Scotland, and which culminated in the "Disruption of 1843," necessarily and legitimately engaged the attention and interest of Presbyterian Churches in all the dependencies of the empire.

In New South Wales the Governing Court of the Presbyterian Church, known as "the Synod of Australia in connection with the Established Church of Scotland," after careful deliberation, resolved to approach the General Assemblies of the Established and of the Free Churches in Scotland with a proposal that the Church in New South Wales should occupy a position of neutrality and yet of friendship and communion with both Churches. When the proposal reached the Colonial Committees, and was submitted by them to the General Assemblies of their respective Churches, the proposal was more than scouted and rejected. The evidence is conclusive that in both Assemblies the universal feeling was, that the proposal could not for one moment be entertained. D'Aubigne, the historian of the Reformation, was present in the Free Assembly when the matter came up in the Report of the Colonial Committee, and he describes the proposal as "having been received with shouts of derisive laughter."

In the final result, both Assemblies instructed their respective officials to convey to the Church in New South Wales the resolution to have no fellowship with it on the terms proposed, and that the Synod of Australia and its members must forthwith determine with which of the Scottish Churches it should resolve to be connected. Apart from these official communications, private letters are in existence from leading ministers in both the Scottish Churches, in which the decision of their respective Supreme Courts is upheld as the only one possible in the circumstances. In one letter from a leading member of the F. C. Colonial Committee to a minister, long deceased, it is very explicitly stated that, in the opinion of the writer, for his correspondent in New South Wales to remain a member of the Synod of Australia, in connection with the Established Church of Scotland, "would be nothing less than a sin against the Church's "Great Head."

In 1846, at the first meeting of the Synod of Australia after

the receipt of these communications, several ministers and office-bearers—after formally protesting that they were constrained in conscience to withdraw from a Church Court continuing to hold official connection with the Established Church of Scotland and its Erastian position—seceded, and immediately met in another place and constituted themselves a separate denomination under the designation “Presbyterian Church of Eastern Australia,” and the Supreme Court thereof as “The Synod of Eastern Australia.” At that time, and on subsequent dates, the said Synod, in a series of deliverances, adopted the “Protest, Declaration, and Claim,” and various other documents and formulæ that had been prepared and accepted by the Free Church of Scotland—as containing and setting forth, as these were then interpreted and understood, the position, principles, and testimony it (the Free Church of Scotland) had taken up in seceding from the Established Church of Scotland—as being, *mutatis mutandis*, the documents relied on in taking up a separate position in New South Wales. A reference to these documents will clearly establish that, in 1846, the position, both of the Free Church of Scotland and of the Presbyterian Church of Eastern Australia, was at once anti-Erastian and anti-Voluntary. The Synod of Australia continued its connection with the Established Church of Scotland, while the Synod of Eastern Australia was immediately recognised and regarded as the Church in Australia holding the principles and testimony of the Free Church of Scotland. It is a matter of history that from 1846 to 1864-5 the Australian Churches, for the most part, drew their ministerial supplies from, and were in many ways assisted by, the respective Scottish Churches with whose positions they were identified. It cannot be too strongly insisted upon that, at that time, in the view of both the Home Churches aforementioned, the disruption in New South Wales was an absolute necessity, in view of the divided state of opinion in the Australian Church regarding Erastianism and Voluntarism.*

* Erastianism is that view of the connection between Church and State which admits that, in return for pecuniary assistance and State recognition, the Civil Power may lawfully claim and exercise jurisdiction in matters Spiritual. Anti-Erastianism, while asserting the duty of the State to support and otherwise recognise the Church of Christ, denies the right of the State to interfere in things Spiritual, which appertain alone to the Church through and in its various judicatories. Voluntarism denies that the Civil Magistrate has any authority in Spiritual things; and that it is not within his province to legislate as to what is true in religion, or to prescribe any particular Church as a National Church to be recognised or endowed from public funds. Anti-Voluntarism, while asserting perfect freedom from Civil jurisdiction or interference in matters Spiritual, at the same time declares that the Civil Magistrate may lawfully own, as being in harmony with Scripture, the Doctrinal Creed and Government of the Church; and that it is according to Scripture, and, therefore, his duty, when needful or advisable, to devote of the national resources in assisting the Church. The Presbyterian Church of Eastern Australia occupies the anti-Erastian and anti-Voluntary position on the question of Church and State connection, and publicly asserts the same in her formulæ and pulpit teaching, refusing to admit that it is “an open question.”

In the adjoining colony of Victoria, a similar secession took place the following year, although of smaller dimensions. In both colonies, owing to the large influx of population through the discovery of gold, the Free Churches, under the fostering care and assistance of the Home Free Church rapidly increased in numbers and influence. In 1859, a Union movement in Victoria resulted in the setting up of the Presbyterian Church of Victoria, made up of all sections of Presbyterians in that colony. In 1856, a majority of the ministers, office-bearers, and congregations in the Victorian Free Church, having adopted a resolution to enter a United Church so soon as the necessary arrangements were completed, a respectable minority protested and reclaimed, and retained the name and testimony of the Victorian Free Church. Among these was the Rev. Arthur Paul, the venerable and respected minister at St. Kilda, who is still in active service. This minority endeavoured to secure the recognition of the Free Church of Scotland as being the Church in Victoria still loyal to Disruption principles and testimony. After long and heated discussions in presbyteries, synods, and assemblies, the General Assembly of 1861 adopted a deliverance, recognising the United Church in Victoria as the body with which it desired to have fellowship. The speeches on that occasion were fully reported, and copies are still accessible. A reference to the speeches of the mover, seconder, and supporters of the motion adopted, very clearly proves that the determining factor in that division was expediency and not principle. The Rev. R. Sutherland, who was a minister in the Victorian (Union) Church, in his "*History of Colonial Presbyterianism*," very frankly makes this admission. This decision accentuated the difference between the two Victorian Churches, and also the relation of these to the Home Churches. These bodies still exist side by side, maintaining, practically—the one, the position taken up in 1847; the other, the neutral attitude to Voluntaryism and Erastianism formulated in the "*Basis of Union*" in 1859.

This decision of the Scottish Free Assembly in 1861 practically determined the attitude of that Church to Colonial Union movements. In no long time thereafter negotiations were entered upon by the several Presbyterian Churches in New South Wales, which led to an incorporating union between them that was finally consummated in 1865. But, in 1864, a minority of the Synod of Eastern Australia protested against the resolution in favour of Union; and reclaimed, retaining the designations "*Presbyterian Church of Eastern Australia*" and "*Synod of Eastern Australia*." It may here be noted that the leading protester in 1864 had been the leading seceder in 1846. A reference to the protest adopted and to the published utterances of leaders on both sides will conclusively establish that the reasons assigned for refusing to enter the Union in 1864-5 were exactly those formulated by the secessionists in 1846. The position of the Presbyterian Church of Eastern Australia remained unaltered.

In a sentence, therefore, it may be said that, in 1846, and again in 1864, the one question distinguishing the respective Churches was their relation to the all-important "Crown Rights of the Lord Jesus Christ over Churches and Nations," and the place that doctrine occupied in the symbols and formulæ in use among them; and we now desire to declare most explicitly that, so far as this Synod is concerned, it still regards the substantial reasons then advanced for occupying a separate ecclesiastical position as continuing unimpaired and unchanged by any subsequent historical or other developments.

We now proceed to deal with the statement in your letter, that, in the judgment of the Assembly, our refusal to use hymns and instrumental music in public worship is the only substantial difference between the respective churches. It is true that our Church regards the use of hymns and instruments in public worship as being unscriptural and contrary to the Presbyterian standards. Yet, in the light of the foregoing historical narrative, it appears to us inexplicable that a question which, practically, had not arisen, either at the Disruption in 1846 or the Union of 1864-5, and which is not so much as named in any of the contentious literature, or important Church documents of these periods, and which, therefore, could not, and did not, operate as a reason for separation then, should, at this time of day, be urged as the only substantial ground for our occupying a separate position. It has been already said that we do not impute to the writers of the Assembly's letter any intentional misrepresentation of our position, yet we think your letter suggests the inference that the reasons for Disruption in 1846, and refusal to enter the Union in 1864-5 have either been removed by subsequent legislation in the United Church, or have been abandoned by us; and this inference, which is suggested by the statement in your letter *re* hymns and instrumental music, is scarcely fair to this synod. The only bearing which the Scripturalness or otherwise, of the use of hymns and instrumental music, has on the question of union, is, that in our judgment, the general use of these in your Church has added to the reasons for our remaining apart.

We crave your forbearance, while we briefly set forth the position occupied by this Church, in relation to various questions affecting doctrine, Church polity, life and work, in which, we believe, that we occupy a somewhat different standing to yours:—

(1) As a Church we are still content to adhere to the "System of Doctrine," set forth in the "Confession of Faith" and other "Subordinate Standards," as being, and as containing, without qualification or evacuation of their contents by Declaratory Acts, the accepted personal confession of faith of all our ministers and office-bearers. The so-called "Higher Criticism," in its bearing on the Word of God, has no place among us, nor have we seen any substantial reasons for tolerating within our borders teachings and tendencies that, in their effects, are evil, and only evil.

(2) We believe that the Mediatorial Kingdom of the Lord Jesus Christ on earth is "under law to Christ," and to be guided and ordered solely by the teachings of His Holy Word; and, further, that there is an antagonistic Kingdom, the weapons of which are carnal. The Church which we represent has ever carefully sought to ascertain and to follow the mind of the King in all matters connected with the advancement of His Kingdom. This explains the position occupied by our Church toward all carnal methods for raising moneys, or with the view of attracting men and women into the Visible Church. Hitherto, this Church has built its places of worship, manses, etc., and carried on the various departments of Church work solely by the free-will offerings of our people, and has entirely avoided all carnal and sensuous attractions, such as concerts, bazaars, socials, church fairs, *et hoc omne genus*.

(3) It has ever been strongly held by this Church that the obligations of the Fourth Commandment are binding, not only on the individual conscience of all professors of religion, but also that it is the duty of all her ministers and office-bearers, by precept and by example, to discountenance the use of Sabbath trains, trams, and other forms of Sabbath desecration, whereby the sanctity of the Lord's Day is either directly, or indirectly, assailed. Sorrowfully, we have to acknowledge that prevailing loose views at these points have affected the opinions and practice of some within our borders. But hitherto, this Synod and Subordinate Courts, with the members thereof, have, in the pulpit and press, and by personal example, lifted up a testimony against the prevailing lax observance of the Fourth Commandment.

(4) There are other social and public questions, such as the Law of Divorce, the Marriage of a Deceased Wife's Sister, and the Coronation Oath, regarding which the views entertained by our Synod are opposed to those held by many within and tolerated within the courts of your Church.

(5) In the judgment of this Synod, all proposals for uniting in common Church fellowship, Churches holding opposite views in doctrine, discipline, government, or worship, are premature, and out of harmony with the principles and testimony of this Church, as those are founded on the Rule laid down in the Word of God.

On all these considerations we are shut up to the conclusion that we cannot conscientiously unite with the Presbyterian Church of New South Wales, or with the larger Church recently formed.

It yet remains to notice the considerations in favour of union urged in your letter, as arising out of union movements in Scotland and England, and, more recently, in Australia. We frankly admit that "union is in the air," and that the prevailing sentiment is that doctrinal and other differences between various sections of the Christian Church should be regarded as of insufficient importance

to arrest the progress of union. But, at that point in your letter, there are some inferences suggested to which we desire to take exception. (1) That the views entertained by this Church regarding the lawfulness of national establishments of religion are only believed to be of sufficient importance to keep Churches apart by a mere handful of Presbyterians. Now, as a matter of fact, the denomination which, prior to October last, was the largest Church in Scotland, and which even now is almost numerically equal to the recently formed United Free Church, holds the establishment principle as the *raison d'être* of its separate position. Moreover, there are at least three distinct Churches in Scotland: "The Original Secession," "The Free Presbyterian," and the (remanent) "Free Church of Scotland," numbering between them about 150 congregations, that still hold, on the questions of National Establishments of Religion and Voluntaryism, the views asserted by this Church in 1846, and still held by her. (2) Your letter suggests that, ecclesiastically, after the 31st October, 1900, the Presbyterianism of Scotland, (with the exception, of course, of "The Established Church") would be found in one grand United Church. As has been pointed out, "The Original Secession" and "Free Presbyterian" Churches took no part in the Union. But even between the Churches uniting the Union was by no means a complete one. A respectable body of ministers and office-bearers, and a large following among the laity, embracing many men of faith and knowledge, refused to enter the Union, and they are now under the original designation "Free Church of Scotland," asserting Disruption principles and testimony, and carrying on the work of the Church in a most encouraging manner. It may be added that with regard to the use of hymns and instrumental music, the Confession of Faith, the Higher Criticism, etc., etc., the three last-named Scottish Churches hold similar views to those obtaining in this Church.

We acknowledge that we are "one of the least of the tribes of Israel," and that the separate position we occupy does not commend itself to the large majority of professing Christians. Nor do we venture to predict what may be in store for our Church and testimony in these lands, nor what may be the relative effects on the coming of Christ's Spiritual Kingdom in Australia flowing from the positions occupied by our respective Churches; but it is our prayer that in our day and measure grace may be given us, and also to our successors, to be loyal to those doctrines, principles, and testimonies which were the glory of Scottish Presbyterianism for well-nigh three centuries.

In name and by authority of Synod,

(Signed)	JOHN S. MACPHERSON, <i>Minister.</i>
"	W. N. WILSON, <i>Minister.</i>
"	SAMUEL PORTER, <i>Elder.</i>

Inspired Psalmody.*

BY THE REV. HENRY BAZELY, B.C.L.

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“Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord.”—EPH. v. 19.

“Let the word of Christ dwell in you richly, in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”—COL. iii. 16.

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I WISH to state to you, dear brethren, my reasons for the practice, which I have constantly followed since I became your minister, of choosing our songs of praise to Almighty God exclusively from the book of Psalms. I ought perhaps to have done this sooner, since you may have naturally desired a fuller statement than the statement I gave in a brief paper on Public Worship written for your inspection before I accepted this pastoral charge, of the reasons which compel me under a solemn sense of duty to God and to our Church, to abstain from the use of uninspired hymns in the public worship of the congregation.

At the time of the Reformation one of the important subjects of controversy discussed between the Roman Catholic Church and the Reformed Church was the *rule of worship*. The Roman Catholic Church adopted the principle, “Whatever Scripture does not forbid it allows” (*Quod Scriptura non vetat, permittit*); whereas, the Reformed Churches took as their principle, “Whatever Scripture does not command, it forbids” (*Quod Scriptura non jubet, vetat*). Observe the vast difference between these two principles. According to the Roman principle there is scope for the introduction of ten thousand rites and practices unknown in the days of the Apostles. The manner of worship is thus made dependent on the various and everchanging tastes of men, and their ideas of what is expedient and comely. The only uniformity possible is that which is enforced by the despotic government of the rulers of the Church for the time being. On the other hand, according to the principle of the Reformed Churches, the manner of worship is wholly regulated by the perfect wisdom of God, and an end is at once put to controversy. Does a church or a private individual desire to make an alteration in the accustomed manner of worship? it is incumbent on the church or the individual to bring forward the express warrant from God’s written Word. If no such warrant can be produced, the proposed change is *ipso facto* condemned; whereas, according to the Roman principle, a door is opened to an interminable controversy as to men’s tastes and notions of expediency. I do not now intend to enter upon the

* A Sermon preached in St. Andrew’s Scottish Church, Philpot Street, Commercial Road, London, E., on 10th February, 1878.

proof of the soundness of the Reformation principle, but let me simply remind you that it was received with hardly an exception by all the Reformed Churches. The Church of England, unhappily for her own prosperity, did not accept this principle and she is suffering to this day from internal disorders that threaten her very existence. The Church of Scotland, like the other Churches, accepted this principle in its integrity with the result that a clean sweep was made of every rite and practice for which no sanction could be found in the New Testament. The principle is asserted in the Confession of Faith, chap. xxi., sec. i., in the following words:—"The acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or"—mark this—"any other way not *prescribed* in the Holy Scriptures." It is for us, if we accept the doctrine of the Confession (and surely every loyal member of our church does accept it), to inquire, with regard to this matter, whether the use of uninspired hymns is *prescribed* in Holy Scripture. If it is, then such hymns must be used; if not, then the use of such hymns is unlawful. The answer to the question need not detain us long. Our church, as we shall presently see has given a plain and decided reply.

But let us first look, independently of the formularies of our church, at two or three passages in the New Testament. The shortest text bearing on the subject is that which contains James' exhortation to Christians who are cheerful in the enjoyment of the good gifts of our merciful God, "Is any merry? let him sing psalms." To the same effect Paul exhorts the Ephesians and Colossian Christians in the passages, so like each other, which I read as my text. His phrase in both epistles is "psalms and hymns and spiritual songs." I cannot doubt that many of the Apostle's readers, who have not examined with a little care his meaning have come to the conclusion that *uninspired* hymns and spiritual songs are in these texts not barely permitted, but explicitly prescribed, by Paul. My brethren, there is not, I am persuaded, the slightest ground for the supposition that the Apostle refers here to uninspired poetry, or to any poems outside the canonical book of Psalms. The reference is simply to the different classes of poems contained in the Psalter, as is sufficiently clear from the fact that the three Greek words for "psalms, hymns, spiritual songs," are just the words which are used in the Greek translation of the Old Testament, called the Septuagint, which Paul employed to express the different Hebrew words occurring in the titles of the Psalms, and are rendered in our version by "psalm," "song," "praise," and so forth. That this is the true significance of Paul's phraseology is shown by the instructive circumstance that the praise sung by our Lord and His Apostles after the Last Supper—doubtless that portion of the Psalter which was entitled by the

Jewish Church the Egyptian Hallel or Thanksgiving (Psalms cxiii.-cxviii), and customarily sung by them at the Passover—is designated by the Evangelists Matthew and Mark “a hymn”—“when they had sung an hymn, they went to the Mount of Olives.” A further proof is furnished by the epithet spiritual attached in the above texts to “songs,” which means according to its use in the New Testament that which comes directly from the Spirit of God. Moreover, there is no trace in the extant writings of the early Church of the use in Apostolic times of any uninspired hymns; and surely if such had been in use they would not all have perished.

Indeed, as late as the year 563, we find a decree made by the Council of Braga in the following terms:—“No poetical compositions are to be sung in the church except the Psalms of the Canonical Scriptures.” “There were still some churches, even in the 9th century which did not admit metrical hymns into their offices.” (Smith’s Dictionary of Christian Antiquities—Art. Hymn.)

That the Bible furnishes us with no warrant for the use of any songs in public worship but those contained in the Psalter, is not the private opinion of this or that individual; it is the deliberate judgment of the Church of Scotland, clearly expressed in her standards. In the Confession of Faith, chap. xxi., sec. 5, “singing of *psalms*” is the description given of one of the constituent parts of worship; and at the close of the Directory, in which document there are several references to the psalmody of the church, a paragraph contains the following words: “It is the duty of Christians to praise God publicly by singing of *Psalms* together in the congregation and also privately in the family.” There is not the most distant allusion in any of our Formularies, in the Confession, Catechism, or Directory, to uninspired hymns. Such hymns were absolutely unknown in our churches until the close of last century (*i.e.*, the eighteenth). During the latter half of that century, when the unevangelical principles of so called Moderatism were dominant, and intrusions of unacceptable presentees into vacant parishes were driving many Christian people into secession, some hymns—five in number—were, in conjunction with sixty-seven Paraphrases of Scripture, “collected and prepared by a Committee of the General Assembly, in order to be sung in Churches.” Note the wording of this sentence, which stands on the title page of the Paraphrases. Very different is the wording of the title page of the Psalter: “The Psalms of David, in Metre; according to the version *approved by the Church of Scotland, and appointed* to be used in worship.” The Paraphrases and the five accompanying hymns never received formal ecclesiastical sanction; never, as was necessary to authorise their use, were they approved by a majority of Presbyteries, in terms of the Barrier Act. “Certain it is,” says Dr. John Cunningham in his History of the Church of Scotland, “there is no Act formally sanctioning them.” Those

who used them did so by nothing more than the temporary sanction of the General Assembly. There is certainly, as has been sometimes pointed out, a difference between Paraphrases, *i.e.*, loose renderings of passages of Holy Scripture, and such hymns as are original compositions. The former are not open to precisely the same objections as the latter. But it may, I think, be fairly argued that paraphrases are at least unnecessary; and with regard to the sixty-seven attached to our metrical Psalter, while in all of them undue liberties are taken with the inspired text, several are portions of the Bible that were not intended to be sung; so that we may be thankful our church was preserved from giving a formal sanction to this collection.

I have already given sufficient reason for the exclusive use of the Psalter in public worship, inasmuch as I have shown you that uninspired hymns can find no warrant from either precept or example in Holy Scripture, that they were not used in the purest days of the Reformed Church of Scotland, and that they have at no time—not even at the most unsatisfactory periods of our Church's history—been constitutionally approved. I shall add a few more reasons in confirmation.

(1) The first and most weighty reason is the acknowledgment which we thereby make of the supremacy of Scripture. We thus draw an unmistakable distinction between inspired and uninspired writings. We refuse to put on an apparent level with the words spoken and written by men under the supernatural influence of the Holy Ghost, *any words*, however true, however beautiful, for which such suggestion and guidance cannot be claimed. To add by way of supplement to the Psalter uninspired hymns—and much more, of course, to substitute these hymns for the Psalms—is really to disparage Holy Scripture as imperfect and insufficient for the needs of the Christian Church. Can we doubt, brethren, that if the Psalter were inadequate, as some venture to treat it, our blessed Lord would have guided His Apostles by His Spirit to draw up a new manual of praise for His Church? He has not done so; and we may surely infer the perfect adequacy of the Psalter, which He Himself and His Apostles used. Certainly there was never a time in the history of the Christian Church when it was more dangerous to disparage the perfection of Holy Scripture or to neglect the assertion of its supremacy, than now, when its specific distinction from all other writings, and its adequateness as the sole rule of doctrine and practice for Christians, are by very many denied.

(2) Secondly, I would insist on the use of the Psalter only in public worship, for the sake of the profitable and delightful familiarity with it which every member of the Church will thus readily attain. No one can express how dear the Psalms have been to devout Christians in all ages, what sound instruction has been furnished by them, what strong encouragement, what real comfort, what unspeakable joy. They who have been best

acquainted with the Psalms have valued them most highly. In the early Church there was a rule in some provinces that no one should be ordained until he could repeat the Psalms by heart. I could almost wish that this rule were revived in the Church of our own day. In the fifth century—so Jerome tells us—the poor husbandman was heard singing the Psalms as he walked behind his plough. Another writer of the same date exhorts the artizans to sing the Psalms in their shops. They were translated into Greek metrical verse that children might learn them in the schools, for as Augustine writes, the Psalms were specially intended for the delight of children and young men. I have often been greatly pleased in visiting our Scottish poor to discover the accurate knowledge of the Psalms possessed by aged people, who in their youth heard no other songs in the public worship of their Church. Now, alas, since other hymns have been introduced, this knowledge of the Psalms is no longer common; the children of this generation are far better acquainted with uninspired hymns, some perhaps good, many indifferent, and not a few containing positive error.

And lastly, another reason for the exclusive use of the Psalms in public worship is the danger of erroneous doctrines creeping in through uninspired hymns. This is not an imaginary danger. Students of early church history know that the monstrous systems of the Gnostics, and the attractive heresy of the Arians which denied the perfect deity of Jesus Christ, and in the fourth century almost overspread the Church, were often covertly introduced, and then greatly helped forward and successfully propagated by the use of uninspired hymns, and in our own day the retrograde movement in the Church of England towards Romish doctrines and practices has been, as Evangelical ministers bitterly complain, largely promoted by the popular book entitled *Hymns Ancient and Modern*. Nor shall I conceal my conviction that the false doctrine which is spreading like a canker in the Presbyterian Churches of Scotland, is not obscurely connected with the unscriptural innovations which have been made upon the purity of our worship.

“Roimh sgrìos theid uabhar.”

THA a nise gle dhluth air da bhliadhna gu leth bho na thoisich cogadh ro-fhuileachdach eadar Breatuinn agus na Boers ann an Africa. Nuair a thoisich e, bha luchd riaghlaidh na da dhucha a gealltuinn dhoibh fein buaidh ann an uine ghoirid. Bha na Boers gu cinnteach ciontach de cheilg, agus de neo-dhillseachd do'n chumhnant a bha eadar iad fein agus an rioghachd so. Mar sin cha-n eil sinn a diteadh a chogaidh air taobh Bhreatuinn; oir tha e soilleir gum feumadh iad a bhi neo-dhileas do ar luchd-ducha a bha am measg na 'm Boers, agus do

choirichean na rioghachd so, no dol air aghaidh leis a chogadh a thoisich na Boers le briseadh a stigh air an t-sluagh agus an talamh a bhuineadh dhuinne. Bha na Boers ciontach de thoiseachadh a chogaidh. Ach chi sinn bho fhocal Dhe gum bheil cogadh na aon de na truaighean a bha Dia a tabhairt air sluagh air son am peacaidhean. Air an aobhar sin feuchaidh sinn ri aire ar luchd-leubhaidh a tharruinn a dhionnsuidh beagan de na h-aobharan a tha aig an Ard Riaghlair gu bhi leagadh na truaighe so oirn.

An toiseach threig sinn mar shluagh firinn Dhe. Chuir an Tighearna suas Eaglais fein air bonn na firinn, an an tomhas ann an Sasunn, ach ann an gloine ann an Alba, aig am an Ath-leasachaidh. Chuireadh iodhal aoraidh na papanachd gu h-iomlan bun-os-ceann. Cheangail an rioghachd so i fein ann an cumhnanta ri Dia gun cumadh i anns na h-uile h-am ri teachd na teagasgan agus na bunaitean, ach chaidh na boidean so, ann an tomhas ro-mhor a bhriseadh anns a bhliadhna 1829 nuair a chaidh an Emancipation Act a dheanamh na lagh leis a Pharlamid. Dh'fhosgail an t-Achd so an dorus do na papanaich a dhionnsuidh na h-uile sochair a bhuineadh do na Protestanaich ann an rioghladh na rioghachd, ach an righ-chathair agus da aite eile. An ath-bhliadhna na dheigh so thoisich daoine a bha innbheach anns an Eaglais Shassunach ri bhi teagasg gu follaiseach na'n dearbh theagasgan a chaidh a chur bun-os-ceann aig an Ath-leasachadh. An aite na daoine sinn a thilgeadh a mach, a reir lagh na firinn, is ann a chaidh guilan leo gus an deachaidh a chuid mhor dhiubh de'n saor thoil fein a null a dhionnsuidh Eaglais na Roimh. Bha cuid de luchd-riaghlaidh aimsireil na rioghachd na'm measg; be aon duibh Mr. Gladston. Chaidh an da chuid an rioghladh siobhalt agus na h-Eaglaisean ann an Sasunn agus ann an Alba gu cabhagach air fabh bho'n fhirinn, gus am bheil an diugh na h-uile ni bhuineas do'n fhirinn agus do fhior-dhiadhachd na'm ball fanoid araon ann an Tigh na Parlamid agus ann an cuirtean na'n Eaglaisean an Alba cho mhath ri Sasunn. Tha sluagh na rioghachd air treigsinn na firinn agus Dia na firinn, agus tha iad a dol le cabhaig mhoir a dhionnsuidh iodhal aoraidh. Cha-n eil duine air bith a leubhas focal Dhe nach faic gun d'thug Israel truaighe—claidheamh, gorta agus plaigh—orra fein a rithis agus a rithis leis na dearbh pheacaidhean a chaidh ainmeachadh, agus gun robh iad air an tilgeadh a mach as am fearann fein a dhionnsuidh tir Bhabyron air son an iodhail aoraidh. Nach eil na nithean so sgriobhte a chum ar foghlum-ne air am bheil deireadh an t-saoghail so air teachd?

Tha a ris focal Dhe air a reubadh, cha-n ann le luchd aichaidh Dhe an taobh a muigh de'n Eaglais fhaicinnich, oir bha sin fìor a thaobh gach ginealaich bho'n toiseach, ach le luchd aichaidh Dhe anns an Eaglais, agus air am paigheadh leis an t-sluagh air son na h-oibre so. Chaidh am Biobul a thilgeadh a mach as na sgoiltean an nuair a chaidh na sgoiltean a dhealachadh ri Eaglaisean Alba

agus Shasunn anns a bhliadhna 1874, agus uaithe sin chan eil sin mar rioghachd ag aideachadh a Bhiobuill mar phairt de'n fhoghlum a tha sinn ceangailte thoirt do 'ur cloinn. Dh'fhag so a chuid as mo de shluagh na rioghachd a tha fo aois da fhichead bliadhna tur aineolach air litir na firinn. Cha-n eil teagamh s'am bith nach robh lamh aig Eaglais na Roimh anns an ni so; oir fhad 's a bhiodh an sluagh a leubhadh na firinn cha bhiodh e cho furasd an tabhairt air falbh bho'n chreidimh Ath-leasaichte, ni is e teagasgan focail Dhe. Chuir an t-aineolas so air an fhirinn as an t-sabaid. Ma bhunaicheas cuisean air dol air an aghaidh mar tha iad a deanamh cha bhi sabaid idir anns an tir so an uine ghearr. So aobhar eile a chi sinn air son an d'thainig truaighean air Israel. Ma mhi naombaicheas sinne, mar shluagh, latha Dhe, feumaidh sinn truaighean fhulang air son sin. Gu'm bheil sinn ciontach dhe bhi briseadh aitheantan Dhe, agus gu h-araidh na ceathramh aithne, cha ghabh so aicheadh.

Tha e ro-shoilleir gu'm bheil fearg Dhe air lasadh n'ar naghaidh mar rioghachd. Chaidh mu thiomchul tre' mile fichead de shaighdearan ar rioghachd a mharbhadh anns a chogadh fhuiltach so; agus chaidh dlu air ceithir fichead agus coig mile a leon. Tha a chuid mhor dhuibh sin air an ciuradh air chor 's nach urrainn iad obair a dheanamh. Cha-n eil na daoine sin n' as ciontaiche ann an lathair Dhe na sluagh eile na rioghachd, ged a tha aindeadhachd air tighinn gu inbhe gle mhor ann ar n-arm.

Ged a thachair na h-uabhasan so dhuinn anns a chogadh so, cha-n eile focal air a chluinntinn bho ar luchd-riaghluidh air an fheum a tha againn mar rioghachd air pilltinn ri Dia le aithreachas agus le trasgadh. Is ann a tha uabhar, ardan, agus aicheadh air Dia cho follaiseach 'n ar measg 's ged nach biodh lamh Dhe sinnte mach 'n ar n-aghaidh idir. Tha an fhirinn ag radh—"An uair a bhios breitheanais Dhe air an talamh, foghlumaidh luchd-aiteachaidh an t-saoghail fireantachd." Cha-n eil sinne, mar shluagh, a foghlum fireantachd leis na nithean so, agus mar sin tha e gle choltach gu'm feum builean as truime bhi air an leagadh oirn. Chaidh iomadh uair impidh a chur a dhionnsuidh ard-luchd-riaghluidh na rioghachd so a chum gu'n gairmeadh iad sluagh na rioghachd gu iad fein ioraisleachadh am fianuis Dhe, le trasgadh, aideachadh peacaidh, agus gairm air ainm Dhe chum gum maitheadh E dhuinn air peacaidhean, agus gum pilleadh E o dhian-chorruich 'n ar naghaidh, ach cha-n eisdeadh iad. Chuir Seanadh ar n-Eaglais da uair a nis an iompaidh so a suas a dhionnsuidh n'an daoine sin, ach chuir iad caoin-shuarach an impidh. Tha e air a shuidheachadh le chleirean ar n-Eaglais, a reir suidheachadh an t-seanaidh, gum bi an fhicheadamh la de 'n mhios so air a choimhead na la trasgaidh, ioraisleachaidh, agus urnuigh le ar coimhthionalaibh uile. Tha feum air gun doirteadh an Tighearna, air sgath Chrìosd, Spiorad na 'n gras agus na'n athchuingeann oirn mar shluagh.

N. C.

Uaill ann an Crann-Ceusaídh Chríosd.

LEIS AN URR. IAN MACLAURIN.

“Ach nar leigeadh Dia gu’n deanainn-sa uaill ach ann an crann-ceusaídh ar Tighearna Iosa Críosd, tre’m bheil an saoghal air a cheusadh dhomhsa, agus mise do’n t-saoghal.”—GAL. vi. 14.

THA e fíor a thaobh moran de na cuspairean is ro-oirdheirce th’ anns an t-saoghal, nach faicear an oirdheirceas anns a cheud sealladh a gheibhear dhiu; agus air an laimh eile, gu’m bheil ioma nì air bheag luach a dh’fhaodar a mheas moran nì’s oirdheirce ’s a cheud sealladh, na’n uair is dluithe bheachdaichear orra. Tha cuid do nithibh ’n an ioghnadh dhuinn a chionn nach aithne dhuinn iad, agus mar is mo gheibh sinn a dh’eolas orra, is ann is lugha ar meas orra: tha nithibh eile ann mu’m bheil sinn caoin-shuarach tre aineolais, do bhrìgh nach faighear eolas air am maise agus air an oirdheirceas as eugais dragh agus dian-adhartachd.

Tha so gu h-àraidh fíor a thaobh a chuspair a th’ air ainmeachadh anns a cheann-theagaisg—cuspair ro ghlormhor, ach a tha gu coitchionn air a dhimeas. Cha n eile nì-eile mu’m bheil beachd an t-saoghail cho tur an aghaidh a cheile. Le cuid, tha e uile gu leir suarach; le cuid eile, tha e uile gu leir glormhor. Tha e na ioghnadh do mhoran cìod na feartan-tàlaidh tha cuid eile a faotainn ann: agus tha e ’na ioghnadh dhoibh sud, cia mar tha chuid eile de’n t-saoghal cho baoghalta ’s nach eil iad a faicinn na feartan-talaidh ceudna ann. Tha doille muinntir eile, cho math ris an doille ’s an robh iad fein aon uair ’na mhor-ioghnadh dhoibh.

Tha e air aithris mu *Mhelancthon*, a cheud sealladh a fhuair e de ghloir a chuspair so mu’n am an robh e air iompachadh, gu’n robh e saòilsinn nach biodh e duillich dha le impidhean simplidh, dearbh shoilleireachd a thoirt do mhuinntir eile uime. Bha chuis cho soilleir, agus na dearbhaidhean cho laidir, agus nach b’urrainn e fhaicinn gu’m bu chomasach do neach sam bith seasadh a mach ’n a aghaidh, na ’m biodh e air a chur gu soilleir fa chomhair. Ach cha b’fhada gus am b’eigin dha aideachadh le doilghios—gu’n robh seann Adhamh nì bu treise na *Melancthon* og; agus gu’n robh truailidheachd naduir nì bu treise na impidhean dhaoine as eugais grais Dhe.

Is e am feum bu choir dhuinn a dheanamh dheth so, gu’n iarramaid an gras soillseachaidh sin air ar son fein, air son an robh Pol ag urnuigh as leth nan Ephesianach (Eph. i. 17) “Gu’n tugadh Dia ar Tighearna Iosa Críosd, Athair na gloire, spiorad gliocais agus foillseachaidh dhuinn ann an eolas airsan.” Bu choir dhuinn anns a chuis so, mar anns gach cuis eile, urnuigh agus

meadhonaibh aonadh ri cheile—mar sin, is e aon de na meadhonaibh sonruichte gu eolas fhaotainn air sar-bhunait ar creidimh agus ar dochais, a bhi breithneachadh air glìor a chuspair ud, a th'againn ann an cainnt cho laidir anns a cheann-theagaisg so, le neach aig an robh aon uair, barail cho suarach uime 's is urrainn a bhi aig aon sam bith a tha fhathast am measg a naimhdean.

Anns a chomh-theagasg, tha an t-Abstol ag innseadh do na Galatianaich ciod e anns an robh luchd teagaisg breige araidh a deanadh uaill; agus ciod anns an robh e fein a deanadh uaill. Bha cach a deanadh uaill ann an seann deasghnathaibh lagha nan Iudhach, nach robh ach 'n an sgàilean a mhain; bha esan a deanadh uaill ann an crann-ceusaidh Chrìosd, brìgh nan sgàilean ud. B'aithne dhasan gu'n robh e cur masladh air Chrìosd a bhi nis a cur an urram air na sgailean ud a bhuineadh dhoibh roimh laimh, air do'n chuspair air an robh iad 'n an samhladh a bhi nis air fhoillseachadh. Uime sin, tha e le mor eud a cur cul riu; agus aig an am cheudna, ri uaill anns a chuspair bheannaichte ud a b'e crìoch nan sgailean a bhi samhlachadh—"Nar leigeadh Dia gu'n deanainn-sa uaill ach ann an crann-ceusaidh Chrìosd, tre am bheil an saoghal air a cheusadh dhomhsa, agus mise do'n t-saoghal."

Anns a cheann-teagaisg tha an t-Abstol a feuchainn dhuinn an t-ard mheas a bh'aige air crann-ceusaidh Chrìosd, mar an ni sin as an robh e a deanadh uaill:—agus a bhuaidh chumhachdach a bha aige air 'inntinn, mar an ni sin leis an robh an saoghal air a cheusadh dhasan, agus esan do'n t-saoghal.

Anns na sgriobtur, tha crann-ceusaidh Chrìosd air uairibh a ciallachadh fulangais a phobuill air a sgath-san, agus air uairibh eile fulangais Chrìosd air an son-san. Mar is e an seadh mu dheireadh seadh sonruichte agus ro nadurra nam briathran, tha aobhar a bhi codhunadh gur h-e sin an seadh a th'aig an Abstol 's an amharc. Is e so seadh nam briathran anns an dara rann deug de'n chaibidil so, a tha labhairt mu gheurleumhuinn airson crann-ceusaidh Chrìosd, sin ri radh—airson teagasg a chroinn-cheusaidh. Os barr,—tha e dearbhta nach iad ar fulangais fhein, ach fulangais Chrìosd anns am bheil sinn gu h-àraidh ri uaill a dheanadh thar gach ni eile. Cha'n iad ar fulangais fhein ach fulangais Chrìosd a bheir caitheamh-as air ar truailidheachd; agus a cheusas an saoghal dhuinne, agus sinne do'n t-saoghal.

Tha crann-ceusaidh Chrìosd anns an rann so a ciallachadh, cha n e 'bhas amhain, ach an t-iomlan d'a irioslachadh, no an t-iomlan de fhulangais a bheatha agus a bhais a bhi air an lan-choimblionadh ann am fulangais a chroinn-cheusaidh. Tha an t-Abstol an so agus an àitibh eile ag ainmeachadh a chroinn-cheusaidh gu bhi cur 'n ar cuimhne modh a bhais, agus gu bhi neartachadh 'n ar n-inntinnean na druighidhean a rinn fein irioslachd a 'bhais ud oirn, no bu choir dha dheanadh oirn. Gu'm fuilingeadh ughdar na saorsa, bas traill—gu'm fuilingeadh tobar gach urram, doimhneach gach maslaidh; gu'm biodh am peanas a b'abhaist a bhi air a dheanadh air na peacaich a bu dimeasaiche, airson na droch-

bheart a b'antromaichre, air a leagadh air an neach a b'urramaiche d'am bu chomas fulang;—Is e so an cuspair anns an robh an t-Abstol a deanadh uaill.

Cha'n eile da ni is calg-dhiriche an aghaidh a cheile na glòir agus masladh. Ach an so tha an t-Abstol 'g an aonadh ri cheile. Tha an crann-ceusaidh ann fein 'n a chuspair tha lan de mhasladh; ach anns a chuis so, tha e, ann am beachd an Abstoil, lan do ghloir. Cha bhiodh e cho comharraichte na'n abradh e gu'n robh e deanadh uaill ann an ardachadh 'Fhirsaoiridh an deigh dha an saoghal fhagail—no anns a ghloir a bh'aige maille ris an Athair mu'n robh an saoghal ann. Ach is e am Fearsaoiridh e fein, cuspair uaill an Abstoil—cha'n ann amhain anns an staid a b'airde d'a onoir agus d'a inbhe—ach eadhoin anns na suidheachaidhean a b'isle d'a mhasladh agus d'a dhiblidheachd—cha'n ann mar Shlanuighear cumhachdadh agus ardaichte, ach mar Shlanuighear air a dhiteadh agus air a cheusadh.

Is e bhi deanadh uaill a cuspair sam bith, a bhi cur na h-urram is airde air. Bha crann-ceusaidh Chrìosd ard-urramach am beachd an Abstoil thar gach cuspair eile. B'e a thlachd a bhi gabhail fath air gach cothrom gu bhi ag aideachadh agus a taisbeanadh am fianuis an t-saoghail an t-ard mheas a bh'aige air. Bha' chridhe agus aignidhean air an lionadh leis gus nach robh rum air fhagail annta do ni sam bith eile; agus mar tha e 'g innseadh dhuinn ann an aithibh eile, “gu'n do mheas e na h-uile ni na'n call agus na'n aolach.” (Phil. iii. 8), agus gu'n do chuir e roimhe nach gabhadh e eolas air ni sam bith 'nam measg ach Iosa Crìosd, agus esan air a cheusadh (1 Cor. ii. 2.).

Tha dealas agus dian-dhurachd chomharraichte anns a chainnt 's am bheil an t-Abstol a taisbeanadh a mheas air a chuspair so. “Nar leigeadh Dia” ar neo, na tachradh e air achd sam bith;—mar gu'n abradh e—Nar leigeadh Dia, ciod air bith a ni daoine eile—gu'm biodh e air a radh do m' thaobhsa—Pol, a bha aon uair 'n am fhear geurleanmhuinn, gu'n deanainnsa uaill a ni sam bith ach ann an Fearsaoiridh air a cheusadh, a spion mise mar aithinne as an teine, 'n uair a bha mi dian-ruth ni b'fhaide agus ni b'fhaide uaithe; a bha 'g am ruagadh le 'throcair agus le 'chaoimhneas, 'n uair bha mise 'g a ruagadhsan 'na bhuill, le ainiochd agus le gairge. Rinn mise e tre aineolais; agus is ann amhain tre aineolais tha neach sam bith 'ga dhimeas. Ach a nis dh'fhoillsich se s fein dhomh. Agus nar leigeadh Dia gu'n teid an solus a choinnich mi air an t-slighe gu Damascus a smàladh gu brath as m'inntinn. Bu sholus e bha lan de ghloir; Bha'n cuspair a thaisbein e dhomhsa uile gu leir glormhor—'na uile anns na h-uile. Agus nar leigeadh Dia gu'n deanainnsa uaill ann an ni sam bith eile.

Mar bha mor-mheas aige air a chuspair ghlormhor so, bha buaidh aig air da reir; oir leis a chuspair so bha an saoghal air a cheusadh dha, agus esan air a cheusadh do'n t-saoghal. Is e bh'ann ceusadh taobh air thaobh. Is e am meas a bh'aige air

Chrìosd cion-fath an dimeis a bh'aig an t-saoghal airsan, agus aigesan air an t-saoghal. Cha n e gu'n tug an crann-ceusaidh e gu bhì fuathachadh muinntir an t-saoghail; no gu bhì cur cul ri 'thoilinntinnean laghail. Is ann a cheadaich e dha na toilinntinnean ud a mhealtuinn, agus dh'eignich e e gu daoine an t-saoghail a ghradhachadh. Ach cheus e annsan na truaillidheachdan a tha gintinn fuath d'ar coimhearsnaich, agus 'gar fagail neo-chomasach air taitneasan an t-saoghal a shar mhealtuinn. Is e theirear ris an nì so, gleachd, cogadh, cathachadh agus marbhadh; a choinn gu'r coir dhuinn am peacadh a mheas mar ar namhaid is mo; an namhaid is mo th'aig ar'n anmaibh agus aig Slanuighear ar'n anmaibh. B'e sud beachd an Abstoil mu'n pheacadh, agus mu'n truaillidheachd a th'anns an t-saoghal tre anamiann (2 Pead. i. 4). Bha e sealltuinn air a pheacadh mar mhortair a Shlanuighear; nì a las 'na chridhe ceart-dhioghaltas 'na aghaidh; lion sud e leis na deothasan naomh an aghaidh a pheacaidh, a th'air an ainmeachadh leis fein mar thoraidhean nadurra air creideamh agus aithreachas; —“ro-dhiomb, eagal, dian-thogradh agus togradh dioghaltais.” Is e sin, dearbh-ghrain do'n pheacadh, maille ri faire chùramach 'na aghaidh (2 Cor. vii. 11). Is e so tha an t-Abstol a ciallachad le ceusadh an t-saoghail. Is e is brìgh do'n chainnt so gu'r h-gradh neo-mheasarra do nithibh talmhaidh aon de mhathairean-aobhair a pheacaidh. Rinn crann-ceusaidh Chrìosd a leithid a dh'atharr achadh grasmhor air aignidhean an Abstoil's nach robh nis an saoghal dhasan an nì bha e do mhuinntir eile, agus a bha e aon uair dha fein. Bha 'anam sgith d'a ghreadhnachas, agus chaill e 'bhlas do na nithibh anns am mo an robh de thlachd aige roimhe. Bha urram an t-saoghail suarach 'na bheachd, a shaoibhreas 'na bhochduinn; agus a sholasan deist-inneach; cha robh' fhabharan no' eiseimpleirean a nis'n an cuspairean-talaidh dha; nì mo bha 'fhuath 'na a chulaidh eagail dha. Bha e sealltuinn air gradh agus air fuaith dhaoine, cha b'ann gu sonruichte ann an solus na buaidh a bhiodh aca airsan ach orra fein, anns an tomhas am faodadh iad a bhì'g adhartachadh no cur bacadh air soirbheachadh a theagaisg 'nam measg. Faodaidh na nithibh so uile bhì air am filleadh a stigh ann an ceusadh an t-saoghail a th'air ainmeachadh anns a phairt mu dheireadh de'n rann.

Air do'n t-searmoin so bhì air a bonntachadh air a cheud phairt de'n rann—“Nar leighadh Dia gu'n peanainnse uaill ach ann an crann-ceusaidh ar Tighearna Iosa Crìosd”—“Is e an teasag a tha gu sonruichte air fhilleadh ann;—

Gu'm bheil crann-eusaidh Chrìosd na aobhar uaill do pheacaich thar gach uile nì; seadh, gu'r h-e, air mhodh àraidh an t-aon nì amhain anns am bu choir dhoibh uaill a dheanadh;—oir tha an t-iomlan de irioslachadh Chrìosd, agus gu sonruichte a bhas airson pheacach, 'na chuspair d'am buin a leithid de ghloir gun choimeas, 's gu'r cubhaidh dhuinn na beachdan is airde agus is urramaiche altrum d'a thaobh.

Mar tha an fhirinn so gu soilleir air a filleadh a stigh anns a cheann-theagaisg, tha i mar an ceudna gu tric air a sparradh oirn ann an earranan eile de'n sgriobtur : mar tha (2 Cor. iv. 6) far am bheil e sgriobhte—"Oir is e Dia, thubhairt ris an t-solus soill-seachadh a dorchadas, a dhealraich 'nar cridheachaibh-ne, a thoirt dhuinn solns eolais a ghloire ann an gnuis Iosa Crìosd." Mar chithear mar an ceudna anns an (2 Cor. iii. 18, agus 1 Cor. i. 18-24). Tha e soilleir uime sin, far am bheil na sgriobtur an labhairt mu "ghloir Dhe ann an gnuis ar Tighearna Iosa Crìosd," gu'r h-e tha e ciallachadh gu sonruichte—a ghloir ann an obair na saorsa a chrìochnaich e air a chrann-cheusaidh.

Ann a bhi labhairt o na briathran so, tha e iomchuidh beachdachadh *anns a cheud aite* agus sin gu h-aithghear, air, Cìod e sin a bhi deanadh uail ann an cuspair sam bith; agus a ris, Cìod e an t-aobhar uail a th'againn anns a chuspair ghlormhor so a tha fa'r comhair anns a cheann-theagaisg.

Tha bhi deanadh uail ann an cuspair a gabhail a stigh an da ni so:—*Anns a cheud aite*, ard-mheas a bhi againn air; agus 's an *dara aite*—daimh no gnothuch eigin a bhi againn ris. Cha dean sinn uail anns na nithibh ri'm bheil gnothuch againn, mur eil meas againn orra; no anns na nithibh air am bheil ard-mheas againn, mur eil air dhoigh eigin daimh no gnothuch againn riu. Ach ged is e gnothuch gach crìosduidh aideachail ann an seadh eigin, uail a dheanadh a crann-ceusaidh Chrìosd a thaobh an daimh ris o'n leth a muigh le an cocheangal baistidh, agus do bhrìgh gu'm bheil toraidhean beannaichte a chroinn-cheusaidh air an taisbeanadh gu soillier, agus air an tairgseadh gu saor dhoibh; gidheadh, is ann dhoibhsan a mhain a ghabh gu treibhdhireach ris an tairgse da'n comas gn frinneach uail a dheanadh anns a chuspair so. Ach gidheadh, tha an ni so tha dhoibh sud 'na shochair, 'na dhleasannas do na h-uile. Bu choir gu'm biodh na h-uile air an earalachadh gu uail a dheanadh anns a chuspair so, gu'n cuireadh iad mor-mheas air, air sgath 'oidheirceis mar tha e ann fein; gu'n suidhicheadh iad an cridheachan air tre chreideamh do bhrìgh gu'm bheil e'n an tairgse; gu'n taisbeanadh iad am meas air le bhi ag iarriadh coir ann; agus air dhiobh meas iomchuidh chur air, agus coir fhaotainn ann, gu'n deanadh iad dìchioll gu bhi deanadh buan-ghairdeachas ann.

Ach is ann le beachdachadh air glòir a chuspair so;—Crann-ceusaidh ar Tighearna' Iosa Crìosd; is fearr a thuigear nadur a ghairdeachais a tha acasan a fhuair coir ann.

Bha na faidhean o shean, leis an robh teachd Chrìosd air a roimh-innseadh, air an lionadh le aoibhneas aig meud an t-seallaidh shoilleir a fhuair iad air a ghloir. Tha am Messiah air fhoill-seachadh cha n' ann amhain 's an Tiomnadh Nuaidh ach mar an ceudna 's an t-seann Tiomnadh, mar an neach is comharraichte agus is urramaiche bha riamh air an talamh. Tha iad a labhairt uime mar Uachdaran glormhor, mar Phrionnsa, mar Rìgh, mar Ghaisgeach buadh-mhor, a bharr air ainmeannan moralach agus

ard-urramach eile ; a nochdadh gu'm biodh 'uachdaranachd farsuing agus buan-mhaireannach, agus gu'm biodh an talamh uile air a lionadh le 'ghloir.

Ach tha a dhìblidheachd cho math ri 'mhorachd air a roimh-innseadh leis na faidhean. Tha iad ag innseadh gu'm biodh e da rìreadh 'na Rìgh glormhor, ach air a dhimeas agus air a chur air cul le daoine :—agus a dhaindeoin gach ard-dhochas a bh'aig an t-saoghal d'a thaobh, gu'n rachadh e troi an t-saoghal fo thair agus fo dhimeas ; gun suim idir dheth ach ann an rathad a bhi buntuinn ris gu drochmhuinneach.

Mu am a theachd bha na h-Iudhaich ann an ard-dhochas ris mar ghaisgeach buadhach a bha gu Israel a shaordh mar chinneach. Agus ma dh'fhaodar Eachdraidh a chreidsinn ; bha aig an am cheudna rud-eigin de bharail am measg fhineachan eile, a thog iad ma-dh'fhaodta o'n fhaistneachd Iudhach, gu'n robh Prionnsa gun choimeas ann an gloir ri eiridh suas anns an Aird-an-ear—agus gu h-araidh ann an Iudea—a bha gu rioghachd uil-fharsuing agus chumhachdach a chur suas. Ach bha an cridheachan diomhain, cosmhuil ri cridheachan a mhor-shluaigh anns gach linn. air mhisg le mor-mheas airgreadhnachas talmhaidh, agus b'i sin a mhain a mhoralachd d'an robh tlachd no breithneachadh aca. Mar sin rinn iad dealbh inntinn dheath-san a b'e "miann nan uile chinneach," ach dealbh a bha gu buileach neo-choltach ris.

Feumaidh Rìgh d'am bi ard-mheas aig an t-saoghal a bhi ann an seilbh air mor-chumhachd, air armailtean lionmhor, crun agus slat-riaghlaidh òir, rìgh-chathair statail, luchairtean moralach, cuirmean greadhnach, moran de luchd frithealaidh ard-inbheach, mor-shaoibhreas agus moran dhreuchdan onorach, agus de dheagh-ghean ri'm buileachadh.

Ach cha b'ann mar sud a thainig e. An aite crun òir, crun sgithich ; an aite slat rioghail, chaidh cuile a chur le fanoid 'na laimh ; an aite rìghchaithir, crann-ceusaidh. An aite luchairtean, cha robh aite aige anns an leagadh a 'cheann ; an aite cuirmean greadhnach do mhuinntir eile, bu tric a bha e fein ocrach agus iotmhor ; an aite luchd frithealaidh ard-inbheach, buidheann a dh'iasgairean bochda ; an ait mor-shaoibhreas gu a sgapadh air muinntir eile, cha robh aige na phaigheadh a chis gun miorbhuil oibreachadh. Agus cha robh dreuchd no onoir a b'fhearr aige ri bhuileachadh air a chairdean na gu'n togadh iad an crann-ceusaidh ann a bhi ga leantuinn. Anns gach ni bha' shuidheachadh uile gu leir calgdhireach eucosmhuil ri moralachd shaoghalta o 'bhreth gu 'bhas. Prasach an aite creathall eig a bhreth, gun aite, an leagadh e 'cheann mar bu trice re a bheatha ; no uaigh a bhuineadh dha fein aig a bhas.

Is e an sealladh so air irioslachadh Chrìosd a ghluaiseas an t-ascreideamh gu bhi feorach le frionnas gearanach,—C' aite 'm bheil a ghloir ud uile tha cho ion-mholta ?

Le suil a chreidimh, chithear a ghloir ud troimh roinn-bhrat tana

'fheola ; agus fo'n chomhdach iriosal ud, chithear Rìgh na glòir, Rìgh nan Rìgh-rean, an Tighearna laidir treun ; an Tighearna treun an cath (Salm. xxiv. 8). Is iad na neamhan a rìgh-chathair ; an talamh stol a chos ; an solus, a thrusgan ; na neoil, a charbad ; an tairneanach, a ghuth ;—tha 'heart uile-chumhachdach ; a shaoibhreas uil'-fhoghainteach ; a ghloir neochrìochnach ;—is iad feachd neamh a luchd frithealaidh, is iad muinntir oirdhearc na talmhainn 'oighreachd neothruaillidh, air an do bhuilich e saoihbheas dorannsaichte ; cuirmean de sholasan buanmhaireannach, agus suidheachaidhean arde a dh'-urram neobhasmhor ;—'g an deanadh 'n an rìghrean agus 'n an sagartan do Dhia ; 'n an luchd buaidh, seadh, 'n an luchd tuilleadh agus buaidh ;—'n an cloinn do Dhia, agus ann an aonadh diomhair ris fein.

Tha rud-eigin ri fhìicinn an so a tha toirt barrachd neoleathideach air gach glòir thalmhaidh ged tha e fo chomhdach ro-iriosal. Ach tha an comhdach iriosal so an aghaidh càil an t-saoghail. Gidheadh, ma bheachdaichear gu ceart air a chomhdach so, chithear e ann an dreach cho glormhor agus gu'm bheil eadhoin a dhìblidheachd ro-urramach.

B' isleachadh glormhor e, do bhrìgh gu'n robh a ruintean agus a thoraidhean ro ghlormhor. Ma dh'-fhuiling Esan masladh, bochduinn, cradh, bron agus bas re seal : is ann a chum nach fuilingeadh—midne na nithibh sin a chaoidh. Uime sin, bha an t'isleachadh ud glormhor do bhrìgh gu'n robb e ann an daimh frithealaidh do runtaibh graidh agus trocair a bha neochrìochnach ann an glòir.

Bha e 'na fhrithealadh mar so ann an caochladh dhoighean. Rìaraich e agartais an lagha ; chuir e onoir do-labhairt air 'iarrtasan uile. B'e pairt do run Chrìosd a leithid a dh'-onoir a chur air naomhachd, sin ri radh, air umhlachd do'n lagh, agus gu'm biodh gach ni eile suarach ann an coimeas ris. Is e gaol moralachd shaoghailta aon de na bacadhean is mo agus is laidire tha'n aghaidh naomhachd. Cha robh feum againn air eiseimpleir Ghriosd gu bhi moladh dhuinn greadhnachas an t-saoghail ; ach bha mor-fheum againn air 'eiseimpleir gu bhi giulan gun ghearan le bhochduinn : agus gu ardmheas a chur air naomhachd, cìod air bith dimeas a dh'fhaodas teachd 'n a lorg. Bha suidheachadh dìblidh Chrìosd 'n a mheadhoin luachmhor airson na crìche so. Mar sin, bha moralachd eadhoin 'n a dhìblidheachd. Tha onoir dhaoine eile an crochadh ri an crannchur ; ach bha crannchur Chrìosd air a dheanadh leis-san na staid ro-urramach. Mar sin, bha isleachd Chrìosd o'n leth a muigh, leis an robh 'fhìormhoralachd air a folach, ro ghlormhor innte fein, a thaobh an ruin a bu chrìoch dhi.

Gidheadh, cha robh an run ud tur-fholaichte 'na isleachd ; bha ioma gath-soluis de a ghloir a dealradh a mach triomh a dhìblidheachd.

(*Ri leantuinn.*)

Church News.

Appeal by St. Jude's, Glasgow.—The following appeal has been issued in connection with the St. Jude's Building Fund:—

"This Congregation is comparatively large, and is composed mostly of people belonging to the working-classes. For the last seven years we have occupied the present building, first as yearly, and latterly as monthly tenants. We were notified recently that the property had been transferred into the hands of Trustees, and that it may be offered for sale. The building and its situation are the most suitable we can have in the city. Therefore we are very anxious to buy it.

"Five years ago we started a Building Fund—the whole Deacon's Court forming itself into a Building Committee—but we find that unless sympathising friends will help us, we will not succeed, in the time at our disposal, to raise the sum required—last upset price being £5,500.

"We appeal, therefore, to your Christian liberality for help.

“ARCHD. M'COLL, *Elder*.

ANGUS FRASER, *Deacon*.

NEIL CAMERON, *Minister*.”

The Presbytery cordially endorse this appeal and recommend it to sympathising friends of Christ's cause.

JAMES S. SINCLAIR, *Clerk*.

NEIL CAMERON, *Moderator*.

Meeting of Northern Presbytery.—On Tuesday, the 21st January, a meeting of the Northern Presbytery of the Free Presbyterian Church was held in Inverness. Rev. Mr. Macfarlane, Raasay, was Moderator, and there were also present Rev. J. R. Mackay, Inverness, clerk to the Presbytery, and Mr. Lachlan Maclean, elder. Rev. Neil Cameron, Glasgow, was associated with the Presbytery. Rev. Mr. Mackay moved that the Presbytery recommend the Synod to divide the Northern Presbytery into two Presbyteries, the Northern Presbytery to include the district from Wick to Inverness, and the Western Presbytery to embrace the West Coast and the Islands. The Presbytery unanimously resolved to adopt the motion, and it was further agreed to forward it to the Synod. The Presbytery next took up consideration of the proposal from the Synod of the Free Presbyterian Church that a day of humiliation and prayer be recommended by His Majesty in view of the long continuance of the war in South Africa. It was stated that a communication had been forwarded to Lord Salisbury, and that a reply had been received from his lordship to the effect that he did not see his way to make such a recommendation to His Majesty, but stated that the Synod might of its own accord observe such a day. The Presbytery, in these

circumstances, resolved to recommend that Thursday, the 20th of February, be observed by the congregations of the Northern and Southern Presbyteries as a day of humiliation and prayer.

Day of Humiliation.—Thursday, the 20th inst., will (D.V.) be observed in the congregations of the Free Presbyterian Church as a day of humiliation and prayer in view of our national sins, and the long continuance of the war in South Africa.

Tribute to late Rev. Mr. Macdonald, Shielraig.—The following tribute has been recorded in the Minutes of the Southern Presbytery:—"This Presbytery desire to record their deep sorrow at the decease of the Rev. Donald Macdonald, the venerable and beloved minister of Shielraig, and their keen sense of the great loss sustained by the Shielraig congregation and the Church at large by his removal. They recall with much thankfulness the fact that Mr. Macdonald was enabled by grace, along with the Rev. Donald Macfarlane, Raasay, to lift up a testimony in 1893 for the truth of God as embodied in the constitution of the Church of Scotland Free, that constitution having been violated by the passing of the well-known Declaratory Act in 1892; and that thus he became one of the founders of the Free Presbyterian Church. They also note with gratitude to God the many graces that adorned Mr. Macdonald's personal and ministerial character, and that made him a highly useful and honoured ambassador for Christ in his day and generation. While they deeply mourn his departure, they rejoice that the Lord favoured the Church for so many years with so eminent a servant of Christ, whose whole life was a convincing testimony to the power of vital godliness, and to the preciousness of "the faith which was once delivered unto the saints." They sympathise with the Northern Presbytery in the loss of one of their most esteemed members; and also express their tenderest sympathies with Mr. Macdonald's widow in her great bereavement. They instruct the clerk to transmit a copy of this minute to the clerk of the Northern Presbytery and to Mrs. Macdonald."

A Correction.—It has been reported in several newspapers that the Rev. Mr. Macfarlane, Raasay, assisted at the recent Free Church Communion at Aultbea, Ross-shire. Mr. Macfarlane asks us to state that this report is not correct.

Tract on Principal Story and the Sabbath.—Mr. Murdo Mackay, Edinburgh, has published a leaflet entitled "Principal Story's Twelve Errors on Sabbath Law." Principal Story's views are well known to be very loose on the subject of Sabbath observance, and the above tract is a good popular confutation of his errors. It may be had (price one penny) from H. W. Marshall, 28 Morningside Road, Edinburgh.