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The Education Bill.

THE Government has introduced, and is successfully carrying through Parliament at the present time, an Education Bill, the character of which is fitted to arouse alarm among all true Protestants in the country. The Bill affects England only, but that in nowise should make Scotsmen indifferent to the subject. If the hands of Romanism and Ritualism are strengthened in England, they will be all the stronger to pursue their evil designs in Scotland.

Our readers will understand that there are two kinds of schools in England, the ordinary Board Schools and the Church of England Schools. The latter are in the vast majority; in many parishes there are no other. Thus it happens that people who are not Episcopalians have no alternative but to send their children to these church schools. Many undoubtedly regard this as a great hardship already; but the Education Bill is to make matters still worse for them. This Bill proposes to do away with the ordinary School Boards altogether, and to put all the schools—the Board and the Church ones—under the control of the Town and County Councils, the clergy of the Church of England to have considerable share in the management. The financial support of these schools under the new arrangement is to come from the local rates, aided by imperial grants, and thus parents are called upon to be responsible for and to support educational institutions, whose administration they do not approve of in very important points.

What is the special evil that attends these church schools as presently conducted? It is the kind of religious instruction that is given the pupils, and the kind of religious atmosphere they are compelled to come in contact with. The Romanising Ritualists, as our readers know, are in the great majority in the English Church, and so the clergy who in general have to do with the schools are of this class. Should the Non-conformist children, by

a conscience clause, escape the religious instruction supplied by the Ritualists, they are not freed from the Ritualistic atmosphere and influence. The clergyman visits the school daily and his presence is a power; and moreover, the walls of the school are decorated with pictures and other things of the Ritualistic and Romish stamp. Now, Non-conformist parents in places where, owing to the weakness of the Non-conformist cause, there is no other school but the church one, already send their children to it, and pay for their education, but according to the proposed Bill they must in addition to this pay taxes for these schools in respect of their general upkeep. This arrangement is justly regarded by Non-conformists as bringing their consciences into serious bondage, and not a few are declaring they will go to prison before they pay these taxes. Even the Evangelical members of the Church of England are much opposed to the Bill, for they are deeply convinced that it will give additional power to the Ritualistic party to pursue their pernicious schemes.

It appears also that Romanists are to benefit by certain provisions of the Bill. "They enable Roman Catholics, who build in any parish a school at their own expense, and whenever they choose (even when the number of scholars in average attendance is only thirty), to throw the entire burden of the expenses of that school upon the rates, even though ample school accommodation be already provided in that parish."—(*Imperial Protestant Federation.*) This is a very alarming aspect of the Bill, and one fraught with issues of the most injurious kind to the Protestantism of the country. It will greatly encourage the Papists in their Jesuitical devices to proselytize Protestant children.

It may be easily seen from these facts that this Education Bill is a new menace to the cause of Protestantism, which we believe to be the cause of God and truth, and every effort should be put forth to resist its being passed into law. The opposition in Parliament is in a comparatively small minority; and so we fear vain in this, and as in many other cases, is the help of man. Let our cry go up to "the Lord of hosts who is wonderful in counsel and excellent in working," and who is able to bring to nought the most powerful schemes of the Prince of darkness.

It may be noted at this point that the Nonconformists in England and the Voluntaries in Scotland hold a view on the subject of religious education with which we do not agree, namely, that the State should take nothing to do with the appointment of the Bible or religious instruction in schools; and that the Church alone should look after the spiritual education of the young. We disapprove of this sentiment as it would free the State from the obligation to acknowledge the supreme authority and pre-eminent value of the Word of God. But we deeply sympathise with all who are endeavouring to resist the passing of this pernicious Bill; for it supports a form of religious education that is unspeakably detrimental to the temporal and spiritual interests of the young;

and we trust that the Protestants of England will show something of the courage of their forefathers in refusing, if the Bill is passed, to submit to its operation. The Carnarvonshire County Council have already declared, by a considerable majority, that until certain safeguards are introduced, "they will not carry out the provisions of the Bill in and for the County of Carnarvon." The situation is more grave than the country at large realises. Imprisonment for resistance to Ritualism and Romanism, imprisonment on a more extensive scale than what has already transpired in connection with John Kensit's crusade, may soon be a feature of social life in this enlightened twentieth century.

A Sermon.

BY THE REV. JAMES S. SINCLAIR, JOHN KNOX'S, GLASGOW.

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 "Again, the kingdom of heaven is like unto treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—MATT. xiii. 44.  
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JESUS frequently spake unto the people in parables. These parables set forth the things of the Kingdom of God in the form of similitudes, drawn from natural objects or common events, that the people were familiar with in their every day life. They were admirably adapted to convey spiritual instruction, and to make that instruction find a resting place in the memories of the hearers. But the parables, notwithstanding these advantages, were not always the savour of life unto life. The general hearers were satisfied with the figure or illustration; they did not seek to penetrate into its hidden spiritual meaning, and so did not profit in a saving manner by the teaching of the parables. The disciples of Christ, on the other hand, who were true seekers after heavenly learning, were anxious to understand what they heard, and so when any parable was dark to them, they made inquiry at Christ that He might explain it unto them. Thus they attained an acquaintance with the mysteries of the kingdom of God, that others fell short of. In this, however, there are direction and encouragement for all who desire to know in a saving way the things of God. If any part of the Scripture or experience is dark to such persons, let them ask the great Prophet of the Church to teach them by His Spirit, and they shall receive instruction, for He has compassion on "the ignorant and them that are out of the way."

In this and other parables, Jesus speaks of the kingdom of God on earth as the kingdom of heaven. The reasons for this are not far to seek. The kingdom of God in connection with the coming of Christ had entered upon a newer and more heavenly dispensation. Heaven had come down to earth in the person of

the Redeemer Himself; and heaven was also about to come down at a not very distant period in a rich and abundant manner in the outpouring of the Holy Ghost. But at any time the kingdom of God on earth may be fitly spoken of as "the kingdom of heaven." It is heavenly in its *origin*; God Himself is the founder of it. It is heavenly in its *character*; it is regulated by principles that are spiritual, divine, and heavenly in their nature. It is also heavenly in its *end*; it leads to heaven; every soul that has the kingdom of God established within it in time shall infallibly enter into the kingdom of heaven in eternity.

Let us now look, in dependence on the teaching of the Spirit of God, at the parable specially before us. We shall notice:—

I.—The comparison of the kingdom of God to treasure.

II.—The field in which the treasure is declared to be hid.

III.—The relation in which the treasure stands to the field.

IV.—The finder of the treasure, and what he did.

I.—The comparison of the kingdom to treasure.

1. It is very clear that this comparison is designed to set forth the *exceeding preciousness* of the kingdom of God. It is no common good; it is an object unspeakably excellent; something which, when its true value is perceived, is made choice of at the expense of everything else which the world counts dear. It is a treasure of such incalculable worth that, when a man finds it, he is willing to sell all that he possesses in order that he may enjoy it as his own. And truly what earthly thing is to be compared for a moment to the kingdom of God set up in the soul of a sinner by the mighty power of the Holy Ghost? It is a kingdom which consists in righteousness, peace, and joy in the Holy Ghost. The soul is emancipated from the power of darkness, the bondage of Satan, and the curse of the law, and gets the earnest of an eternal inheritance of happiness, and holiness beyond the skies. All earthly treasure is nothing to this. "What shall it profit a man though he should gain the whole world, if he lose his soul? What shall a man give in exchange for his soul?"

2. Our second remark is that, as it is the exceeding preciousness of the kingdom of God that is pointed out in the parable, the word treasure may be fitly taken as referring to *Christ Himself*. He is the most precious object in connection with this kingdom; He is the supreme treasure of the soul. If anyone desires to find God Himself, the most glorious of all beings, who fills heaven and earth with His glory, and the most valuable portion that any finite creature can enjoy, it is in Christ alone that He is to be found. God is in Christ in all the glory of His perfections; He is in Christ, reconciling sinners to Himself. If anyone desires eternal salvation, that salvation is in Christ alone. Deliverance from never-ending misery, justification in the sight of a holy God, renewal in the divine image, and a right and title to eternal life—all these incomparable blessings are treasured up in Christ Jesus. In fact, all that a poor sinner needs for soul and body, in view of

time and eternity, is to be found in Him. That rich word—"all things are yours"—is spoken to those that are Christ's. Who can describe the matchless excellencies of His person as the God-man? He is the chiefest among ten thousand, the altogether lovely one. Who can measure the height and depth, length and breadth, of that love which He has shown to sinful men? It passeth knowledge; it is a boundless ocean, without a bottom and without a shore. It will take eternity to show forth all His praise. The ransomed of the Lord will have fellowship with Him, and will sing His praise throughout the endless ages of a holy and a happy eternity. Christ, then, with the blessings of the everlasting covenant in Him, is the chief treasure in the kingdom of God. And happy are those souls who have seen, by the light of the Spirit, the beauty and preciousness of this matchless treasure, and have made an everlasting purchase of it at "the market of free grace."

II.—Let us notice, in the second place, *the field* in which the treasure is hid. The treasure is in a field. Christ is personally in heaven; but He is declaratively in His Word. We take the field, then, to represent the Bible, the Word of God. Christ is in the Holy Scriptures. This is a blessed commonplace of sound theology. No enlightened mind can read the Bible without observing that Christ is its chief and pervading theme. The book of Genesis speaks of Him, and the book of Revelation is full of Him. He is the beginning of the creation of God, and He is the end of all things; the Alpha and the Omega, the First and the Last; Creator, Redeemer, and Judge. The Scriptures have certainly been written to exhibit the glory of a Triune God—Father, Son, and Holy Ghost; and it would be presumption to exalt one of these ineffable Persons at the expense of the others. Nevertheless, inasmuch as the Triune God is revealed in Christ for the salvation of sinners, and the Word has been written for the purpose of bringing sinners nigh to God through Him—the love of the Father and the power of the Holy Ghost concurring to this end—it is absolutely necessary that Christ be held forth as the treasure whose presence in the Word is of supreme interest for immortal souls. All the promises, sacrifices, ceremonies of the Old Testament exhibit Him; and every page of the New Testament is replete with His glory. Notice two things concerning the field.

1. The field is *nigh at hand*. It is not at an immeasurable distance from us. No one requires to climb up into heaven, or dig under the earth, to find it. Nor do we in Scotland need to go to the ends of the world, to China or Japan, to discover this precious field. "The word is nigh thee." It is at our very doors. We have heard of it with our ears and seen it with our eyes from our very infancy upwards. It is one of the most familiar objects that we are acquainted with. What a remarkable privilege this, and yet a privilege that, by reason of this very familiarity, is but lightly esteemed by the greater number of young and old. Many

persons will go thousands of miles across the seas, will sacrifice the dearest comforts and encounter the greatest risks, expend their most precious energies in order to get a little handful of earth's perishing riches, while most of them forget that in the Word of God, which has been in their hands from childhood, there is a treasure more valuable than all the wealth of all the millionaires in the world. The field in which Christ and eternal life are to be found is very nigh unto us. Great is the privilege; but solemn is the responsibility, and terrible will be the consequences if we neglect this field. If we treat the Word of God as a thing of little value, we despise our own happiness, and choose eternal misery as our portion. The day is coming when we will be removed from all access to this field, and if we do not before then seek and find the matchless treasure, we shall be poor for ever. "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Romans x. 8, 9.)

2. The field is *open*. The fields of the natural creation are often walled around by their owners, and only a very few privileged persons are permitted to walk through them. Placards are set up warning the ordinary passers by of the punishment to which they expose themselves if they venture to trespass upon these fields. Now, God has put up no wall around the field of His Word. Far otherwise; all are invited, yea, exhorted to walk through it and survey its beauties; more than this, all are commanded to search for Christ the priceless treasure, in it. Christ Himself says, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." In fact, on the other hand, there are placards put up warning those persons who neglect and despise this field of the fearful consequences of their sin, "To-day, if ye will hear his voice, harden not your hearts." "And to whom sware he that they should not enter into his rest, but to them that believed not?"—(Heb. iii. 18.)

Though God has raised no wall of exclusion around His Word, yet Satan has for centuries, by the instrumentality of men, tried to shut out the common people from the privilege of traversing this noble field. The great enemy has made use of *the Pope of Rome* and his officials for this end. They have declared and are still declaring that it is only the priests who have a right to free access to the Word of God; and they have been successful in deluding multitudes of immortal souls with this pernicious idea. At the glorious Reformation, the Spirit of God moved our forefathers to rise up against this monstrous tyranny, and they threw down the unhallowed barriers that stood between the people and the Word of life. They preached an open Bible, and free access to Jesus Christ, the treasure of the soul, without the intervention of a man-made priesthood. But what do we observe, friends, at the present

time but a strong movement in this country back towards that Romish bondage from which God delivered us at the Reformation? It is a movement to drive immortal souls out of the field of God's Word, and to deprive them of the privilege of seeking and finding for themselves Jesus Christ the Saviour of sinners. The priests of Rome will give them a false Christ in return for their subjecting themselves to this unspeakable loss. Again, *the Higher Critics* are engaged in no better work than this. They undervalue the field, and declare it is not much better than common ground. They would blot out the marked distinction that exists between it and other fields, and so leave souls uncertain where the precious treasure lies. According to their theory, it is only the learned who can point out the inspired portions of the Divine Word, and these are divided among themselves on this all-important matter, so that a mist of learned delusion is cast over the field of God's Word, and poor souls are left wandering on in utter darkness to eternity. The Higher Critics are another class of persons who are bent on robbing souls of Christ and eternal life. Let us then prize our present privileges; let us reject with righteous indignation the ideas of both priests and critics. The field is nigh at hand, and is open to every creature under heaven. Let us see to it that we are not satisfied with a mere general survey of its beauties, without attaining to the possession of Christ Himself who is hid in it. This leads us to the third point.

III.—The relation in which the treasure stands to the field.

1. Christ is to be found only in the field of the Word; He is not to be had in other fields. If He is found in any other book than this, it is because He was first found here in this Book of books. It is only through the Word of God that we come to the knowledge of Christ. The Lord may often make use of events in providence for giving an awakening to sinners out of the sleep of indifference as to the interests of their souls; but sooner or later He brings the Word to them or them to the Word, in order to enlighten them by His Spirit in a saving knowledge of Christ. They are born again, not of the corruptible seed of human opinion, but of the incorruptible seed of the Word of God, which liveth and abideth for ever.

2. Christ is *hid* in the Word. This is to be taken only in a relative sense. We are not to suppose for a moment that the Holy Scriptures are obscure on the subject of Christ. They set Him forth clearly and fully so that he who runneth may read and recognise Christ in them. But there is a very important sense in which the treasure is hid in the field. (1) Christ cannot be savingly seen by the carnal eye. People may be reading the Bible from childhood to old age, and yet all the time continue ignorant of Christ in any spiritual sense. "The natural man receiveth not the things of the Spirit of God, they are spiritually discerned." It is possible certainly to become acquainted with the doctrine of Christ by the power of the natural intellect, and even

to attain by this same power a far-off superficial admiration of Him, but to come to a direct spiritual acquaintance with Him with saving results is not possible to the natural man. All the intellect, learning, and morality in the world will not discover the true Christ of God in His real glory to a soul. This is the reason why many able scholars and preachers are manifestly destitute of a real knowledge of Christ; and their lack of this fundamental requirement shows itself in their erroneous views of the Bible and Christ. (2) Again, Christ is so hid in the Word that He can only be sought and found in it by the illumination of the Spirit. It is the Spirit who glorifies Christ, who reveals His glory to the souls of men. This teaches us that we stand in absolute need of the Spirit in order to get savingly acquainted with Christ, and we firmly believe that every soul that ever came to the knowledge of the Saviour felt deeply convinced that it was not by any might or power of man that this blessed knowledge was reached, but solely by the supernatural operations of the Holy Ghost. This does not, however, shut out the exercise of seeking on the part of the soul. The prophet Isaiah says, "Seek ye the Lord while he may be found, call ye upon him while he is near," and Jesus Himself says, "Seek and ye shall find, knock and it shall be opened unto you." The treasure is hid, not for the purpose of preventing souls from the finding of it, but rather with a view to impress upon them its supernatural divine glory and the necessity of making a diligent search for it. "They shall seek me and find me, when they search for me with all the heart."

IV.—The finder of the treasure, and what he did. "The which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field."

1. Our first remark here is that the man was in the field when he found the treasure. We are not expressly told that he was seeking for the treasure at the time he found it; it is possible, even probable, according to the character of the parable that he was otherwise engaged when he came unexpectedly upon the precious spoil. But one thing is absolutely certain, he was in the field; and while this does not relieve any from the positive obligation to search for Christ in the field of the Word, yet it affords strong encouragement to persons to be diligent even in the ordinary exercise of reading the Word. The Spirit of God is sovereign in His operations, and in the time of them. No one knows at what moment He may apply the truth with power to the soul. And, therefore, you who may be engaged in reading the Scriptures daily, and may be tempted by the great adversary to give up the practice because your conscience testifies you are getting no real benefit by it, be encouraged to go on; ye know not the day nor the hour when the Son of man cometh in the day of grace as well as in the day of death. He may reveal Himself to you at an unexpected moment, and pluck you

as a brand out of the burning. Reading the Bible of itself wont save you ; but the not-reading of it, if persisted in to the end, will seal your eternal damnation. See to it then that you are daily walking among the green pastures of God's Word ; you do not know what glorious discovery may await you at some unexpected moment.

2. The second thing that may be said is that the man was searching below the surface when he found the treasure, for it was hid in the field. Thus, while we may be encouraged to visit the field of God's Word by the thought that the Spirit may sovereignly reveal Christ at any moment to us, yet we have no real warrant that we will find Him unless we seek. Seeking is the divinely appointed path to finding. And surely the treasure is so infinitely precious in itself, that although a lifetime should be spent in seeking it, yet if it be found at last, the reward—not of merit, but of grace—will be glorious. But the Lord does not usually keep seeking souls very long before finding ; and so do not be discouraged by delays and disappointments if you are heartily seeking Christ.

3. The finding of the treasure illustrates the soul's first saving discovery of Christ. Christ is found by the seeking soul ; the glory of His person with the excellency of His salvation is blessedly opened up to the poor sinner, and he is ravished with the sight. He may not be able to say at this first discovery, "Christ is mine" ; he may not have the full assurance of faith ; but he is brought to see such an infinite excellency in Christ and salvation that he is made willing to sell all that he has that he may buy the field and the treasure in it. This is the scope of the present parable. It teaches that the soul gets a discovery of the preciousness of the Redeemer before, and in order to making an unreserved choice of Him as its all and in all. The Spirit who convinces of sin, enlightens the soul in the knowledge of Christ, and renews the will and affections with a view to the embrace of Christ as offered in the Gospel.

4. The finder hides the treasure. Fear springs up in his heart, fear lest he should lose his precious prize, fear lest some passer-by should deprive him of it ; and so he hides the treasure. Is not there a similar feeling in the soul when it gets the first revelation of Christ ? Is not the sinner afraid he will lose the blessed discovery, and be left as poor as ever he was before ? He therefore takes precautions to avoid this calamity ; he uses means for preserving the experience he has got. For one thing, he hides the treasure within the covert of watchfulness. He guards against every enemy that would steal it from him. He now breaks with his former worldly companions ; he feels that their society will not benefit, but injure him. He keeps a jealous watch over his own heart. There are enemies there, carnality, unbelief, evil desires, and gross affections that would take Christ from him if they could. He resists the inroads of the devil. This terrible adversary walketh about seeking

whom he may devour; and so the enlightened soul trembles lest Satan should come with a mighty assault and carry off the precious treasure. At this stage of spiritual experience the believer is very tender and watchful, more so it may be than in after years. He hides the treasure in the secret place of private devotion. He goes apart from his friends and acquaintances to retired spots for meditation and prayer. There he meditates upon the truth as it is in Jesus, and communes with the God of grace. He hides it in the secret place of his heart. "Thy word," says the Psalmist, "have I hid in my heart, that I might not sin against thee." The gracious soul buries Christ in the depth of his affections. He hides the treasure in the secret place of God's power. It must be "kept by the power of God." He commits the treasure into the hands of the Lord that He may keep it for him. "Thou maintainest my lot." If it be left to his own keeping, he will soon lose it for ever.

5. The finder joyfully sells all that he has, and buys the field.

The soul that finds Christ rejoices with a joy that is unspeakable and full of glory. There is no joy comparable to this. The happiness of the world is vain and empty at best; it will soon give place to endless misery. The joy of the gracious soul is rich and satisfying, and is the earnest of everlasting bliss.

The finder now goes away and sells all that he has that he may buy the field. He sees that the treasure is so valuable that he is willing to part with all his possessions that he may get it. It is clearly taught here that there is a selling and buying in connection with Christ and salvation. The lesson, however, is not that we buy the field by meritorious works of righteousness; it is not a buying by personal merit at all; but it is a process of exchange whereby the soul renounces everything that comes into competition with Christ, and freely chooses and appropriates Him as its one everlasting portion.

What are some of the things which the finder sells? (1) He sells all those things that are positively sinful in themselves. If he has been an open transgressor of God's commandments, he gives up his evil practices. He renounces every course of action that is not in harmony with God's revealed will. He begins to hate and mortify his heart evils, his love of sin, self, and the world, his pride and vain glory. (2) He sells his good things in respect of his former esteem of them. Paul gloried in his birth and privileges as a Hebrew, and in his zeal and righteousness as a Pharisee. These things were not absolutely worthless in themselves, they had a certain value of their own; but he had an undue esteem of them; they formed his foundation for eternity. But when he got a knowledge of Christ Jesus, he counted his former riches to be but loss and dung, and was willing to part with them all that he might win Christ and be found in Him. He was an eminent example of a soul that found the hidden treasure, and sold all that he had and bought it. And everyone that truly

comes to the knowledge of Christ and beholds His matchless beauty and preciousness will, in his or her own measure, follow the example of the apostle. There are many at the present day who think they can serve God and mammon, and who imagine they may sell nothing of their own, and have Christ at the same time; but these persons are under a great delusion. The thing is essentially impossible, however people may deceive themselves about it. Sin must be given up, self must be mortified, the world must become little to us, if we are to have Christ seated on the throne of our affections, and His kingdom established in our hearts.

Notice it is the field he proceeds to buy. The field and the treasure go together; they are not to be separated from one another. He knows that when he gets the field he gets the treasure also. And so it is in the spiritual sphere. Christ is in the Word, and it is only by getting the Word in reality as our own that we can get Christ also. And so poor souls, that have seen the glory of Christ as revealed in the Gospel, buy the Word, part with everything else, and venture their all for eternity upon the Word of the living God. Men in our day are telling us that we may have Christ without the Word, but they have not the mind of Christ; they do not hear His voice. The teaching of Christ here is that the soul must buy the whole field in order to get the treasure that is in it. "Buy the truth and sell it not."

The finder buys the field. The merchandise in the present case is of the rarest kind. The buyer is now a poor man; he has sold his riches, and has got poverty instead—poverty of spirit; he has sold his own righteousnesses, and has now a sense of sin and guilt; he has sold his carnal ability, and has now a sense of utter helplessness; and he comes to the market where he may buy the field. This is the market of free grace. The divine Merchant sells His goods only to the poor and the destitute—those without money and without price; and here the poor sinner joyfully makes a bargain with the Merchant. He asks for the field in which the treasure is hid, and seeing that he has come in the right way, the Lord gives him what he asks for. He applies the truth concerning Christ so powerfully to the sinner's heart, and enables him to embrace the Saviour in such an appropriating exercise of faith, that the poor soul may now say, "The treasure is mine; Christ is mine; I am made rich for eternity; my cup runneth over." We do not say that all who receive Christ obtain an equally clear assurance of their interest at first or afterwards, but we certainly think that all of them, in their hearts, turn from sin unto God, prefer an interest in Christ to all other things in the world, and look to Him constantly as their prophet, priest, and king, that He, by His Spirit, may teach, cleanse, quicken, and bless them.

Happy, then, are they who have had a saving discovery of Jesus Christ as the Divine Saviour, and who have been constrained by

a loving esteem of His infinite excellency, to count all things but loss and dung that they may win Him and be found in Him, accepted in the Beloved.

On the other hand, let us warn with the utmost solemnity those souls who are seeking everything but Christ; who are found in every field but the field of His Word. Many there be who are solely taken up with the field of their worldly occupation, and give but an occasional glance at the Word of God. You of whom this is true are selling your soul and Christ for eternity for the sake of a mess of pottage. Others again find their chief happiness in the field of carnal amusement. The young, for most part, are swallowed up in the pleasures of this field. There is undoubtedly a recreation which is lawful; but supposing our particular recreation be lawful in itself, yet if our hearts are wholly given to it, it will be our eternal destruction at last, unless we turn in a day of mercy. And one other field we may mention, which many people wander in at the present time, is the field of light literature. The novel is a thousand times sweeter to multitudes than the Bible. Many are the false Christs that are to be found in this field. The novel is generally pervaded by wrong views of sin, wrong views of God, and wrong views of salvation. Sin is treated as an error or mistake; God is described as all love and no righteousness; and salvation is handled as not of pure grace but of works. All the pernicious errors that are to be found in modern theology are distilled through the pages of fictitious literature. May the Lord, in infinite mercy, preserve the young of our congregations from the poisonous atmosphere of this ensnaring field! O seek now, in the day of your merciful visitation, Jesus Christ, the most glorious of all treasures, and ask the Spirit of God to reveal Him unto you as your own personal Saviour. This is what will make you happy in time and through eternity. May the Lord bless His own word!

Some Famous Books and their Authors.

BY THE REV. DONALD BEATON, WICK.

I.—Boston's "Fourfold State."

THERE was a time when Boston's Fourfold State was better known to the religious public of Scotland than it is to-day. At one time it formed one of the treasured volumes that had a place on the bookshelf in the home of the humble but intelligent peasantry of our country. And it was but in keeping with the nature of things that its author should have sprung from that sturdy and pious peasantry that was at once Scotland's pride and glory. It was in the year 1676 that Thomas Boston first saw the light. The little town of Duns had the honour of being his birthplace as it had been of John Duns Scotus, the well-known schoolman, and of Dr. MacCrie, the biographer of Knox. His

parents were staunch Presbyterians—both from the son's account seem to have been pious people. During the times of persecution his father had been cast into prison, and the son relates in after years the impression made on his sensitive spirit during one night's lonely vigil with his father in the dreary prison.

At the age of eleven, while attending the ministry of the Rev. Henry Erskine, the father of Ebenezer and Ralph Erskine, he was awakened to a sense of his lost condition. The sermons that most impressed him and left an abiding effect were sermons preached from the texts, "O generation of vipers, who hath warned you to flee from the wrath to come?" and "Behold the Lamb of God, who taketh away the sin of the world." Years after in referring to this deeply interesting event he says in his soliloquy on the Art of Man Fishing:—"Little wast thou thinking, O my soul, on Christ, heaven, or thyself when thou went to the Newton of Whitsome to hear a preaching. When Christ first dealt with thee; there thou got an unexpected cast." The father, though in humble circumstances, sent him to school, and ere he had left school he had a secret longing to become a minister of the Gospel. With this end in view he proceeded to college, where it appears he denied himself many of the common necessities of life in order that he might not be a burden on his parents. This enforced asceticism bore fruits in after years in the broken health and the frail body of the saintly minister of Ettrick.

In 1696 he was appointed tutor to the Bruces of Kennet, the ancestors of the present Lord Balfour of Burleigh. At times there was some slight friction between the members of the household with their free and easy going ways, and the young student walking in the narrow way of life, but whatever irritation he may have at first caused, it soon gave place to the deepest respect for the conscientious tutor. In the following year he was licensed by the Presbytery of Duns, but owing to a variety of causes did not receive a call until two years afterwards. These were years of discipline which bore good fruit afterwards—what it cost him and his feelings as he felt the expected cup passing away from his lips are minutely detailed in his interesting Memoirs. At last, in 1699, a call came to him from Simprin. A minister could scarcely have entered on a more forbidding sphere of labour. The people were grossly ignorant, and as a result there was a chilling indifference to the exercises of the sanctuary. Nothing daunted, the young minister accepted the call, and as a keynote to his ministerial labours preached his first sermon from the text—"For they watch for your souls as they that must give account." And from that day there was a watching for souls that hallowed Simprin for ever in his memory. He devoted his time to pastoral visitation, studying, praying with and for his people. He instituted prayer meetings and catechisings, and gradually the blighting frosts of a long and dreary spiritual winter began to show signs of passing away. To use the Scriptural figure "instead of

the thorn there had come up the fir tree, and instead of the briar there had come up the myrtle." When he came to Simprin there was no family worship held in the place, but ere he left it worship was kept morning and evening in every home. These earnest pleadings in secret were not unanswered, and the recollection of these days drew from him the acknowledgment that "Simprin was a field which the Lord had blessed; Simprin! O blessed be He for His kindness at Simprin." In 1706 he received a call from Ettrick, and after serious consideration accepted it. The wrench from Simprin was painful in the extreme, and as he beheld the deep grief of his beloved and attached people, his tears mingled with theirs. "How could my eyes fail," he said, "to trickle down with tears?" He bade farewell to them in those impressive words of Jesus, "In the last day, that great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto me and drink."

It was in Ettrick, however, that he passed through the severest part of his discipline. The people were as a rule very indifferent to his pulpit ministrations; they were exceptionally factious, and yet manifested the liveliest interest in public questions of the day, whether civil or ecclesiastical. But Boston had but one resort in all his difficulties; his timid nature shrank many a time from his trials, but he gained the day by pouring out his plaint to the Hearer of prayer. At last the parish of Closeburn was anxious to get Boston for their minister; and all at once it seemed to be brought home to the people of Ettrick that they had such a devoted servant of Christ as their minister. A fast day was held, and the congregation poured out its soul in prayer to the Head of the Church, that His servant might not be removed from his sphere of labour. It was the turning point in the history of the congregation, and from that day onwards Boston had more influence over the people of Ettrick. Then followed years of blessing, in which the seed that was sown with tears was reaped with joy. Did space permit us, reference might be made to the important part he took in the Simson heresy case and in the famous Marrow controversy; but a word in passing must be said in reference to his family afflictions. He lost a number of his children when they were young, and to show the tender-heartedness of the man one cannot do better than quote the following touching incident:—"When the child was laid in the coffin," he says, "his mother kissed his dust. I only lifted the cloth off his face, looked on it, and covered it again, in confidence of seeing that body rise a glorious body. When the nails were driving, I was moved for I had not kissed that precious dust, which I believed was united to Jesus Christ, as if I had despised it. I would fain have caused draw the nail again, but because of one that was present I resented and violented myself." During the last ten years of her life his wife's mind seems to have been somewhat weak, which left her the prey to awful temptations from

Satan. With eagerness the devoted husband watched for any returning gleam that might tell that the night was past. "Now," he says, "we were with our broken ship within sight of the shore, and I was like one stretching out his hand and crying, Help forward, help forward. But behold, a little time after, the storm arose anew, and the ship was beaten back into the main ocean out of sight of land again." Mr. Boston passed peacefully away on the 20th day of May, 1732. Well might he say, "the world all along hath been a step-dame to me; and wheresoever I would have attempted to nestle in it, there was a thorn of uneasiness laid for me."

Boston was what the old divines would call a painful student—he took pains with his work and it is the testimony of Dr. Walker in his "Theology and Theologians of Scotland" that "he was the best Hebrew scholar in Scotland as he was the freshest and most powerful of Scottish living theologians." One reads with sympathetic interest his longing for books—a parcel of books even to Boston was no insignificant exhilaration, but there can be no doubt his lack of books necessitated his falling back on original meditation and study, the fruits of which are plainly manifest in his works. His works were published in a twelve volume edition, edited by Rev. Samuel Macmillan. Among the best known of these are his *Memoirs*, the *Crook in the Lot*, and the *Fourfold State*. Two editions of the *Memoirs* have recently been published; one by the publisher of this Magazine which sells at a very moderate price, and the other by Oliphant, Ferrier & Anderson, with a preface by the Rev. G. H. Morrison, M.A., now of Glasgow. The *Crook in the Lot* is a work dealing with the case of those in sorrow and affliction. But the work by which Boston is best known is the *Fourfold State*. It was while assisting at Kelso communion that his attached friend Dr. Trotter suggested to him the advisability of publishing some of his sermons. Boston took the matter into serious consideration and decided to publish his sermons on the fourfold state of man in his primitive integrity, entire depravity, begun recovery and consummate happiness or misery. The work thus embraces a complete system of Christian theology. The book contains the substance of sermons preached first of all at Simprin—these were recast in 1708 and 1709 and preached again at Ettrick. It was in 1712 that Boston seriously set himself to his important task—every page of it was steeped in prayer. One thing or another kept the book from being published and it was not till 1720 that Boston first handled a bound copy. The work immediately found a public. It had the qualification of a book that was to last, not the mere satisfaction of some fleeting fancy however prevalent for the time being, but the constant longing and hungering of the human soul. It soon had a place among the religious books next to the *Pilgrim's Progress*. From Boston's correspondence it is known that it was eagerly read abroad. Its theology is the theology of the Bible as interpreted

by the great Dutch divines and the Marrowmen. The ring of the federal theology and the full and free offer of Christ so much insisted on by the Marrowmen may be traced in this religious classic. Space again forbids us quoting, but one quotation may be allowed as a conclusion to this article. Speaking of heaven, he says, "There we shall see Adam and Eve in the heavenly paradise, freely eating of the tree of life; Abraham, Isaac, and Jacob, and all the holy patriarchs, no more wandering from land to land, but come to their everlasting rest; all the prophets feasting their eyes on the glory of Him of whose coming they prophesied; the twelve apostles of the Lamb sitting on their twelve thrones; all the holy martyrs in their long white robes, with their crowns on their heads; the godly kings advanced to a kingdom which cannot be moved; and them that turn many to righteousness shining as the stars for ever and ever. There shall we see our godly friends, relations and acquaintances, pillars in the temple of God, to go no more out from us."

Reasons

Assigned by Rev. DONALD MACFARLANE, Raasay; Rev. DONALD MACDONALD, Shieldaig, and others, for forming themselves into a separate Presbytery, to be called the Free Church Presbytery of Scotland (1893).

"Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment. Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."—Psalms lx. 3, 4.

WE feel that, in taking the solemn and weighty step of refusing to own the jurisdiction of the Courts of the Church which calls herself the Free Church of Scotland, and in forming ourselves into a separate Presbytery, we ought to place on permanent record a brief statement of the reasons that have led us so to act.

In the Disruption of 1843, and for several years thereafter, the Free Church witnessed a good confession before the world. In this we rejoiced, for we considered her confession to be the testimony of Jesus Christ. But in the measure in which we were made glad by this testimony and confession, we could not but be grieved by what we consider to be very serious backslidings within recent years from the attainments of her early days. She has practically been for years holding in abeyance one of her own distinctive principles—we mean the crown rights of the Redeemer as King of Kings and Lord of Lords; she has ceased to bear that testimony for the simplicity and purity of public worship which characterised the Presbyterian Church in Scotland from the Reformation downwards; but, above all, she has recently proved

unfaithful to that trust which, in common with every branch of the Church of Christ, she had committed to her, namely, the keeping of the oracles of God.

These declensions, to which we shall again refer, were the source of the sincerest grief to us, and would of themselves have afforded a satisfactory reason for our ceasing to co-operate with office-bearers who had thus betrayed their charge, were it not that we considered our constitution to have been intact before the passing of the Declaratory Act. The immediate cause, then, of our separation has been the passing into law of the Declaratory Act of 1892, and the re-affirming of the same by the General Assembly of 1893.

By this Act we consider (1st) that the constitution of the Church has been altered and vitiated where we ought to hold it most sacred and inviolable. Under cover of a desire to maintain purity of doctrine and the peace and unity of the Church, this Act gives the Church—that is, in the last resort, the General Assembly—a power with respect to its standards that it by no means possessed in its original constitution. The General Assembly—the supreme court of the Church—consists of a certain proportion of the office-bearers of the Church. Each of these office-bearers vowed to assert, maintain, and defend certain well-defined and fixed standards of doctrine. The obligations thus entered into lie upon every office-bearer of the Church, whether a member of the supreme court or not. The Assembly, consisting of a portion of the office-bearers of the Church, was bound to act according to the individual obligation of its members; and so long as this principle was recognised, and only so long, did the Church stand in a righteous relation to her standards, and thus also could the liberties of dissenting minorities be secured. But now, seeing the Declaratory Act (1892) states that there are matters of doctrine in the Westminster Confession of Faith—without specifying what these are—on which diversity of opinion is recognised in the Church, and that, in every case which may arise, it lies with the Church, that is with the General Assembly, to draw the line between what does and does not “enter into the substance of the Reformed Faith” set forth in the Westminster Confession—a power is given to the General Assembly to determine, at its pleasure, what the fixed standards of the Church are. For years this principle has been acted on by a majority within the pale of the Free Church; but there is a great difference between individuals, however numerous, tacitly assuming and acting on a principle, and the authoritative recognition of that principle in the laws of the Church. In this connection it does not improve matters in the least, but rather renders them worse, that this power is granted to the General Assembly while as yet the Questions and Formula remain unaltered. For while, by question 2, every office-bearer still vows to assert, maintain, and defend the whole doctrine contained in the Confession of Faith

as received by former General Assemblies of the Church, the General Assembly has power given to it by this Act to absolve from doctrinal obligations, to an indefinite extent, as many as choose to accept of such relief. Believing that the Government of the Church, by a supreme representative court, is in accordance with the mind of Christ, we felt ourselves warranted in calling upon office-bearers to promise obedience to it, as an institution of Christ in his own house, so long as it stood in a righteous relation to its scriptural standards. But when the supreme court is placed in an unrighteous relation to its standards, we consider that we are no longer warranted thus to act, and we feel justified in saying that the constitution has been vitiated where it ought to have been held more inviolable.

(2nd). By the Declaratory Act (1892) the Church, as a whole, has become involved in the guilt of the past backsliding which, as we have said, was the source of our sincerest grief, in a way in which it was not involved before this Act became law. It is as though the repeated resolutions of Assembly in favour of Disestablishment, by which the Church had practically ceased to testify to the duty of our nation to recognise and support the Protestant and Presbyterian religion, had received authoritative sanction under the Barrier Act. It is as though the use of uninspired hymns and instrumental music in the public worship of the sanctuary—each of them equally unwarranted and unconstitutional—had received constitutional sanction. It is as though the findings of Assembly in two well-known cases with regard to the infallibility and inerrancy of Holy Scripture—findings by which the doctrine is treated as one not entering into “the substance of the Reformed Faith”—had received final and authoritative confirmation under the constitution of the Church. The importance of the doctrine of the infallibility and inerrancy of the Scriptures cannot be over-estimated, and the Church of the Living God is, in a special manner, in this age of unbelief, called upon to confess it before men. It is a doctrine frequently insisted upon by our Lord and His apostles, it is abundantly established by the Word of God throughout, and is the only safeguard of Protestantism. Yet some of the most responsible office-bearers and teachers in the Church claim a right, which has been by her allowed, not only not to hold, but even to disclaim the holding of any such doctrine. Before this Act became law, these several defections were a source of profound sorrow to us; but the constitution was yet untampered with, and this alone justified our remaining in connection with a Church in which such defections prevailed. But now that, by reason of this Act, so great power is vested in a majority of the General Assembly, whereby they justify themselves in all their findings anent the cases referred to, we could not any longer acknowledge the Courts of the Church without involving ourselves in her guilt.

(3rd). By the Declaratory Act, 1892, additions are made to our

confession and profession of faith which we regard as not in accordance with the Westminster Confession of Faith or with the Word of God.

For, while in Clause I., in the treatment of the love of God, the sovereignty of God is acknowledged in respect of His purpose to save, it is, in effect, denied that that sovereignty is manifested in respect of His love—contrary to the doctrine of the Scriptures (Rom. ix. 13; John xiii. 1; Ephes. v. 25; Heb. xii. 6; Rev. iii. 19). The statements made in the Act as to how the love of the Father and of the Son is manifested might be taken in a scriptural sense; but these statements must be understood in the light of the statement made as to the manifestation of the love of the Spirit, and when thus understood we must conclude that the expressions used in respect of the love of the Father and of the Son are used in an unscriptural and unconfessional sense; for, in accordance with Titus iii. 4-7, it is in the washing of regeneration and the renewing of the soul which was dead in trespasses and sins that the love of the Holy Spirit is manifested, and not in his "striving" only.

Again, this subject is of the greatest importance, inasmuch as it affects the doctrine of the Atonement. The teaching of the Word of God about this doctrine is that "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." The Confession of Faith is in perfect agreement with this doctrine when it says that "to all those for whom Christ purchased redemption, he doth certainly and effectually apply and communicate the same." We are bound to read the statement in the Declaratory Act about the love of Christ in the light of the statement made as to how the love of the Spirit is manifested, and if we do so, we are driven to the conclusion that Christ loved and gave himself for a people to all of whom He doth not effectually apply the redemption He hath purchased; and thus, the teaching of the word of God, on this fundamental doctrine, is seriously departed from.

Again, we consider that the Church has not kept the faith when it states in Clause I. *b.* "that this Church does not teach, and does not regard the Confession as teaching, the fore-ordination of men to death irrespective of their own sin;" for as the word, "death," is here used without explanation, the statement runs counter to the Word of God which says that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;" and again that "by one man's offence death reigned by one." In these passages the apostle used the word, "death"—the wages of sin—without further explanation, and declares that death has passed upon all on account of their relation to the first Adam. We acknowledge that this is a great mystery; yet it is a mystery which the Church

is bound always to conserve. This mystery the Declaratory Act, so far from conserving, irreverently invades and practically explains away.

Further, in denying the indispensable need of the Gospel for the salvation of the heathen, the Church makes a profession for which it cannot give any Scripture proof—a profession which we consider to be contrary to the Confession of Faith, and to the Word of God in such places as Prov. xxix. 18, Rom. x. 14, 15, and Eph. ii. 12.

In addition to these evils which we have particularised, we consider that a shallow and unscriptural view of sin and of the work of the Holy Spirit pervades the Act throughout ; but we do not feel called upon to discuss these and other defects in detail. We have seen that, through the Declaratory Act, a profession is made in the name of the Free Church on matters pertaining to fundamental doctrines which is not in accordance with the Word of God. A very important purpose which a Confession of Faith serves is the displaying, by the Church, as a whole, of a banner because of the truth. A banner is displayed in the Declaratory Act, but not because of the truth. With the Church that displays this banner we cannot co-operate. The Church, as a Church, “most earnestly proclaims, as standing in the forefront of the revelation of Grace,” certain doctrines which we have seen to be inconsistent with truth ; and, for anyone after that to say that the Declaratory Act lays no new burden upon any within the Church, were tantamount to saying that those disagreeing with its statements form no part of the Church at all, or else have no interest in what testimony the Church as a whole should maintain.

We are called upon at this crisis to assert and act upon a fundamental principle of Presbyterianism. All the congregations of our Church, on a principle different from that of Independency, form but one Church, and are members one of another, having “one Lord, one faith, one baptism.” When the Church has erred from the faith, we refuse to shelter ourselves in a species of Independency, as if congregations might be free, while the Church, as a Church, is involved in guilt.

Only that, as a Church, we might continue to testify for the infallibility and inerrancy of Holy Scripture, for the sovereign love of God, for the scriptural doctrine of the Fall of man and its effects, for the Headship of Christ over the nations, for the purity and simplicity of the public worship of the sanctuary, which, with such great and manifest blessing, characterised the Presbyterian Church of Scotland from the Reformation downwards, have we been compelled to take the last step of separation. By continuing as we were, we should not merely not be able, as a Church, to bear testimony for these doctrines and principles, but should ourselves be seriously involved in, and partakers of the guilt of those that reject and renounce them.

We repudiate the allegation so often made that, by taking

this step, we have ceased to be Free Churchmen ; on the contrary, we assert that we have been compelled, in order that we might righteously claim to be Free Churchmen, to renounce the jurisdiction of the courts of a Church which, by passing the Declaratory Act (1892) into law, has ceased to be the true Church of Scotland Free.

We desire to humble ourselves before the Lord because of our coldness of heart in matters that so deeply pertain to His glory. We acknowledge our utter unworthiness to display that banner because of the truth, which His Church in Scotland was so long honoured to bear. But although, in ourselves, we be but as the offscouring of all things, yet we dare not keep silent in such a day of rebuke and blasphemy. In the Lord our Righteousness alone we desire to trust. We look to His blood to justify and cleanse us from all unrighteousness, to His strength to support us, and to His Spirit to animate, guide, and comfort us.

We pray God that He would grant an outpouring of His Spirit, not only upon ourselves, but also upon our beloved countrymen, that they might awake to the command, "Hold that fast which thou hast, that no man take thy crown," and that they might be taught to love and value the unspeakable privileges of which they are in danger of being despoiled for generations to come.

Expository Notes :

ISAIAH XLII. 1-4.

BY THE REV. ALEXANDER STEWART, OBAN.

I.—The Servant: His Election.

THE Scriptures direct us to trace the work of salvation to its ultimate source in the everlasting love of the Father. The pure river of water of life proceeds in the first place out of the Throne of God. That is the boundless ocean which forms the fountain-head of Redemption. God so loved the world that He gave His only-begotten Son. He sent Him. He appointed Him a work to do. He gave Him a people to save. Christ came into the world in the movings of His own free love, but He came as the Father's servant.

In the passage before us it is the Father who is speaking, and He speaks as the great Prime-mover in the work of redemption. He speaks concerning Christ. The application of the words is for ever settled by the New Testament. The evangelist Matthew quotes this prophecy in connection with a certain incident in the life of Christ on earth, and tells us that in Him it found its fulfilment. And there is one central fact concerning Christ to which our thoughts are specially directed, and round which all that is here said regarding Him revolves. That is the fact that He is the Servant of Jehovah. This is the character in which we

are called upon to consider Him. The Father is directing the attention of the Old Testament Church, and of all coming generations of men, to this wonderful field of Truth—the Servant, His work, His equipment for His office, His manner of discharging its duties.

And what is there so wonderful in this? Is there anything strange or unexpected in the fact that Jehovah should have a servant? The wonder is not that there is a servant, but the wonder lies in Who the servant is. The servant is the Son, the eternal, only-begotten, well-beloved Son of God. You must think of the servant in the light that falls upon Him from the glories of a past eternity. You must look at the office in the light of the person. Everywhere throughout the Scriptures you find these two placed side by side—the Son and the servant; the servant is the Son, the Son became the Servant. He who said, Behold my servant, also said, Thou art my Son. The Word that was made flesh and dwelt among us was in the beginning with God, and was God. The name of the child that was born in Bethlehem's manger was the Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. He who made Himself of no reputation, and took upon Him the form of a servant, had been from everlasting in the form of God, and thought it not robbery to be equal with God. It is when we keep this fact steadily before our view in approaching the consideration of this subject, that we shall see its high and mysterious glory. The servant is the Son of God.

The Son became the servant. There is no truth more frequently insisted upon by Christ Himself in the days of His flesh than that He was sent, and that He had received a definite commission from Him who sent Him. "I came not to do mine own will, but the will of him that sent me"—that is a truth that He reiterates in varying forms, but with unvarying emphasis. When He cometh into the world, he saith, "Lo, I come, I delight to do thy will, O my God." He had not been long among men when He showed that wider interests were entrusted to His care than lay within the limits of Joseph's workshop. "Wist ye not," said he, "that I must be about my Father's business?" He was diligent in season and out of season, denying Himself often the common necessities of life that He might minister to the wants of others, and the reason He gave for such intensity of application was this—"I must work the works of him that sent me while it is day. The night cometh when no man can work." And at last when He had borne the burden and heat of the day unto the end, and already in the wilderness was tasting of the fruits of the Land of Promise, He was able to say, "I have glorified thee on the earth, I have finished the work which thou gavest me to do." This is a truth that was ever present to His own consciousness in the world, and with regard to which He speaks with unmistakable clearness. He was the Father's servant.

Now this central fact involves many others. It is manifest, to begin with, that it involves a previous engagement or contract. If you engage a servant to do your work you first of all prescribe his duties; you give him clearly to understand what you expect him to do, and what he may expect from you in return for his services. You make an agreement. And the fact that Christ speaks so plainly of a work that was given Him to do, of a will that He came to fulfil, of a commission that He came to execute, furnishes conclusive evidence of a previous engagement. His work was clearly defined; the terms of His commission were explicit; that points unmistakably to a compact into which He must have entered. It assumes, in a word, the Covenant of Grace.

And that covenant is brought before us, indirectly at least, in this passage. The servant is spoken of as the elect or chosen. He was chosen long before He appeared. He was chosen from everlasting. Salvation, as has been well said, is not an afterthought to remedy an unforeseen evil. Salvation was before the mind of God from eternity. From eternity He loved a people whom no man can number. From eternity He chose His own Son to be their Redeemer, and His servant. And shall I be allowed to say, that it is because of the love of the Father to the Son that He chose Him to be His servant? Will the thought be permitted that salvation was such a great thing in God's eyes that He designed it among other things to manifest the love He bears to His own Son? The Father loveth the Son, and hath given all things into His hands. The choice was one that was sealed with the Divine delight. The delight of which the text speaks rested from everlasting on the Son as the chosen servant; it flowed out to Him in connection with His redemptive work. God sees the end from the beginning, and from the beginning He delighted in the accomplishment of all His purposes in His own Son. And He did not cease to delight in Him when He actually entered upon His service. Nay, rather is it not worthy of note that when He was yet with the Father, in the glory that He had with Him before the world was, He is spoken of as the servant; but when He was actually in the world, engaged in the performance of His appointed work, a man of sorrows and acquainted with grief, despised and rejected of men, the voice that once and again comes forth from the excellent glory addresses Him as the Son? When He was yet in the form of God He is referred to as My servant: when He was in the form of a servant He is addressed as My son. The Lord hath sworn, and will not repent—His choice of a servant.

The fact that He was a servant implies humiliation. He was in the form of God, and in the form of God it was impossible that He could serve; but He made Himself of no reputation and took upon Him the form of a servant. Christ, the Son of God, became man. The Word that was God was made flesh. He stooped to our nature. He humbled Himself. The Everlasting became an infant of days. The Almighty became conscious of weakness.

The Ever-blessed endured the bitterness of suffering. The Living One tasted death. Do not forget when you read of Christ's willingness to enter on His work that He knew what that work implied. Remember, when you read how He set His face on His task as a strong man rejoiceth to run his race, that His was not the zeal of unrealising ignorance. It was a zeal that went hand-in-hand with the fullest knowledge. He was under no delusion. He saw from afar every winding in His path of service. He saw the Cup, and the Sword, and the Cross, and the Shame; but for the joy that was set before Him He endured the Cross, despising the Shame, and is set down at the right hand of the Throne of God.

Letters of the late Captain Ross, Wick.

SWINEY,

LYBSTER, 1895.

MY DEAR FRIEND,—I got your welcome letter. I was taking long to hear from you. I am writing no letters these times. I am sorry to hear that Mrs. M. has been so poorly for such a long time. If I had time, I would like to go to see you. I would miss dear Mrs. Sutherland. I believe she was one of the chosen ones that the Kingdom was prepared for from before the foundation of the world. I would like her hidden way better than the most of professors' noise. She had need to be taken from this world of trouble, but I believe her friends were not weary of her in her trouble. But she is now where the weary findeth rest.

It is good for you that there is such a resting place for the weary. Many a weary day you have had in the world with a troublesome body and a mind that you could not be subjected to. You have two minds—one of them carnal working unto death, the other spiritual, seeking life and serving the Lord. The Lord knows what is best for His people, and keeps them mourning before Himself for a sinful nature. Paul says for himself and all the Church of Christ, "What I would, that do I not, what I hate, that do I." There were two natures in Paul, and there are two in every person the Lord calls through grace. You mourn and groan because sin dwelleth in you. This groaning is good for the sinner as well as rejoicing, but it is not so pleasant. The Lord's people will be feeling themselves sometimes as dry as a straw and as dead as a stone, and may be saying in themselves that they never got grace because they find their hearts so unlike the Lord and His grace. So it is good for you the Lord keeps you a poor sinner, feeling need of his grace; that will make you richer than though you had all the world. Though you would get it all to yourself, it would leave you at death.

Remember me to Murdo and his wife, not forgetting your own wife and any that would ask about me. . . .

With kind regards.

ROBERT ROSS.

WICK, 1896.

DEAR FRIEND,—I am often thinking about you
It would be a great thing if we believed aright we were going to die, but it would not save us. What is necessary is to believe first in God as a just God, and just in condemning a sinner to eternal wrath for his sins; and then that He is a merciful God in Christ revealing Him to a lost sinner that believes in Jesus. What a great transaction there is between the Father and the Son in the salvation of a sinner! It will take eternity to know it to the full. What wondrous things will be seen in the eternity of glory that is before the Lord's own people! No wonder, although the apostle John said, "We do not know what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." We cannot say more about what is written than that the Father found a satisfaction in Christ for the people He gave Him to be saved. He gave Himself to death to save them. Sinners cannot fathom what is in this, though it will be their wonder in Heaven to all eternity. They will say, "Not unto us, but unto him be glory for ever and ever."

With regards to your wife and any other that wishes the good of Jerusalem.

R. ROSS.

SWINEY, 7th January, 1896.

MY DEAR FRIEND,—I see the Lord is trying you sorely in body and mind. It's not easy to get through this world's troubles, and you have met with you own share of them. But what opened to me this day was the sixtieth Psalm, verse 3 :—

"Unto thy people thou hard things
hast shew'd, and on them sent;
And thou hast caused us to drink
wine of astonishment."

The Lord has His own way of dealing with His people according to His purpose, and according to their need; and if we could see the Lord's hand in dealing with us we would say in truth, "He doeth all things well." Indeed, you got great trials in mind and body, but they are all over-ruled by Providence; and if we were able to see the Lord's over-ruling all things for the good of His elect people, it would make trouble easy to us. Very often we may be thinking that the Lord is giving us up to the hardness of our hearts, darkness of our minds, and carnality of our natures. This will make us doubt the Lord's favour. But we may see in the Word itself the way of the Lord's dealing with His Church. It is said in one place :—

"Thy wrath and indignation
did cause this grief and pain;
For thou hast lift me up on high,
and cast me down again."

All the ups and downs of spiritual experience are written in the Bible for the benefit of His Church in other ages, showing them what the Lord is doing for their good. What the Lord's people

are troubled with in their souls gives no trouble to the world. We read in many places of Scripture the hard dealings of the Lord with them in their families, but if we would get an eye on the unchangeableness of Jehovah in His grace and providence, we would find ease to our souls in trouble.

With kind love to wife, M. and wife, and any other friend ;
Mrs. A. if you see her. R. Ross.

PULTENEY, 5th March, 1897.

MY DEAR FRIEND,—I have nothing new to write. We are all enjoying good health except A. S., who is confined to bed . . .

We read in the unerring Rule that there is a time to be born and a time to die. It's a wonder how we stick to this troublesome life, but it's our nature to do so, and we are blind to the things of eternity. Agur was saying, "I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the Holy." I believe this will be the feeling of the Lord's people, because they are the only ones who miss this knowledge from their souls. The world cannot miss what they did not get. And what an everlasting wonder it will be to the Lord's people through eternity that they were taken and others left! When their eyes will be opened in another world they will not be weary of singing His praise—world without end. How little they can do of this here, but there they will see Him as He is. One of the greatest things they will see is themselves higher than the angels who never sinned. But their redemption came through the mystery of redeeming love—God manifest in the flesh. God took our nature and humbled himself, suffering "the just for the unjust." He did this for all the election of grace, that He might bring them to God. I can but tell very little about these wonders that are recorded in the holy Word. Indeed, the more we see of these wonders the less we are in our own eyes, and are sometimes wondering that such sinners as we are got an interest in them through the love and fore-knowledge of God. He made choice of a people from our fallen race that He might show them the wonder of His mercy through all ages in saving them who were often worse than others whom He left under everlasting wrath. Their wonder at this mercy will be increasing through all eternity the more they will see of the way of redeeming love, which is in Christ Jesus, who is the mystery of godliness, God manifest in the flesh. ROBERT ROSS.

The Coronation.—The Coronation of King Edward took place on Saturday, the 9th August. The King in the good providence of God made an excellent recovery from his serious illness, and was able to take his part in the Coronation ceremony without excessive fatigue. It is to be hoped that the King's illness will be attended with a blessing not only to His Majesty and the Queen personally, but to all ranks and classes of the nation.

Letters of John Sutherland, Badbea,

TO ALEXANDER SINCLAIR, MERCHANT, THURSO.

A friend has kindly sent us some letters, hitherto unpublished, by the eminent John Sutherland of Badbea, Caithness, written to Alexander Sinclair, Merchant, Thurso, and David Steven, Bower, also notable Christians in their day. The only defect that appears in these letters is a tendency on the part of the writer to dwell almost exclusively upon the darker side of his own case, and of the case of the times in which he lived. John Sutherland was a choice spirit and a blessed man of God, and so we must not accept altogether his own low estimate of himself. As for the Church in his time, it was adorned by a goodly array of eminent Christians among ministers and people. There seemed to be, however, some divisions among the worthy "men" during the Ten Years' Conflict as to the attitude to be assumed in connection with the matters agitating the Church; and these divisions among brethren were the occasion of profound grief and sad complaint to tender John Sutherland.

(I.)

BADBEA, 28th February, 1840.

MY DEAR FRIEND,—I received yours and confess that I should have written you before now, but circumstances did not permit. I have been poorly for five weeks with a severe cough, sore throat, and pain in my side and head; but what a great mystery that I am here yet, an old, old sinner, and more impenitent than any that have professed Christ. Really I am ashamed that ever I professed Him, and so ignorant of Him. Oh! the danger of thinking to be something when I am nothing. O that cursed thief self; it screens all lusts and pollutions, and shelters them in the inward part of the heart, and that with complacency. Lust wants to be fed, and as long as the old man is ruling and bears the rule, he will not allow any sinful lust to starve with hunger. Oh, to have a true desire implanted in the reins of the heart to get sin crucified, to get the right eye plucked out and the right hand cut off. The evil heart is full of evil weeds. If I knew the maliciousness and the evil of sin, I would be humble and worthless in mine own eyes, but I am not lamenting (as I should) over myself, and indeed they are few as far as I know that are as the doves of the valley, bemoaning themselves, but there are a few. O, alas, for the high spirit of this contentious day, oh to be plain and humble and in true union, loving each other, giving the preference to one another, the greatest to be a servant, as the Pattern gave us the blessed example. It is said, What is the Lord seeking but to walk humbly? But where pride is reigning, indifference, coldness, and divisions are the fruits.

Dear friend, I have envied you that you are preserved and kept from the strife of professors. Be you thinking how Christ Himself walked in this valley of temptations and tears. And oh, how did the worthy pious fathers walk, and they were kept together in spite of the enemy and of all his agents. I think of John Tait, Neil Macpherson, Donald Murray, and Robert Sutherland, of a cloud of witnesses that you and I have seen, and surely if we would be made partakers of the Spirit that they received and were endowed with, along with their example and godliness, we might put it to our account to be alone in our day and generation.

Give my respects to Mrs. Mackay, Hotel. I am sorry for poor George Macleod; I heard that he is troubled in mind and went to his father's. Best wishes to lonely Mrs. Gordon.—I remain, your affectionate friend,

JOHN SUTHERLAND.

(II.)

BADBEA, 5th March, 1841.

MY DEAR FRIEND,—I received your kind and acceptable favour of 5th ult. I would have answered ere now, but there were many obstacles. In the first place, my own unfitness to write a friend, my harp being on the willows; again my body has been poorly, as it has often been since my infancy, and my sister has been in great distress. At other times, when I contemplate my own unworthiness, I must be silent and say as it is in Jeremiah, chapter xx. and the last verses, if I could say it in truth. Holy Peter Stewart said that the lepers ate and concealed what they found before they gave notice to Samaria; and he also said that *that* was a support to them and kept them together and in true union; but alas, I am in danger that I cried before I ate, as many are apt to do in this noisy and backsliding day.

You desired me to write you and fill up two or three sheets with the sayings of the worthy men; I cannot. Notwithstanding I am getting more edification and support in the sayings of these worthies, when they come to my memory, than in all that I am hearing. I was very happy that you sent me some of worthy Peter's sayings. Every word that dropt from his mouth should be kept, for there is reviving and refreshing in his words. In his own day he was fulfilling what Paul said of Philemon, refreshing the bowels of the saints in the Lord. In this day's cold profession there is very little spoken of the great fathers, and in a short space there will not be any that saw them or got good of them. What kind of day will that be, unless He lifts up witnesses for Himself, and pours forth on them the Spirit and His blessed influences?

I am here alone during the week and over the Sabbath. It is only two Sabbaths that I have been out of the house since you saw me. By that you may be sure that my fleece must be dry and my faculties lean and barren, but glory to His name for the word of truth and the doctrine of those that are in their rest; though

dead, they are speaking yet. I could not go to Lybster the Sabbath that dear Mr. Cook was there; my sister was very low then. I heard that George Brotchie has been poorly but glad to hear he is better.

Best wishes to Mrs. Mackay. I will be expecting to hear from you soon. Please excuse me for being so scant in writing. I feel my memory failing me, and my sight.—I am, yours affectionately,
JOHN SUTHERLAND.

What think you now of the harlot, our mother Church, that played the harlot with many lovers, by selfishness, vain-glory, and pride, trampling on the few broken hearted? I saw in the *Scots' Guardian* your town's name. Rev. Mr. Taylor sympathised with the Marnoch parishioners. So you ought, and all Scotland. Likely the Lord is to take the fan to fan her floor, and will take small cords and scourge and turn out those that are making merchandise of His house which was once the house of prayer.

J. S.

Searmon

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

1ST JUNE, 1862.

“Agus dealraidh iadsan a ta glic mar shoilleireachd nan speur; agus iadsan a thionndaidheas moran gu fireantachd mar na reultan fad saoghail nan saoghal.”—DANIEL xii. 3.

IS aithne do'n Tighearn na truaighean a ta ann airson nan aindiadhach agus na combhfhurtachdan a ta air an ulluchadh airson nan naomh anns an t-siorruidheachd. Ach 'na fhocal dh' fhosgail e na's mò de chombhfhurtachd nan naomh na do thruaighean nan aindiadhach. Dh' fhosgail e na's leor de'n da thaobh ach cha d' fhosgail e an t-iomlan de aon taobh. C' airson? Cha bu chomasach anaman air an t-sealladh a ghiulan agus mar sin tha sgaile eadar creutairean ann an staid naduir is na truaighean siorruidh tha air an ulluchadh air an son. Tha na muillionan anns na meadhonan fad an laithean agus a' dol tre'n t-saoghal dall gus am fosgail na lasraichean siorruidh an suilean. Ma tha aithne aig duine air peacadh mur biodh cumhachd neochrionnach a' cumail suas 'anam dh' fhannaicheadh e.

Ann an so tha e a' toirt dhuinn comharra air cloinn Chriosd, “iadsan a ta glic”; ciod is comasach air a bhi ni's soilleire na sin? “Dealraichidh iadsan a tha glic mar shoilleireachd nan speur.” Ach c'aite am bheil an creutair a ta 'sealltuinn am bheil coir aige fein anns na briathraibh sin? 'S ann a tha moran gle cosmhuil ris gur e na lasraichean siorruidh a dh' fhoglas an suilean. Ach tha bochdan Chriosd air am bheil curam na siorruidheachd tric a' rannsachadh ciod an dearbhachd a tha aca gu'n aidich Criosd iad

an la a ni e suas a sheudan. Bha an leithide sin anns a h-uile linn. Thubhairt an t-Abstol chum na naoimh a neartachadh, "ma's anns a' bheatha so a mhain tha dochas againn ann an Criosd is sinn a's truaighe de na h-uile dhaoibh"; ach "tha mi a' meas nach airidh fulangais na h-aimsir a ta lathair a bhi air an coimeas ris a' ghloir a dh' fhoillsichear annainn." Bha soillseanna dhe sin a' cumail suas nan naomh ann an nithibh a bha gle shearbhd do fhuil agus do fheoil gidheadh nach 'eil airidh a bhi air air an coimeas ris a' ghloir a leanas. Ann an toiseach a' chaibideil so tha e 'labhairt air an la mhor: "agus anns an am sin saorar do shluaghsa gach aon a gheibhear sgriobhta 's an leabhar. Agus duisgidh moran dhiubhsan a tha 'nan codal ann an duslach na talmhainn cuid gu beatha shiorruidh agus cuid gu naire agus masladh bith-bhuan. Agus dealraidh iadsan a tha glic mar shoilleireachd nan speur; agus iadsan a thionndaidheas moran gu fireantachd mar na reultan fad saoghail nan saoghal." Nis ciod an neart a bhiodh anns an *drap* a's lugha do dhearbhadh air coir anns na briathraibhso, ar ceann-teagaisg? 'S ann gu h-araidh chum na naoimh a mhisneachadh a labhair an Spiorad Naomh na briathran so. Ann an labhairt o na briathraibh so tha sinn a' runachadh,

I.—A bhi 'nochadh gu h-aithghearr mar a bhios iadsan a tha glic a' dealradh, mar shoilleireachd nan speur;

II.—A bhi 'toirt beagan chombarran orrasan a ta glic agus a dhealras mar sin;

III.—A bhi 'nochdadh ciod e sin, a bhi 'tionndadh moran gu fireantachd;

IV.—A bhi beachdachadh air a' ghealladh, "Dealraidh iad."

I.—Beagan de'n dealradh mar shoilleireachd nan speur. Tha e gle dhuilich fadhail a stigh ann an nadur nam briathar so agus dh' fheumadh neach ann a bhi 'labhairt uatha an teagasg a ta o shuas agus tuigse spioradail seadh teagasg an Spioraid Naoimh gu feum a dheanamh dhiubh. Bha an duine air a chruthachadh ann an iomhaigh a' Chruitheir; ach ann am peacachadh thainig dorchadas spioradail stigh anns an anam. Cha-n'eil dorchadas an anama mar dhalladh a' tuiteam air suilean neach; 'se th'ann dorchadas ann an nadur an anama. "Thainig smal air an òr; chaochail an t-òr ro-fhinealta." Tha an duine nadurra air a lan chuirteachadh le aineolas air Dia air a shamlachadh anns an sgriobtur ri bruidean na macharach. Feudaidh tuigse nadurra a bhi ann an duine air nithibh spioradail ach tha dorchadas anns an anam nach comasach ni air a chur a mach ach an Dia Siorruidh a chruthaich e. Mar sin mar a chaill e aithne air Dia chaill e ughdarras os ceann beathaichean na macharach agus tha e 'na staid na's isle na na creutairean sin. Nach iongantach gu'm biodh creutair cho iosal sin air a thoirt gu bhi 'dealradh mar shoilleireachd nan speur agus mar na reultan fad saoghail nan saoghal.

Cha-n e a mhain gu bheil an t-anam lan de dorchadas ach thainig miannan salach ann an corp an duine. Tha miannan ann

nach 'eil anns na bruidean fein; agus 'n uair a tha an sgrìobtur 'ga shamhlachadh ris na bruidean 's ann ris na beathaichean a's salaiche a tha e air a shamhlachadh mar a tha na gabhair agus na nathraichean. Mar a tha a' mhuinntir a tha eolach orra ag radh 'se beathaichean gle shalach a tha anns na gabhraibh 's ann mar sin a tha na h-aindiadhaich anns an t-saoghal. Cha-n 'eil ni anns an t-saoghal cho salach ri corp creutair neo-iompaichte air chor 's nach iongantach ged a bhiodh e 'fulang maille ris an anam anns an t-slochd gun ghrùnnd a mach o shealladh Dhe. Tha sinn a' leughadh mu'n tigh anns an robh plaigh na luibhre gu'm feumadh na clachan bhi air an toirt air falbh agus air an tilgeadh ann an aite neoghan an taobh mach de'n bhaile. Chomharraich an Cruithear mar sin gu'm biodh an corp air a leughadh anns an duslach agus gu'm biodh e air a thoirt as 'na chruthachadh nuadh mar a tha e sgrìobhta, "a chruth-atharraicheas ar corp diblidh chum gu'n deanar e comh-chosmhuil r'a chorp glormhor fein."

'Se Satan a mhill an duine 'na anam agus 'na chorp agus feudaidh sinn a radh gur ann o naimhdeas an aghaidh Dhe a rinn e sin. Cha robh doigh eile aig air call a dheanadh do Dhia ach le iomhaigh a mhilleadh anns an duine. 'S ann le miann peacach a ghintinn anns an anam a mhill e an duine. Bha fhios aige gu'n cailleadh an duine fabhar gaol agus comunn Dhe le peacachadh. Tha sinn a' leughadh 'san sgrìobtur gur "ann chum na crìche so a dh' fhoillsicheadh Mac Dhe gu'n sgriosadh e oibre an diabhail." Rùnaich an Cruithear gu'n deanadh e cruthachadh nuadh a bhiodh ni bu ro-oirdheirce na an ceud chruthachadh. Bha *stamp* cuid de bhuidhean na Morachd air an duine anns a' cheud chruthachadh ach 'sann anns an dara cruthachadh—an cruthachadh nuadh—a bhios uile bhuidhean na Morachd a' dealradh; cha-n e *stamp* a chumhachd a mhain ach *stamp* a throcair agus 'ard-uachdaranachd seadh tha uile bhuidhean a' dealradh anns a' chruthachadh nuadh air chor 's nach iongantach ged a tha e air a radh mu chuspairean a ghaoil gu'n dealraich iad mar shoilleireachd nan speur agus mar na reultan gu saoghail nan saoghal.

Ach gu tighinn na's fhaisge air a phuing so (agus tha e duilich faghail a stigh innte do bhrìgh gur ann anns an leth stigh anns an anam a tha i a' toiseachadh; agus mur toisich i 'nad' anamsa cha-n fhaic thu Dia gu sìorruidh)'s ann anns an anam a chaill an creutair iomhaigh a' Chruitheir. Chan'eil teagamh nach robh toradh iomhaigh a' Chruitheir anns an anam a' dealradh a mach as a' chorp anns a' cheud chruthachadh ann a leithid do dhealradh 's gu'n robh uachdaranachd aige os ceann nan uile chreutairean. Mar sin tha sinn a' leughadh gu'n d' thainig na creutairean a dh' ionnsuidh an duine gu bhi 'faotainn an ainm; ni a bha 'foillseachadh do'n duine gu'n robh so aige do bhrìgh mar a bha iomhaigh a Chruitheir a' dealradh a mach ann. Ach 's ann anns an anam a bha an iomhaigh agus mur toir Dia air ais an iomhaigh ann ad anam-sa agus ann am anam-sa cha shealbhaich sinn gu sìorruidh an ni sin a tha ann am briathraibh ar bonn-teagaisg; ach tha an

sgriobtur ag radh, “Nighean an Rìgh gu dearbh a stigh tha uile lan de ghloir.”

Is iongantach, *drap* a dh' aithne air a mhorachd anns an anam *drap* de'n urram naomh agus de'n eagal dhiadhaidh agus de ghaol do'n mhorachd. 'S ann ann an sin a tha an iomhaigh a' co-sheasamh agus bithidh sin a' dealradh a mach tre bhuidhean a' chuirp anns an t-saoghal. Tha umhlachd do Dhia ag eiridh o aithne air Dia Chomharraich Dia do chuspairean a ghaoil gu'm biodh 'iomhaigh air a toirt a stigh 'nan anam ach chomharraich e gu'm biodh sgaile air sin anns an t-saoghal air neo bhìomaid ag aoradh dhi. Mar sin is minic a bha anam naomh ann an corp lan de chreuchdan mar a bha Lasarus. Co a shaoileadh gu'n robh anam naomh an sud? Ach is tric a bha e mar sud, corp briste agus anam naomh cuideachd, cridhe briste agus corp tinn. Chunnaic e san rùn shorruidh ceart gu'm biodh an sgaile sin a' folach na h-iomhaigh anns an t-saoghal: ach far am bheil an *drap* a's lugha de naomhachd anns an anam feumaidh e bhi gu'm bi e a' briseadh a mach; cha chomasach gu'm bi e gu h-iomlan am folach. 'Nuair a bha Criosd anns an t-saoghal bha sgaile air 's cha d'aithnich an saoghal e; ach cha bu chomasach e air a bhi gu h-iomlan am folach. Bha dearsaidhean de a ghloir a' briseadh a mach. Mar sin tha a phobull agus 'sann mar sin a tha naimhdeas an t-saoghail an aghaidh pobull Dhe. Cha-n ann riu-san a bha an naimhdeas ach ris na bha do iomhaigh Dhe annta: agus mar bu mhò a bha an iomhaigh a' dealradh anns an anam 's ann a bu mhò a bha an saoghal a' teicheadh uatha agus a' feuchainn mar a tha fuath diomhair ann do iomhaigh Dhe. Cia tric a dheilig an saoghal ri pobull Dhe mar gu'm b' iad salchar na talmhainn. Tha an t-aon naimhdeas anns an t-saoghal a nis agus bithidh fhad 's is e an saoghal an saoghal.

Bi an saoghal iongantach dorch 'nuair a bheir Dia a h-uile *drap* d'a iomhaigh a mach as. Tha an la a' tighinn anns nach fhag Criosd *drap* dhe 'iomhaigh anns an t-saoghal. Bheir e suas an rioghachd do Dhia eadhon an t-Athair 'nuair a chuireas e as do gach uile uachdaranachd agus gach uile ughdarras agus cumhachd. An sin cuiridh ceartas Dhe teine ris an t-saoghal ach bheir e suas ad rioghachd do Dhia an t-Athair ag radh, “Feuch mise agus a' chlann a thug Dia dhomh.” Agus thusa a tha 'teicheadh uatha an diugh tha an la a' tighinn anns am bi thu cho fada uatha ris na diabhluibh.

Feudaidh gu'n tig an t-anam grasmhor gu so gu'm fairich e 'fheum air gu'm biodh a chorp air a leaghadh sìos anns an ùir agus air a thoirt aisde a rìa 'na chruthachadh nuadh mu'n urrainn e bhi sona. Cha-ne a mhàin gu bheil feum aige air glanadh o na miannan a tha anns a' chorp ach mar an ceudna o shalchar nam miannan sin. An do rinn e sin aithnichte dhuitse? Ma rinn, chì thu aig là a' bhreitheanais oilltealachd chreutairean gun ghràs. Bi sin dìreach 'na iongantach dhoibh fein cionnus a ghiulan an Cruithear leo cho fad air an talamh—miannan 'nan corp 'g n

deanamh mar na bruidean agus miannan 'nan anam 'gan deanamh cosmhuil ris an diabhul, 'na dhiabhul agus 'na bhrùid sud an duine gu nadurra, "salchar feola agus spioraid."

Feudaidh creutair tighinn gu sin gu'm faic e nach fhoghain ni na's lugha dha na gu'm biodh e air a leaghadh sios anns an duslach agus air a dheanamh as ùr saor o pheacadh agus 'se sin a reiticheas e ris an dus. Bha aon de na naoimh ag radh gu'n robh e 'moladh Dhe gu'n robh a leithid do ni is uaigh ann anns am biodh a chorp air a leaghadh agus air a ghlanadh o pheacadh. Ach thig an saoghal a mach as an uaigh mile uair na's graineile na chaid iad innte.

'Nuair a tha an t-anam grasmhor a' tighinn a dh' ionnsuidh a' bhais ciod air bith truaidlidheachd a dh'fheudas a bhi ann no anns a' chorp thig taom a mach air as a' Mhorachd a chaochlas e ann an tiota, am priobadh na sula a dh'ullaicheas an t-anam airson comunn ri Dia tre'n t-siorruidheachd. Bha cuid de bhochdan Chrìosd anns an t-saoghal a fhuair blasadan de sin mu'n do dheal an t-anam agus an corp ri cheile—blasadan de'n naomhachd a bha anns a' Mhorachd ged a dh'fheumas an corp a bhi air a leaghadh sios agus air a dheamh as ùr saor o pheacadh. Ach ann an so anns an t-saoghal cha ruig an t-anam grasmhor a leas bhi an dùil gu'm faigh e gu h-iomlan saor o thruaidlidheachd. Cha-n 'eil teagamh a' cheud la a choinnich an Tighearn ris an anam nach do chuir e iarttus ann an deigh naomhachd. Cha-n 'eil *drap* a' tighinn gu anam nach ann as an rùn shìorruidh a thainig e. 'Se bith Dhe an tobar as am bheil a h-uile *drap* a tighinn dh'ionnsuidh an anama agus sin a reir an rùn. An la a choinnich an Tighearn ris an anam chuir e an t-iarttus sin ann, a bhi a reir an rùn. Oh, tha iomadh urnuigh anns an t-saoghal ach beag de thorad na h-urnuigh. Cionnus nach 'eil sinn a' faicinn duine no cailin a nis a' tighinn fo churam mu'n anam? So aon aobhar, tha muinntir a' cumail aoraidh agus fhios aca gu bheil am briathran agus an iarttus an aghaidh a cheile, an cleachadh a' toirt na breige d'an urnuigh. Bha mi dìreach a' smuaineachadh gu'n robh ceartas Dhe 'gan reiseigeadh ann an sin. Chi mi cuid de bheanagan a' tighinn fo churam ach c'àite am faic sinn ceannard teaghlaich a' tighinn fo churam? Tha ceartas Dhe 'gan reiseigeadh 'nan cuid bhreug.

An la a choinnich Crìosd ris an anam chuir e *drap* do iarttus ann a tha 'g iarraidh foirfeachd. 'Se an Tighearn tobar na foirfeachd agus tuigidh an t-anam gur ann ri 'ard-uachdaranachd a tha e 'deiligeadh agus gu la a bhais bi faireachadh aig air aineolas air Dia. 'Se aineolas air Dia pairt do chorp a' pheacaidh agus bi sin a' toirt osnaich as an anam ach cha do chomharraich Dia gu'm biodh an t-aineolas gu h-iomlan air a chaitheamh as gus am bi dealachadh eadar corp agus anam.

Thig faireachadh air truaidlidheachd anns a' chorp beo. Feudaidh an creutair a bhi 'teicheadh o na h-uile mi o'n leth mach gidheadh faireachadh a bhi aige air so agus gu'm bi a chridhe air

chrith le eagal gu'n toir e oibheum do aobhar Dhe agus mar sin gu'm bi e faireachail air fheum air gu'm biodh a chorp air a leaghadh anns an uaigh. Ach ciod a ghlanas ann an sin e? Glanaidh aonachd ris an Fhear-shaoraidh. Cuimhnich nach dean d' urnuigh e, cha dean d' aonachd ris an t-seann chumhnant e Ach thusa a theid do'n uaigh ann an aonachd ri Criosd 'se esan a "chruth-atharraicheas ar corp diblidh a chum gu'n deanar e comh-chosmhuil ri a chorp glormhor fein." "Cuirear ann an truaidlidheachd e togar ann an neo-thruaidlidheachd e cuirear ann an eas-urram e togar ann an gloir e cuirear ann an anmhuinneachd e eiridh e ann an cumhachd cuirear e 'na chorp nadurra eiridh e 'na chorp spioradail." Ged a bhiodh na tha do chumhachd anns na h-uile anam a tha anns an t-saoghal ann an aon cha ghiulaineadh e an cudthrom a tha ann an so a ghiulaineas aon anam grasmhor ann an sud, air chor 's nach iongantach ged a tha e ag radh, gu'n dealraich iad mar shoilleireachd nan speur agus mar na reultan fad saoghail nan saoghal: agus tha sin airidh air muinntir a bhi 'g urnuigh air a shon air muinntir a bhi 'treigsinn peacaidh air a shon, airidh air gu'm biodh duine a' gearradh dheth lamhdheas air a shon. Tha e airidh air suil dheas a chall air a shon.

Ann an so gheibh an t-anam aithne air gu'm bheil truaidlidheachd ann fein. Am bheil anam grasmhor ann nach d' fhuair aintoile ann fein agus feum air *drap* o Dhia a chaitheadh a mach an aintoile sin. Agus leanaidh faireachadh air sin e gu la a bhais. Feudaidd sinn a radh gu'm bheil an corp fein 'na sgaile eadar an t-anam is an Tighearn. "Gus am bris an la agus an teich an sgailean pill; bi cosmhuil ri earb, a ghraidh, no ri laogh feidh air beanntaibh Bheteir." Feudaidd sinn a radh gur e an corp fein cuid de na sgailean. Tha a' chuimhne air a truailleadh. Mar sin bi an t-anam 'ga shamhlachadh fein ri talamh ur 'ga thoirt a stigh le mor-shaohair. 'Sann a lion beagan is beagan a tha an t-anam air a thoirt gu iomhaigh an Tighearn ach 'sann aig a' bhàs a bhios an obair deanta agus an corp air a thoirt gu dus. Bi cuid a' smuaineachadh air cho luath 'sa dh' fhàsas iad sgith ann an seirbhis spioradail cionnus a bhios iad anns an t-siorruidheachd. Ach aig a' bhàs thig dortadh iongantach as na flaitheanas a theid tre uile bhudhan an anama. Oh, sibhse a tha gun ghràs, ciod an tuil do dhorchadas a thaomas oir 'ur n-anam aig a' bhàs. Ach aig a' bhàs thig a mach as na flaitheanas air anam grasmhor taomadh de sholus agus de naomhachd a ni e ann am priobadh na sùla ullamh airson gloir.

Is iongantach anam neo-bhasmhor a' dol a stigh do ghloir. Dh' fheumaid a radh gu'm bheil fadal ann airson a' chuirp; ach 'se fadal naomh a bhios ann, an reite ri toil na Morachd. Cha-n 'eil teagamh nach 'eil fadal ann an Criosd gus am bi cuspairean a ghaoil foirfe agus tha an cuirp agus an anam priseil aige; 'siad le cheile toradh a bhais. A thaobh cuspairean a ghaoil a fhuair sealladh air sin cha-n iongantach ged a bhiodh an corp measail aca; cha-n iongantach ged nach toireadh iad mar sheirbhisich

neoghloine agus do euceart chum euceirt. Ghradhaich Crìosd an corp, tha corp aige fein agus 'nuair a chi na naoimh ann an gloir ann an corp Chrìosd an staid ris am bi an cuirp fein air an cumadh cha-n iongantach ged a bhiodh fadal naomh orra air son an la sin. "Cuirear e ann an eas-urram togar ann an gloir e." Is iongantach an t-anam a' tighinn a gloir a choinneachadh a' chuirp aig an uaigh, ag radh, "o chuirp bheannaichte am bheil sinn a ris a' coinneachadh; a shuilean beannaichte, a bha tric a' sileadh nan deur airson mo pheacaidh-sa; a ghluinean beannaichte, a bha cho tric a' lubadh ag iarraidh trocair dhomhsa." Ach na h-aindiadhach, thig iad a mach as an uaigh na's truailidh na chaidh iad innte agus an anam 'g an coinneachadh aig an uaigh ag radh, "O chuirp mhallaichte an eigin domh a ris dol a stigh annad? O shuilean mallaichte, oh a chluasan mallaichte a dh'eisdeadh ris a h-uile diomhanas ach nach eisdeadh ri ni a bhuineadh do shiorruidheachd."

Ach is iongantach an ni sin a bha air a chur 'na chorp truailidh ag eiridh ann an gloir. 'S ann an sin a bhios a' bhuidh aca air a' bhàs. C'aite am bheil a' bhuidh aca? "Buidheachas do Dhia a tha 'toirt dhuinne na buaidh tre ar Tighearna Iosa Crìosd." Agus dealraidh iad mar shoilleireachd nan speur agus iadsan a thionndas moran gu fireantachd mar na reultan fad saoghail nan saoghal. Chuir Dia air leth anns an rùn shiorruidh cuid airson na buaidh sin agus 'nam buaidh cha-n 'eil teagamh nach robh a ghloir fein 'na amharc. Anna an taghadh shiorruidh tha Dia a' foillseachadh oirdheirceas ceud staid an duine; agus ann am fagail cuid tha e 'foillseachadh mar a mhill am peacadh obair lamh Dhe. Ann an soa nis chuir an Cruithear air leth iadsan anns am biodh gloir 'arduachdaranachd a' dealradh troimh 'n t-siorruidheachd agus 'sann o shaor ghras a bha sin.

Ann an so a nis (agus tha e duilich faotainn a stigh ann no 'thuigsinn) cionnus a tha duine air a thoirt a stigh gu bhi 'deabradh mar shoilleireachd nan speur agus mar na reultan fad saoghail nan saoghal? 'Se Crìosd am pàtran ris am bi iad air an cumadh. Tharruing Dia am patran ann an Crìosd ris an do roimh-orduich e iad a bhi air an cumadh, "a chruthatharraicheas ar corp diblidh chum gu'n deanar e comh-chosmhuil ri a chorp glormhor fein a reir an oibreachaidh leis am bheil e comasach air na h-uile nithe a chur fo cheannsal fein." "Cha-n 'eil e soilleir fathasd ciod a bhios sinn ach a ta fhios againn 'nuair a dh' fhoillsichear esan gu'm bi sinn cosmhuil ris; oir chi sinn e mar a tha e." Co is comasach air gabhail a stigh ciod e oirdhearcas corp daonnachd an Tighearn? Mar sin cha-n 'eil teagamh ann am firinn nam briathar sin, "Cha-n fhaca suil is cha chuala cluas agus cha d' thainig ann an cridhe duine na nithe a dh'ulluich Dia dhoibhsan aig am bheil gradh dha." O, sibhse a ta gun churam mu 'ur n-anam ciod na h-uilebheisdean a bhios sibh aig an la ud; 'nuair is e an diabhl 'ur n-athair cha bhi aon ann an ifrinn nach fhaic 'iomhaigh fein anns an diabhl.

Thug am Fear-saoraidh d'a chloinn earlas air gu'm biodh iad air an cumadh ri' iomhaigh fein; anns gu'n do ghlan Criosd nadur na daonnachd ann fein bha sin 'na earlas d'a chloinn gu'm biodh iad cosmhuil ris. Nam fa'gadh Criosd aon bhuidh de'n anam no ball de'n chorp gun a ghlanadh cha bhiodh e air a ghlanadh tre'n t-siorruidheachd ach air dha an glanadh ann fein tha sin 'na earlas do'n eaglais air saoradh siorruidh.

'S ann air a phàtran a tha an t-Athair siorruidh ag amharc is 's ann mar sin a tha e nach d' thug e fa'near eucoir ann an Iacob agus nach fhac e cealg ann an Israel. Reir nadur cumhnant nan gràs tha Criosd a stigh airson corp agus anam a dheanamh naomh mar a ta e fein naomh. Cha-n iongantach mar sin gu bheil an sgriobtur a labhairt orra mar chloich a shula-san. 'Nuair a dh' fhag Criosd an saoghal dh' fhàg e anmhuinneachd anns an t-saoghal; dh' fhag e an sgàile a bha 'folach nadur a dhiadhachd agus 'nuair a dh' fhagas clann Criosd an saoghal fagaidh iad an sgàile a bha air an ni oirdheirc a bha annta. Aig an la mhor cha-n'eil teagamh nach bi iongantas air muinntir an t-saoghail cionnus a bha iad cho fada 'nan cuideachd agus nach d' thug iad riamh an aire do ni air bith de'n ghloir a bh' annta. Dealraidh iad fathasd air a leithid do dhoigh 's gu'm bi iad 'nan iongantas do na h-ainglibh. Ceile Chrìosd—'sann mar sin a bhios iad air an ardachadh 'nan iongantas do na h-ainglibh agus do'n t-saoghal. Oh, a pheacaich, math dh' fheudta, ann an sin gu'm faic thu do leanabh a' dealradh mar shoilleireachd nan speur agus mar na reultan is thu fein a'd' uamhas. Feudaidh gu'm faic thu do bhean a' dealradh mar shoilleireachd nan speur agus thu fein a'd' uilebheisd uamhasaich. Ach is beag dhe so air an comasach sinne labhairt. Ach bha *drapan* deth a' tighinn a nuas air an Eaglais a bha 'toirt orra a bhi " meas nach airidh fulangais na h-aimsir a ta lathair bhi air an coimeas ris a' ghloir a dh' fhoillsichear annainn."

O thusa aig nach 'eil ach an saoghal chi thu fathasd 'na theine e agus chi thu mar a chaill thu d' anam leis.

Notes and Comments.

The Free Church Law Case.—This case, appealed from its first decision by Lord Low, and pending for some months before the Second Division of the Court of Session was adjudged on 4th July, and a unanimous verdict found against the pursuers. The interlocutors of the three eminent jurists who sat on the case were published in the *Free Church Record* of last month. We hold the opinion of all plain dealing outsiders that the property of the Free Church of 1843 should go with the principles, or that, at least, a minority adhering to the original compact are entitled to a proportionate share of the assets of the corporation. No such reasonable decision has been given. The pursuers have been dismissed from this Court of Justice penniless, and have, besides, been condemned to liquidate the expense of their lawful plea

against the red handed aggression of Principal Rainy and his fellow conspirators. The opinion of Lord Trayner is the most luminous and direct of the three findings, and we may criticise briefly some of his positions. Lord Trayner admits that the Free Church from its constitution in 1843 down to its union with the United Presbyterian Church professed the Establishment principle; also that by uniting with a Voluntary Church the Free Church party have abandoned that principle. His question then is, was the Establishment principle so fundamental or essential to the constitution of the Free Church that the abandonment of it involves the consequences attributed to it by the pursuers? He finds that the principle was not fundamental or essential, and his reasons are apparently these—(1st.) The statement of the doctrine of the Civil Magistrate in the 23rd chapter of the Confession is too vague in its terms to yield the specific inference that the public exchequer must find the expense of the upkeep of religious ordinances. (2nd.) The Establishment principle was never emphasised in any public manifesto of the Church since the Disruption. (3rd.) Latterly the Church was found devoting its time and energy in bringing about Disestablishment, and so it was practically treating the Establishment principle as an obsolete fallacy.

In opposition to these opinions of the learned judge, we may observe, 1st, that the dicta of the Westminster divines on this head are not so very vague as he suggests, and Chalmers and his associates, in the old Voluntary controversy before the Disruption, and Dr. Begg and his fellow protestors, in the more recent Anti-Union controversy, had no difficulty in conclusively proving that the ordinances of the Lord's house have as valid a claim on the public revenues under the New Testament as they had under the Old. This is the historic position of the Church of Scotland, and was never disputed till the upstart theorists of the French Revolution broached the new Voluntary idea.

2nd. It is not logical or fair to conclude from the accidental non-insistence of an article that it has been abandoned. There are many Articles of the Confession of Faith which were similarly not advertised as part of the Church's creed, but their validity was not anywise compromised thereby. The Common law of Britain has many provisions which, in like manner, are dormant or forgotten till the occasion calls for their application, and Lord Trayner would probably make short work with the pleader, whose parrot cry would be, "This statute has not been heard of for thirty years, therefore it has been rescinded."

3rd. The Disestablishment movements that began to disfigure the public life of the Free Church in her last degenerate days were the mere uprisings of mutineers. Because the rebels are accidentally the overwhelming majority of the crew, and have altered the ship's course from east to west, it does not therefore follow that the voyage is lawful. It is not a vote of the crew that the Court of Justice calls for in a case of mutiny, but the production of the

ship's papers and the evidence of the legitimate officers, be they never so small a band of survivors. We think the Free Church litigants have been unfortunate in falling into the hands of a very hard, untheological set of judges. They exhibit no symptoms of that knowledge of the past, that sympathy with the heroic side of our national history, which would have availed much in formulating a right judgment on this new phase of a very old controversy.

In this note we deal with the question on its broad general issues, without considering how far the Free Church party may have committed themselves by remaining in the Church after important changes took place, such as were involved, for example, in the passing of the Declaratory Act of 1893. But according to the tenor of the present decision it would seem as if the majority would carry the property at any time.

A Duchess, and Cycling on Sabbath.—A Church parade of cyclists was held at Alnwick recently, and it was proposed to give the proceeds of the collection—£14 15s. 6d.—to the Alnwick and District Nursing Association. The Duchess of Northumberland has, however, written to the representatives of the Association who attended the meeting of the parade organisers, to the effect that she cannot authorise them to accept the generous offer, as the Duke and herself much dislike this form of Sunday entertainment.

Church Notes.

Communions for September.—Stratherrick and Plockton, first Sabbath; Vatten, Skye, second; Applecross and Stoer, third; Strathy, fourth.

Opening of New Church at Dornoch.—The new iron Church at Dornoch was opened on Tuesday, 19th August. Rev. John R. Mackay, M.A., Inverness, conducted services in Gaelic and English. The building, which holds about 380 persons, was well filled, there being present Free Presbyterians from all the surrounding districts, and also adherents of other denominations in Dornoch. The collection amounted to about £30. The Church is a neat and substantial structure, and has cost upwards of £460. The greater part of this sum has been paid, a debt only of £60 remaining to be wiped off.

The Canadian Mission.—The Rev. Neil Cameron and Mr. Allan Maclachlan, Free Presbyterian deputies to Canada, arrived safely at Montreal by the S.S. *Lakonia* on Monday, 11th August. They had a splendid passage, and enjoyed the best of health during the voyage. They were two Sabbaths on board ship, and Mr. Cameron conducted two services each of these days. From Montreal they proceeded to Brucefield, Ontario, and are now occupied on the field of their operations. Though the number of Free Presbyterians are few in that quarter, they were pleased to meet several worthy men, among whom was Mr. Forrest, whose

name and letters our readers are familiar with. There is cause for thankfulness to God in view of His having carried our deputies safely and comfortably to their mission field, and we hope the divine blessing will richly attend the preaching of the Word, and the whole work of the mission.

A Ministerial Call.—The charge of Dornoch, Lairg, Rogart and Bonar, has presented a call to the Rev. Ewen Macqueen, Harris.

Acknowledgment of Donation.—The treasurer of St. Jude's Building Fund begs to acknowledge with thanks the donation of £1 from A Friend, Aberdeen.

Correction.—In the Tabular View of Collections given in last issue the sum of £1 2s. 10½d. for General Building Fund is put to the account of Thurso instead of Tarbert, Loch Fyne. The total for Tarbert therefore should be £4 13s. 8½d. instead of £3 10s. 10d. as printed, and for Thurso, £9 7s. instead of £10 9s. 10½d. The mistake, which the treasurer regrets, does not alter the accounts in any radical way.

Literary Notice.

THE RUIN OF EDUCATION IN IRELAND. By F. Hugh O'Donnell. David Nutt, London.

The volume has been written to expound the author's views in regard to the proposed new Roman Catholic University in Dublin. Many years ago the Government made an effort to solve the problem of education in Ireland by establishing what were known as the Queen's Colleges. There were, we think, three of these—one in Cork, one in Galway, one in Belfast. The distinctive feature of these institutions was their undenominationalism. It was arranged that the management of the institutions should be without offence to students of differing religious persuasions, and that Protestants and Roman Catholics would meet on common ground. These colleges have proved a failure, and now the hierarchy is clamouring for a purely Romish University in Dublin. The excuse is that the conscientious young Irishman could not risk himself in the Protestant atmosphere of the Queen's College. The author of this book is a graduate of the Galway Queen's College, and his object in writing is to show the utter hollowness and hypocrisy of this educational move of the bishops, and by a formidable array of proofs to evince that whenever the Irish ecclesiastical managers meddle with education they mar it. In the first place he proves that, but for the bigotry of the bishops, led by overmastering Jesuit influence, the Queen's Colleges would have done well enough. The youth of the two religions were shifting fairly well to obtain secular culture in these institutions. But the hierarchy decreed that the mixed education of Protestant and Catholic could not be permitted, and they wire-pulled and denounced till they quite spoiled the undenominational plan and

shut off the stream of Roman Catholic students from these colleges; and now they come begging for a gift of a sectarian University from the Government, hypocritically alleging the conscientious scruples of the Irish youth to enter the contaminating atmosphere of a mixed school.

A new University in Dublin, managed by Jesuits, the author regards as simply a new device for the ruin of his country. He prepared a body of evidence for the recent Commission on Irish University Education, but owing to the dexterous management of the priestly manipulators of the enquiry, he was never called to give testimony. His book is one long indictment of the greed, meanness, unpatriotism, and ignorance of the Romish Church authorities. One special cause of offence is the jealous exclusion of Roman Catholic laymen from the whole teaching profession. The greedy, officious priesthood have monopolised the emoluments of the teaching profession, and have done the work with the utmost degree of inefficiency. The common schools are all manned by the licentiates of Maynooth. Girls' schools are all in the hands of nuns. The Government established schools for Secondary Education and, as usual, handed them over to the hierarchy. The author denounces the management of these schools as shameful. No regard is had to anything but the earning of the grant. The whole body of aspiring Irish youth are exploited by the Church authorities for sordid grant-earning purposes. The scandalous appetite for money which characterises the hierarchy, is well exhibited by the author. He says of the Nunnery schools: "There is perhaps no factor of Irish decay more potent in evil than the ignorant, slovenly, superficial, pietistic parody of instruction which is the fate of the Irish school girl. The Convents, like the Male Congregations, have found a means of utilising those young brains in the accursed chase of the Result Fee, with results even more calamitous than in the case of the young victims of the other sex." But the strongest feature of the author's case is his bitter exposure of the Jesuits, who, he foresees, will be the managers of any new educational institution which the Government may give to Ireland.

He shows that these dangerous schemers are to-day officially teaching the same cruel, abominable doctrines that they were practising 300 years ago. There is nothing in this book that is really new—well-informed Protestants have known and many a time uttered all the author's strong sentiments regarding the infatuated dealings of the British Government with the hierarchy—but the novelty of this book is that it is the work of an Irish Roman Catholic who was at one time a Member of Parliament. It is notable to find the Protestant case proved to the hilt by the evidence of a candid Romanist.

The book is rather dear, but the writer of the present notice will be pleased to allow any reader of the *Free Presbyterian Magazine* to have a perusal of the copy in his possession.

J. M'N.