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## The Coronation Ceremony.

WE have in our hands a little book which supplies the form and order of the service and ceremonies at the Coronation of their Majesties King Edward VII. and Queen Alexandra in Westminster Abbey on Thursday, the 26th June. We cannot give here a detailed account of the various steps in the performance, but shall simply notice some things in connection with it that call for remark.

First, we observe the Ritualistic and almost Romish cast of some of the ceremonies. Of course, the views of the Church of England exert a ruling influence on the whole procedure, though we believe the evangelical party in the Church do not approve of some of the forms that are used. There is a marked distinction between the ancient Scottish form adopted at the time of the Reformation and that presently under notice. Observe the narrative (given in another part of the Magazine) of the Coronation of Charles II. at Scone. For example it was a State officer, the Marquess of Argyll, and not a Church officer that put the Crown on the King's head. At the present Coronation it is the Archbishop of Canterbury that performs this important ceremony. We think this is a confounding of the distinct provinces of the Church and the Magistrate. Though both Church and State ought to be in subjection to Christ, as both derive their authority from Him, yet the one is not to invade the province of the other. It is not the duty of the Church as such to crown the King, but the civil community. Again, there was no taking of the Communion according to the Scottish, and as we think, the more Scriptural form, while in the present case, the Communion service begins before the actual Coronation, and concludes after it. Thus the civil and the sacred are commingled; a State ceremony is mixed up with the most solemn ordinance of the House of God. Undoubtedly the King's office is a high and responsible one, and ought to be undertaken with all due recognition of the authority and the claims of Christ; but the Lord's Supper is an institution solely belonging to the Church, and ought to be observed only in connection with the direct and special worship

of God. Section vii. of the Coronation is the taking of the Oath. The Protestant Declaration is not given in the little book in our hand, though it is alluded to as having been made and signed by the King on 14th February, 1901; the only question here given that has some relation to it is as follows:—"Will you to the utmost of your power maintain the Laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law?" etc., etc. Two blemishes in the proceedings, not already mentioned, are the giving to the King a Bible with the apocryphal writings in it, writings that are not of divine inspiration, and the omission of the Ten Commandments, obedience to which was expressly asked in detail at former Coronations. No doubt the ceremony is a very long one, but some other things might be omitted with no real loss, and the Moral Law retained.

Second, we observe that there is a good deal of sound Scriptural truth expressed in the prayers and other forms employed, if it was only made quick and powerful in the hearts of King and subjects by the Spirit of the living God. For the true doctrine that finds expression in these prayers, etc., we are indebted to the godly founders of the English Church; if they were composed to-day they would be of a very different cast. For example, in the opening Litany such words as these occur: "O holy, blessed, and glorious Trinity, three Persons and one God; have mercy on us miserable sinners. Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever. Spare us, good Lord. From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation, good Lord, deliver us. From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment, good Lord, deliver us. By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation, good Lord, deliver us. By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost, good Lord, deliver us." After the Crown is put on, the Archbishop thus exhorts the King:—"Be strong and of a good courage: Observe the commandments of God, and walk in his holy ways: Fight the good fight of faith, and lay hold of eternal life; that in this world you may be crowned with success and honour, and when you have finished your course, receive a Crown of Righteousness, which God, the righteous Judge, shall give you in that day."

The rest of the forms are couched in language of a character similar to that embodied in the quotations just given.

There is unspeakable need that prayer would ascend on behalf

of King and Queen and country at this important time. Indifference to truth and contempt of God's commandments abound in high places. The stream of court and national life, it is to be feared, is on the down-grade, and it would be an infinite mercy if the Lord should send a day of awakening power among high and low as to the solemn reality of spiritual and eternal things. May the Lord hasten that glorious time when we shall remember our covenant engagements as a country, and shall return with one heart and one mind to that God of grace from whom we have so deeply revolted, and when Christ shall be exalted with shouts of acclamation as King of kings and Lord of lords!

## A Sermon

BY THE LATE REV. LACHLAN MACKENZIE, LOHCARRON.

PREACHED AT AN ORDINATION IN APPLECROSS CHURCH,  
1ST JULY, 1793.

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 "But no man taketh this honour to himself, but he that was called of God,  
 as was Aaron."—HEBREWS v. 4.  
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IF people go to perdition in these days it is not for want of ministers. The clergy are likely to become soon as plentiful as the locusts in Egypt; and which of them is the greater plague of the two, time and the experience of the Church will discover. It was the language of one of the greatest pillars of the Church—"Who is sufficient for these things?" The primitive rulers of the Church were struck with such a sense of the importance and difficulty of the charge, that the people of God had often the greatest struggle before they could prevail upon them to take the charge of souls. Clergymen in those days did not run without being sent; and if they were animated with a desire of preaching the Gospel they did not, by their after conduct, give room to others to suspect that they wished to be ordained in order to get a "piece of bread." They did not take this honour to themselves till they were called of God. They did not intrude into the Church, or obtrude themselves upon a Presbytery for ordination, till they were persuaded, from the infallible oracles of truth, that God Himself had qualified them for His own work. In one word, they had a concern for their own salvation before they pretended to show the way of salvation to others.

In speaking further upon this subject—

I.—I shall, in the first place, show what it is to be called of God to the work of the ministry. That is, the qualifications necessary for the person whom God is preparing for that work.

II.—That no man should usurp this honour without that call.

III.—Make some practical improvement.

I.—I shall show what it is to be called of God to the work of the ministry, or the qualifications necessary for the person whom God is preparing for that work. The apostle in this chapter assures us that our Lord Jesus Christ Himself did not assume the honour of being our High Priest till He was called of God, as was Aaron. St. Paul insists very often upon his call to the ministry; and though we are not to expect such an extraordinary call to the ministry as he had, yet notwithstanding, every true minister of Christ will not rest satisfied till he has a call, not only from the Church, but likewise from God Himself. That this call is thought necessary by the Protestant Church is evident, for in England the Bishop puts the question to the man whom he means to ordain, is he moved by the Holy Ghost to the work of the ministry? And in our form of Church government the Presbytery are to examine him not only touching his learning, but likewise touching the evidences of his calling to the holy ministry, as well as his fair and direct calling to that particular place.

(1) The first part of this call I take to be a serious and wholesome concern for his own salvation. How can a man who never had as much soul exercise as to put him from a diet of meat, pretend to advise others to be serious and to take salvation to heart as the one thing needful? There is something very absurd in advising others to be serious when a man is not serious himself. Without taking salvation to heart can the minister honestly say what the apostle said, "Knowing therefore the terror of the Lord, we persuade men"? Can a sinner come to Christ without some degree of terror? If he does not feel terror before he comes he will taste some after he comes, for even the love of Christ will make sin bitter to the soul. The ordinary and stated method of grace is to give conviction of sin in the first place, and then the comforts of the gospel. The minister must speak from the heart to the heart. If he writes in his sermon what he finds in a book, he gives the experience of another and not his own. When a man does not give his own experience, but what he finds in a book, what he repeats in that way no more deserves the name of preaching than the prating of a parrot, who is taught to repeat the Lord's prayer, deserves the name of devotion. He may, like the bird, amuse people, but he can never reach the heart. Borrowed preachings and borrowed prayers are little better than sacrilege. If a man *feels*, he can the more easily pray and preach.

But in this polite age of the Church many ministers have got an easy way of eluding the force of such reasoning by calling all the experiences of the heart *enthusiasm*. Graceless clergymen have often found this word of very great service to them, because it answers their purpose. If a man happens to have the grace of God, and to speak of it and preach it, the short way to overthrow what he says is to allege that there was a great deal of enthusiasm in his discourse. Nay, it is well known that good men have often been called enthusiasts because they would not drink in

company more than their consciences or constitutions could bear. Enthusiasm can have twenty meanings. When a clergyman therefore supposes that a man is in the clouds who speaks of the work of the Spirit of God upon the soul, does he not give the strongest proof that he can give that he himself is a stranger to that work? He surely does. An honest mind will rather ingeniously deplore his want of God's grace than say that it is only imagination work which others speak of because he himself is a stranger to it. The minister of Christ, on the contrary, will pray to God that he may experience in his soul a saving change from sin to righteousness, that he may be able to comfort others with the comforts with which he himself is comforted of God. He endeavours to believe, that he may be able to speak; and, like the apostle, when he is converted he strengthens his brethren. He mentions his own experience of God's goodness, and thus recommends the mercy of God to others. Our Saviour tells us that when the blind lead the blind, both fall into the ditch; that is, in plain language, when blind ministers lead blind congregations they both fall into perdition. It is an awful sight to see a minister take the lead of a congregation, who never took concern about his own soul. Can he say, "Good people, I shall show you the way to heaven," when his people might observe that his only concern is how to manage his farm and provide for his family? If that be the road to heaven they can know it without the help of a minister. Jesus Christ is the way, the truth, and the life, the true foundation, and the stone which God has laid in Zion. Now if the minister, instead of preaching free grace through a Redeemer, should deny this doctrine altogether, or—which is nearly as dangerous—should mix the endeavours of the creature with the perfect merits of Christ, he lays a false foundation, and substitutes something else instead of the Saviour. The man, who expects justification and the pardon of sin by the obedience of Christ and a mixture of his own performances, acts as reasonable a part as the Papist, who prays to Christ and to the saints and angels likewise. We think the poor Papist very blind who does not trust in the prayers of Christ alone, but must have recourse to other advocates; and is not the half Protestant equally blind who is not satisfied with the complete obedience of Christ, but together with this will mix his own performances to render him acceptable to God. Is not trusting in our own endeavours in order to recommend us to God, or to procure His favour, robbing Christ of His glory as a complete Saviour, as sure as praying to a saint is robbing Him of His glory as a complete intercessor? The apostle assures us in the epistle to the Galatians that such as are justified by the law are fallen from grace, and that Christ is of no effect to them. He tells us that such as expect salvation by the law of their own endeavours of obedience are under the curse, because the law requires perfect obedience, "and they continue not in all things which are written in the book of the law to do

them." The law requires perfect obedience. When we expect salvation by a mangled obedience we become obnoxious to the threatening, and are exposed to the curse of the law. But if we expect to mix our own mangled obedience with the complete obedience of Christ, the apostle tells us they will not mix for us. Such an attempt will make Christ of no effect to us. If we obtain salvation, it must be either as a debt owing to our own obedience, or as a free gift owing to the obedience of Christ. When we have done all that we can possibly do our Saviour teaches us to call ourselves unprofitable servants. And when the minister of Christ gets a view of sin as it really is in itself, he can freely venture the salvation of his soul upon this bottom, the complete obedience of the righteousness of Christ, and dares not venture upon any other. And when he has found rest to his soul he can recommend the way of salvation to others.

(2) Another part of the call necessary for a minister is, that he is furnished with those talents which are necessary for a minister of the New Testament. If a person should be a good antiquarian and a complete linguist, yet all this would not qualify him for teaching geometry. A man may have a fund of knowledge, but if he has not the faculty of communicating it, although he should deserve the character of a good man, he cannot properly be called a good clergyman. It is a common expression that a man must be born a poet and not made one. It is equally certain that a man's genius must lead him to the pulpit before he can be useful in that particular line. It is often a complaint with thousands and thousands of the common people that they cannot carry home a word of what such or such a minister said. They are as little edified when he leaves off as when he begins. This is altogether owing to his manner of speaking; and should the matter be good, it may be spoiled by an awkward, ungracious delivery. When the matter is bad and the doctrine unsound, it is little odds though it should be mangled in the delivery; but what a pity it is that the wholesome food of the gospel should be spoiled in the dressing, and this sometimes happens.

Many other agreeable accomplishments in a clergyman will not make up for the want of this absolutely necessary one. I mean the faculty of communicating his knowledge. If a gentleman wishes to get a person to serve him in the quality of an overseer, though he could do twenty other things, yet, if he tells his master that he has no skill in handling a plough or managing a farm, his master will tell him that he is unfit for what he undertakes. In like manner, when a good Christian is told that a minister can translate a piece of Greek or Latin, that he understands country business and has great insight into the laws and constitution of his country, he can readily answer that he would much rather him to have skill to handle a text, and preach Christ to his perishing soul. But what peculiarly constitutes a man a minister of the New Testament, is an humble sense of his own insufficiency, and an

entire dependence upon the assistance of God's Spirit. The Spirit is promised, and we may look for His assistance in study and composition. He is the Author of every good and holy thought, and he will give the particular doctrines that are fittest for such and such sinners to hear. He can and He will direct our minds in such a way as that we shall fall upon the most useful and most seasonable truths. If there are people who stand in need of comfort, why should we not believe that a minister's mind may be directed to a text that would give him room to preach comfort, and in like manner to other texts suitable to the other different classes that hear him? It is, however, in experimental Divinity as it is in experimental philosophy. If the philosopher is cautious in admitting no principles but such as are founded in experiment; the Christian minister cannot call any doctrine his own, but what he has from experience. If the philosopher is resolute in adopting every such principle, the clergyman has the utmost freedom in preaching those doctrines which he has felt and believed, and to which of consequence he can set his seal. We are only scholars in the school of Christ, and no man can preach properly but from experience. The more the minister's mind is exercised about his everlasting state, the better able he is to speak of this exercise to another, and to give him comfort.

(3) Again, the person who has this call is excited by a strong desire in his mind to preach the Gospel. If a man desires the office of a bishop, that is a pastor, or overseer, he desires a good work. This desire in the mind of a good man, we may believe, is from God. Actuated by the purest motives, the glory of God and the good of souls, he is cautious in admitting the suggestion of self-conceit and self-love. At the same time that he wishes to preach the Gospel, he sees the difficulty of the charge, and, as he believes, he does not make haste. He examines himself by the Word of God to see if he finds himself qualified. When such a man as St. Paul asks the question "Who is sufficient for these things?" it costs him some searchings of heart, and many prayers, whether or not he will engage in the work. Moses' prayer shall often be used upon such an occasion. "If thy presence go not with me, carry me not up hence." He knows that the ministry is the work of God, and not of man, and that the Lord never sends any man a warfare upon His own charges. He knows, likewise, that the strong walls of Jericho will not fall by any other means than the trumpets, which are made by Divine appointment. He is conscious that human learning, reasoning, argument, moral suasion, good advices, promises, and threatenings avail nothing without the great Spirit of prayer. The sinner is like the monster mentioned in the book of Job, "he esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee, sling stones are turned with him into stubble. Darts are counted as stubble, he laugheth at the shaking of a spear." The Saviour knew perfectly well what he said when he assures us that "no man

can come unto him except the Father draw him." "Except the Lord build the house they labour in vain that build it; except the Lord keep the city the watchman waketh but in vain." "Paul may plant, Apollos may water, it is only God who giveth the increase." Young men are generally very sanguine in their expectations in regard to the good which they hope they shall do to souls. They promise themselves they shall be of great service to the Church. It was said of that amiable reformer Melancthon, that however great his expectations were of doing good to souls, and healing the divisions and breaches of the Church, that he acknowledged at last that old Adam was too strong for young Melancthon. The complaints likewise of old divines make the young soldier afraid. If his object is to gain souls to Christ, he hears with men of experience, who have been in the heat of the battle, that nothing can do this but the power that created heaven and earth. The man then, who wishes to gain souls will not make use of carnal weapons in the spiritual warfare.

(4) In the next place the person who has this call from God is actuated by pure and disinterested motives. This is the single eye which the Scripture so often mentions. A person's whole aim is to please God and to gain souls. Such as enter the ministry are in a peculiar manner the servants of God. Now, the great duty of a servant is to do everything to please his master, and for his interest. Should the servant of an earthly master have his own little interest at stake, if he is an honest man, he will take care of his master's interest; but if his own constantly engross his thoughts, he cannot be honest to his master. The clergy all consecrate themselves to the service of God, and call themselves the servants of Christ. Our Lord tells us that a man cannot serve two masters. When a man becomes a minister, he should be *that* and *that only*. But if his heart is engrossed with thoughts about a manse, a glebe, a stipend, and a farm, he serves another master, and cannot attend to the one thing needful. If the heart is full of these things it cannot be full of the love of God at the same time. The apostles, as we find in the sixth chapter of the Acts, could not attend to the daily division of the poor's money. It is not a difficult thing for a man to know whether the gospel or the world take up his thoughts and attention. The chief end of every man is to glorify God, but the minister is called upon in a peculiar manner to glorify God, and to do nothing else. Accordingly, in every Christian country, the State has allowed them a portion yearly, in order to keep them from the world. Now, if it be for the sake of this miserable portion that he preacheth the gospel—"Woe to him." That portion shall be given him, and nothing else. The minister of Christ has God for his portion and he uses the world as not abusing it.

(5) In the last place, the minister who is called by God has an exemplary life and conversation (1 Tim. iii). If a man's behaviour be such as that men would not naturally pitch upon him for a



spiritual guide, common sense will not permit us to believe that God would choose him at all. A presbytery may lay their hands upon his head, but cannot convey the Holy Ghost to him. If all the canonical hands, from the Pope down to the poorest curate or clergyman, were to be laid upon him at once, they cannot bestow grace upon a man who does not see his need of it, or seriously ask it himself.

The Scripture observes that if a man eats and drinks unworthily at the Sacrament of the Lord's Supper, he eats and drinks damnation to himself. In like manner, I firmly believe that ordination, instead of benefiting an unworthy clergyman, makes him sevenfold more the child of the devil than he was before. But on the other hand, if a man is sincere in his transactions with God, and has been honestly asking grace, he may plead the promise made to the ministers of God, and to the faithful followers of Christ. He will be with them to the end of the world. He will give them His Spirit, and bind in heaven what they have bound upon earth. When a man impartially examines by the Word of God and finds the qualifications which I have been mentioning, he may humbly believe that he has a call from God to preach the gospel. He has taken salvation to heart—he has talents for the pulpit—he has a strong desire excited in his mind to preach the gospel—he has pure motives, and he has a holy life. To such a character I would address myself—Rise and be doing, for God is with thee. Go and preach the everlasting gospel of peace to lost sinners. Such a man needs not ask a voice from heaven, he has a more sure word of prophecy, as the Apostle St. Peter informs us. The Spirit of God will apply and bring the Word of God to his mind. There is an agreement between both. And when this is the case, a man will not be in a hurry to run before God's appointed time. He shall patiently wait till the pillar and cloud go before him, till the providence of God open a door to him. He knows that if God has use for him, He shall employ him; he knows, likewise, that no mere man can have such love to the gospel as the Saviour Himself. This consideration will check the impatience of his spirit; it will likewise give him comfort in time coming. In things belonging to God, the more we put in His own hands, and the less we put in our own, the better we are sure to succeed. Whenever our will is brought to the will of God—Himself will do for us then.

II.—The second thing proposed was, that no man should usurp the honour without the call. The design of the ministry is to bring souls to God, but how can this be the design of the minister who is himself far from God? When God and the minister have two different, and perhaps two contrary objects in view, how can they agree? When God calls any man to the ministry, it is to make him an instrument in calling and converting men from sin to righteousness. But when the young divine has no other object in becoming a minister than to get a good living, and perhaps a

good farm, to become rich and lay by money, will his doctrine do good? I believe not. I shall suppose such a man settled in a parish—can it reasonably be said that himself, and the master whom he pretends to serve, are of one mind. Can he pursue his own little interest and His master's great interest at the same time? No! Can a covetous minister preach upon that text, "Love not the world," any more than a drunken minister can preach upon these words, "And be not drunk with wine, wherein is excess?" Will not people see the absurdity of such doctrine from such men? And if they conceal such doctrines, are they not unfaithful shepherds? These self-evident truths being taken for granted by all, I think it can easily be proved that when a man has not a call from God, as I have endeavoured to explain it, he should not obtrude himself upon a *people*, nor should he take the honour, for,

(1) He cannot be useful or do good to souls.

(2) Consequently he will hurt the people and at last hurt himself, unless he repent.

(1) He cannot be useful or do good to souls. If he cannot communicate his knowledge, the people go home without instruction. If he himself is destitute of the grace of God, and has no desire to obtain it, he will be impatient till he gets out of the pulpit, and whenever that *wearisome* piece of service is over he can laugh at religion and ridicule every canting hypocrite that pretends to go a step beyond himself. If he has any engagements, or if he longs for his *dinner*, he looks at his watch oftener than at his Bible. When out of the pulpit his behaviour does not, in the smallest degree, recommend his doctrine. He is as worldly, as trifling, and sometimes—for fear of being *unsocial*—he is as irregular as another man. That there are some such men—I might have said many such men—in the whole Christian Church cannot be denied. How, then, can their doctrine be useful or do good? Is it not cause of regret that people give scarce measure of the gospel? A man, it may be, receives so many scores of merks or of pounds in the year, and what has the poor parish for that? These clergymen might make the confession which an English cook made to a Scotch gentleman. He was turned off at the end of twelve months, and received twenty guineas for wages. He kept the purse a long time in his hand with the money. He was asked if he was satisfied with what he got. "Alas! sir," said he, "I have a check of conscience for receiving it. I got twenty guineas for my wages, and did not dress five pounds' worth of meat all the time I was in your family." If the minister longs to be out of the Church, is it not natural to suppose that the people will wish to be out likewise? He cannot preach faithfully, because he would condemn himself. His doctrine is not calculated to gain converts. He does not wish them to be over-religious, he might find them a little troublesome in that event. They would press him to do his duty, and, if he was a little negligent, might pretend

to advise the minister himself. It is not likely, nor do I believe it is possible, that the Holy Ghost would employ himself or his doctrine as a means to convert souls. Will He employ a man's doctrine, who laughs at the work of the Spirit as whimsical notions, to carry on that very work? There is not an instance in all the Book of God of a man converted to God by the ministry of a bad man. It may be said, indeed, that God spoke to Balaam. I would think this argument conclusive if I did not read likewise in Scripture that God spoke repeatedly to the devil—but not with any view to employ him as an instrument in doing good. But should a bad man convert a sinner to God, he could have no comfort from it, any more than the men who fixed the Lord Jesus Christ to the Cross could have from his death. It was not their own salvation, nor the salvation of the Church, they had in view. A man who is not in earnest about his own salvation, cannot earnestly promote the salvation of another.

(2) Such a man will consequently hurt the people, and at last hurt himself, unless he repent. He hurts the people—His doctrine is very often dry, and his example is still worse. If he happens sometimes to give a *random* shot, and to preach some animating truths, he spoils the convictions his doctrines raised by his conduct through the week. He destroys with the one hand what he built with the other. And if he lives and dies in this condition, the consequences to him must be awful. But, I have added, unless he repent; and let us make this comfortable supposition, that the Holy Ghost, to whom nothing is impossible, quickens him from on high. When this event takes place, he shall preach the faith which he once destroyed. *And would to God I saw this day in many and many instances.*

I conclude with some practical improvements.

First, as to those who intend the ministry. It is their duty to examine themselves and be often assiduous at a throne of grace, lest they get a curse instead of a blessing. Let them beg of God to fit them for the work. I would not be very ready to advise a young man to engage. If he is an honest man, he shall sometimes find it hard work. However if he be the friend of Christ, I shall wish him success in the name of the Lord.

Lastly, some of the ministers of Christ are afraid about their call. One thing, however, may give them comfort, viz. :—if they seriously wish to promote true religion, and constantly depend upon the Saviour, let them pray to God to clear up their call. If a man faithfully improves his talent, whoever hath, to him shall be given. If he is conscious of any want, or if he wish to possess any grace or any spiritual gift, let him ask in faith, and he shall receive. It will give a man comfort at last to find that God has fitted him for the work, and that he made it his business to promote His glory.

May God bless His word. Amen.

*Exhortation.*—It is customary to give a long advice to a minister after he is ordained. It must be likewise owned that it is very

ordinary for a minister to *forget* the advice. I shall therefore make it short. You are now a minister. Never recommend a duty till you first endeavour to reduce it to practice yourself. Do not mix the two covenants—they shall not mix for you. Preach your own experience, if you have any; and if you have not, beg of God to give you experience. Read the Scriptures, preach Christ *fully*, and deal much in prayer. As the office you have undertaken is great, the danger is equally great if you do not do your duty. A rotten clergyman is a bad member of society; he gives a handle to infidels to laugh at religion; he destroys his flock and damns his own soul. If a man be honest, God will give him his soul at death; and if he be not, his stipends will be a bitter morsel to him in that hour. The people should obey the minister, and the minister should obey God.

If you be a bad minister y'll go to hell, and if you be a good minister y'll go to heaven. Remember you heard that. You got a good advice, whether you will follow it or not.

## Established Church Assembly.

### MR. PRIMMER'S CASES.

THE Rev. Jacob Primmer, as reported in our last number, was not successful in his case against Principal Story in regard to the letter to the Pope. The Established Assembly are by no means zealously Protestant, and so when they can contrive a way of escape from entering upon a prosecution for Popish tendencies, they make the best use they can of that way. Mr. Primmer, however, on Monday, 26th May, secured an undoubted victory in compelling them to take action in the case of the Rev. T. N. Adamson, St. Margaret's Church, Barnhill, Broughty Ferry. The Presbytery of Dundee and the Synod of Angus and Mearns had already had the case before them, but did nothing of an effective character to stop the Popish practices carried on by Mr. Adamson. Mr. Primmer appealed to the Assembly, and the case came up on the date mentioned.

The following is a part of the description of this Church and its services as submitted by Mr. Primmer:—"Over a doorway in a niche was a large image of St. Margaret holding a cross to her bosom and standing on the head of a figure which represented the devil. Inside the church, at the door, was a stone font. At the end of the church was a small chancel. In front stood a large brass eagle lectern. The eagle stood on a ball which had engraved on it a bishop's mitre. The altar had different coloured frontals for the various superstitious seasons. The altar was Popish. On the top slab were five inlaid brass crosses—four at the corners and a large one in the centre, representing Christ's five wounds. The altar had white vestments with lace. Upon it stood, in the centre, a large elaborately carved brass cross covered

with embossed figures. On the front were an eagle, and bust of an old man with massive beard and moustache, holding bread in his hand; on either side, a lion with wings and a bull with wings; lower down, a woman with wings; lower still, a pelican tearing its breast; on the opposite side, a woman with a book, two busts of women, *Agnus Dei*, and a woman gazing upwards. Two pewter or German silver vases with flowers; two large candles at either end of the altar, about  $2\frac{1}{2}$  feet in height, 1 inch at top and  $1\frac{1}{2}$  inches at bottom in diameter; half of each candle dummy; a brass lectern, a brass alms-dish, Gospels with long cross on cover.

"On 3rd March, 1901, the celebration of Mass began at 8.30 A.M. The congregation consisted of nine young ladies, two elderly ladies, three men—fourteen in all. Mr. Adamson entered and ascended the altar steps, and stood with his back to the people facing the altar, and mumbled a prayer which was almost inaudible. Next, turning and facing the people, with hands clasped in front of him, he mumbled almost in a whisper a second prayer, at the conclusion of which those present said 'Amen.' Again turning his face to the altar, he went through another almost secret prayer. Then he wheeled round, and, facing the people, repeated a prayer almost in a whisper, at the conclusion of which he raised his right hand and pronounced the benediction as was customary with a Romish priest at mass. Mr. Adamson, facing the people with hands crossed in front of him, pronounced 'The Absolution,' which was a sacerdotal, priestly assumption. He recited the Nicene Creed those present joining, and saying 'Amen' at end. At the consecration he stood, and bending over the elements, prayed in a whisper, after which he got on his knees before the altar, and elevated the cup above his head. After elevating the cup, he partook of it. He continued a short time on his knees before the altar, and then rose to his feet, and taking the paten in his hand faced the people. In the first instance two young ladies, two elderly ladies, and one young man marched out of their seats and, falling down on their knees in front of the altar, received from the hands of Mr. Adamson a small piece of bread, which was represented to be the 'very body' and 'very flesh' of Christ. Afterwards the cup containing the wine was given from the priestly hands in the same manner, and this was represented as the 'very blood' of Christ. When giving the bread and wine, Mr. Adamson also muttered something to the recipients which was entirely inaudible. Another batch of five young ladies approached the altar and knelt before it, and they received the bread and wine, and a third contingent of two young ladies and two young men subsequently presented themselves. The bread and wine were then covered up with a white cloth and placed on the altar. The *Agnus Dei*, 'O Lamb of God,' was then chanted by Mr. Adamson and the communicants. Responses followed. This in the Romish Missal comes after the consecration of the elements had taken place. The 'Post Communion Collect' was

then repeated by Mr. Adamson, with his face to the altar and back to the people. Mr. Adamson brought the celebration to a close by raising his right hand, showing the thumb and two forefingers, and pronouncing the benediction in Romish style. Mr. Adamson was in the habit of consuming all the wine that remained in the chalice. On Sabbath, 3rd September, 1899, having supplied the communicants with the elements, he returned to the altar, at the end of which he stood and drank the wine that remained in the cup, after which he poured water into the cup, and rinsing it, drank the dregs as was done in the Popish Mass."

After Mr. Primmer and others representing Synod and Presbytery had spoken, Dr. Scott submitted the following motion:—"The General Assembly find that the documents submitted disclose very serious innovations upon the law and usage of the Church; therefore enjoin the Presbytery of Dundee forthwith to visit the parish of Monifieth, with a view to bringing the internal equipment of the chapel of Barnhill, the forms of worship, and especially the arrangements for and the order of administering the Sacrament of the Lord's Supper therein, into conformity with the general usage and practice of the Church, and to report the result of their visitation to next General Assembly." He supported this motion in a vigorous speech, the concluding sentences of which were as follows:—"The Assembly must not minimise the gravity of this crisis. They were not settling with Mr. Primmer, but with the overwhelming majority of the people of Scotland. (Loud and continued applause.) If the Church tolerated these practices the people of Scotland would not tolerate the Church. (Applause.) They would refuse to see their Churches degraded in the manner in which this Barnhill church had been degraded by the adoption in it of furniture and rites suggestive of the Church against which the Church of Scotland was a standing protest. The people of Scotland would refuse to see their ministers sinking down into little priestlings—(applause)—and if these questions were not settled they would say, 'Either you must leave the Church of Scotland or we must leave it.'"

The Rev. Dr. Mair, Earlston, in seconding the motion, said that intellectually and spiritually he regarded Mr. Adamson's performances with the utmost revulsion. It was a mystery to him how any person with a modicum of reason and of conscience could do these things in a Church belonging to the Church of Scotland.

Rev. A. Miller, Bluevale, Glasgow, moved an amendment to the effect that the Assembly dismiss Mr. Primmer's appeal, and re-affirm the judgment of the Synod. This was seconded by Dr. Cooper, Glasgow. Another amendment was moved and seconded simply conveying an admonition to Mr. Adamson.

The Procurator moved the following as an addition to Dr. Scott's motion—"Further, instruct the Presbytery of Dundee that they are not to receive or recognise Mr. Primmer as a party in the proceedings which may take place under the remit now

made to them." He had, he said, no sympathy whatever with the methods which Mr. Primmer followed in going about the country as he did. It was, however, fair to him to say that he had done a service to the Church in this matter. (Applause.) The Rev. Dr. Gillespie seconded. The Rev. I. Grant Sutherland, Beith, moved the rejection of the addition.

On a vote being taken, the Procurator's addition to Dr. Scott's motion was carried by a majority; and Dr. Scott's motion, as thus amended, was afterwards adopted by an overwhelming majority over the amendments of Mr. Miller and Mr. Jamieson, and became the finding of the Assembly.

On the 28th Mr. Primmer withdrew an appeal against a judgment of the Synod of Perth and Stirling in the case of erroneous views published by Dr. James Rankin of Muthil, on account of the present state of Dr. Rankin's health.

Dr. Cooper, Glasgow, on the 30th, brought forward a motion asking the Assembly to caution Mr. Primmer in his work of bringing libels against ministers of the Church, such as he had done, unsuccessfully, in the case of Principal Story; but Dr. Cooper was advised to withdraw his motion, which he accordingly did.

#### THE CONFESSION OF FAITH.

On Thursday, 29th May, four overtures from Presbyteries were considered, requesting the Assembly to take steps to modify the Church's relation to the Confession of Faith by some Declaratory Act or other.

Dr. Story moved the following deliverance:—"The General Assembly, recognising that dissatisfaction exists in the Church in regard to the formula of subscription to the Confession of Faith at present signed by ministers and preachers, and in regard to which elders have, since 1889, been relieved, receives the overtures, and remits the same to a Special Committee for consideration, and to report to next General Assembly." In speaking to the motion he disapproved of the statements of the Confession on future punishment, divine election, Romanism and the Pope. Professor Herkless, St. Andrews, seconded the motion.

Dr. Theodore Marshall moved that the Assembly dismiss the overtures. Dr. Scott seconded.

Mr. Andrew Irving, Tighnabruaich (elder), said he had lived forty years on the west coast of Scotland, and he could state most decidedly and distinctly that the moment the Assembly passed a Declaratory Act they would have a disruption. (Applause.)

Dr. Marshall's amendment was carried by 93 votes to 58.

If one may judge from the speeches on this subject, the chief objection to the proposal of a Declaratory Act was the probability that it might arouse popular feeling against the Church, and thus diminish her numbers, and weaken her ecclesiastical position. Dr. Mair said that to go to Parliament for liberty on this question would be to come out disestablished.

## The Coronation of Charles the Second at Scone.

AS public attention presently centres on the Coronation of King Edward VII., our readers may be interested in perusing the following description of the Coronation of Charles II. at Scone, taken from an ancient document, and recently published in the *Scotsman*. Charles II. was crowned king at Scone in 1651, with attendant ceremonies of a markedly Christian and Reformation character. He solemnly declared his approval of the National Covenant and the Solemn League and Covenant, and swore "to prosecute the ends" of these Covenants in his high station. We need hardly tell our readers, as the fact is well known, that the perfidious monarch speedily broke these solemn oaths without compunction, and became an open enemy of Presbyterianism and Reformation work. All he seemed to desire was to get possession of the throne, and once he attained that lofty position he cast all his vows and promises to the winds. The description, however, of the Coronation ceremony is very interesting, and affords matter of reflection to those who would like to see these realms experience a Third Reformation. The Sermon by the Rev. Robert Douglas, referred to in the narrative, and some of the other circumstances are given in the Rev. Dr. Kerr's book, "The Covenants and the Covenanters."

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On the 30th December the Parliament adjourned from Perth to Scone, the place where the Kings of Scotland were anciently crowned. On the 31st the Regalia were brought from the Castle of Stirling, where they had been secured on Cromwell's approach. On the 1st of January, 1651, about nine hours in the morning, the King's Majesty, in a Prince's robe, was conducted from his bed chamber by Gilbert Hay, Earl of Errol, Lord High Constable of Scotland, on his right hand, and William Keith, Earl Marshal, Lord Great Marshal of Scotland, on his left, to the Chamber of Presence, and there was placed a chair under a cloath of State by Archibald Douglas, Earl of Angus, Lord Great Chamberlain, appointed by the King for that day; and there, after a little repose, the Peers or Noblemen, with the Barons or Commissioners for Shires and Burgesses or Commissioners for Burrows, entered the Hall, and presented themselves before His Majesty. Thereafter John Campbell, Earl of Loudon, the Lord Chancellor, spoke to the King to this purpose:—"Sir,—Your good subjects desire you may be crowned as the righteous and lawful heir of the Crown of this Kingdom, that you would maintain religion as it is presently professed and established conform to the National Covenant and Solemn League and Covenant, and according to your declaration at Dunfermline in August last; also that you



would be graciously pleased to receive them under your Highness' protection, and to govern them by the laws of the Kingdom, and defend them in their rights and liberties by your Royal power. Offering themselves in most humble manner to your Majesty, with their vows to bestow land, life, and what else is in their power for the maintenance of religion, for the safety of your Majesty's sacred person, and maintenance of your Crown, which they entreat your Majesty to accept, and pray Almighty God that for many years you may happily enjoy the same." The King made this answer:—"I do esteem the affections of my good people more than the crowns of many kingdoms, and shall be ready, by God's assistance, to bestow my life in their defence, wishing to live no longer than I may see religion and this kingdom flourish in all happiness."

There was erected a platform about four feet high from the ground between the Palace of Scoon and the Kirk, the procession being to pass from the door of the Hall in the Palace towards the east through the Palace Green to the entrance into the Kirk by a window opened on purpose, and the Regalia being brought from a Chamber in the Palace in which they were, were laid upon a table, were given to the Peers who were to carry them. Then the King and Parliament passed in procession to the Kirk in the following order and manner:—

Two trumpeters in their Coats, bare-headed,  
ushering the way.

Kintyre Pursuivant, Ormond Pursuivant,  
Bare-headed, in their Coats.

Four doorkeepers of the Court of Justice, bare-headed.

Burgesses, two and two, in their Cloaks, their caps in hand.

Bute Pursuivant, Carrick Pursuivant,  
Bare-headed, in their Coats.

Barons, two and two, in their Cloaks, their caps in hand.

Master of Request, in his Cloak, Treasurer Depute, in his Cloak,  
and cap in hand. and cap in hand.

— Carmichael, Lord Justice Sir Thos. Hope, of Craighall,  
Clerk, in his Cloak, and Lord Advocate, in his Cloak,  
cap in hand. and cap in hand.

Lord Register, in his Cloak, and cap in hand.

Two doorkeepers of the Council, bare-headed.

Two trumpeters, in their Coats, bare-headed.

Unicorn Pursuivant, Dingwall Pursuivant,  
Bare-headed, in their Coats.

Lords, in their Robes of State and their caps in hand,  
two and two.

Marchmont Herald, Snodoun Herald,  
Bare-headed, in their Coats.

Viscounts, in their Robes of Estate, their Coronets in their hands,  
two and two.

Isla Herald, Rothsay Herald,  
Bare-headed, in their Coats.

Earls, in their Robes of Estate, their Coronets in their hands,  
two and two.

John Kennedy, Earl of Cassils, Lord Secretary, in his Robes of Estate, and his Coronet in hand. John Gordon, Earl of Sutherland, Lord Privy Seal, in his Robes of Estate, and his Coronet in hand.

John Lesley, Earl of Rothes, Lord President of the Privy Council, carried the Sword of State, and walked in that rank. John Lindsay, Earl of Crawford and Lindsay, Lord Treasurer, carried the Sceptre, and walked in that rank.

John Campbell, Earl of Loudon.

Lord High Chancellor, in his Robes of Estate, and his Coronet in his hand.

Marquises—None present. The three Marquises of Huntly, Douglas, and Montrose were incapacitated, being comprehended in the Act of Classes, and not yet restored to their places, and the Marquis of Argyle carried the Crown.

Dukes—None present. The Duke of Lennox being in England, and the Duke of Hamilton was incapacitated, being comprehended in the Act of Classes, and not yet restored to his places.

Two trumpeters in their Coats, bare-headed.

Albany Herald, Ross Herald,  
Bare-headed, in their Coats.

Sir William Cockburn, of Langton, Gentleman Usher,  
with cap in hand.

Sir James Balfour, of Denmill, Lyon King of Arms, in his habit  
and his Coronet in his hand.

Archibald Douglas, Earl of Angus, Lord Great Chamberlain of Scotland, in his Robes of State, with his Coronet and White Staff in his hand.

The King's Regalia.

The Spurs, borne by Alexander Montgomerie, Earl of Eglinton, in his Robes of Estate, and his Coronet in his hand.

The Sword of State, borne by John Lesley, Earl of Rothes, in his Robes of State, and his Coronet in his hand.

The Sceptre, borne by John Lindsay, Earl of Crawford and Lindsay, in his Robes of State, and his Coronet in his hand.

The Crown was borne by Archibald Campbell, Marquis of Argyle, in his Robes of State, immediately before the King, and two Gentlemen on each hand, one carrying the Marquis of Argyle's Coronet and another carrying his Staff.

Then came the King, with Gilbert Hay, High Constable, on his right hand, in his Robes of State, his Coronet and his Staff in his hand, and William Keith, Earl Marshal, Great Marshal, in Robes of State, his Coronet and his Marshal's Staff in his hand.

His train being supported by John Erskine, Lord Erskine, Hugh Montgomerie, Lord Montgomerie, Robert Kerr, Lord

Newbattle, and James Campbell, Lord Mauchlane, four Earls' eldest sons, under a canopy of crimson velvet, borne by six Earls' eldest sons—to wit, James Drummond, Lord Drummond, George Ramsay, Lord Ramsay, David Carnegie, Lord Carnegie, James Johnston, Lord Johnston, George Maule, Lord Brechin, and John Hay, Lord Yester, and the six bearers supported by six Noblemen's younger sons.

In this manner the King entered the Church about ten o'clock, the whole being closed by the King's guard under Sir Thomas Lavington of Kinnaird, their Captain.

The Kirk being fitted up and prepared with a table, whereupon the Regalia were laid, and a chair set in a fitting place near to the Pulpit for His Majesty hearing of Sermon, over against the Minister, and another chair on the North side of the Church, where he sat when he received the Crown, before which there was a Bench covered with green velvet, as also seats about for Noblemen, Barons, and Burgesses to sit on. And there being also a Stage erected to the eastward of the pulpit, in the middle of the Church, of 24 foot square, about four foot from the ground, covered with carpet, with two stairs, one from the west, another to the east, upon which great stage there was another little stage erected, two foot high, ascending by two steps, on which the Throne or Chair of State was set.

The Kirk thus fitly prepared and well accommodate, the King and his train, having entered the same, he sat down in his chair for hearing of Sermon, and all being quietly composed unto attention, Mr. Robert Douglas, Moderator of the Commission of the General Assembly, after prayer, preached the Coronation Sermon from II Kings, chap. xi. v. 12th and 17th—"And he brought forth the King's Son, and put the Crown upon him, and gave him the testimony, and they made him King and anointed him, and they clap'd their hands and said God save the King. And Jehoiada made a Covenant between the Lord and the King and the people, that they should be the Lord's people." Sermon being ended, prayer was made for a blessing upon the doctrine delivered.

The King being to renew the Covenants—first, the National Covenant, then the Solemn League and Covenant, were read distinctly. After the reading of these Covenants, the Minister prayed for Grace to perform the contents of the Covenants, and for faithful Stedfastness in the Oath of God, and then (the Ministers, Commissioners of the General Assembly desired to be present standing before the pulpit) he ministered the Oath unto the King, who, kneeling and lifting up his right hand, did swear in the words following:—"I, Charles, King of Great Britain, and France, and Ireland, do assure and declare, by my Solemn Oath in the presence of Almighty God, the searcher of hearts, my allowance and approbation of the National Covenant and of the Solemn League and Covenant above-written, and faithfully oblige myself to prosecute

the ends thereof in my station and calling, and that I for myself and successors shall consent and agree to all Acts of Parliament enjoining the National Covenant and the Solemn League and Covenant, and fully establishing presbyterial government, the directory for worship, confession of faith, and catechisms in the Kingdom of Scotland, as they are approved by the General Assemblies of this Kirk and Parliament of this Kingdom, and that I shall give my Royal assent to Acts and Ordinances of Parliament passed or to be passed, enjoining the same in any other dominions. And that I shall observe these in my own practice and family, and shall never make opposition to any of these, or endeavour any change thereof." After the King had thus solemnly sworn the National Covenant and the Solemn League and Covenant, these and the King's Oath subjoined unto both, being drawn upon a fair parchment, the King did subscribe the same in presence of all. Thereafter the King ascended the stage, and sat down on the Throne or Chair of State. The High Constable and Great Marshal went to the four corners of the stage, with the Lyon King at Arms going before them, who spoke to the people in these words:—"Sirs,—I present unto you the King Charles, the rightful or undoubted heir of the Crown and dignity of this Realm. This day is by the Parliament of this Kingdom appointed for his Coronation. And are ye not willing to have him for your King, and become subject to his Commandment." In which action the King's Majesty stood up, showing himself to the people in each corner, and the people expressed their willingness by cheerful acclamations in these words, "God save the King, Charles the Second." Then the King's Majesty, supported by the High Constable and Great Marshal, came down from the stage, and sat down in the chair where he heard the Sermon. The Minister, accompanied by the Ministers before mentioned, came from the Pulpit towards the King, and required if he was willing to take the Oath appointed to be taken at the Coronation. The King answered that he was most willing. Then the Oath of Coronation, as it is contained in the 8th Act of the first Parliament of King James the Sixth, being read by the Lyon King at Arms, the tenor whereof followeth—"Because that the increase of virtue and suppressing of idolatry craveth that the Prince and the people be of one perfect religion; which of God's mercy is now presently professed in this Realm; therefore it is statute and ordained by our Sovereign Lord, my Lord Regent, and the three Estates of this present Parliament, that all Kings, Princes, and Magistrates whatsoever, which hereafter at any time shall happen to reign and bear rule over this realm, at the time of their Coronation and receipt of their princely authority, make their faithful promise, in the presence of the Eternal God, that enduring the whole course of their lives, they shall serve the same Eternal God to the uttermost of their power according as he hath required in his most holy word, revealed and contained in the Old and New Testaments;

and according to the same word shall maintain the true religion of Christ Jesus, the preaching of his holy word, and due and right ministration of the Sacrament now received and preached within the Realm; and shall abolish and gainstand all false religions contrary to the same; and shall rule the people committed to their charge according to the will and command of God revealed in his foresaid Word, and according to the loveable laws and constitutions received in this Realm, noways repugnant to the said Word of the Eternal God, and shall procure to the uttermost of their power to the Kirk of God and whole Christian people true and perfect peace in time coming. The rights and rents with all just privileges of the Crown of Scotland to preserve and keep inviolate. Neither shall they transfer nor alienate the same. They shall forbid and repress in all estates and degrees riote, oppression, and all kind of wrong. In all Judgement they shall command and procure that Justice and equity be kept to all creatures without exception as the Father and Lord of Mercies be merciful to them. And out of their Lands and empire they shall be careful to root out all hereticks and enemies to the true worship of God, that shall be convict by the true Kirk of God, of the foresaid crimes, and that they shall faithfully affirm the things above written by their solemn Oath."

The Minister tendered the Oath unto the King, who kneeling, and holding up his right hand, sware in these words:—"By the Eternal and Almighty God, who liveth and reigneth for ever, I shall observe and keep all that is contained in this Oath." This done, the King's Majesty sat down in his chair, and reposed himself a little. Then the King arose from his chair, and was disrobed by the Lord Great Chamberlain of that princely robe wherewith he entered the Kirk, and was invested by the said Chamberlain in his royal robes. Thereafter the King brought to the chair on the north side of the Church, supported as formerly, the Sword of State was brought by Sir William Cockburn of Langton, gentleman usher, from the table, and delivered to Lyon King at Arms, who gave it to the High Constable, who put the same in the King's hand, saying—"Sir, receive this kingly sword for the defence of the faith of Christ and protection of his Kirk and of the true religion as it is presently professed within this Kingdom, and according to the National Covenant and League and Covenant, and for executing equity and Justice, and for punishment of all iniquity and injustice." This done, the High Constable received the sword from the King and girded the same about the King's side. Thereafter the King sat down in his chair, and then the spurs were put on him by the Great Marshal, but immediately taken off by the Lord Chamberlain, and delivered to Earl of Eglinton to hold during the solemnity, because they would have been troublesome to his Majesty. Thereafter Archibald, Marquis of Argyle, having taken the Crown in his hand, the Minister prayed to this purpose—that the Lord would purge the

Crown from the Sins and transgressions of them that did reign before him, that it might be a pure Crown, that God would settle the Crown upon the King's head; and since men that set it on were not able to settle it, that the Lord would put it on and preserve it. *And the said Marquis put the Crown on the King's head.* Which done, the Lyon King at Arms, the High Constable standing by him, caused an Herald to call all the Noblemen, one by one, according to their precedence, who, coming before the King kneeling, and with their hand touching the Crown on the King's head, sware these words:—"By the Eternal and Almighty God who liveth and reigneth for ever, I shall support thee to my uttermost;" and when they had done, then all the nobility held up their hands and sware to be loyal and true subjects and faithful to the Crown.

The Great Marshal, with the Lyon King at Arms, going to the four corners of the stage, the Lyon proclaimed the obligatory Oath of the people; and the people holding up their hands all the time did swear by the Eternal God who liveth, reigneth, and abideth for ever—"We become your Liege men, and truth and faith shall bear unto you, and live and die with you, against all manner of folks whatsoever in your service, according to the National Covenant and Solemn League and Covenant." The Marquises, the Earls, and Viscounts put on their Coronet; the Lords, the Officers of State, not Noblemen, the Barons and Burgesses put on their caps; and the Lyon King at Arms likewise put on his Coronet. Then did the Great Chamberlain wore the sword wherewith the King was girded, and drew it and delivered it drawn into the King's hand, and the King put it into the hand of the High Constable to carry it naked before him. Then John, Earl of Crawford and Lindsay, took the Sceptre, and put it in the King's right hand, saying—"Sir, receive this Sceptre, the sign of Royal power of the Kingdom, that you may govern yourself right and defend all the Christian people committed by God to your charge, punishing the wicked and protecting the just." Then the King ascended the stage attended by the Officers of the Crown and nobility, and was installed in the Royal throne by Archibald, Marquess of Argyle, saying—"Stand and hold fast from henceforth the place whereof you are the lawful and righteous heir by a long and lineal succession of your fathers, which is now delivered unto you by the authority of Almighty God."

When the King was set down upon the throne, the Minister gave the King a pertinent and solid exhortation as to his future conduct. Which done, the Lord Chancellor went to the four corners of the stage, the Lyon King at Arms going before him, and proclaimed His Majesty's free pardon to all breakers of penal Statutes, and made offer thereof. Whereupon the people cried, God save the King. Then the King, supported by the High Constable and Great Marshal, and accompanied with the

Chancellor, arose from the throne and went out at a door prepared for the purpose to a stage, and shewed himself to the people without, who clapped their hands and cried with a loud voice a long time, "God save the King."

Then the King returning and sitting down upon the throne delivered the Sceptre to John, Earl of Crawford and Lindsay, to be borne by him till the solemnity was concluded. Thereafter the Lyon King at Arms rehearsed the Royal line of the Kings upwards to Fergus the First.

Then the Lyon called the Nobles, one by one, who, kneeling and holding their hands betwixt the King's hands, did swear these words:—"By the Eternal God who liveth and reigneth for ever, I do become your Leigeman, and truth and faith bear unto you, and live and die with you against all manner of folks whatever in your service according to the National and Solemn League and Covenant." Every one of them kissed the King's left cheek. When these solemnities were ended, the Minister, standing before the King on his throne, pronounced this blessing—"The Lord bless thee and save thee, the Lord hear thee in the day of trouble, the name of the God of Jacob defend, the Lord send thee help from the Sanctuary and strengthen thee out of Zion. Amen."

After this blessing pronounced, the Minister went to the Pulpit, and had an exhortation to the King, the Nobles, and the people, the King still sitting upon his throne. After this exhortation the Minister blessed the whole action with prayer, and the 20th Psalm being sung, he dismissed the people with the blessing.

Then the King's Majesty descended from the stage with the Crown upon his head, and receiving again the Sceptre into his hand, returned to the Palace with the whole train in solemn procession as before, with this difference, that the former carriers of the Sceptre, Sword, and Spurs took their proper stations, the Spurs being borne by the Great Marshal, and the Sword of State borne by the High Constable immediately before the King, who was supported by Archibald, Marquis of Argyle, on his right hand, and the Great Chamberlain on his left, and entered the Hall about four o'clock at night, where a grand dinner was prepared, to which His Majesty and the Estates immediately sat down, His Majesty wearing the Crown all the time. The Sceptre, Sword, and Spurs were laid down upon a table in the Hall, and afterwards carried with the Crown into a Chamber in the Palace. The night being concluded with all demonstrations of joy in Perth, with ringing of bells and illumination, and on all high places far and near with bonfires and other demonstrations of joy. I shall here give a description of the Regalia of Scotland used at this Coronation, viz., the Crown, Sceptre, and Sword, which now by the Union Act are to be used no more, but kept in the Castle of Edinburgh.

## Letters by the late Captain Ross, Wick.

BEAUFOY STREET,

WICK, 6th December, 1892.

I got your welcome letter and papers. I have no mind to write anyone since a long time, such spiritual deadness is taking hold of my mind. If it were not for times and ages that are past, I would have nothing to say or write.

The time of youth is the time of activity and progress in spiritual life as well as natural. So young men should use their youth well if the Lord is dealing with them. They should nourish and cherish every grace they would get from Him, and count them precious, and pray that they would be made more and more precious to their souls. A young Christian should be much in secret prayer, and more especially they who are looking forward to the office of the ministry. If they want to be ministers of Christ, their souls should be near Christ by His Spirit who can lead them near to Him in secret prayer. If the Spirit of Christ is leading them to Himself, He will try their spirits. See how the Psalmist was tried in the 73rd psalm; how low he was at the beginning, and how high he was brought up to heaven at the end. The best time for a sinner before the Lord is, when he is giving up hope in himself, and is come to be a lost creature, the word binding him up to wrath, and keeping him bound and afraid he will be bound in time and through eternity, and perhaps doubting all the grace he got before was no saving grace—although he would be many years going through the work of grace, he may be concluding that all was false and that he was only a hypocrite. But when the Holy Spirit comes with the gospel as Noah's dove came with the olive leaf in her mouth, all the deluge of wrath will flee away, and a new world of redeeming love will open, and there will be no more word about wrath as long as that promise will last. Let it be long or short the soul will have more experience of the work of grace and get more establishment in the work of grace, and more rooted in the faith of Christ, than he would get in a lifetime in the mere outward hearing even of the true gospel. When the Spirit of Christ works in the souls of sinners in secret, He writes the law in their minds and causes them to see His holy covenant, showing plainly before their spiritual eye what was done in eternity for the redeemed, the mysteries of His grace in time, settled in eternity for them. Christ said "All that the Father giveth me shall come unto me; and none of them shall be lost." But all their life long, they will feel at times without spiritual life and under spiritual death, so that they will be like David when he said, that there was only a step between him and death. Sandy Gair said that was the step of the Covenant.

R. Ross.



BEAUFOY STREET,  
WICK, *January*, 1893.

I got your welcome letter in due time . . . I see little prospect of any change in the Free Church at this time.

You say your sins are like to get the better of you. Could you have a better case for prayer? What says the Psalmist in such a case? He says "Consider these mine enemies, because they many are." He had enemies without, but he had them often within. "By these things men live, and in all these things is the life of my spirit; so wilt thou recover me, and make me to live," Hezekiah was saying when he was in trouble.

"My wand'rings all what they have been,  
thou know'st, their number took;  
Into thy bottle put my tears;  
are they not in thy book?"

Faith will calm all their troubles. There is no place of comfort for a lost creature like the Most High and the promises of the gospel. Very little comfort I ever got in man. The law would bind me under wrath, and I could not move from it, till the promises of the gospel would give me comfort. Look at the one hundred and seventh Psalm. When He sends a storm on them, what trouble and pain they have; they reel and stagger like one drunk; at their wits' end they be; but the storm is changed to a calm. . . .

R. ROSS.

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BEAUFOY STREET,  
WICK, *9th March*, 1894.

I got your letter in due course. I have nothing new to write. My own heart is as old and as cold as it can be in one whom people think got grace, and which sometimes I believe myself. But when spiritual darkness and deadness come in and get all the room in the heart, it puts grace out of sight, and often takes in doubts and fears. When there is no spiritual light to see or know grace, if one will not get a sight of the former light of faith they got, it will be a cold standing; who can stand before such cold? as you can see mentioned in Psalm 147. But the Lord will not leave His people too long in that cold, if it will make them sick and afraid that all the warmth they had was a delusion, and that now there is nothing but death. The Psalmist says in the same Psalm, "He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow." The water of life floweth again, and refreshes the poor cold doubting soul.

I was myself under law work for seven years. At last I got easy and careless; I was thinking I was going right to heaven, and was content with my religion, though I never made any profession of religion all that time. I was only twenty-two years of age at the end of the seven. If the Lord had left me then, I would be only a white hypocrite ripening for hell. But the Lord's time came,

the time that He had set, and put me through more trouble in a short time than all I went through in seven years. I was now believing it would be in hell I would land. When I found myself sinking down to the pit of destruction, I got deliverance in seeing the glory of the Father in the face of Christ Jesus, which changed my state of mind. I got such a view of the holiness that is in the Three Persons, and was so long under the power of it that I thought I would be in that state as long as I lived. But I got too secure and began to think less of the great privilege I got, so darkness came and great trouble with it, thinking I had committed the unpardonable sin. But since then the Lord gave light and darkness when it was needed. I found the darkness as useful as the light, but not so joyful.

R. Ross.

Wick,

30th August, 1897.

I got your welcome letter, and was glad you were well. . . . It is such ministers as will tell you the truth you should always hear. You will get plenty of ministers who will put you to the heaven they think to go to themselves, but they know not what heaven is, and they do not know what hell is, but they think they are going to a heaven of their own fancy. They never felt need of a Saviour; they never saw the glory of the Father in the face of Christ Jesus; then they were not changed into the same image "as by the Spirit of the Lord." When any are changed into this image from glory to glory, heaven comes into their souls, although they may not know at the time it is heaven. It is said in the Word: "What I do ye know not now, but ye shall know hereafter." The love of the Father to them is manifested in Christ taking their nature. As He was the eternal God, He could not show Himself to man; man could not stand such a glorious sight; but He came into the world, born in a stable, laid in a manger; He had not so much comfort as a cradle. How low He humbled Himself! He was obedient unto death, even the death of the cross. He came to save criminals; He took the death they were liable to; He could not descend lower. But it is said that God the Father hath exalted Him very high and given Him a name above every name, that at the name of Jesus every knee should bow and every tongue confess. It is Jesus who was crucified at Jerusalem that will be our judge at the day of judgment. So be praying, "Create in me a clean heart, O Lord; and renew a right spirit within me."

R. Ross.

**Communion.**—Inverness, first Sabbath of July; Tain and Moy, second; Halkirk and Rogart, third; North Uist, fourth.

**Meeting of Synod.**—The half-yearly Meeting of Synod will (p.v.) be held in the Inverness Church on Tuesday, the 8th July. The Moderator (the Rev. Neil Macintyre, Glendale) will preach at 12 noon.

## Encouragement to Sin-Distressed Souls.

A LETTER BY EDWARD BLACKSTOCK.\*

**M**AY the Lord kindly enable me to write something which maybe for your spiritual encouragement and growth in grace.

I daresay you often question whether you have ever received the grace of God at all. Let me remind you, that *that* questioning is very common amongst sincere young Christians. The following are some of the reasons why they are so prone to doubt this matter:—

*Firstly*, Because they discover *grace* to be so very *great*, they can hardly believe it is for *them*.

*Secondly*, Because they see and feel themselves to be "*so unworthy*." Now, if it were bestowed upon our worthiness, it would not be *grace*. Grace is bestowed upon the ungodly.

*Thirdly*, They cannot see any grace in them. The eye which sees all other things cannot see itself. A gracious heart sees everything but its own graciousness; therefore, if you can see no wisdom, goodness, or strength in yourself, nothing but folly, sin, weakness, unbelief, etc., it is because grace is already implanted in your breast, and God has opened the eyes of your soul.

*Fourthly*, But you feel so blind, stupid, dark, cold, and dead, that you think you cannot possess the true grace of God. Yet you see, feel, and mourn over these things. Now, I ask, can mere human nature do this? You *feel* these things—then you must have *life* in you; for there can be no feeling where there is no life! Think on this.

*Fifthly*, But you have not those exalted views of God the Father, of Christ, and of the blessed Spirit, which you would like to have; I answer,—you love, fear, and reverence them. It is the complaint of every true Christian. Moses says, "I beseech thee shew me thy glory," as if he had never seen anything of it! Whereas he had already tasted so much as made him long for more; and so it is with you.

*Sixthly*. But you do not see the sinfulness of sin, nor hate it as you would. I answer,—this complaint shows that you do hate it, otherwise it would be a sweet morsel, for sin is sweeter than honey to the natural man. See how the swine will roll itself in mud on a hot summer's day. So the carnal mind would roll itself in filth, if it were not for the fear of punishment. It is good when we hate sin because it defiles the conscience. A cleanly child dreads falling into the mud pit.

*Seventhly*, But you, perhaps, complain that you often confess sin to God, forsake it, and then return to it again! . . . Our backslidings are from ourselves, our returnings are of the Lord of hosts. Returning to sin is the bitter complaint of every sincere

\* Mr. Blackstock was a godly Baptist minister who died in London in 1852. His "Autobiography and Letters" is a precious mine of spiritual experience.—Ed.

soul upon earth. At times we loathe it, because it offends our Father, defiles our conscience, disturbs our peace, weakens our faith, darkens our evidences, hinders our souls, interrupts our intercourse with heaven, stops our mouth in prayer, and dishonours God. But show me a Christian who was never guilty of it, and I will put on my spectacles to look at him, and acknowledge that he is a nonsuch! If a real Christian could avoid this returning to sin (I speak especially of heart sins), he would soon be perfect, free from sin, and would have no need of a Mediator, or of the blood of Christ! Jesus and His blood are not wanted, where a man is perfect, but both are highly prized by a sensible sinner. I would rather keep company with a weeping Mary than with a perfect Simon.

*Eighthly*, But, perhaps, you will say, I have no spirit of prayer—I answer, how do you know? When the poor publican smote upon his breast, and cried, "God be merciful to me a sinner," I daresay, had you been by him, you would have had hard work to persuade him that he was a mighty man in prayer, and that he had actually forced open the very gates of heaven! Yet so it was, for he went down to his house with his justification sealed in his own conscience.

Now, to prove that you are a stranger to true prayer you must show that you never once uttered that solemn soul-cry, "God be merciful to me, a sinner." I believe you have put up this scores of times. And if it be so, though you should at present feel too much indifference to prayer, still you are encouraged to ask your heavenly Father to give you His Holy Spirit, and are positively assured He will neither give you a stone nor a serpent.

*Ninthly*, You will say, "I fear you have too good an opinion of me and my case, or you would speak in very different language." I answer, this suggestion shows me that you have discovered your heart by nature to be deceitful. "Yes," you reply, "I know it is deceitful above all things and desperately wicked." Why, then, your evil heart is the greatest plague you have!

Let me remind you that a knowledge of the plague of the heart is a sure sign of grace bestowed and implanted. Indwelling sin is our disease; a sight thereof is the knowledge of our disease. Only one thing more thou lackest. What is that? The Great Physician with His balm of Gilead! Aye, say you, that is indeed what I most stand in need of, what I sometimes ask for, yet often fear I shall never possess.

You are sin-sick. Did you ever hear of a sin-sick soul being turned away from His door without a cure? No, certainly not! But you are afraid He will have nothing to do with you. So was I once; yet He proved better to me than all my fears. And I am much mistaken if you do not find it so one day.

Did Jehovah Jesus take upon Him human nature and bear the sins and carry the sorrows of His Church? did He suffer His back to be plowed upon with the plowers? did He expose His

blessed face to shame and spitting, suffer His precious head and temples to be pierced with a thorny crown? did He fulfil the law in His own person? did He stand the butt of all the temptations and all the malice of the legions of hell? did He endure the hidings of His Father's face, and drink up the cup of penal wrath, and die the amazing death of the Cross—the just for the unjust, that He might bring them to God?—merely that He might have an opportunity of refusing your prayers and of shutting the gates of mercy upon you. Far be the thought from you! O, do not trifle with His love, His wounds, His agony, and bloody sweat. “Let not your heart be troubled; ye believe in God, *believe also in me.*”

What! is it better to trust a deceitful heart and to believe a lying devil, than it is to believe your loving Lord? But here we find out the traitor. It is unbelief. O monstrous unbelief! In Christ's name and strength strive against it, and view it as being your worst foe in heaven, on earth, or in hell. May the Lord Jesus enable you to say—

“Begone, unbelief, my Saviour is near,  
And for my relief will surely appear;  
By prayer let me wrestle, and He will perform:  
With Christ in the vessel, I smile at the storm.”

Fear not, for Jesus is with you; be not dismayed, for He is your God.  
ED. BLACKSTOCK.

## Obituary.

ALEXANDER MACDOUGALL, BANKER, KINGUSSIE.

WE record with regret this month the death of Mr. Alexander Macdougall, agent of the Caledonian Bank, Kingussie, which took place on the 29th May. Mr. Macdougall was a member of the Established Church, but a member of an exceptional type. He was a strong opponent of modern innovations in worship and errors in doctrine, and a loyal believer in the Confession of Faith, and the truth of God as set forth therein. He showed much kindness to the ministers and other representatives of the Free Presbyterian Church, and attended their services whenever opportunity offered. Mr. Macdougall was a useful and highly-esteemed member of the community in which he lived, and was noted for his unceasing benevolence to the poor, and generous helpfulness to any who required his counsel or assistance. His removal creates a great blank in the district. One of his brothers is the Rev. Robert Macdougall, Resolis, who is a steadfast upholder of the old paths in the Established Church.—J. S. S.

As we go to press, we note with sorrow the death of the much-respected Mr. Hugh Mackinnon, elder, St. Jude's, which took place on Sabbath morning, 22nd June, at the ripe age of 78 years.

## Searmon

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

“Ach ma tha ar soisgeul-ne folaichte 's ann dhoibhsan a tha caillte a tha e folaichte ; anns an do dhall dia an t-saoghail so inntinn na dream nach 'eil 'nan creidich, air eagal gu'n dealraicheadh orra solus soisgeil ghlormhoir Chriosd neach is e iomhaigh Dhe.”—2 COR. iv. 3, 4.

(A' cheud shearmon air an earrainn so) 23rd March, 1861.

THA an saoghal air tighinn gu fein-thearuinteachd spioradail agus iadsan a tha anns a' chunnart a's mò 's iad is lugha cùram agus is fein-thearuinte. Anns na h-uile linn do'n t-saoghal mar a b' fhaigse a bha trioblaid air muinntir bha iad a' fas ni b' fhein-thearuinte. Anns an t-seann-saoghal mu'n d' thainig an tuil cha robh smuain air Dia no air siorruidheachd. A' mhaduinn air an d' thainig an teine o neamh a nuas air Sodom cha robh *drap* a dh' eagal Dhe ann. Math dh' fheudta gu bheil iad ann an so an diugh a tha gle fhaig air na lasraichean siorruidh agus cha'n 'eil sin a' cur curaim sam bith orra. C'air son? Dhall dia an t-saoghail inntinn na dream nach 'eil 'nan creidich air eagal gu'n dealraicheadh orrasoisgeul glormhor Chriosd neach is e iomhaigh Dhe

Bha an t-Abstol ann an so a' labhairt air a shaothair fein anns an t-soisgeul, gu'n robh aige coguis ghlan, nach do thruaill e focal Dhe, ach gu'n do labhair e ann an simplidheachd na firinn gun ni 'na shuil ach slainte an anama agus a bhi 'toirt anaman gu eolas air an Tighearn. Agus bha uile-fhiosrachd Dhe 'na comhfhurtachd dha. Anns an dara h-earrainn tha e ag radh, “chuir sinn cùl ri nithibh folaichte na naire gun sinn a bhi siubhal ann an ceilg no a' truailleadh focal Dhe ach le foillseachadh na firinn 'gar moladh fein do choguis nan uile dhaoine ann an sealladh Dhe.” Agus tha e ag innseadh ciod o'n robh sin ag eiridh “agus a reir mar a fhuair sinn trocair cha' n' eil sinn a' fannachadh.” Fhuair e trocair. Fhuair e am Fear-saoraidh anns an d' fhuair e trocair agus bu mhaith leis gu'm faigheadh muinntir eile e cuideachd. Ach 'se a tha e ag radh ann an so, “ma tha ar soisgeul-ne folaichte 'sann dhoibhsan a tha caillte a tha e folaichte”—cha'n e, “a bhios caillte,” ach “a ta caillte”—“anns an do dhall dia an t-saoghail so inntinn na dream nach 'eil 'nan creidich air eagal gu'n dealraicheadh orra solus soisgeil ghlormhoir Chriosd, neach is e iomhaigh Dhe.” Thugamaid an aire. 'Nuair a bha am Fear-Saoraidh anns an t-saoghal gu pearsanta b'e tobar an t-soluis agus na trocair ach dhall dia an t-saoghail suilean dhaoine air dhoigh 's nach d' aithnich iad e. Agus tha e mar sin gu la a' bhreitheanais dhoibhsan a tha caillte.

Ann an labhairt o na briathraibh so tha sinn a' runachadh a bhi 'fosgladh anns a 'cheud aite, “Ciod e sin an soisgeul?”

anns an dara h-aite, “Cuid do na doighean anns am bheil Satan a' dalladh inntinn na dream nach 'eil 'nan creidich,”

anns an treas aite, “Ciamar a dh' fheudar a radh gu bheil iad caillte?”

I.—Ciod e sin an soisgeul? Feudaidd sinn mor-eolas a bhi againn air focal Dhe agus gidheadh a bhi tur-aineolach air an t-soisgeul. Feudaidd neach eolas cinn a bhi aige agus gidheadh e' bhi 'na charraig chruaidh a' dol do dh' ifrinn agus mar sin 'na chreutair a fhuair eolas litireil air an t-soisgeul agus nach ann aig cosan Chrìosd a fhuair e sin. Cha'n'eil 'na sholus ach dorchadas agus treoraichidh e gu dorchadas. Bu chòir do na h-uile chreutair a bhi a' rannsachadh c'aite an d' fhuair e' aithne air an t-soisgeul. Feudaidd sinn a radh gur e deadh-sgeul mor-aoibhneis an soisgeul agus feudar a radh gu bheil an soisgeul air 'fhilleadh anns an fhocal sin—Crìosd. Feudaidd sinn a radh gur e Crìosd fein an soisgeul agus an t-anam a fhuair aithne air Crìosd fhuair e aithne air an t-soisgeul. Gu bhi 'fosgladh so;

Bha an duine air a chruthachadh 'na chreutair naomh ach pheacaich e agus thainig e gu bhi 'na pheacach. Nis gun aithne air sin agus gun fhaireachadh air, cionnus a bhios Crìosd 'na dheadh sgeul mor-aoibhneis dha? Nam faigheadh an creutair beagan do chomhfhurtachdan an t-saoghail so riarachadh sin e. Cha'n'eil sinn anns an staid anns an do chruthaichheadh sinn. Bha sinn ar cruthachadh ann an iomhaigh Dhe ach cha 'n 'eil sinn anns an staid sin a nis. Tha sinn a' foillseachadh ni's mo dhe na th' anns an diabhul na dhe na tha ann an Dia. Tha gnìomharan uaigneach' an t-saoghail a' foillseachadh ni's mo dhe na th' anns an diabhul na dhe na th' ann an Dia. Thainig an duine gu bhi 'na chreutair peacach. Dh' eirich e ann an ceannairc an aghaidh na Morachd. Thainig nadur naimhdeis a stigh ann an aghaidh na Morachd, air chor 's gu'n dubhairt Dia fein gu'm "b' aithreach leis an Tighearn gu'n do rinn e an duine air an talamh agus thog e doilghios dha 'na chridhe." Ann an sin a nis thuit an duine fo bhinn a' bhais mar chreutair peacach. Bha binn a' bhais shiorruidh a mach 'na aghaidh. Ciod a tha air 'fhilleadh anns a' bhinn sin? Cha'n fhaigh iad a mach an t-iomlan deth tre'n t-siorruidheachd. Cha'n aithne do dh' aon ach do Dhia ciod e sin a tha am peacadh a' toilltinn. Ach tha cothromiachean ceartais aig a' Mhorachd agus is aithne dha ciod a tha a ghloir ag agairt an aghaidh peacaidh. Tha cionta a' fagail a' chreutair lomnochd agus tha gloir Dhe ag agairt gu'n cuirear an gnìomh a' bhinn a tha am peacadh a' toilltinn. Oh, tha staid an t-saoghail iongantach dorch! Ann an so a nis cha'n 'eil aig a chreutair cabhair ann an ni cruthaichte. An la a pheacaich an duine bha na h-uile ni ann an cruithachd Dhe 'na aghaidh. Bha na h-ainglean 'na aghaidh. Sheas iad air taobh Dhe ann an aghaidh a' chreutair a pheacaich an aghaidh na Morachd air chor 's gu'm feudadh an creutair dìreach cruithachd Dhe 'fhaicinn 'na aghaidh. Thusa nach fhac thu fein 'nad 'pheacach ciod is aithne dhuit dhe so? Ciod is aithne dhuit dhe d' fheum air an t-soisgeul? Cionnus a bhios an soisgeul 'na dheadh sgeul mor-aoibhneis dhuit?

Ann an so a nis bha rùn trocair ann an Dia thaobh an duine agus bha anns an rùn so gu'n sgriosadh e am peacadh "Saithne dhomh na smuaintean a smuinich mi d'ur taobh, deir an Tighearn,

smuaintean sith agus cha'n e aimhleas." Oh! cho tearc 'e a tha iad a tha a' smuaineachadh ciod iad na smuaintean a dh' fheudas a bhi ann an Dia d'an taobh. Ach iadsan nach 'eil a' smuaineachadh gheibh iad siorruidheachd uamhasach gu smuaineachadh orra. Ach 'se a bh' anns an rùn so diomhaireachd a bha folaichte ann fein. 'Nuair a pheacaich an duine a thaobh an t-seallaidh a bha aig na h-ainglibh do'n pheacadh mar a bha e ann an aghaidh na Morachd ch'n 'eil teagamh nach do chomhdhuin iad gu'n robh an duine cho caillte ris na diabhluibh. Ged a bha an run ann an Dia a thaobh an duine bha sin 'na diomhaireachd anns a' Mhorachd folaichte o'n chruitheachd. Ann an rathad bha eadar-dhealachadh eadar peacadh an duine agus peacadh nan diabhlul. Bha peacadh nan diabhlul o ard-naimhdeas agus an aghaidh soluis, ach 'nuair a pheacaich an duine bha e air a mhealladh. Gidheadh bhean am peacadh ri gloir na Morachd mar a bhean peacadh nan diabhlul agus mar sin bhiodh e ann an sealladh nan aingeal cho caillte ris na diabhluibh. Agus 'nuair a dh' fhosgail E an run siorruidh cha'n 'eil teagamh nach d'thug sin air oran nuadh a bhi ann an gloir. 'Sann a gloir a thainig a' cheisd sin "Cionnus a chuireas mi thu am measg na cloinne?" Agus bha cuid a' smuaineachadh gur e an t-aite o'n do thuit na diabhuil a bha gu bhi air a lionadh le siol Abraham. Nis 'sann ann an Criosd a bhios sin aca. Tha gloir na Morachd agus slainte an anama a' coinneachadh ann an Criosd. Agus 'nuair a thainig e stigh do'n t-saoghal tha sinn a' leughadh air cuideachd mhoir do armailtibh neimh a bhi 'moladh Dhe agus ag radh; "Gloir do Dhia anns na h-ardaibh agus air an talamh sith, deadh-ghean do dhaoinibh." "Deadh-sgeul mor-aobhneis oir rugadh dhuibh an diugh Slanuighear ann am baile Dhaibhidh neach is e Criosd an Tighearn." Ann an so a nis eadhon anns an Fhear-shaoraidh a bhi 'gabhail nadur na daonnachd bha bunchar air a leagadh gu foillseachadh a mach uile bhuadhan Dhe. Cha'n e a mhain gloir Dhe ach uile bhuadhan Dhe, a chomh-fhulangas, a throcair, a naomhachd, a cheartas, a ghaol do dh' anamaibh neo-bhasmhor air chor 's gu'm feud sinn a radh ris—"deadh-sgeul a' mhoir-aobhneis." Ann an so bha ulluchadh air a dheanamh airson an iomhaigh a thoirt air ais. Cha'n e sin a mhain ach thainig e stigh 'na urras airson pheacach. Cha robh coir aig an lagh air Criosd. Ach gu bhi 'labhairt mar dhuine thug am Fear-saoraidh a stigh 'fhocal do'n Bhreitheamh mhor nan tearnadh E peacaich gu'm fuilingeadh e fein air an son. Thoir thus 'an aire cha'n aicheadh Dia a lagh; tha ghloir ceangailte ris an lagh naomh; 'sann o ghaol d'a lagh a tha e gu'n dean e peanas air peacaich ann an ifrinn. Agus thusa a bhuanacheas ann am peacadh ni ceartas Dhe a lagh a dhion ann do chur-sa a dh'ifrinn. Ach thainig Criosd 'na urras agus mur bhitheadh mar bha sin cha'n 'eil sinn a' smuaineachadh gu'n cruthaicheadh Dia an duine. Ach thug Criosd e fein mar so agus, gu bhi 'labhairt le h-urram, rinn an lagh greim air ann an nadur na daonnachd. "Ach 'nuair a thainig coimhlionadh na h-aimsir chuir Dia a Mhac fein uaith a ghineadh o mhnaoi a



rinneadh fo'n lagh chum gu'n saoradh e iadsan a bha fo'n lagh ionnus gu'm faigheamaid uchd-mhacachd na cloinne." Thusa a bha ann an suil trocair rinn lagh Dhe greim air Criosd airson na h-uile focail dhiomhan a labhair thusa agus cha do leigeadh saor e gus an do phaigheadh an fheoirinn dheireannach. Cha b' aithne do'n lagh trocair, dh'fheumadh ceartas a bhi riaraichte. Agus 'se sin an soisgeul; 'se sin deadh-sgeul a' mhoir-aobhneis do'nt-saoghal gu'n d'thug Criosd airson an duine na bha an lagh ag iarraidh. Thug e nadur naomh. Tha creutairean bochda a' saoilinn gu'm bheil iad a' toileachadh Dhe le bhi 'gleidheadh' aitheantan. Ach, anam bhochd, cha riaraich ni Dia ach nadur naomh. Ged a bhiodh do bheatha cho naomh 's a bha riamh air an talamh mur toir thu nadur naomh tha thu 'nad 'pheacach ann an suil an lagha. Nis cha'n e a mhain gu'n d'thug Criosd sin do'n lagh naomh ach thug se e fein mar urras gu'm biodh iadsan air an deanamh naomh mar a tha e fein naomh. Deirear ri Criosd an ceudghin am measg moran bhraithrean. 'Se am *pàtran* air am bheil Dia ag amharc. 'Sann air an urras a tha Dia ag amharc anns na h-uile deiligidh a th' aige ri peacaich. Ach 'sann mar am Breitheamh mor a bha e 'deiligidh ri Criosd air an son agus 'sann mar sin a tha e ag radh nach d' thug e fainear euceart ann an Iacob agus nach fhac e cealg ann an Israel. Bha e 'g amharc air anns a' *pàtran* ris an robh e gu bhi air a chumadh. Oh, 's iad a bhios 'nan creutairean iongantach. Dealraidh iad mar shoilleir-eachd nan speur agus mar na reultan fad saoghal nan saoghal. Co is comasach air gabhail a stigh an ni a tha an t-Abstol ag radh, cha'n 'eil e soilleir fathast ciod a bhios sinn ach tha fhios againn 'nuair a dh' fhoillsichear esan gu'm bi sinn cosmhuil ris oir chi sinn e mar a tha e." "Ach ma tha ar soisgeulne folaichte 'sann dhoibhsan a tha caillte a tha e folaichte anns an do dhall dia an t-saoghail so inntinn na dream nach 'eil 'nan creidich air eagal gu'n dealraicheadh orra solus soisgeil ghlormhoir Chriosd neach is e iomhaigh Dhe." Chunnaic iad puingean ach cha'n fhac iad gloir Chriosd ris am bi a chlann air an cumadh. Dhall dia an t-saoghail an inntinn.

A ris ghabh e staid nam peacach. Agus cha'n iongantach ged a chitheadh e air an talamh 'na thobar broin gidheadh bha millseachd aige. B'e gloir an Athar e ach ghabh e aite nam peacach agus nach deadh-sgeul sin? Ciod iad sin truaighean na beatha so? Toradh mallachd Dhe. Cha'n'eil trioblaid anns an t-saoghal nach e a th' ann toradh mallachd Dhe air peacadh agus cha bhiodh comhfhurtachd anns an t-saoghal mur bhiodh gu'n do ghabh Criosd an staid. Cha bhiodh uiread ri solus na greine. Ach ghabh Criosd an staid agus cha robh boinne anns a' chùp nach b' eigin da 'ol. Is uamhasach na briathran sin, "tha an talamh mallaichte air do shon." Nis ghabh am Fear-saoraidh sin air fein: ghabh e air na trioblaidean sin ann am foirfeachd agus mar a dh' fheudas sinn fhaicinn fhathast tha e 'gan tionndadh gu bhi nam plàsdaibh leighis do'n anam a reir nam briathar sin,

“Bheir mise an treas trian tre’n teine agus glanaidh mi iad mar a ghlanar an t-airgiod agus dearbhaidh mi iad mar a dhearbhar an t-òr: gairmidh iad air m’ ainm-sa agus eisdidh mise rin: their mi is iad mo shluagh, agus their iadsan, is e an Tighearn mo Dhia.” Ciod e a tha deanamh sin ach gu’n d’ thug am Fear-saoraidh am puinnsean asda agus gu’n do thionndaidh e iad gu bhi ’nam plàsdaibh leighis do dh’ anamaibh?

A ris thuit an Eaglais ann am fiachan uamhasach agus cha b’ aithne do cheartas maitheanas. Nis ghabh Criosd na fiachan sin agus cha robh osna a rinn e ann a bhi ’paigheadh nam fiach nach robh ceartas a’ faicinn an oirdheirceis o’n robh sin a’ sruthadh agus bha ceartas a’ faotainn ’ua fhulangasaibh ionmhasan a bha ’foillseachadh ’fhuath do pheacadh ni bu mhò na ged a bhiodh an duine a’ fulang ann an ifrinn tre’n t-siorruidheachd.

Thainig an duine gu bhi fo bhinn an damnaidh. Dh’ fhàg cionta a’ pheacaidh e fuidh sin. Tha thu ann an sin gle shocrach agus math dh’ fheudta gu bheil binn an damnaidh a mach ort ann an gloir. “An la a dh’ itheas tu gu cinnteach basaichidh tu.” Tha peacadh a’ toilltinn bàis air bonn ceartais. Tha ann an smuain dhiomhain olc nach aithne do dh’ aon ach Dia. Tha ann an dol air falbh a’ chridhe o Dhia olc nach aithne do dh’ aon ach Dia. Tha an dol air falbh sin gu cuspair air bith eile a’ foillseachadh tarcuis air Dia agus tha sin a’ toilltinn damnachd siorruidh. Agus cha bu chomasach do chreutair so a ghiulan gidheadh feumaidh e a ghiulan. Nis bha am Fear-saoraidh comasach air a ghiulan agus ghabh e a’ bhinn sin air fein. Ach cha bu chomasach Dia air fulang agus ged bu chomasach cha fhreagradh gloir na morachd ach gu’m biodh peanas air a dheanamh anns an nadur a pheacaich. Agus airson sin ghabh e nadur na daonnachd ann fein agus sin ann an aonachd ri’ Dhiadhachd, air chor ’s gu’n robh an t-Athair ag amharc air mar Dhia a’ fulang ann ar nadur. Bheil sin ’na dheadh sgeul dhuitse? Ma tha binn an damnaidh air a thogail dhiot fhuair thu e ’na dheadh sgeul. Cha chomasach sinne air a ghabhail stigh ciod a dh’ fhuilingeadh anam ann an cuig mionaidean ann an ifrinn. Ach ciod ann am bliadhna? Agus ciod tre’n t-siorruidheachd? Buanaich thusa anns a’ pheacadh agus ’se so a tha air thoiseach ort. Nis cha mhaithheadh ceartas smuain pheacach do Chriosd. B’ aithne dha ciod e a bha gach aon pheacadh a’ toilltinn agus ’se sin an cùp a thug an t-Athair dha ri’ òl: agus gu’n d’ òl se e ’se sin deadh sgeul. Bha tearnadh an anama o dhamnachd siorruidh ’na ni mor; ach bha ni bu mho na sin ann an Criosd. Bha an ni sin a chaill an duine air a chosnadh air ais ann an Criosd. Chaill e iomhaigh Dhe; chaill e Dia fein: agus ’se an t-anam a dheanamh sona a bha ann an suil Chriosda. B’ aithne dha nach deanadh ni an t-anam sona ach Dia; agus ’se sin pairt de’n aoibhneas a chuireadh roimh gu’m biodh anaman air an toirt air ais a dh’ ionnsuidh Dhia. Bha sin ’na mhillseachd aige air a’ chrann-cheusaidh gu’m biodh anaman air an toirt air ais a dh’

ionnsuidh Dhia, mar a chi sinn e ag radh, “Feuch mise agus a’ chlann a thug an Tighearn dhomh ‘nar comharraibh agus ‘nar n-iongantasaibh ann an Israel.” “Is sibhse iadsan a dh’ fhan maille riumsa ann am dheuchainnibh agus tha mise ag orduchadh dhuibh rioghachd mar a dh’ orduich m’ Athair dhomhsa, chum gu’n ith agus gu’n òl sibh air mo bhord-sa ann am rioghachd.” Ciod e sin? Direach a bhi ‘sealbhadh toradh a bhàis—‘se sin am bord aig an suidh cuspairean a ghaoil tre’n t-siorruidheachd. Agus cha’n e sin a mhain a tha ann an Criosd; tha mar an ceudna cosd airson a chuid fein a thoirt tre’n t-saoghal. Cha’n eil cosd aig pobull Dhe airson aon bhuairleadh ann ta fein no airson cur an aghaidh aon smuain dhiomhain. Ach thubhairt e fein ri eaglais, “is leor mo ghras air do shon.”

A ris ‘se toradh eile bàs Chriosd gu’m biodh coir aige air an ni a choisinn e a thoirt d’a eaglais. Agus oh! nach ‘eil ann an sin tobar aig a phobull gu buaidh a thoirt air peacadh—buaidh air an t-saoghal—buaidh air a’ bhàs—buaidh air ifrinn? Agus oh! nach ‘eil ni’s leor ann an Dia airson sin uile? agus ‘se sin deadh sgeul.

A ris, tha tairgsean saor an t-soisgeil ‘nan deadh sgeul ach “dhall dia an t-saoghail so inntinn na dream nach ‘eil ‘nan creidich air eagal gu’n dealraicheadh orra solus soisgeil ghlormhoir, Chriosd.” Tha cuid a bha o’n oige ag eisdeachd an t-soisgeil ach cha’n fhac iad riamh ann an tairgsean an t-soisgeil na dhùisg ‘nan anamaibh iarrtus a bhi ‘faotainn coir ann. Cha’n fhaca: agus c’airson? Dhall dia an t-saoghail an inntinn air eagal gu’n dealraicheadh orra solus soisgeil ghlormhoir Chriosd. Bha anns an run shiorruidh na ta gu’m faigheadh an saoghal tairgse shaor do Chriosd agus a’ bheatha shiorruidh annsan. Agus tha iad ann d’am bheil sin ‘na dheadh sgeul. Tha e fein ag radh gu’m feum soisgeul na rioghachd bhi air a shearmonachadh do na h-uile chinnich. “Imichibh air feadh an t-saoghail uile agus searmonaichibh an soisgeul do gach duil. Ge b’e ‘chreideas agus a bhaistear tearnar e agus ge b’e nach creid ditear e.” Nis ciod e an soisgeul? Direach, Criosd air a thairgseadh do na h-uile creutair agus ge b’e a chreideas ann tearnar e. Agus tha e fein ag radh,—“Thigibh am ‘ionnsuidh-sa sibhse uile a ta ri saothair agus fo throm uallach agus bheir mise suaimhneas dhuibh.” Nis tha an tairgse so do na h-uile creutair agus ‘se sin an t-aon dorus dochais do’n pheacach? Nuair a sheallas mise feadh a’ Bhiobull cha’n fhaic mi ni air thoiseach orm ach an ‘loch-theine’ no Criosd—an dara cuid. ‘Se Criosd an t-aon dorus dochais agus ‘se guth Dhe ris an t-saoghal, “‘se so mo Mhac gradhach-sa anns am bheil mo mhor-thlachd, eisdibh ris.” ‘Se an t-aon dorus dochais a chaidh fhosgladh do’n t-saoghal—Criosd ann an nadur na daonnachd a’ deanamh reite airson peacaidh. Ciod air bith rathad eile air an seall sin cha’n fhaic sinn ni ach an loch theine. Feudaidd thusa a bhi ‘g urnuigh ach am faic thu dorus trocair ‘nad’ urnuigh? Cha’n fhaic.

‘Se Criosd an cladhan tre’n do shruth an ni sin a mach a bha anns a’ Mhorachd o shiorruidheachd, bha comh-fhulangas anns a’

Mhorachd o shiorruidheachd agus mar a bha sin ann an Dia bhean staid anaman ris agus fhuair e cùrsa reidh ann an Crìosd a dh' ionnsuidh anaman. Oh, an iongantach ged a theirear ris an t-soisgeul, "deadh sgeul?" Agus cha'n e sin a mhain ach 'sann ann an Crìosd tha uile bheannachdan a chumhnaint. Anam bho chd, cha'n eil *drap* do mhaitheanas ann an Dia 'dhuit a mach a Crìosd. 'Se tobar uile bheannachdan a' chumhnaint—tobar a' mhaitheanas—tobar na naomhachd—tobar gloir shiorruidh. Agus cha'n e sin a mhain ach is ann annsan a tha buadhan Dhe a' faotainn cladhain neochaochluidheich a dh' ionnsuidh an anama, annsan the gaol Dhe a' faotainn slighe neo-chaochluidheich air chor 's gu'm bheil e air a radh gu'm bheil e a' "gabhail fois 'na ghradh." Oh! nach iongantach sin nach dean eadhon peacadh caochladh air a ghradh ann an Crìosd dhuit? C'airson? 'Tha e'foiseachadh air obair Chriosd agus 'se sin tobar an aoibhneis. Thusa a tha mach a Crìosd cionnus is urr ainn thu smuaineachadh gu'm bheil gaol Chriosd neochaochluidheach dhuitsa? Thusa a tha gun Chriosd ni ceartas Dhe greim ort airson na h uile peacaidh dhe'n robh thu cointach riamh. "Bi reidh ri d' eascaraid gu luath am feadh a bhios tu maille ris san t-slighe air eagal gu'n toir an t-eascaraid thairis thu do'n Bhreitheamh agus gu'n toir am Breitheamh thu do'n mhaor agus gu'n tilgear am prìosan thu. A ta mi ag radh riut gu firinneach nach teid thu mach as a sin gus an ioc thu an fheoirinn dheireannach." Co an t-eascaraid? Direach an lagh naomh. Co e am Breitheamh? Direach am Breitheamh mor. Agus ma bheir an lagh naomh thusa thairis do'n Breitheamh theid thu do'n phrìosan agus cha teid thu as, agus ma tha thusa glic bi reidh ri d' eascaraid gu luath am feadh tha thu maille ris 'san t-slighe. Na cuir dail ann. Anam bho chd, tha iad an diugh ann an ifrinn a bha dìreach a' cur dail ann agus cha teid iad as gus an ioc iad an fheoirinn dheireannach. Is uamhasach an ni a dhol a dh' ionnsuidh caithir a' bhreitheanas gun Fhear-tagraidh Is teine dian-loisgeach ar Dia-ne. "Ach dhal dia an t-saoghail so inntinn na dream nach 'eil 'nan creidich air eagal gu'n dealraich-eadh orra so hi lu soisgeil ghlormhoir Chriosd."

## Marbhrann

DO'N T-URRAMACH DOMHNULL DOMHNULLACH, SHIELDAG,  
'NA COMIRICH.

GUM bheil dorchadas air a Ghaeltachd,  
Ann 's na laithaibh so th'air teachd orne,  
Gum beil an fhirinn air tighinn cho iosal,  
'S cha mhor tha dileas dhi mar bu chor.  
Am measg na h-iarmid a thog an fhiannais,  
'S an latha niallach sam beil sinn beo;  
Bha 'n t-Urra Domhnullach bha 'n Shieldag,  
'Se n diugh n' shinneadh sa chill fo'n fhod.

Am measg na fiughalaich a ruith an cursa,  
 Bi t' ainm dhuinn cubhraidh is ùr gach lò ;  
 'S mar sheanair cluitach cha 'd rinn thu lubaidh  
 O lagh a chumhnant bh' art mar bhoid.  
 Ach fhuair thu ungadh thug sealladh suil dhut,  
 Air glòir na duthcha sam beil do choir ;  
 'S dh' fhag sud thu eudmhoran agaidh chleirean,  
 'Sa 'n am 'san 'd gheill iad do Rainy mòr.

'Se meud do dhilseachd 's do ghradh do'n Fhirinn,  
 A dh'fhag cho dileas thu anns gach cās ;  
 Nuair bha na mìltean do shluagh na rioghachd,  
 A tuiteam dìreach fo lagh a Phāp.  
 Cha deanadh innleachdan dhaoin' os iosal,  
 Le 'n reachdan mìlteach do chur sa sās,  
 'S bha luchd do mhir run cho cruaidh a stri riut,  
 'S gu'n deachaidh 'n ("stipend") thoir bhuat gun dail.

Rinn luchd an fhoirneart do chur air fogradh,  
 O d' aite comhnaidh 'sa 'n robh thu tamh,  
 'S cha ghabhainn Storas an rìgh ge mor ē  
 'Sa bhi na cota airson uine gheàrr.  
 Ach se Jehobbah am Breitheamh Gloirmhor  
 Bheir breth na corach a mach gun dail ;  
 'S gur fiosrach dhomhsa nach deach thu roina  
 Bho'n ni a bhoidich gu la do bhais.

Nuair thainig dearbhabh air sluagh na h-Alba,  
 Gun d' thuit na foirmealaich chum an làr,  
 Is riamh na dheigh sin cha d' rinn iad eiridh,  
 Ach ceum air cheum a dol fad' o'n n-aithn' :  
 An aidmheal reub iad is sgaoil o' cheile,  
 Is beachd na Fein-Thoilleanach chuir na h-ait :  
 Sud obair Rhaini 's na lean do'n treud e  
 'S gur truagh mar dheirich 'n uair gheill iad dha.

Ach 's mor a bhearna 's a bhuille chraiteach  
 A rinn do bhas anns gach cearn mu cuairt.  
 Mar theachdair gradhach co lionas t-aite ?  
 Gur tearc nar lath' iad a thig riut suas.  
 'S cha b'ann air fion-dhearcan blion an fhasaich,  
 A bha thu 'g-arach gach la do shluagh ;  
 Ach air an t-shlanachd tha gabhail tamh ann  
 A pearsa an t-Slanuighear 's aillidh snuadh.

'S nuair gheidhadh tu mhinachadh dhuinn na Firinn,  
 Cha b'ann neo-bhrioghail a bhiodh do sgeul,  
 Mo chliu na Ti sin thug suas an iobairt  
 Tre 'n d' rainig sith air a shliochd gu leir,

Bha air an dìteadh fo'n lagh sa phrìosan  
 'S bha 'm beatha dhith orra mar an ceudn',  
 Ach thog E ris iad o'n staid ro ìosal  
 Is rinn E fireanachadh Dha fein.

Nach sona an aireamh chaidh troimh Ghleann Baca,  
 A steach do'n aròs 's am bheil a Ghloir,  
 Cha'n fhaigh gu bràth ann fear-casaid bhraithrean  
 Is uisge Mharah cha bhith ri òl.  
 Cha chluinn thu aon ann a bristeadh aitheana,  
 Mar bu ghnathach leo bhi san fheoil;  
 Ach bi na miltean ann bho gach cearna,  
 A cuir Crùn an Tearnaidh air Rìgh nan Slogh.

Ach fhuair thu sabhailte bho gach namhaid,  
 'S chuir thu 'n fasach so as do dheigh,  
 Oir cha b'aite dhut e gu tàmh ann,  
 O'n fhuair thu earlais air Rìoghachd Dhe.  
 Se thuirt an Slanuighear thaobh a chairdean,  
 "A chaidh cha'n fhag mise sibh 's cha treig,  
 Gun toir mi n-aird sibh gu bhi nam lathair  
 A steach do'n aite anns a bi Mi fein."

A thaobh do thàlant 's meud do ghràs  
 Cha'n fhaigh mi 'n dràsda cuir an am dhuan,  
 Cha neil mi mhain ach a togail pairt dhiubh,  
 Oir 's ni ro ard leam a bhi ga luaidh;  
 Le inntinn nadurraich tha cho saraicht',  
 Na h-eallach bais air mo mhuin gach uair,  
 'S mar faigh mi fuasgladh a nuas o'n airde  
 Se 's dual dhomh bas mar a tàr mi uaith'.

A reir na Firinn bi t-ainm air chuimhne,  
 'S cha teid air di-chuimhn' e fad gach lo,  
 Mar neach bha dian ann a togail fiannuis  
 Bho bhratach Chrìosd mar an fìonan beo,  
 Bho dh' fhuair thu dìoghlum fad ioma bliadhna  
 Chuir sult na diadhachd air cainnt do bheoil;  
 'S dh' fhag sud thu gnìomhach gach la san fhion-lios,  
 'S o'n rinn thu triall thainig nèul dùbh oirnn'.

'S E 'n Ti ro-ghrasmhor chuir pailm na d' lamhaibh  
 Mar chomharr' àireadh gun d' tug thu buaidh,  
 'S thug dhut a chlarsach chum seinn gu brath leath'  
 Air cliu is lanachd Ard Rìgh na Sluagh.  
 A dh' uallich Slanuighear chum do thearnadh;  
 'S a ghairm tre ghras thu mar aon da Shluagh,  
 'S a thog a n-aird thu a dh' ionnsuidh Parras,  
 Far 'm beil do bhraithrean bha'n so air chuairt.

## Notes and Comments.

**Jesuits in Central Africa.**—Whoever is inactive in a good cause, the Jesuits are not in a bad one. Mr. John M'Ilwain, an artisan missionary from Blantyre, Central Africa, informed the Established Church Assembly that the Roman Catholic Church were going in and possessing large tracts of Central Africa. The Jesuits were there in tens and twenties, and the very place in which was buried the heart of the great missionary, David Livingstone, was occupied by the Jesuit fathers. Truly this is a painful story, and what is fitted to make it even more painful is that it is to be feared that Established Church missionaries of the Ritualistic cast have nourished Romanism in that dark country.

**The Pain of Reading the Newspaper.**—The habit of newspaper reading is an old widespread feature of modern life, and, without doubt, it has, many a time afforded a pleasurable half-hour both to the busy and the listless section of society. We have to report, however, that it is now seldom possible for a patriotic, well affected mind to travel through the daily press without receiving more pain than pleasure. As an example, we may instance the *Glasgow Herald* of 17th June. There were, at least, three items in that paper that should wring groans from right hearted lovers of their country. In the first place, the editor had a leader on the "King's Patronage of the Racecourse." It seems that several Nonconformist ministers had on the Sabbath previous uttered their sentiments respecting such unkingly conduct. As usual, the editor of the *Herald* threw his weight on the wrong side of the balance. He criticised not the King for his patronage of coarse pleasure, but the preachers for their disapproval of such royal dissoluteness. It is common for the gentleman who edits this great commercial paper to be a patron of depraved sport and a callous critic of any well meant effort in the direction of the higher morals. Some time ago two pugilists came to town to brutalize the populace by an exhibition of their art. The Magistrates interfered and forbade the spectacle. Did the cultured editor of the *Herald* signify his approval of this civic righteousness? No; instead of that he vented his grief and anger at the hard lines dealt out to the patrons of manly sport. When the Spanish bullfight is inaugurated in Glasgow (a thing we may expect in course of time), no doubt this exponent of culture and letters will welcome the tasteful novelty and his graceful pen will labour to adorn the horror with sallies of wit, and fetches of classic lore. A spirit of hostility and contempt towards the whole scheme of evangelical doctrine, worship, and morals is a prevailing feature of the daily press. We have no doubt the accustomed Sabbath breaking of journalists is the basis of this scheme of Sadduceeism. Knowing themselves to be at war with Bible principle and Christian sentiment on this point, they are driven on to make a clean sweep of all that pertains to the same order of things, if so be their peace of mind can the better be sustained.

The next disagreeable item of news which we noticed in that paper was the voting of an honorarium of £40 by the Edinburgh Parish Council to a Romish priest for visiting the Craiglockhart Hospital. We give the extract in full:—"At a meeting of the Edinburgh Parish Council yesterday the Chairman's Committee recommended that the Rev. J. Forsyth, Roman Catholic clergyman, St. Cuthbert's, Slateford Road, be given an honorarium of £40 for services rendered, Mr. Forsyth having visited the hospital wards at Craiglockhart every Tuesday, attended the wants of any of the sick of his own faith, and when sent for. Mr. Robert Anderson opposed the grant on the ground that the sum proposed was out of proportion to the services rendered, and on the principle that they were not justified in giving a grant to other clergymen than their chaplain. Mr. Gibson seconded, and said they would have every denomination asking for a grant. Mr. Welsh moved that the grant be given, and pointed out that what was here proposed was done all over the country. Captain Morrison seconded. Father Stuart, in a statement with regard to the work done by Father Forsyth, said that 70 Roman Catholics died in the hospital last year, this meant 70 death-bed calls on Father Forsyth. Whatever might be thought of their religion, every Catholic wished to have the assistance of a priest when he was dying. (Hear, hear.) He hoped that in the capital of Scotland they would prove as enlightened and tolerant as in other parts. The honorarium was agreed to by 23 votes to 2." We think this procedure on the part of the Edinburgh Parish Council is simply abominable. It is abominable that in a city where John Knox preached, and where multitudes of martyrs suffered to seal the divine testimony against Popery that such a scandalous concession to the greed and audacity of the Romish heresy should be made. It is also abominable by reason of the evident unfairness to other religious denominations. That a dangerous alien sect should be nourished as is here done in manifest contempt of the teachings of history and the principles of equity is a thing not to be tamely suffered.

The last sinister feature of that number of the *Herald* which we note is the authorising of Sabbath tramcars in Aberdeen. It was done at a meeting of Council on Monday, the 16th June. The opposition was vigorous and was headed by Lord Provost Fleming, but by a majority of 20 votes to 12, the proposal was carried. These inroads on good old Scottish usage have now become so common that the ability to be pained and alarmed at them has almost gone from us. Nevertheless, we hope our state of mind in view of the Aberdeen innovation was far different from the prevailing temper of the Magistrates, for the newspaper states that "the division of the Council was received by the majority with the greatest satisfaction."

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