

T H H

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. VII.

JUNE, 1902.

No. 2.

General Assemblies.

THE Assemblies of the Established, United Free Churches, and Free Churches met on Tuesday, 20th May. The moderators respectively were Dr. Russel, Campbeltown; Dr. Howie, Govan; and Rev. D. M. Macalister, Edinburgh. We omit reference to the larger number of topics that occupied these courts and just give some notes (up to date 24th May) that may be of special interest to our readers.

ESTABLISHED CHURCH.

On Wednesday, the 21st, a Communion Service for the members of Assembly was held in St. Giles. While the congregation were dispersing, the Rev. Jacob Primmer rose and uttered the following protest,—“In obedience to my ordination vows, I protest against this service as being contrary to the constitution of the Church, the State, and the King’s Oath last year.”

On Thursday, the Assembly in a crowded house took up an appeal by the Rev. Jacob Primmer, Townhill Church, Dunfermline, against a deliverance of the Presbytery of Glasgow refusing to proceed further in a libel which Mr. Primmer laid on the table against the Rev. Dr. Story, Principal of Glasgow University. The documents in the case extended to forty pages of print. The libel was founded on a letter which Dr. Story, in the name of the University, sent to Pope Leo XIII. on the occasion of the 450th anniversary of the University. The following were among the reasons given by Mr. Primmer in support of his appeal from the Presbytery to the Synod:—Because Principal Story having signed such an outrageous and blasphemous letter to the Pope, ought to be called to account for the same. It was a deliberate violation of the vows taken by Principal Story for him to acknowledge and honour the Papacy. To address the Pope as “Pontifex Maximus” was in a temporal sense, an outrage and insult to Italy, and in a religious sense was blasphemy. To address the Papacy in the person of the Pope as “most holy and most revered,” or “reverend,” was deliberately contrary to fact and truth, and a virtual renunciation of the Protestant faith and a glorying in the Papal apostasy. To

attribute a love of knowledge and learning to the Papacy was to give the lie direct to all history. To say that Glasgow University was "started by the Apostolic See" was not true, but deliberately contrary to fact. The so-called "heartly approval of the Sovereign Pontiff" was procured by King James II. purchasing a Papal Bull. It was both degrading and insulting that the King had to go to an intolerant usurper and impostor for authority to do what he alone had the right to do in his own dominion. In every age the Scottish nation resisted and defied the arrogance of the Papacy. Nicholas V. was an Antipope, and one of two Popes who fought each other, which proved the Papal claim of apostolic succession to be a fraud. Nicholas V. was a tyrant who tortured and slaughtered those he condemned as heretics, therefore to honour such a man was about as bad as if the University of Aberdeen were to honour the memory of the monster Alexander VI. (Borgia), who sold a bull to that University. The General Assembly of 1561 decreed—"That order be taken for the punishment of those who purchase, bring home, and execute the Pope's bulls within this realm." For any member of the Protestant Church to call himself "a dutiful daughter" of the Papal apostasy, and to declare the Pope to be his "beloved mother," was deliberate apostasy to Rome. The Pope, who blasphemously claimed to be Christ's Vicar on earth, but whom the Bible and the Confession of Faith denounced as Antichrist, was blasphemously called, in a religious sense, "your Holiness." It was most reprehensible to return thanks to the Pope, who was the enemy of learning and progress, because a tyrant in the dark ages granted a bull which was a mark of illegal Papal domination. No Protestant who feared God would dare to write Antichrist, "We pray, therefore, that you will deign by your authority to fill up the cup of our happiness." The letter to the Pope, in asking him to come to the celebrations, spoke of him being prevented "owing to the evil times," which was a condemnation both of the freedom of Italy and of this country. No Protestant would dream of asking the Pope to express "his goodwill" towards him, nor ask him "to recommend to ages to come this our University." Professor Cooper who was a strong supporter of the motion carried, said "that though the statements in the libel were proved up to the hilt, they did not give ground for any charge whatever." And the reason he gave was that Dr. Blair, who was a stranger to vital religion, "was not prosecuted though he was on terms of close friendship with the atheist David Hume. Surely the Pope of Rome was not a worse person than David Hume." The conclusion from this was that ministers and professors might lawfully have "close friendship" with atheists and Antichrist without being condemned. The Synod of Glasgow, by the casting vote of the Moderator, sustained the appeal, and instructed the Presbytery to consider the libel and proceed in terms of the laws of the Church. The Presbytery met subsequently, and, by a majority of 22 votes

to 6, reaffirmed their previous resolution to proceed no further in the matter. Against that decision Mr. Primmer appealed to the General Assembly.

Rev. G. T. Jamieson raised the question of Mr. Primmer's right to prosecute in the Presbytery of Glasgow, but the Assembly sustained Mr. Primmer's right to appear as a libeller, and proceeded to hear him on the case. Mr. Primmer in the course of his speech declared that the letter was the production of a Romanist, he believed, a Jesuit; he did not charge Dr. Story with being *the writer* of the letter, but a letter purporting to be from one occupying the important position of Dr. Story should not go uncondemned. The University of Glasgow was really founded by John, Lord Hamilton. Nicholas V., for whom the credit was claimed, was an Anti-Pope. He granted a bull—that was a matter of money—and sent his blessing, and a small school was started. At the time of the Reformation, the thing was dying; the Reformers, Knox, Andrew Melville, and others, started the University, and they were entitled to the honour.

The Procurator moved that the General Assembly find that the libel of Mr. Primmer was not in proper form, and that it did not disclose any relevant case requiring further procedure, therefore dismiss the libel and also the appeal. The motion was unanimously adopted.

UNITED FREE CHURCH.

Dr. Howie, the Moderator, spoke in his opening address of the need of a revival of religion, and the results that would follow such a revival in the Church. He tacitly admitted that, notwithstanding their boasted enlightenment and progress, spiritual life was at a low ebb among them, and that the recent Union badly needed some cement to make it real. But Dr. Howie clearly overlooks the fact that the Holy Ghost who is the author of all spiritual life is "the Spirit of *truth*," and not of error, and may not warrantably be expected to bless teaching that is contrary to the Word of God, or a religious body that sanctions a mutilated Bible. There is such a thing as a spurious revival, a wave of emotionalism, that makes no real change in the hearts of those influenced by it, but that commonly leaves them worse than it found them; such a revival may be forthcoming as the result of modern methods. We are doubtful even of this, and look for nothing as long as the present downgrade course continues but a general lapsing from all religious ordinances, and a growing infidelity and wickedness among the people.

On Friday, 23rd May, the Assembly took up the George Adam Smith case. Dr. Kidd presented the special report of the College Committee on the case, and thereafter Principal Rainy submitted a motion, proposing the adoption of the recommendation of that report, to the effect that it was not the duty of the Church to institute any process against Professor Adam Smith in connection

with his book on "Modern Criticism and the Preaching of the Old Testament," the Assembly at the same time declaring that they were not to be held as accepting or authorising the critical theories therein set forth. Dr. M'Ewan, who also had a motion on the paper, contented himself by seconding the motion of Dr. John Smith, which bore that the Assembly were not able to accept the College Committee's recommendation, and suggested the appointment of a large and representative Committee, to take account of the whole situation with a view to arriving at such conclusions as would dispel anxiety and clear the Church's testimony before the world. Dr. Wells afterwards made a motion for the holding of a conference with Professor Adam Smith, in the hope of removing perplexities. Immediately before the Assembly proceeded to the vote, Dr. Adam Smith rose amid a scene of great enthusiasm, and briefly addressed the House. On a show of hands, Dr. John Smith's motion was defeated by that of Dr. Wells, which, on a division with Dr. Rainy's motion, was lost by 534 votes to 263.

The result of this discussion is, as we expected, a further proof that the U.F. body is a betrayer of "the faith once delivered unto the saints," and a barterer of the divine infallibility of the Word of God for a poisonous mess of German rationalism. The Assembly affirms it does not accept the new critical theories, but it gives full permission for their propagation, and that is enough to indicate where it stands.

FREE CHURCH.

On Thursday, 22nd May, there was submitted by the Clerk an overture from the Presbytery of Edinburgh relative to the Declaratory Act.

The Rev. J. D. M'Culloch, Glasgow, submitted the report of a committee appointed to consider the Declaratory Act. After consultation with the law agents of the Church, and with counsel, the committee recommended the adoption of the following deliverance for transmission to Presbyteries for their consideration:—

"Whereas the General Assembly of 1892 did, on the 26th day of May of that year, with consent of Presbyteries, pass an Act entitled 'Act Anent Confession of Faith,' which act (on the preamble that it was expedient to remove difficulties and scruples which had been felt by some in reference to the declaration of belief required from persons who receive license, or are admitted to office, in the Church) made certain declarations as to the sense in which the Church held and taught the doctrines of the Confession of Faith, and as to the Church's authority to control diversity of opinion on points in the Confession.

"And whereas the said Act (the promotion and adoption of which caused serious dispeace throughout the Church) was passed, not by the voice of the whole Assembly, but by a majority thereof

and contrary to dissents and protests by members of the Assembly, directed against the competency of the Assembly to pass the Act, and against the manner in which the Act dealt with divine truth as set forth in the Confession.

"And whereas the General Assembly of 1894 did, on the 29th day of May of that year, pass an Act entitled 'Act Anent Declaratory Act, 1892, on Confession of Faith,' whereby it enacted and declared that the statements of doctrine contained in the said Declaratory Act, 1892, were not thereby imposed upon any of the Church's office-bearers as part of the Standards of the Church, but that those who should be licensed, or ordained to office in the Church, in answering the questions and subscribing the formula, should be entitled to do so in view of said Declaratory Act; which Act was passed notwithstanding protest and dissent on the part of members of Assembly and without the consent of Presbyteries being obtained.

"And whereas in the providence of God, the Church, not feeling such scruples and difficulties as have been referred to, is now able, of one mind, to deal with the said Declaratory Act so as to give effect to the dissents and protests before referred to. Therefore the General Assembly, with consent of Presbyteries, repeals the said Declaratory Act of 1892, and relative legislation in so far as the same innovated upon the previously existing laws of the Church."

The Rev. Angus Galbraith, Lochalsh, in moving the adoption of the deliverance, said they had got very tired of the Declaratory Act, but he thought they would soon hear of it for the last time. (Applause.) The repeal of the Declaratory Act was not desired so much for their own sakes—because they maintained that they were never under it, as for the satisfaction of their people, whom they would tell that they as a Church had nothing more to do with the Act in any shape or form. (Applause.) There was no doubt that the United Free Church were under the Act, because it was placed in the very forefront of the basis of Union. They could not undo the mischief that the Declaratory Act had done, but they could undo the cause of it, and remove it, root and branch. (Applause.) The Rev. Roderick Finlayson, Daviot, seconded.

Mr. Archibald Macneilage supported the proposal to send the matter to Presbyteries. He said it was one of the best things connected with their present position in the Free Church, that they were free to bring forward such an overture as that, and of having the prospect, after the necessary legal formalities were completed, of standing once more on the ground the Free Church stood on before any doubtful interpretations were placed upon her confession by the Declaratory Act of 1892. They were twitted by counsel in the Court of Session for not having taken the step which the Free Presbyterians took in 1893; but in 1894 the then leaders of the Free Church, in order to prevent a further secession,

gave a solemn assurance that the Act passed in that year made them absolutely free, and that they were not under the Declaratory Act in any sense whatever. Rightly or wrongly, they of the Free Church believed these assurances, and they therefore did not do what their Free Presbyterian friends did. It amounted to this, that the Counsel of the United Free Church twitted the Free Church for believing that the leaders of the Assembly in 1894 were sincere and honest. (Applause.)

Mr. John Robertson, Pulteneytown, expressed satisfaction that there was a fair prospect of getting rid of the Declaratory Act. If they did, it would give great satisfaction to their people everywhere. (Applause.) Mr. James Coltart, Bearsden, Glasgow, asked if the Committee were satisfied that the deliverance was in thoroughly legal form. The Clerk said that counsel had been consulted.

The deliverance was adopted, and, amid applause, it was agreed to send it down to Presbyteries.

Overtures from the Synod of Ross and from the Synod of Sutherland and Caithness were submitted in favour of a proposed union with the Free Presbyterian Church.

The Rev. J. D. M'Culloch, Glasgow, moved that the overtures be received, and that inasmuch as a Committee had been appointed by the March Commission of Assembly, 1901, the Assembly re-appoint the said Committee, with instructions to consider how the prayer of the overtures might best be given effect to.

The Rev. Angus Galbraith, Lochalsh, who seconded, said they did not believe in forcing matters; they had seen too much of that. If the people desired to come together, the ministers certainly would not object. (Applause.)

The proposal was adopted.

On Friday, the 23rd, the Assembly was closed with an address by the Moderator, the Rev. D. M. Macalister, in which he condemned the evil currents of the present day in the matter of Sabbath desecration and Bible criticism.

Note.—We do not feel at liberty to make any detailed comment on the above proceedings in the Free Church Assembly, but perhaps we may be permitted to remark that it is our personal opinion that great caution and prudence should be exercised by Free Presbyterians and others at the present time, lest hasty conclusions be come to in regard to a union between the two bodies. The removal of the Declaratory Act is only one thing, granted it be done in a satisfactory way; there are other points of great importance that require to be considered.—ED.

Acknowledgment.—The Rev. Neil Cameron desires to acknowledge with thanks the sum of £1 for St. Jude's Building Fund, received from J. F., Perth; also, 10/-, a Friend, Aberdeen.

A Sermon

BY THE REV. D. MACFARLANE, RAASAY.*

~~~~~  
 "My presence shall go with thee, and I will give thee rest."

—EXODUS xxxiii. 14.  
 ~~~~~

THE children of Israel were now encamped at the foot of Mount Sinai. Moses was on the top of the mount receiving the law from the mouth of the Lord. During his absence the people committed a great sin, by which they provoked the Lord to anger, so that He refused His presence with them during the rest of the way to the land of Caanan. But at the special intercession of Moses, and on the people repenting of their sin, the Lord promises that His presence shall go with them: "My presence shall go with thee."

The promise must be considered in connection with the circumstances in which it was given, which are set forth in detail in the context. We shall therefore have to consider four particulars, viz. :—

I.—The sin of the people ;

II.—Their repentance ;

III.—The ground on which they received the promise ; and

IV.—The promise itself.

I.—The sin of the people. The particular sin of which they were guilty on this occasion was the sin of idolatry. They made a false god in the shape of a golden calf, and worshipped that idol. This was "a great sin." Every sin is against the great God, and is a violation of His holy law ; but of all other sins that of idolatry is more directly against Him, and more dishonouring to Him. It is a breach of the first commandment : "Thou shalt have no other Gods before me." It strikes at the being and attributes of the one living and true God, and seeks to rob Him of the glory, honour, and worship due to Him alone as the Creator, Law-Giver, and Redeemer of men. Except the unpardonable sin this was the greatest that could have been committed. And it did not in the least palliate their sin that they thought they would worship the true God by means of the image they had made, for that was a violation of the second commandment, which forbids the worshipping of God by images, or any other way not appointed in His Word. All who worship God by images are idolaters as sure as the heathen who worship the gods which their own hands have formed. The people set up a false god, and they did not stop there. One false step leads to another. They also adopted a false creed, they began to preach false doctrine :

* This Sermon is reprinted from the first number of the Magazine (May, 1896). The number is out of print, and many of our readers do not possess it.—ED.

"These be thy gods, O Israel, which brought thee up out of the land of Egypt."—(Chap. xxxii. 4.) Having changed their God, they would require, in order to be consistent, to change their doctrine. And we see that their new doctrine is as false as their new god. It was not true that it was that dead idol that delivered them from the bondage of Egypt. It was the living God whom they had so soon forsaken and forgotten that delivered them. He reminds them of this: "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage."—(Chap. xx. 2.) Why is it that so many in our day have changed their creed? Is it not because they have, like Israel, changed their God? It is not at all the God of the Bible that is preached and worshipped by many in this generation, but a god of their own imagination, an image set up in place of the living God. Hence the change in doctrine.

The occasion on which this departure was made was when Moses was up on the mount with God. It is when God's faithful witnesses are taken home to heaven the enemy takes the opportunity of corrupting the church, and of turning men from the truth. It was during Paul's absence the false teachers introduced the "other gospel," which was "no gospel," into the church in Galatia, which caused many to be removed from Him that called them. When Moses was in the congregation he was a check against idolatry, however much inclined some of them might have been to that sin; but when he was away the restraint was removed, and the people sinned. One reason they adduced for this departure was that Moses left them, and that they did not know what became of him.—(Chap. xxxii. 1.) Moses, they thought, served his time, and was good enough in his own day, but now they must take the lead into their own hands, make a new departure, and set up strange gods. But was not Aaron with them? Was he not a good man? Yes, Aaron was with them, and he was undoubtedly a good man. But he was not so faithful and steadfast as Moses, and the fact that he was a good man only gave a better opportunity to the enemy to turn away the people from the fountain of living waters to broken cisterns that could hold no water, and to embolden them in their sin. Satan prefers one good man to yield to his temptations to thousands of bad men. For he knows the people will say, "A good man did this, and it must be right because it was done by a good man." And this is an argument that is widely used in our day. If you speak against the errors that are brought into the church, you are asked, Do you take upon yourself to say that the men at the head of these things, or the men who are associated with them in the church, are not good men? But there is a fallacy in that argument. They would require first to prove that good men have license to do wrong because they are good, which cannot be proved. There is no license to sin given in the Word of God. "These things I write unto you that ye sin not."—(1 John ii. 1.)

On the contrary, they are under greater obligation to do what is right, because they even profess to be good. Aaron was a good man, but he did wrong when he made the golden calf. His sin, however, was not a pure matter of choice; he was overcome by "the fear of man that bringeth a snare," which for a time eclipsed the fear of his God; and his sin is a warning to all, and particularly to those who connive at the idolatrous practices of our day. God, who is a jealous God, and who will not give His glory to another, nor His praise to graven images, chastised the people for this "great sin." He gave tokens of His displeasure against them for it. (1) He refused to accompany them the rest of the journey: "I will not go up in the midst of thee" (v. 3.) Sin is the great cause why God denies His presence to individuals and churches: "I will now return to my place, and hide myself from them till they confess their sin and seek my face." When they depart from Him He departs from them. And what is the good of a church when God departs from her? She is of no use—she can only go from bad to worse, and be an instrument for evil in the world. (2) He threatened the destruction of the whole congregation (chap. xxxii. 10), and three thousand of them were slain at the command of the Lord. "The wages of sin is death." And if death is the desert of every sin, surely the sin of idolatry, which seeks not only to dethrone the Most High, but, if it were possible, to put Him out of existence, deserves the death that is the wages of sin in the highest degree. (3) The tabernacle was removed, and "pitched without the camp, far off from the camp."—(v. 7.) The Lord was not to be found in the camp—the people provoked Him to leave them—and those who sought His face would require now to go outside the camp, before they could find Him. There were some who could not be satisfied without Him, and these went out to seek Him where He was. History repeats itself. There have been times in Christian lands when the Lord's people had to go outside the camp, because their God had left the camp, and could not be found there. Referring to the Jewish Church, who crucified the Lord of Glory, Paul says: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore without the camp, bearing his reproach."—(Heb. xiii. 12, 13.) Jesus left the Jewish Church, and set up the New Testament Church. His people followed His example—they too went without the camp. The tabernacle is now pitched without the Jewish Church; it is in the Christian Church, and all who are awakened by the Spirit to see their sinful and lost state, and their need of Christ to save and bless them, must seek Him where He is now to be found. In the time of the Covenanters this had to be done. The Lord was not to be found in the camp, and His people had to seek Him whom their souls loved in "the fields of the wood." At the time of the Disruption in 1843 those who sought the Lord had to go outside the camp. And even before

the great crisis came there were many who had to do this. In parishes where there was a dead ministry the people of God had to hold separate meetings of their own outside the church, because they could not find the bread of life ministered from the pulpit. There was a disruption on a small scale before the general Disruption took place. In some places the people "came out" before the ministers "came out." And is it not a fact that another disruption was pressed upon us in 1893 by the errors introduced into the church?—a disruption for which there were graver reasons than those which caused the Disruption in 1843. The tabernacle of the testimony left the camp, and we followed it in order to have the Lord's presence with us, and that "the truth as it is in Jesus" might be continued in our land, kept pure and entire, and perpetuated to coming generations. In doing so we have to bear the reproach of Christ. But we are willing, by grace, to bear the reproach of Him who bare our iniquities in His own body on the tree. "The love of Christ constraineth us."

II.—Their repentance. Repentance was necessary ere they could get back the blessing they had lost by their sin. It is necessary in the case of all who would escape the wrath which is to come: "Except ye repent ye shall all likewise perish." That they were brought to repentance we have evidence of in the context.

(1) We are told that they "wept." There is sorrow, godly sorrow, for sin in repentance. But before they mourned for their sin they were convinced of it. Conviction of sin precedes repentance. The Spirit of God convinces of sin, and works repentance in all that are saved. The Spirit convinces by means of the word of truth. And in the case of the people of Israel on this occasion their sin was brought home upon them by the word of the Lord through His servant Moses. When Moses came down from the mount he charged them with their sin: "Ye have sinned a great sin." And when they were convinced of their sin, and heard that the Lord's presence was not to go with them, they "wept."

(2) Besides their weeping, they stripped themselves of their ornaments. They were commanded to do so. They, in their folly, stripped themselves to make a false god, which was made of gold, to make their religion more attractive to carnal eyes and carnal hearts, but now they strip themselves as a mark of their shame and sorrow for their sin, for following their own devices, instead of following the dictates of Him who leads His people in the way they should go. When individuals and churches that have forsaken the Lord, and changed their God and their creed, are brought to repentance, they shall strip themselves of their ornaments. They shall cast off and cast out those things which they had introduced into the churches to make the service of God more attractive to the carnal mind, things which have no warrant from the word of truth, and they shall return to the simplicity of

the gospel. They shall cast out human hymns and organs, and other corruptions that defile instead of beautifying the service of Him who is a spirit, and is to be "worshipped in spirit and in truth." There shall be no hymns of human invention or organs of man's making in the church, we believe, during the glorious days of the millennium. These innovations have a place in the church when men are "on the down grade." But when the church "arises and shines," as we are sure she shall do, she shall strip herself of these "filthy rags," and put on her "beautiful garments." Then, through the power of the Spirit from on high, and the gracious presence of the Lord in the midst of her, all nations shall flow into her and abide in her, for there shall be no reason then for any to go outside the camp. The Lord shall dwell in her, and where He dwells His people who love His name delight to dwell.

(3) Their sin was made very bitter to them. Sin is a bitter thing, the bitterest thing in the world, and the children of Israel found out in their experience that it was so. Moses took the calf which they had made, and burnt it in the fire, ground it to powder, strewed it upon the water, and made the children of Israel drink of it.—(Ch. xxxii. 20.) Each and all had to drink of it, Aaron as well as the people. So the carnal joy they had when they danced before their new god was now turned into the gall of bitterness. Thus it must be with those who truly repent. They shall drink of the cup of their sins all their days in this world, and their sins after their conversion are made more bitter, as they are more dishonouring to God than the sins they committed in the days of their ignorance. They mourn bitterly for their sins. Though God forgave all their sins they cannot forgive themselves. The sin of Israel was the sin of backsliding, and it was therefore made very bitter to them.

III.—The ground on which they received the promise. What was that ground? Some may say, "The people repented, and they received the blessing on that ground." Repentance is necessary to salvation, but it cannot be the ground of it. "If righteousness came by the law then Christ died in vain." Repentance only prepared the people for the promised blessing, but they did not receive it on the ground of their repentance, nor can we receive the Lord's favour on that ground. What, then, was the ground? It was the mediation of Moses. The ground was not in themselves, it was in another. It was in Moses. Moses, you are to bear in mind, was a type of Christ. Behold, there is a greater than Moses here! Moses acted as a mediator between God and the people, and through his mediation, as a type, they received God's favour. Christ is the one mediator between God and man, and it is on the ground of His mediatorial work, and that ground alone, that sinners obtain the blessings of salvation, and not on the ground of anything in themselves, either in a state of nature, as they are the children of wrath, or in a state of grace, as they are the children of God. They "are saved by grace

through faith, and that not of themselves: it is the gift of God." Were it not so, none of our fallen race could have any hope of salvation. We must be indebted to Christ for salvation; the people of Israel were indebted to Moses as a type for the Lord's presence. Moses was in this instance a type of Christ in several respects: (1) He had no hand in the sin of the people. He was perfectly innocent so far as that sin was concerned. Christ had no hand in the sin of the people whom He came to seek and save. "He was holy, harmless, undefiled, and separate from sinners." He "knew no sin." He is "a lamb without blemish." (2) Moses transacted with God on behalf of the people, with the view to making atonement for their sin (v. 30). Christ made a real atonement for the sins of His people. He did this when He offered Himself in their room and stead to satisfy the law of God which they transgressed, and under whose curse they came by their sins. "He is the propitiation for our sins." (3) Moses made intercession with God on behalf of the people, and obtained the blessing. Christ ever lives to make intercession for His people, and obtains the blessing for them. He pleads on the ground of His own merit. He suffered and died on their behalf to secure salvation, and by His intercession He receives the blessings of salvation from the Father, and bestows them freely, "without money and without price." "He restores that which he took not away." (4) Moses in his mediation had a special regard for the glory of God, while at the same time he sought the good of the people. Christ in mediation had a special regard for the glory of the Father, while at the same time He manifested His wondrous love to His people in laying down His life for them. "Father, glorify thy name." "Greater love than this hath no man, that a man lay down his life for his friends." (5) Moses, out of his love to the people committed to him, asked God to blot him out of His book rather than that they should perish for their sin. Christ was willing to be blotted out of God's book, so to speak, to be made a curse rather than that the people given Him in an everlasting covenant should perish under the curse of the law. "Christ hath redeemed us from the curse of the law, being made a curse for us." Moses was great, and acted nobly for the guilty people of Israel, but oh, there is greater than Moses here, the Son of God, the brightness of the Father's glory, and the express image of His person, made in the likeness of sinful flesh, yet without sin, except by imputation, humbling Himself, and becoming obedient unto death, even the death of the cross, that His guilty people might not perish but have eternal life! (6) Moses found favour in the sight of God, and he makes that a plea in his intercession for the people. Christ has been, and always is, in favour with God. "The Father loveth the Son." He loves Him even when He is pleased to bruise Him, and to give Him the awful cup of wrath to drink, the cup which His people would be drinking for all eternity had Christ

not drunk it in their stead. And the blessed Mediator makes the Father's love a plea in His intercession on behalf of those whom He redeemed by His blood, that He might have them with Him where he is now, sitting on the right hand of the majesty in heaven: "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world."—(John xvii. 24). Let us then seek to know Christ, and to love and serve Him; and in all our approaches to God to have our eye, the eye of faith, fixed upon Him for the pardon of our sins and the acceptance of our persons and services. He is the mediator between God and men, "the way, the truth, and the life." No man cometh to the Father but by Him.

IV.—The promise: "My presence shall go with thee, and I will give thee rest." This is a great and precious promise. It was given to the people of Israel in the time of need. It was not, however, peculiar to them; it belongs to the Lord's people now, and they need it as much as the people to whom it was originally given. You in this large congregation, who are His people, need this promise, and it belongs to you. You are, this last day of the feast, going down from the mount of ordinances, and you need the Lord's presence with you. You are weak and helpless in yourselves; without Christ you can do nothing; but here is a staff He puts in your hand to lean upon, and to support you on your wilderness journey to the rest that remains to the people of God. When Israel was old and weak he needed support to enable him to follow the Lord in the path of duty, and we read that he worshipped leaning on the top of a staff. This promise is a staff to strengthen the weak hands, to confirm the feeble knees, and to encourage the fearful hearts. But that we may derive benefit from it, it must be mixed with faith, and in order to receive it, we need to understand it. We need, therefore, the Spirit of truth to teach and guide us.

There are two great things in the promise—*First*, God's presence; *Second*, Rest. We need both. Without the presence of God we cannot enjoy the rest, and if we have His presence with us, we shall most assuredly attain the promised rest. Both are inseparably connected in the promise. The promise is one, but there are two precious streams flowing out of it to refresh God's heritage as they travel through the parched wilderness of this world.

First—The first part of the promise is in these words: "My presence shall go with thee." There are two things to be noticed here—(1) The blessing promised; (2) the promise of that blessing.

(1) The blessing—God's presence. "My presence." What are we to understand by God's presence? There are two senses in which it is spoken of in Scripture, His omnipresence and

His gracious presence. By His omnipresence He is present everywhere; by His gracious presence He is present with His own people. In the former sense He is present with the wicked as well as with the righteous.—(Ps. cxxxix. 7-12); in the latter He is present with the righteous, while He is far away from the wicked. It is in the latter sense we are to understand the Lord's presence as spoken of in the text. It is His *gracious* presence that is promised. One may ask, "What is meant by His gracious presence?" If it is a natural man that asks the question, we must confess that we cannot explain it in such a way as that he can understand it: "For the natural man receiveth not the things of the Spirit of God, they are foolishness unto him; neither can he know them, because they are spiritually discerned."—(1 Cor. ii. 14.) All we can say to such is this: "Come and see." Seek to know it by divine teaching. "They shall all be taught of God." It is the Spirit of God alone that can impart this knowledge. "Flesh and blood" cannot give it. "Ye must be born again." It is those that are born again, and that have tasted that the Lord is gracious that can know what it is. "The spiritual man knoweth all things." The gracious presence of the Lord need only be mentioned to such a man, and he knows what is meant by it. It means the favour of the Lord in which there is life, and His loving-kindness which is better than life. When the Lord lifts the light of His countenance upon His people, then they enjoy His presence. The psalmist knew what it was when he said, "Cause thy face to shine, and we shall be saved."—(Ps. lxxx. 3.) Again, "Thou didst hide thy face, and I was troubled."—(Ps. xxx. 7.) Job knew what it was when he said, "O that I knew where I might find him!" Peter knew what it was by happy experience, when he said on the mount: "Master, it is good for us to be here." And we who have been waiting upon the Lord on the mount of ordinances, and commemorating the death of Christ in these days have to acknowledge to the praise of the glory of His grace, on this last day of the feast, that His presence has been with us. O, let us seek that His presence may go with us as we now go down from the mount! And this leads us to notice,

(2) The promise of that blessing, viz.—"My presence shall go with thee." The form in which this blessing is set before us is by way of promise. All the blessings which the Lord has provided in the covenant of grace, for the salvation of sinners, for the comforting of His people, and the perfecting of their salvation, are set before them in the form of promises, and all these promises are yea and amen in Christ to the glory of God the Father. This teaches us in our transacting with the Father for salvation that we are to do so by means of His own Word; and that if we are saved and obtain His favour, it is necessary to act faith in His word of promise. This faith is His own gift, and is wrought in us by the Spirit through the Word. "Faith cometh

by hearing, and hearing by the word of God," and not otherwise, whatever some, who are wise beyond what is written, may and do say. But to proceed to further consideration of the promise, two things are to be noticed, viz.—the party to whom the promise is given, and the need there is of the promise.

First—The party to whom the promise is given. It is given, in the first place, to Moses: "My presence shall go with thee," and then through him to the people: "Unless Thy presence go with us." But Moses, as we observed, was a type of Christ. And so the promise of salvation is given by the Father, first to him and then through him to his people. All blessings come to us through Christ, the one mediator between God and man. We are to ask in His name that the Father may be glorified in the Son.—(John xiv. 13.) This is the Father's will, and all the redeemed acquiesce in His will. It is doubly sweet when it comes to us from the hand of the Father through Him who shed His blood to secure the blessing for us.

Second—The need there was and is of the promise. The people of Israel needed it on many accounts, and so do we.

(1) They needed His presence to *guide* them in the way they should go. They were in a wilderness which they never travelled before. They were "strangers in a strange land." They were on their way to the land of promise, but they needed one to show them the way. And none could do this but He who says, "My presence shall go with thee." An angel was not competent to be their guide, much less any mere man. Moses, who was a leader himself, needed to be led by a higher hand. None was more conscious of this than himself: "If thy presence go not with us carry us not up hence."—(v. 15.) None would do but the Shepherd of Israel who "leads Joseph like a flock." It was He who led them in the past, except when they took the lead in their own hands, and He is able to lead them to the end. "This is our God for ever and ever; he will be our guide even unto death." When the Lord says, "My presence shall go with thee," we are to understand thereby that He Himself will go with them. Where His presence is there He is Himself. The presence of the Lord was with Jacob when he slept in the open air on his way to Padan-Aram, and he said, "The Lord is in this place." Christ was there. He is the presence of God the Father, "the angel of His presence." Every revelation of the Father is through "the Son." "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." It was Christ then that was with the church, and led her in the wilderness. Oh, what a leader! Let us follow Him. There are many who are followers of men, and not of Jesus Christ, who is the King of His church as well as her Prophet and Priest. Such cry, "There are no leaders." But the church of God is never without a leader. Jesus Christ, the glorious head of His church "is the same yesterday, to-day, and for ever." And He

may, according to His sovereign will, make use of the weakest instruments to promote His glory and advance His cause and kingdom in the world. The weaker and more unworthy the instruments are, the more it is seen that the glory of anything He is pleased to accomplish through them is due to Himself alone. "Not unto us, O Lord, not unto us, but unto thy name give glory." "We are not sufficient of ourselves; our sufficiency is of God." The people needed not only to be shown the way, they needed also to be led into and kept in it, and enabled to go forward to possess the good land at the end of the journey. The Lord took Israel by the hand out of Egypt, and He "taught Ephraim to go, taking them by their arms."—(Hosea xi. 3.) There is a union between Christ and His people, and in consequence of that union there is a communion. They, like Enoch, "walk with God." Christ is with them, He goes before, and they follow Him. He went before His people in the wilderness in a pillar of cloud by day and a pillar of fire by night. The church has her night as well as her day during her pilgrimage in the wilderness of this world, and Christ accommodates Himself to her various circumstances. The pillar of cloud could not be seen in the night time, and therefore He gives the pillar of fire to shine on their path; and thus, in the night of tribulation and perplexity, He gives them more of His presence. As their tribulation abounds, so their consolation abounds. He makes darkness light before them. The cloudy pillar by which He led Israel was a visible representation of His presence. The Lord was in that cloud, and the people were guided by this visible sign. In all their movements, during their march as well as in their encampments, they were to be regulated by these means of guidance. Where, and how long, they were to rest were indicated by the resting of the cloud, and when they were to resume their march was made known by the moving of the cloud. They would require, therefore, to have their eye always on the cloud. There might have been other clouds, but this was the only sure means of guidance. But some might mistake a common cloud for the special cloud which was given to guide the people. How could the one be distinguished from the other? The common cloud was driven by every wind that blew; the special was moved according to the will of the Lord. He was in that cloud, and directed its motions. The one was dependent on the wind, the other on the will of God. It would be dangerous, then, to mistake the one for the other. The church at present is surrounded by this danger. False teachers are compared to clouds, and there is great need of the warning, "Be not carried about with every wind of doctrine." There are many false teachers occupying high positions in the visible church in this age, who have forsaken the good old way, and have strayed into bye-paths of their own making. Why have they forsaken the good old way? They thought that was too tedious; they tell us they want

to make progress. They profess to be "men of progress." It is quite possible that the cloud driven by the wind would make more progress in one day than the cloud in which the Lord's presence was would make in a month. But what kind of progress would it be? That depended on what direction the wind blew. All the progress depended on that, and on that alone. We are sure that those who follow the tendency that is not according to God's Word make progress *backward* and not forward. Such is the progress made by the men who profess to be men of progress in our day. It is said that it is because of the great learning of these men they have adopted their new theology. They may have a learning of a sort. But we read in Scripture of some who were "ever learning and never able to come to the knowledge of the truth." But that the views which they promulgate are an evidence of their learning none can believe but those who are ignorant of the history of the Church. There are no errors introduced now but a schoolboy might know as well as they by reading Dr. Owen and other great writers, who discussed and refuted them by the Word of God in their own day. The errors that have been buried in the grave by the learned and godly men of the past are now revived in the dark night that has fallen on this generation. There was a time when medical doctors raised dead corpses out of the graves to dissect them so as to acquire skill in their profession, but because the law of the land was against such work they took good care not to do it in the day time—when the sun was up. They did their work in the night, in the dark. So it is now. When errors are revived it is a sign that it is night in the church. But there is this sad difference: while it was unlawful for these men to raise dead bodies, the church has made a law to enable false teachers to revive and teach erroneous doctrines. That law protects them in doing the work of darkness, and they cannot be stopped until the Lord comes in power and causes that church to bury her dead. Beware of false teachers. Keep close to the Word of God. It is the only rule of faith and practice. As the Lord was in the cloud, He is in His Word. The Word is the outward means of guidance now; and Christ promises His presence with the church so long as she continues to "teach the people to observe all things whatsoever He has commanded." But whenever she ceases to teach what He has commanded, and begins to teach the commandments of men He withdraws His presence, and leaves her to her own devices. The Word is the sure means of guidance, but the blind cannot see. We need, therefore, the inward illumination of the Spirit, that the eyes of our understanding may be enlightened in a spiritual knowledge of the outward rule given, and that our hearts may be disposed to follow its guidance.

(2) They needed His presence to *feed* them. The people needed food as well as guidance. They would soon die in the wilderness without food. The wilderness was a wilderness without

human inhabitants and without food. But the Lord fed them. He did wonderful things which they looked not for in the desert. "This is a desert place . . . send them away." No, they can be fed in this barren desert. He gave them bread from heaven. He fed them with manna. Now, had not His presence gone with them, the people would have died in the wilderness for want of food. The people of God are living persons, spiritually alive, and they need Christ to feed as well as guide them. He Himself is their life, the bread of life, "the true bread that came down from heaven of which if a man eat he shall never die." He is "the hidden manna." "Of his fulness they have all received." The Word which is given to the Church to guide her is also the means whereby she is fed. The church cannot dispense with the Word, either as a means of guiding or as a means of feeding. And those in our day who have abandoned the Word of God as their rule evidence by their so doing that they know not what it is to live on Christ as the bread of life. But Christ will feed His own. "He shall feed his flock like a shepherd."—(Is. xl. 11.) He feeds them by His Word and Spirit. The Spirit glorifies Christ by taking of the things that are His, and showing them to His people. Though in a wilderness, they are not, after all, so ill off. Christ is with them; their table is furnished daily with provision sent down from heaven; they live at the expense of the King of Glory; and, therefore, though in themselves poor, without money and without price, in either purse or hand, they are welcome to the provision which, of His goodness, the Lord has prepared for the poor.—(Ps. lxxviii. 10.)

(3) They needed His presence to *comfort* them. There is no true comfort without the Lord's presence. Some go to broken cisterns for comfort in the time of trouble, and for happiness in the time of misery. They go to the creature instead of going to the Creator for the blessing which can only be found in Him in whom it pleased the Father that all fulness should dwell. There were many troubles to be met with in the wilderness which would cause sorrow and sinking of heart. But Christ was present to comfort them. He is a present help in the time of trouble. He was present with the disciples when He said, "Let not your heart be troubled, ye believe in God, believe also in me." "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

(4) They need His presence to *protect* them from the dangers and the enemies of the wilderness, and to enable them to triumph over them. The children of Israel had to meet with enemies on their way to the good land. These would do their utmost to obstruct their passage, and to keep them from entering the promised rest. But Christ, who knew all the dangers and enemies to which they were exposed, and knew also His own sufficiency to overcome all these difficulties, says, "My presence shall go with thee, and I will give thee rest." "Thou art weak

and helpless, but 'in Me is thy help.'" If we would enter the rest that remains to God's people, we too shall meet with enemies on the way. We have enemies within and enemies without. The flesh, sin, is an enemy in us, the world and the devil are the enemies without. These three are combined against the people of God in all ages. Those without are formidable, but the enemy within is the more dangerous. One enemy in the camp is more dangerous than many without: he betrays us to those outside. One traitor in the garrison of Khartoum opened the gate to those outside, and was the means of destroying the whole army. Achan, in the camp of Israel, was worse for the people than all the men of Ai. Indwelling sin is more dangerous, hurtful, and more difficult to overcome than all enemies without. So also are enemies within the church. They do more harm to the cause of God than all outside her pale. But in this promise, "My presence shall go with thee," is our encouragement and our strength. "Thou art my king, O God: command deliverances for Jacob. Through thee will we push down our enemies: through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise thy name for ever."—(Psalm xlv. 4-8.) When the people of Israel provoked the Lord to withdraw His presence, a few of their enemies would discomfit them, but when they walked in the way of His commandments, one of them would put to flight a thousand. The Lord was with them, and fought for them. "O that my people had hearkened unto Me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries." It is by the Lord's presence that the church can overcome all her enemies; and the church of believers shall be made more than conquerors through Him who loved and gave Himself for them. "He must reign till all his enemies are made his footstool." The last enemy, death, shall be destroyed. This shall be accomplished at the end of their wilderness journey.

(5) They needed His presence to *carry* them safely across the river Jordan. They got safely across the Red Sea, but now Jordan stands between them and the land of promise. There was no way of reaching that good land but by crossing that river. Ah, friends, the river of death is before us, and we cannot get to heaven but through death. We need Christ with us. All the people of Israel that crossed Jordan landed in Canaan, but all who pass through death to the eternal world shall not land in heaven. "Except a man be born again he cannot enter into the kingdom of heaven." To be born again, to be in Christ, and He in us, to be made holy as He is holy, is the only passport to the heavenly Canaan. If we are thus prepared, Christ's presence shall go with us to carry us safely over death to possess the

glorious inheritance beyond the river. But how did the people of Israel get over Jordan to possess the land beyond? It was by Christ's presence. Besides the cloud and the fire that were their guides there was the ark in the camp. The ark was a symbol of the Lord's presence. The law was in the ark, and the mercy-seat covered the ark, typifying the propitiation of Christ whereby He magnified the law. It was on the ground of His atoning sacrifice, prefigured by the Paschal Lamb, they were brought out of bondage in Egypt, and it is on the same ground they shall now cross Jordan into the promised land. We do not mean that all that entered the earthly Canaan had a saving interest in the atonement of Christ. But the people of Israel were typical of the people of God, His covenant people, given to Christ by the Father in the eternal covenant of grace. All this "Israel shall be saved," and it is on the same ground that they were saved from a state of sin and wrath, they shall be brought through death to heaven.

But to return to the people we left on the brink of Jordan. Let us see how they passed over the river, and let us learn how we shall pass the river of death if we have Christ's presence when we come to the brink of eternity. The Lord went before them, and opened up a way. The priests went with the ark to the brink of Jordan, while all the congregation stood still to behold omnipotent power put forth by the Creator of heaven and earth, before whose glorious presence heaven and earth shall one day flee away! What is Jordan before such a power? As soon as the feet of the priests touched the waters, Jordan fled.—(Psalm cxiv. 5.) The river was dried, and the people passed over dryshod, while the priests that carried the ark stood in the midst of Jordan. Then the priests themselves went over, and Jordan, at the command of Jehovah, overflowed its banks again. All this was done in fulfilment of the promise, "My presence shall go with thee." And this promise is to God's people in all ages. He has promised to be with them always, even unto the end of the world, yea for ever and ever. He will be with them in the valley of the shadow of death, and therefore, they shall fear no evil. When He has prepared them by His grace on earth for His fellowship and service in heaven He "will receive them unto himself, that where he is they may be also."—(John xiv. 3.)

Second—Rest. "I will give thee rest." This is the second part of the promise. In the wilderness the people had not much rest. But they had one great privilege: Christ's presence. They found, however, no permanent rest till they were settled in their inheritances. The rest of Canaan is a type of the rest of heaven, and the heirs of glory shall not find permanent rest till they reach heaven. We shall then speak of the promise as it respects them. But before we speak of the nature of the rest, it may be observed that the blessing promised is a gift. "I will give." It is not a thing that is merited by those who obtain, but

a thing that is freely given. Eternal life is a free gift.—(Rom. vi. 23.) It is given for the sake of Jesus Christ. It is given on the terms of the covenant of grace. And those that will not receive the blessing on these terms shall never enjoy it. Let them remember this ere it be too late. God will not change His own terms for any man. This important matter has been finally arranged in an unchangeable covenant that is “ordered in all things and sure.” The promised rest is the gift of God. It has two parts: first, the rest of grace, and second, the rest of glory. “The Lord will give grace and glory.”—(Ps. lxxxiv. 11.) The former is given in this world; the latter, in the world to come. Both are given for the sake of Jesus Christ. (1) *The rest of grace.* This includes, among other things—

(1) Peace with God, that is, reconciliation through the blood of Christ, by which he satisfied the justice of the law. It is on the ground of Christ’s satisfaction sinners can be reconciled to God. “Be ye reconciled to God.” “For he hath made him to sin for us that we might be made the righteousness of God in him.”—(2 Cor. v. 20, 21.) This blessing is freely bestowed on believers, on their receiving Christ by faith. “Being justified by faith we have peace with God.”—(Rom. v. 1.) This is the first great blessing in the rest of grace. They have the rest of reconciliation. “We who have believed do enter into rest.”—(Heb. iv. 3.)

(2) Peace of conscience. This blessing follows reconciliation, and is an effect of it. It can never be had before reconciliation. It is one of the fruits of the Spirit given to those whose sins are pardoned, and is an evidence of their reconciliation. It is the happy effect of the blood of Christ sprinkled on the conscience, purging it from dead works to serve the living God.—(Heb. ix. 14.) This inward peace of soul is an echo of that outward peace which our blessed Redeemer accomplished when He cried, “It is finished.” And those to whom Christ gives it have rest. It is, however, imperfect in this life; it is subject to changes, while their reconciliation is unchangeable.

(3) Rest of satisfaction, with Christ as their wisdom, righteousness, sanctification, and redemption. They rest in Him as the one Mediator between God and men, their Surety, Substitute, and Head in the covenant of grace, in whom it pleased the Father that all fulness should dwell. They heartily acquiesce in God’s way of salvation through Jesus Christ. They are satisfied with Christ as their Saviour and their portion for time and eternity, and well they may. Here they find rest. “This is all my salvation and all my desire.”—(2 Sam. xxiii. 5.)

(4) Rest of communion with God. “Truly our fellowship is with the Father and with his Son Jesus Christ.” Man, before the fall, enjoyed rest in fellowship with God; but when he sinned he lost that blessing, and man now is without true rest, and goes from one thing to another, crying, “Who will show us any good?”—(Ps. iv. 6.) He cannot find the good he really needs till he

returns to God to enjoy His favour and fellowship. Believers find moments of sweet rest in His fellowship. "I sat down under His shadow with great delight."—(Sol. ii. 3.) "Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias."—(Matt. xvii. 4.) But they must "arise and go hence," for in this world unbroken fellowship cannot be enjoyed. That is reserved for the state of glory.

(5) Rest in the service of God. We believe that man in the state of innocency enjoyed perfect rest in doing the will of his Creator as well as in the enjoyment of His favour and fellowship. And what is salvation, in the application thereof, but the restoring of man to God, to His image, which He had lost by sin, and to His service, for which he was created? The redeemed, who are "created anew in Christ Jesus unto good works," begin to serve God, to do his will, and they find rest in this work. They do not rest on their endeavours to serve the Lord as the ground of their acceptance with Him, but they delight to do His will. They have something of the mind of Christ, who said, "I delight to do thy will, O my God, yea, thy law is within my heart."—(Ps. xl. 8.) They have the rest of delight in the service of their Lord and Master. This service is congenial to the new nature wrought in them by the Spirit in regeneration, and nothing can satisfy the new creature but to be enabled to glorify God, and to enjoy Him. This is the grand work for which we were created. And if we are born again, we shall find rest in doing God's will as revealed in His Word. Those who never found any more delight in the Lord's service than they found in a secular employment have much cause to fear that they are strangers to the blessing promised in the text.

(6) Rest of hope. "Good hope through grace." Those who are without a well-founded hope for eternity are without rest, and whatever other hope they may have, it shall perish at death. Paul, speaking as the mouthpiece of the church, and looking forward to the dissolution of the body, says: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—(2 Cor. v. 1.) All believers may not be able to express their hope with such confidence and certainty, yea, many of them have not, and the best of them cannot have the same strength of hope always; but they all have the grace of hope in being, and the exercise of it is not in their own power. They are dependent upon the Spirit of all grace for its exercise. Weak hope is hope as sure as strong hope; and the Lord will not cast away His people though they may be afraid that they have not the hope that is saving. But that you may examine yourselves to see if you are in possession of the hope that maketh not ashamed, consider that the Holy Spirit is its author; that it is only those that are regenerated that can have it; that the Word of God is its

warrant, and that it leads to holiness. "Every man that hath this hope in him purifieth himself even as he is pure."—(1 John iii. 3.) Hope gives the believer the rest of anticipation. It has respect to those blessings promised, but not yet realised. "For we are saved by hope."—(Rom. viii. 24.)

(2) *The rest of glory.* This rest is given to believers in the world of eternity. "There remaineth therefore a rest to the people of God." Their souls shall enter this rest at death; their bodies, re-united to their souls, shall enjoy full possession of it at the resurrection. What is this rest? It is

(1) Rest from sin, perfect and everlasting deliverance from that evil. They were, at their conversion, in a sense delivered from sin. They were delivered from its guilt in their justification; they were delivered from its reigning power in their regeneration, but the work of sanctification is not perfected till death. At death they are delivered from the very being of sin. They are "made perfect in holiness, and do immediately pass into glory." In the state of grace on earth they carried a body of sin which made them groan and cry for deliverance: "O wretched man that I am! who shall deliver me from the body of this death?" But in heaven they are never troubled with sin; a vain thought never passes through their minds. They are as free from sin as Adam was when God created him in His own holy image. And a great element in the happiness of the redeemed in glory is the assurance that they shall never fall again into a state of sin. "Because I live," says Christ, "ye shall live also."—(John xiv. 19.)

(2) Rest from all the evils which sin brought, and to which it made them liable. When the cause has been removed the effect must cease. Whatever troubles may afflict the just on earth, from the devil, the world, or their own evil hearts, they cannot follow them to the rest of glory. There is no room for them there. They may and shall follow them to the brink of Jordan, but no further are they allowed to come. "In the world," Christ says, "ye shall have tribulation." Their tribulation is limited by the bounds of time, "the world." Christ promised to give them rest from sin and all evil, and He will give it. Satan, knowing that all the trouble he can give them must be done in this world, does his utmost while he has the opportunity; and the nearer they are to their Father's house, the keener he is to molest them, knowing that his time is short. But in glory they are for ever set free from all that caused them sorrow on earth: "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—(Is. xxxv. 10.)

(3) Rest of enjoyment. They shall have the enjoyment of God, and that for ever. They enjoyed Him on earth, but their enjoyment was neither full nor lasting. It was often interrupted by sin in themselves, sin in the world around them, and the temptations of Satan; but in glory their enjoyment shall be full,

uninterrupted, and everlasting. Who can in this world comprehend the full import of this? The redeemed have foretastes on earth, but it doth not yet appear what they shall be. They shall also have the communion of saints. They loved and desired this communion on earth, and if it was so precious and desirable in the state of imperfection, how much more so in the state of perfection! They shall enjoy the company of holy angels, which shall contribute to their happiness. They are all one family in Christ, a holy and happy family.

(4) Rest in due appreciation of their deliverance from sin and misery, and of the unspeakable obligations they are under to Christ for His great mercy: "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."—(Rev. i. 5, 6.)

(5) What may be called *active rest*. The redeemed shall enjoy such rest in heaven. They were never on earth so active in serving the Lord as they shall be in heaven. The idea generally attached to the term rest is inaction; but when we speak of the rest of glory it has no such meaning. It means, among other things, the employment of the saints as they surround the throne above. God created them for the manifestation of His own glory, as well as for their enjoyment of Him. Eternity shall be an everlasting Sabbath, and the redeemed shall be employed in the worship and service of God without ceasing, for ever and ever. But do they not need some rest from work? Their work is their rest; and if their work could be interrupted even for one moment, their rest in heaven would be disturbed. But we are assured that no such interruption shall mar their happiness: "Therefore are they before the throne of God, and serve him day and night in his temple."—(Rev. vii. 15.) The body at the resurrection, reunited to the soul, shall be put in possession of the rest of glory. Death separated between soul and body, but did not separate either from Christ. At the resurrection they shall meet again to part no more. The whole man was created for the glory and enjoyment of God; the whole man was redeemed by Christ, and regenerated and sanctified by the Spirit; and now soul and body shall be glorified together, that they may glorify Him whose they are: "Ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's."—(1 Cor. vi. 20.)

In conclusion, there are several lessons that we ought to learn from the portion of Scripture which we have been considering:

(1) The proneness of all men to sin in general, and the sin of idolatry in particular. Some are professedly worshippers of idols; all, in their natural state, are practical idolaters. Whatever object takes up the place of God in the hearts and minds of men is their God.

(2) A warning to the visible church in our day. The sin committed in the camp of Israel was not the sin of individuals

only, but the sin of the whole congregation; and when we bear in mind that the whole visible church of God was gathered together there, we see that the whole visible church, excepting a few persons, was guilty of forsaking the Lord, guilty of idolatry. The visible church in our day is divided into several denominations, and is it not patent to all whose eyes are open, that these denominations, with very few exceptions, are guilty of forsaking the Lord? The sin of this generation, so far as the cause of the Lord is concerned, is the sin of the professing church as a whole.

(3) The duty of repentance. The people of Israel repented, and it is the duty of professing churches now to repent. The Lord calls as He did to Israel of old: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity."—(Hos. xiv. 1.) But alas! the only response as yet to be heard from backsliding churches is: "No, for I have loved strangers, and after them I will go."—(Jer. ii. 25.)

(4) That God, according to his eternal purpose, will bring His own people into the glorious inheritance which He prepared for them before the foundation of the world, notwithstanding their sins and their unworthiness. They are "saved by grace," and "accepted in the Beloved."

(5) A call to the Lord's remnant to faithfulness in following Him according to His Word, in testifying against sin, sin in themselves, sin in the church, and sin in the nation. Let them be like Moses when he came down from the mount with a message from God. Let them declare, without the fear of man, the awful denunciations pronounced by God against men for their sins.

(6) That *now* is the time to labour for the Lord, and for the good of precious souls; and that there is work to be done on earth which cannot be done in heaven. Let those who labour in the Word be up and doing, for "the night cometh when no man can work."

(7) Lastly, when God's people shall have finished their course they shall receive a crown of righteousness as Paul tells us: "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—(2 Tim. iv. 8.) Then they shall understand the full meaning of the precious promise, "My presence shall go with thee, and I will give thee rest."

Communion.—Coigach (Lochbroom) and Bonar, first Sabbath of June; Shieldaig and Fearn, second; Raasay, Dornoch, and Lybster (Caithness), third; Gairloch, fourth. Inverness, first Sabbath of July.

Meeting of Synod.—The Synod will (D.V.) meet at Inverness Church, on Tuesday, 8th July, the Rev. Neil Macintyre, Glendale, moderator, presiding.

Letters by the late Donald Mackay, Student.

STRATHY POINT.

MY DEAR FRIEND,—I received your very kind and welcome letter some time ago. Though I am so long in replying, I was very glad to hear from you, and not only that but I felt very near to you some time back. I am the old sinner that I used to be with an evil nature continually in flames against the will of the Lord. I was sorry to hear of your being ill, but hope you are better before now. It may be more profitable for you to be laid aside some times than if you were always well. However, fools do not know what is good for them, but He that ruleth all things well knows best what is good for us. There is a certain case described in one of the gospels. It is written that a certain man said in his heart, that the Lord was delaying His coming, and the effect of that was that he commenced to ill-use the menservants and maid-servants. Now this is a very dangerous spirit, and it is in all men by nature, and in order to keep it down, we have need to die daily, that is, we have need to employ every day as if it were the last. If we would come to this, how ready would we be to do the will of the Lord in the measure we would know it. But this is more the exercise of my own spirit than an answer to your letter.

As for my own case, I am like a man that would be going in a storm, and often not having much light, but sometimes, as it were, a spark of light. And you know how a man that is walking to a certain place on a dark night would rejoice to get a blink of the daylight. He might be getting very doubtful whether he was on the right way or not, but how precious would light be if it would reveal to him that he was on the right way, or even if it would enable him to turn from his crooked ways. A traveller that has his direction towards a good place may be apt to linger on the way, or may get his mind entangled too much with the affairs of this life, even things which he has very little business with. In such a case he might be very needful of a sharp rebuke from his Master, and I think if he would be made to turn to his right way that he would kiss the rod which struck him.

I sometimes think that my soul is united to this cause, or to His cause, and this movement for it. You know that he who loves God, loves the children of God. It is impossible for one to love the Father in this case, except he love the children. We are increasing here, though very slowly. . . . I had a very kind letter from —. He is complaining of darkness and little wonder, when the Sun has shone on him. It is the very thing which the Church said: she just said she was black because the Sun shone on her. . . . May the Lord pour of His Spirit on you all, and on us, and on all the household of faith! May He who is blessed for ever bless you all in your outgoings and incomings! —Your dear friend,

DONALD MACKAY.

STRATHY HEAD,
21st February, 1894.

DEAR FRIEND,—I write you these lines, though I am often afraid all will be against me at last. Some time ago these words had a little effect on my spirit, "Christ is the end of the law for righteousness to everyone that believeth;" but they have very little effect now. The children of the Bridegroom cannot fast while the Bridegroom is with them, but when that is not the case they will mourn and fast. It would be good for us if the Lord would put His cause so near our heart that we would be cast down when His cause would be low, and be glad when His cause would flourish in the land. It is written that sin is the sting of death. Though the serpent is all hateful, the sting is the place where danger lies. . . .

I wish you all may prosper, but especially in holiness, as time is short. Keep a good watch on the carnal mind, in case it may take away all your goods. . . . Your friend,

DONALD MACKAY.

STRATHY HEAD,
6th December, 1894.

I am glad that you wrote C——. We have many causes of being thankful to the Lord, when we think of the long suffering of the Lord toward us such sinful creatures. If I know anything of what the love of God is, it is sweet in the mouth and in the heart. But it also causes bitterness in the heart; indeed, there is an infinite dislike in the love of God to sin, and little wonder then that the lot of the sinner, who knows it, and who is so full of sin, should be sorrow. Not that the love of God is bitter, for if it was so, heaven itself would be bitter. How wonderful that the Lord Jesus should suffer death that they might get a resurrection from the dead and a foretaste of the love, which at the final resurrection they will get a fulness of. Remember this, that the crown is not only for Paul, but also for all them that love His appearing; and do not deny so much your interest in Him, as you long for His appearing. I may say a little of what is awaiting you. In the first place, perfect holiness and a fulness of the love of God. Death will be swallowed up in victory, and you may cry, "O death, where is thy sting? O grave, where is thy victory?" May the Church of God flourish spiritually in this land and in all lands! May the Lord grant to His Church in this land great love to one another.—Your affectionate friend,

DONALD MACKAY.

I write you these few lines, hoping you do not forget me. I do not expect to write much. I have great need that the breath of life would breathe on my soul. . . . It is very dangerous for me to see too much of other people's failings and too little of my

own. Charity "thinketh no evil." I do not mean that charity will not enable a person to rebuke sin, but I think this, that charity sees them that are Christ's in a measure as they stand in Him, and not as they stand in themselves. It is something more precious than we understand to be in Christ, as the branch is in the vine. And it is written, "Except you abide in me, and I in you, you cannot bear fruit." Now, the nature of the vine is in the branches. O to have such union with Jesus, as the branch has with the vine.

Try and be earnest for a poor sinner like me at a throne of grace. May the Lord take me out of darkness into His light, and I hope you will pray for me that my speech may come from love to Jesus and to sinners when I speak to them.—Your dear friend,
DONALD MACKAY.

The late Donald Gunn, Halkirk, Caithness.

THE aged trees of righteousness are being cut down one by one throughout the country, and there is much need that importunate prayer would ascend to the God of Israel for the filling of the breaches, so that His cause might be strengthened and His name glorified in the land.

On this occasion, we notice with much sorrow the death of Mr. Donald Gunn, Sinclair Street, Halkirk, who passed away on the 20th April. The deceased had reached the ripe age of 82 years, and was much esteemed as a man of deep and fervent piety. He was born in the year 1820 in Shurrery, parish of Reay, Caithness, and enjoyed for many years the privilege of the gracious and faithful ministry of the honoured Rev. Finlay Cook. Mr. Cook was settled in Reay in 1835. His coming was hailed with delight "by the Lord's people in that parish and surrounding districts. Worthy Janet Macleod, Sandside, in the fulness of her heart lifted up her hands and exclaimed, 'Lord, bless the whole earth.'"^{*} The subject of this notice was brought to the saving knowledge of the truth under Mr. Cook's ministry. Warm was the love he ever cherished for the memory of that worthy minister; and seldom did he engage in conversation on a spiritual topic but he quoted some remark of Mr. Cook's in tones of the deepest affection and reverence, almost always describing him as "the man of God." Mr. Gunn, who was a sheep-manager to occupation, was also for a time in the parish of Dunnet. There he sat under the late Rev. David Campbell of the Free Church, an able minister of Christ, and a faithful witness for the truth in his day. Mr. Campbell was a watchman on Zion's walls, who gave no uncertain sound on the errors of the times, and was strongly opposed to the delusive Union movement which has culminated in the formation of the United Free Church.

^{*} The "Ministers and Men in the Far North."

Mr. Gunn was a man of more than average mental power, and took an intelligent interest in all the controversies which agitated Church and State in his time. His grasp of any subject he studied was clear and comprehensive, and he could express his views in language of great point and power. He had a profound admiration for the late Dr. Kennedy, Dingwall—as indeed had all right minded people who knew that eminent preacher—and read with much appreciation his articles on the Union controversy. Mr. Gunn deeply deplored the backsliding of the majority in the Free Church, and when the well-known Declaratory Act was passed, he cordially supported the protesting minority, and joined himself without delay to those who formed the Free Presbyterian Church. He had dark views of the state of true religion throughout the land, and in this connection often read the eighth chapter of the prophet Amos.

As to the characteristics of his personal piety it may be said that Mr. Gunn was one who had deep and solemn views of eternity and divine things. A friend well writes:—"He greatly feared resting in a profession of religion without knowing the reality of it. 'Thousands,' he would say, 'in this day, are entering eternity with a lie in their right hand. Oh, eternity, eternity, five minutes of the realisation of it were enough to unhinge the strongest reason.'" While we heard him on one occasion acknowledging that he remembered the time when he took heaven and earth to witness that Christ was his choice and portion, he was yet a man subject to great inward conflicts and temptations. He was not permitted to remain long in a self complacent frame of mind, but was kept a lively wrestler at the throne of grace; to use an expression of his own about others, "No rust was allowed to lie on his soul." In such seasons of soul trouble, however, he was not easily comforted. He would sometimes exclaim, "Though all the Christians in Scotland should tell me I have an interest in Christ, I would not believe it; only the Spirit of God can make me believe it by shining on the page of the Word." His life was a long conflict; yet at eventide there was light; and his last days were composed and even bright. It is worthy of note, as coming from one who was led to examine all matters in the light of eternity, that he said to a friend on his death-bed, that whatever other doubts and fears he had, he had none as to the step of separation for the truth taken in 1893.

Mr. Gunn, though a man of commanding presence and ability, was very diffident as to taking part in public exercises, yet latterly, when circumstances called for it, he assisted in the conduct of the meetings in Halkirk to the great satisfaction of the people. He was much concerned about the cause of truth in the district, and it gave him much satisfaction when a minister (the Rev. D. S. Cameron) was recently settled there. At the Friday Fellowship Meeting, on the last Communion occasion, he gave out the question which was based on 2 Cor. i. 21-22; and

the words are indicative of the deep spiritual line of thought which characterised his exercises: "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." He desired marks of the persons described by the apostle. Perhaps we should not omit noting that Mr. Gunn, though a man of deep and marked experience of the power of the truth, deprecated the tendency of speakers at fellowship meetings to sometimes lay down too hard and fast lines as to the first dealings of the Lord with the souls of His people.

A word of his in prayer was: "O Eternal Love, let the river of life flow through our souls"; and another: "Leave us not like the dead fish that are carried down the stream of iniquity, but make us like the living fish that swim against it."

It is only a few months since his mother-in-law, Mrs. Hobkirk, to whom he was affectionately united in the Lord, died at a very advanced age, and now he has followed her, as we firmly believe, to the everlasting "rest that remaineth to the people of God." He leaves a widow and family with whom much sympathy is felt.

"Help, Lord, because the godly man
doth daily fade away;
And from among the sons of men,
the faithful do decay."—(Ps. xiii. 1).

J. S. S.

The Late Neil Shaw, Eyre, Snizort, Skye.

MR. NEIL SHAW was born at Glenose, in the parish of Bracadale, in the year 1819, and died at Eyre on the 20th of October, 1901.

When he was about 11 years of age he came under serious religious impressions. This happened in a very remarkable—perhaps a very unusual—way. He gave utterance to some horrid oath, and on reflecting on what he said he felt shocked at his own guilt before God, and was made sensible of his need of mercy. He was enabled to pray for forgiveness for Christ's sake, and from that day lived an exemplary life. Believing that God would forgive him for Christ's sake, he clung with purpose of heart to His mercy as his only refuge.

His father's family consisted of nine—six sons and three daughters. He was the second eldest son. At the age of fifteen years he began to keep family worship in his father's house.

He spent thirty-three years as crofter in Lorcill, in the parish of Duirinish; for twenty of these he enjoyed the great privilege of sitting under the ministry of the late Rev. Alex. M'Coll, for whom he held the profoundest regard. Though he could never be prevailed upon to take either the office of elder or deacon in the church, yet he was always ready to do anything he could to help his brethren for the furtherance and maintenance of Christ's cause.

When the Free Presbyterian Church was formed he was one of

the first in the parish of Snizort to join it, for he felt he could not have peace of conscience in the Free Church any longer, though he dearly loved it from its beginning. In taking this step he felt that he was acting from a sense of duty towards his own soul—towards the souls of his fellow-sinners—towards a Church which had abandoned her own distinctive principles and doctrines, and towards the truth of God which men had impiously trampled under their feet. He continued to hold fast these convictions to the end.

He was a man possessed of great meekness, and was much respected even by those who could not appreciate his godliness. He met with much trouble in this valley of Baca. He was married twice—his first wife died when her seventh child was born—his second is still living, by whom he had four sons and a daughter. We desire to express our deep sympathy with all his family and to urge upon them to seek the God of their father while the day of grace lasts.

N. C.

Searmon.

LEIS AN URR. ARCH. COOK A BHA 'N DEIMHIDH.

21ST SEPTEMBER, 1862.

“Agus air dha amharc air Iosa agus e ag imeachd thubhairt e, Feuch Uan De,” &c.—EOIN i. 36-43.

THA an Cruithear a' nochdadh 'ard-uachdaranachd ann an iomadh rathad, ach cha'n 'eil ann an doigh air bith mar am measg creutairean peacach. Tha e 'ga nochdadh ann an so ann an taghadh nan Abstol gu bhi 'foillseachadh a ghloir troimh 'n t-siorruidheachd. “Agus air dha amharc air Iosa agus e ag imeachd thubhairt e, Feuch Uan De. Agus chuala an dithis dheisciobul e a' labhairt agus lean iad Iosa.”

Is priseil a bhi am measg cloinn Chrìosd. Aon anam a tha 'miannachadh aithne air Chrìosd biodh e am measg cloinne Chrìosd. Cha do ghabh Chrìosd comhnuidh ann an comunn an t-saoghail, agus thusa, a tha ann an comunn an t-saoghail, co fhad 's a bhuanacheas tu ann cha'n fhaigh thu mor aithne air Iosa. O cha'n iongantach ged a tha an saoghal aineolach air Dia agus air siorruidheachd. “Thigibh a mach as am meadhon agus dealaichibh riu.” Cha sealbhaich sibh a bheag do chomunn Iosa 'nan comunn. Ach bha iad so maille ri Eoin agus deirear riu dithis do dheisciobluibh Eoin. Tha e cosmhuil gu'n robh iad a' cleachdadh na h-uile meadhon a dh'àithneadh dhoibh; ach tha e cosmhuil gu'n robh ni eigin aca nach bu chomasach do na

meadhonan a riarachadh. Ach bha lamh dhiomhair aig a' Chruithear a chum annt' iad; agus ciod a leanas? "Agus air dha amharc air Iosa agus e ag imeachd thubhairt e, Feuch Uan De." Fhuair iad ann an sud na bheir fois shiorruidh dhoibh, agus 's math a dh'fheudta gu'n robh feum ac' air. Math dh'fheudta gu'n tainig am mi-shonas gu 'leithid do dh' airde gu'n robh feum aca air fois. "Agus chual' iad Eoin a' labhairt agus lean iad Iosa." Bha ni eigin anns an fhocal a rinn greim air an anam. 'S iongantach sin ni ann am focal a tha 'gabhail greim air an anam. 'Thusa a bhios air do thearnadh tacharaidh ni eigin deth sin riut, ach thus' a bhios caillte cha choinnich ni dheth so thu.

"Agus air tionndadh do Iosa chunnaic e iad 'ga leantuinn agus thubhairt e riu, ciod a tha sibh ag iarraidh?" Ann an so tha an ceasnachadh a' toiseachadh ach bha am freagradh aca-san: agus thubhairt iad ris, Rabbi. Faic an t-urram a ghin 'fhocal 'nan anam. Fhuair iad toradh anns an ainm a ghin so 'nan anam agus thubhairt iadsan ris. "Rabbi, c'aite am bheil thu a' gabhail comhnuidh? Thubhairt e riu, thigibh agus faicibh." Thigibh math dh'fheudta gu bothan bochd agus math dh'fheudta creutair bochd ann a' gal os cionn cridhe cruaidh agus aineolas air Dia, agus spiorad gun toradh do nach comas aon smuain mhath a smuaineachadh ach droch smuaintean agus e ag amharc air sin mar chomharra air gu'n do cheus e Iosa o'anam. Thigibh agus gheibh sibh Iosa an sin agus e a' dol seachad air tigh nam Phaireasach mhor gheal. Tuigidh clann Chriosd gu bheil e an sin. Aithnichidh iad eadhon 'nan codal gu bheil e an sin. "B'e Aindreas brathair Shimoin aon do'n dithis a chual' Eoin agus a lean Iosa. Fhuair esan air tus a bhrathair fein Simon agus thubhairt e ris, fhuair sinn am Mesias 'se sin Criosd." Bha so ro phriseil air son a chumail am folach. Cha'n 'eil *drap* a dh'aithne air Iosa a tighinn a dh' ionnsuidh aoin a bhreoghas 'na bhroilleach. Ged a bhiodh an ceann lan a dh' eolas na litreach tha an t-eolas a' breoghadh ann am broilleach a' chreutair. Ach *drap* a dh'aithne air Iosa—cha bhreogh sin. Feumaidh e bhi air a thaomadh ann am broilleach an Tighearna air neo air 'fhosgladh chum maith anaman anns an t-saoghal. Mar sin bha e anns an uair so air 'fhosgladh do Shimon. Bha Aindreas gun teagamh a' cleachdadh nam meadhonan ach math dh' fheudta gun a bhi 'faotainn a bheag annta. Ach co luath 's a fhuair e *drap* do'n chomhfhurtachd shiorruidh dh'fheumadh so a bhi air 'fhosgladh do Shimon bochd. Agus math dh' fheudta gu'n robh Simon cho feumach air ri Aindreas fein. 'S iomadh uair a tha an Cruithear a' deanamh feum do dh' aon anam chum E Fein fhosgladh do dh' anamaibh eile. Thusa nach d' fhuair tre phobull Dhe na dh' fhuasgail ceanglaichean a shaoil thu nach biodh air am fuasgladh tre 'n t-siorruidheachd no nach tug a slochd thu ciod an gaol a th' agad do phobull Dhe? Tha sinn a' leughadh mu Jeremiah gun tug Etiopach a mach as an t-slochd e le cordaibh

agus seann bhroineagan. Ma ta tha mi cinnteach nach do sheall Ieremiah riamh air an duine ach le suil bhlath. Ach thusa nach do thachair ni de so riut c'aite am bheil do ghaol do shluagh Dhe? B' fhearr leat a bhi 'n comunn nam misgearan na bhi 'nam measg. Ach chuala Simon bochd na nithe so; oir tha an Cruithear gu minic a' cur an onoir air aon a bhi 'na mheadhon air son E fein fhosgladh do chreutair eile.

Tha millseachd anns an *drap* a's lugha a dh' aithne air an Fhear-shaoraidh tighinn a steach anns an anam a chordas ri nadur an anama agus an t-anam a gheibh *drap* a dh'aithne air Iosa dh'iarradh e gu'm biodh sin air a chomhpairteachadh ri muinntir eile agus an t-anam a's mo a gheibh dhe so 'se a's mo iartus gu' chomhpairteachadh ri muinntir eile. Bha an t-Abstol eadhon ag iarraidh gu'm biodh e fein air a sgarachadh o Chriosd airson a bhraithrean agus ciod a bh'ann an sin ach *drap* do'n Spiorad a bha ann an Criosd o shiorruidheachd. Mar sin tha sinn a' leughadh, mur'eil Spiorad Chriosd aig neach cha bhuin e dha. Tha anns an Fhear-shaoraidh, an uair a gheibh aon blasad air, gu'm bu mhath leis an anam gu'm biodh e aig na h-uile h-aon a tha anns an t-saoghal. Seadh, 'se cuid de a bhron gu'm biodh aon anns an t-saoghal a dh'easbhuidh air. Thug am Fear-Saoraidh fein an aithne sin dhoibh. Ghuidh an duine as an deachaidh an legion a chur gu'm feudadh e bhi maille ri Iosa ach chuir Iosa uaith e ag radh, "Pill do d' thigh fein agus cuir an ceill meud nan nithe a rinn Dia dhuit." O luchd-aidich gun ghras ag aideachadh Chriosd agus comasach a bhi fad an la gun fhocal mu Chriosd! 'Nuair a thainig an t-uisge beo a stigh 'na h-anam dh'fhàg bean Shamaria a soitheach uisge agus dh' fhalbh i do'n bhaile agus thubhairt i, "thigibh, faicibh duine a dh'innis dhomhsa na h-uile ni a rinn mi riamh: nach e so Criosd?" Bheireadh i an saoghal uile d'a ionnsuidh. Nis 'se sin an Spiorad a tha 'tighinn a stigh anns na h-uile agus tha sin chum gloir Chriosd. Faic anam bochd a' leantuinn nam meadhonan le' spiorad briste a' smuaineachadh air toirt thairis, math dh'fheudta a' smuaineachadh gu bheil uiread do throcair airson an diabhuil 'sa tha air a shonsan nach 'eil e chum gloir an Fhir-shaoraidh 'nuair a tha e 'briseadh a stigh air an sin gu'm biodh sin air 'fhoillseachadh a mach? "Thigibh, eisidibh sibhse uile air am bheil eagal Dhe agus cuiridh mi 'n ceill na rinn e air son m' anama." O anam, am bheil teangadh agad airson na h-uile diomhanas agus nach 'eil teangadh agad airson Chriosd? Cha'n iongantach ged a tha spiorad gun toradh agad.

Ach an uair a tha an Tighearn a' tighinn a stigh do'n anam tha e 'g atharrachadh cail an anam: tha e 'briseadh gaol an anam do chainnt dhiomhain an t-saoghail. Thusa do nach do rinn e so, chan'eil annad ach leanabh diolan. "Ach thoisich iadsan air labhairt le teangaibh eile." Bha teangannan nuadha air an toirt dhoibh. A lanachd a' chridhe tha am beul a' labhairt agus gheibh an t-anam sin tarbhach dha fein. Is iongantach ma gheibh e

cronachadh anns an uaigneas airson labhairt ris an t-saoghal mu Chrìosd.

“Fhuair e a bhrathair fein Simon.” Cha’n’eil gras a’ milleadh a’ ghraidh nadurraich. Cha’n’eil teagamh nach ’eil gras a’ dol as deigh an t-saoghail uile. Tha farsuinneachd iongantach anns an Tighearn a reir nam briathar sin, “Seallaibh riumsa, uile iomallan na talmhainn agus bithibh air ’ur tearnadh oir is mise Dia.” Nis ma thig *drap* do nadur Dhe a steach tha ann an sin na ghabhas a stigh a’ chruitheachd uile agus gu h-araidh a chairdean.

“Agus fhuair esan air tus a bhrathair fein Simon agus thubhairt e ris, fhuair sinn am Mesias, ’se sin Crìosd.” O nach ann aig a bha an naigheachd! Nach sona an t-anam a’ tighinn o mheadhon grais leis an naigheachd sin, “fhuair sinn am Mesias”? Cha’n ’eil teagamh nach robh e a’ cleachdadh nam meadhonan ach tha e soilleir nach robh e ’faotainn annta na bha a’ toirt fois air son siorruidheachd. Nis tha co-fhulangas iongantach a’ tighinn a stigh anns an anam sin ri anamaibh eile. Cha do dhearbha Simon e fein a bhi ’na namhaid do Dhia. Tha cuid ann agus tha naimhdeas do Dhia annta. Gabhaidh iad ni eigin do’n t-saoghal gu’ chumail a mach. Ach dh’eisd Simon ciod a chaidh radh ris, “Fhuair sinn am Mesias.” “Agus thug e gu Iosa e.” Direach cosmhuil ri creutair bochd a fhuair focal ann am meadhon grais, bheireadh e a bhrathair dh’ ionnsuidh a’ mheadhoin sin. Thug e chum Iosa gu pearsanta agus cha’n ’eil teagamh nach tug leis an urnuigh cuideachd. ’Sann mar sud a bhios parant a’ toirt a leinibh chum na h-urnuigh. Tha iarrtus a’ tighinn a stigh ann gu’m faigheadh an leanabh aithne air Iosa agus cha’n’eil Iosa feargach airson sin. Tha cuid agus gheibh bochdan Chrìosd ni’s mo do shaorsainn air an son na gheibh iad air an son fein. Tha cuid agus fagaidd iad anns an teine thu. Ach tha cuid eile ann agus thig iad gu bhi ’nan eallach dhuith agus tuigidh tu annad fein nach ’eil an Tighearn feargach airson a bhi ’gan toirt ’na lathair. Tha cuid ann agus gheibh an t-anam grasmhor an cor a sgaoileadh a mach an lathair an Tighearn agus ged a bhiodh iad cho eutrom ris na h-eoin gidheadh bithidh *drap* anns an anam aig am bhi suil as an deigh gu la a’ bhreitheanais. Tha cuid ann agus gheibh thu bas Chrìosd a’ fosgladh air an son. O is priseil sud a bh’aig na deiscioblubh! fathast tha rùm, rùm ann an Dia. Ach tha cuid eile ann is ma bheir thu gu caithir grais iad ’se na nithe grannda anns am bheil iad a’ tighinn beo a thig fad’ chomhair agus a bhriseas do dhanachd air an son an lathair Dhe. Cha’n iongantach ged a tha cuid do bhochdan Chrìosd ’gam faotainn fein aonaranach ’nuair a tha an dream ris an robh an comunn aig caithir nan gras ’gan toirt air falbh.

Thug e chum Iosa e—agus thug Iosa ainm nuadh dha. Cha d’ thainig anam riamh chum Iosa dha nach tug e ainm nuadh. “Agus ’nuair a dh’ amhairc Iosa air, thubhairt e, is tusa Simon mac Iona gairmear Cephas dhìot ’se sin air’ eadar-theangachadh Peadar.” Thug e dheth an seann ainm agus thug e ainm nuadh dha. Tha

Simon anns a' cheud chainnt a' ciallachadh umhailteas air neo geilleadh cosmhuil ris an anam gun ghras. Cha'n'eil ni a thig o'n diabhul do nach geill e. Math dh' fheudta smuain a' tighinn a steach anns an anam agus bheir an smuain air falbh an creutair as a deigh. Math dh' fheudta smuain neoghlan agus bheir an smuain sin an creutair air falbh mar ghaoith math dh' fheudta ann am meadhon grais. Thigeadh smuain air Dia a stigh agus bheir an smuain sin an t-anam a dh'ionnsuidh na h-urnuigh ach co luath 's a tha sin air falbh tha an creutair cho mi-churamach 's a bha e roimh. Math dh' fheudta gu'm bi aig a' chreutair smuaintean air dealachadh ri comunn agus cainnt an t-saoghail ach 'nuair a choinnicheas e riu tuidith e annta mar a bha e riamh. Math dh' fheudta air uairean *drap* a dh' urachadh agus gu'm bi e 'smuaineachadh gu'm faigh e trocair ach 'nuair a tha sin air falbh tha e cho mi-churamach 's a bha e. Air uairean a' smuaineachadh nach cuir an Tighearn a dh' ifrinn e air son smuaintean diomhan nach comasach e air cur 'nan aghaidh. Mar sin tha an creutair air a ghiulan air falbh a' lubadh leis na h-uile ghaoith o ifrinn. Cha'n e sin a mhain ach nithe salach nach b' aithne do aon ach e fein agus Dia, agus bi sin 'na eagal da; ach di-chiumhnichidh se e agus saoilidh e gu'n dichuimhnich Dia e cuideachd. Ach thainig am Fear-saoraidh an rathad agus thubhairt e, "is tu Simon gairear Peadar dhiot." Rinn e greim air anam le 'uile-fhiosrachd. Cha b' aithne do Shimon am Fear-saoraidh gu pearsanta ach ann an so ghlac an uile-fhiosrachd e agus thug sin an lathair Dhe e agus 'nuair a thig sin am fagus cha'n'eil 'san anam no 'san diabhul na bheir air an anam gun a bhi creidsinn ann an uile-fhiosrachd Dhe. Ann an sin thuig Simon gu'n robh e 'na chreutair cunntasach. Fhuair cuid mar sin gu'n robh e 'gairm a chaorach fein air an ainm. Ged a bhiodh an creutair am measg mile aithnichidh e 'ainm fein agus cha dean meadhonan nan gras mor-fheum do'n anam. Ann an so bha gnìomharan Shimoin bho chd an lathair Dhe. Tha cuid do chreutairean ciontach do pheacaidhean ach bha iad folaichte. Bha cuid ciontach do nithibh a bha 'toilltinn gu'm biodh iad air an losgadh, ach bha iad folaichte agus shaoil leo gu'n robh iad air am maitheadh. Ach aig Simon bochd fhuair iad aiseirigh agus bha iad an lathair Dhe. Ann an sin thuig Simon bochd gu'n robh na nithe sin ag eiridh o phrionnsapalan salach a bha 'na anam agus ged a bhiodh an diabhul marbh gu'n robh freumh nan uile 'na nadur fein agus mar sin gu'n do chaill e a cho-chomunn ri Dia. 'S uamhasach an sealladh a gheibh cuid dhe sin aig la a' bhreitheanais. Ann an sin bha Simon bochd 'na pheacach agus cha di-chuimhnich e sin gu la a bhais. Aon pheacadh a chrònaich an Tighearn dhuitsa, cha dichuimhnich thu sin gu la do bhais. Ann an sin thainig Simon bochd gu eudochas anns na h-uile ni ann fein agus ann an sin thainig e gu bhi 'deanamh greim air Fear-saoraidh—Fear-Saoraidh le'm bu chomasach co-fhulangas a bhi aige ris. Ann an sin thug am Fear-saoraidh dha ainm nuadh—thainig e gu bhi 'na charraig. Cha

lubadh e leis na h-uile ghaoith o ifrinn, thainig seasmhachd a stigh do'n anam. Tha na h-uile h-aon do chloinn Chriosd 'nan carraigeagan agus 'nuair a chi thusa aon ag aideachadh agus gu'n teid e leis na h-uile ghaoith feudaidh tu co-dhunadh gur cealgair a th' ann; ach ann an so tha carraig.

Tha seasmhachd an anama anns a' cheud aite a' co-sheasamh ann am prionnsapalan glan. An la a choinnich Chriosd ris an anam ghin e prionnsapalan glan anns an anam—siol nan gras. Bha aig na h-oighean glic soithichean agus oladh 'nan soithichean: bha siol nan gras aca 'nan anam ach a thaobh nan oighean amaideach bha na h-uile ni aca 'nan eanchainn: bha na bh' aca do eagal Dhe a' seasamh ann an teagasg duine; ach tha fìor-eagal Dhe a' seasamh ann an teagasg Chriosd. Fhuair Muire "Tecal" sgrìobhta air teagasg nam Phaireasach. Cha riaraicheadh ni i ach gu'n deanadh an Tighearna e fein aithnichte d'a h-anam. 'Nuair a bheir an Tighearna uainn na h-uile ni a fhuair sinn o dhaoineibh tha e 'na aobhar eagail gu'm bi iomadh cho ruisgte ris na droch spioradan. Ach cha teid ni troimh 'n bhas ach toradh bas Chriosd. Agus shuidh Muire aig cosan Iosa. 'Sann ann am bas Chriosd a tha fuath do pheacadh agus gaol do anamaibh ri 'fhaotainn. 'Sann ann am bas Chriosd a tha uile bhuidhean na Morachd ri'm faotainn. 'Se sin neart an anama a bhi aig cosan Iosa agus cha toir fochaid an t-saoghail an t-anam as a sin. Far am bheil an *drap* sin anns an anam 'sann o Dhia a dh' eirich e; 's e a th'ann siol nan gras a bheir an t-anam gu tobar nan gras. "An t-uisge a bheir mise dhuit bithidh e annad 'na thobar do bheo-uisge a' sruthadh a suas chum na beatha maireannaich." 'S iomadh ni a tha a' coinneachadh ris ach far am bheil an *drap* so cha chum smugaidean an t-saoghail an t-anam uaith. Tha e mar charraig. 'S ann tre fhocal an Tighearna a tha an *drap* so a' tighinn a dh' ionnsuidh an anama agus ma bha an t-srad sin air a gin le focal Dhe cha bheathaich ni sin ach focal Dhe. 'S ann mar sin a tha an t-anam mar charraig ann an slighibh Dhe. 'S iomadh creutair bochd a tha gle lag 'nuair a tha an Tighearna a' tighinn a dh' ionnsuidh an anama ach bithidh a' bhuidhean aig an *drap* so mu dheireadh.

Tha seasmhachd an anama ag eiridh anns an dara h-aite o ghaol a' pheacaidh a bhi air a chaitheamh a mach as an anam. Co fhad's a tha gaol a pheacaidh air 'fhagail anns an anam coinnich-eadh am peacadh sin agus nithe na siorruidheachd anns an anam agus dealaichidh an t-anam ri Dia mu'n dealaich e ri peacadh. Ach tha seasmhachd ag eiridh o ghaol a' pheacaidh a bhi air a chaitheamh a mach as an anam. Tha aithne spioradail air Dia a' tighinn a stigh anns an anam a tha 'losgadh na h-uile ni a tha 'toirt an anam air falbh o Dhia. 'S iongantach sin—nadur an naoidhein air 'ur bhreth ag iarraidh bainne fìorghlan an fhocail. 'S iongantach sin amen an anama ris an ni a bha ann an run siorruidh na Morachd. Bha anns an run an t-anam a naomhachadh agus is iongantach sin amen an anama 'dol a stigh an

lathair na caithreach ris a sin eadhon gu'm biodh e air a naomhachadh. Feudaidh nach bi sin a ghnath aig a' chreutair ach 'se cleachdadh grais anns an anam e.

Tha seasmhachd an anama anns an treas aite a' seasamh ann am faireachadh air a laigse fein. Cha'n 'eil aon do chloinn Chriosd aig nach robh ruintean. Ach fhuair iad e 'na ni eucomasach na ruintean sin a choimhlionadh. Seadh, thuig an t-anam gu'm bu treise smuain dhiomhan na e fein. Seadh gu'n toireadh smuain dhiomhan air falbh e o Dhia. 'S iongantach sin an Cruithear 'ga bhriseadh fein do'n anam air chor 's gu'n tuig an t-anam ni-eigin do'n ainm mhor a tha 'na thur laidir. 'Sann ann an ainm Chriosd a tha tobar neart an anama agus cha'n'eil dleasdanas no gairm anns am feud an creutair a bhi nach 'eil anns an Fhear-shaoraidh na sheasas ris. Nis tha an Spiorad Naomh a' fosgladh sin do'n anam agus mar sin a' tarraing an anama d'a ionnsuidh fein gu bhi 'faotainn gras air son grais. Dh' fheudadh am Fear-saoraidh aon ghairm gu 'bheatha a leigeadh sios air a shon agus a chomh-pairteachadh ris ann an sin na dheanadh an creutair mar charraig. Dh' fheudadh Criosd aon a ghairm gu inbhe anns am biodh aige ri fulang air a shon agus a chomh-pairteachadh ris ann an sin na bheireadh buaidh air daoineibh agus air diabhluibh. Tha neo-chaochluidheachd anns an Tighearna a dheanadh e mar charraig.

Tha seasmhachd an anama anns a' cheathramh aite ag eiridh o eadarghuidhe Chriosd. Bha an taghadh air an earbsadh ri Criosd anns a' chumhnant agus is iad oighreachd Chriosd agus an la a tha aont' an anama air a chosnadh tha e air a ghabhail a stigh ann an eadarghuidhe Chriosd. Tha 'uile-fhiosrachd a' cuairteachadh neamh agus talamh agus bu mhath sin do Ioseph 'nuair a thainig am buaireadh. Chunnaic an Tighearn am buaireadh am measg nan diabhul agus leig e leis tighinn air aghaidh ach dh' ulluich e Ioseph air a shon agus cha'n'eil ni a phianas an diabhul cosmhuil ri peacach bochd 'bhi 'toirt buaidh air. Anam bhochd, 'nuair a theid thusa mach anns a' mhaduinn cha'n'eil fhios ciod a choinnicheas thu mu'n tig thu steach ach dh' ulluich an Tighearn Ioseph. Tha mi a' smuaineachadh nach d' fhuair e riamh a leithid do shealladh do naomhachd agus millseachd Dhe 'sa fhuair e air a' mhaduinn ud air chor 's gu'm b' fhearr leis breoghadh anns a' phriosan gu la a bhais na peacachadh. Agus ma gheibh thusa *drap* a dh' aithne air Dia anns a' mhaduinn thoir an aire feudaidh sin a bhi airson d' ulluchadh airson ni eigin. B' fhearr leis an triuir chloinne losgadh na lubadh do'n iomhaigh òir. Chunnaic iad teine ann an Dia ris nach robh an teine ud ri bhi air a choimeas. Is priseil sin creutair a *mheantradh* air call an t-saoghail air son Dhe. Mar sin tha an Tighearn a' labhairt ris an anam. Thusa a tha anns an eadarghuidhe, tha an Tighearn a' labhairt ri d' anam. Thusa nach 'eil anns an eadarghuidhe cha'n'eil e a' labhairt riut. Ach thusa a tha anns an eadarghuidhe feudaidh iomadh ni coinneachadh riut ach tha am focal a' labhairt

riut. Tha teangadh an fhoghlumaiche aige agus is aithne dha focal a labhairt ann an deadh am. O is uamhasach thusa ris nach do labhair Dia riamh. Labhair e ris a' chnuimheig Iacob, is mise do Dhia—Dia Abraham agus Isaac d'athair, na biodh eagall ort dol sìos do'n Eiphit, theid mise maille riut. 'Se sin seasmhachd an anama.

Anns an aite mu dheireadh tha seasmhachd an anama ann a bhi 'ga thoirt fein seachad do'n Tighearn: 's iongantach sin anam a' faicinn gur leis an Tighearn e fein; buadhan an anama gur leis an Tighearn iad. Thainig am Fear-saoraidh gu aon aite agus thubhairt na droch spioradan ris, "ciod ar gnothuch-ne riut?" Nam biodh agad fein tigh agus gu'n tigeadh aon agus gu'n gabhadh e sealbh air an tigh nach abradh tu ris, "ciod do gnothuch ri sin?" 'Se an t-anam ionad comhnuidh an diabhail. An la a pheacaich an duine thug ceartas Dhe thairis e do'n diabhail mar pheanas airson a' pheacaidh sin; mar sin feudaidh an diabhail a radh 'ciod ar gnothuch riut? nach e so ar tigh fein?' O is uamhasach thusa a tha 'dol do'n t-siorruidheachd leis an diabhail 'nad chridhe! An la a thig am Fear-saoraidh tilgidh e a mach e, tilgidh e a mach an spiorad striopachais, an spiorad nach biodh reidh ris anns an t-saoghal. 'S iongantach *drap* a' tighinn o Dhia a bheireadh an t-anam gu e fein a thoirt thairis do Dhia airson tìm agus siorruidheachd. Ma thig sin gad' ionnuidhsa cha bhi thu reidh ri do bhuill a bhi 'nan seirbhisich neoghloine chum euceirt. Cha bhi suil adhaltrannach agad ach bithidh thu airson an Tighearna agus sin ann an iomadh rathad. Choisinn e aonta d'anam' agus gleidhidh an Cruithear aont' an anama gu la do bhais. Agus 'sann mar sin a tha cuid a' tighinn gu bhi fadalach airson la am bais. Agus thusa, anam bhoichd, a tha an Cruithear a' deanamh seasmhach feudaidh gu bheil thu an diugh cho lag 's gur eagal leat breitheachd air laimh air pobull Dhe a' saòilsinn gu'm bi sluagh Dhe a' faicinn 'nad' shuilean an ni sin a tha thu fein a' faireachadh. Bha cuid do bhoichdan Chrìosd iomadh la mu'm bu chomasach iad air amharc anns an aghaidh air sluagh Dhe agus thusa, anam bhoichd, a tha mar sin an diugh tha iad a nis ann an gloir a bha mar sin roimh. Tha muinntir an diugh cho laidir! ach cha b' ann mar sin a bha cuid aon uair. Bha mi an diugh a' smuaineachadh gur e gu'm fac an diabhail a mhaith agus a mhaise fein ach nach fac e gur ann o Dhia a bha sin aige a ghin spiorad ardanach ann. Seall, thusa aig am bheil beagan do'n t-saoghal, mar ni sin thu 'nad dhiabhail le ardan. Ach thusa, a chreutair bhoichd, ma ghleidheas e thu o bhi riarichte leis an t-saoghal gus am faigh thu aithne air fein feudaidh e do dheanamh mar charraig gu la do bhais. Tha e air uairean a' cumail a chloinn fein le laimh gle fhalaimh ionnus gu'n cuir an leanabh beag eagal orra ach air uairean eile cho treun agus nach cuireadh daoine no diabhail eagal orra. 'Se an Tighearn neart an anama. Anam bhoichd, ni aon smuain pheacach 'altrum 'nad' anam ni's mo a chron duitse na dheanadh na tha do dhiabhail ann an ifrinn.

'Sann le smuaintean peacach a tha an diabhul mar an nathair a' toirt buaidh air an anam. Agus bithidh feum agadsa air gu'm bi thu air do chuirteachadh leis an eadarghuidhe. Is iongantach sin anam a' tighinn gu bhi 'faicinn gur leis an Tighearn e fein. 'S iongantach sin lannsaichean Dhe a' coinneachadh anns an anam. Tha lannsaichean geur anns an fhocal agus is iongantach na lannsaichean sin a' coinneachadh ri peacadh anns an anam. O thusa ris am bheil an Cruithear tosdach cha'n iongantach ged a bhiodh tu 'nad' chreutair salach.

Feuchaidh sinn ri searmoin leis an Urr. Maighstir Cook a chur, ann an Gaidhlic, anns a Mhagazine mìos an deigh mìos car uine.

Latha Crunaidh an Rìgh.

THA an Rìgh gu bhi air a chrunadh air an t-seathamh latha de'n mhìos so—June 26. Bidh moran diomhanais air feadh sluaigh na rìoghachd air an lā sin. Tha a mhor-chiudeachd de'n bheachd gur ann le cluichean, le misg, le orain 's le dannsa as urrain iad an dilseachd do'n Rìgh a nochdadh. Bidh an la sin air a chumail na la taimh bho obair, air aithne an Rìgh agus an luchd riaghlaidh.

Tha sinn an dochas gun cum sluagh ar n-eaglais an la air doigh eile. Bhiodh e freagarach gum biodh coinneamh urnuigh air a gleidheadh anns a h uile comh-thional air an la sin. Chan urrainn sinn air dilseachd a shealtuinn do'r Rìgh, do'r duthaich, agus do'n Tighearna air doigh as freagaraiche na le bhi ag ùrnuigh gun d' thugadh an Tighearna tuigse agus gliocas do ar Rìgh a chum an sluagh mor agus lionmhor air am bheil e na rìgh a riaghladh a reir focail Dhe, agus ann an eagal Dhe. Tha an fhirinn ga agradh so uainn—"Tha mi ag iarraidh uime sin, roimh na h-uile nithean, gun deanar athchuinge, urnuighean, eadar-ghuidhe, agus breith-buidheachais air son nan uile dhaoine: air son rìghrean, agus air son nan uile a tha ann an ughdaras: chum gun caith sinn ar beatha gu foisneach agus gu sìochail, anns an uile dhiadhachd agus chiatachd. Oir tha so maith agus taitneach 'am fianuis Dhe ar Slanuighir." Ma bha feum air a so ann an laithean an Abstoil, tha feum air na'r lathane.

N. C.

Notes and Comments.

Drunkenness.—This form of depravity is one of our national vices. People who have travelled far abroad and returned have said that the first certificate they had that they were home again in Scotland was the circumstance that they saw a drunk man. Wine may flow freely in other countries, but for downright abandonment to the liquor vice Scotland stands pre-eminent. There is a large school of temperance reformers who base their opposition to the drink habit on the doctrine that alcohol is a

poison, and so to be banished like arsenic or Prussic acid. It may be this is an extreme view, which will hardly square with certain statements of scripture. Nevertheless, there is a vein running through the Bible, not only of commendation of temperance, but of approval of complete self-denial in respect of wine and strong drink. It is noticeable that Timothy was a total abstainer until he was paternally admonished by Paul to use wine for behoof of his infirmities. Jonadab, the son of Rechab, procured much respect for his total abstinence, and was rewarded for it by God Himself. Athletic trainers, leaders of dangerous expeditions, and captains of war are, we believe, unanimous in their disapproval of alcoholic drinks. When Kitchener learned that certain Greek merchants following the army to Khartoum had liquors to sell, he promptly ordered the stuff to be poured out on the desert sands, and then he went forward and repulsed the Mahdi on teetotal principles. Nansen's arduous expedition across Greenland was performed on strictly non-alcoholic fare. It seems then, that total abstainers have a most respectable case to present. Content, however, with suggesting that if they are fanatics, they are still fanatics in good company, we will adduce one scripture, given, we believe, as a divine direction for such a time as this is, and not to be slighted by any who profess to fear God. The apostle says (Rom. xiv. 21), "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or made weak," and again (1 Cor. viii. 13), "Wherefore, if meat (and much more wine) make my brother to offend, I will eat no flesh while the world standeth." We have a fear that these pertinent apostolic directions have not had such a commanding place in the thoughts and actions of many well-meaning excellent people as they should have had, with the consequence of results outside themselves too painful to describe. But if any inside the Free Presbyterian Church or out of it are minded to shape their social course by these maxims of the Apostle we conceive they cannot well be reproached.

Coronation Day.—The Coronation of King Edward VII. is expected to take place in Westminster Abbey on the 26th June. In view of this important occasion, it would be desirable to have services in all our congregations for the exercises of prayer on behalf of the King and Queen and the national welfare, confession of sins, and thanksgiving for mercies.

The Destruction of St. Pierre.—On Saturday, 3rd May, a volcanic mountain on the French Island of Martinique in the West Indies became active after a rest of fifty years. Four days later the large town of St. Pierre was engulfed in a stream of burning lava. It is supposed that about 40,000 persons have perished. The town was Roman Catholic. The inhabitants were gay and lively, and nowise distinguished for strict morals. About 2,000 people also perished on the neighbouring British Island of St. Vincent. These calamities are of exceptional magnitude, and are fitted to make the nations tremble.