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Protestant Lights and Shadows.

OUR readers would do well in these days of Ritualism and Romanism to see for themselves the *English Churchman* and other Protestant papers. There are many things transpiring in England, and on the Continent, that the daily press tells us little or nothing about, and that people in general ought to be acquainted with if they are to be well instructed in what concerns the cause of truth and righteousness in the world. Indeed, the leading daily papers seem to be genuine enemies to anything approaching zeal for Protestantism, and only hold it up to contempt and ridicule when occasion offers. *The Scotsman*, for example, will hardly ever publish a thoroughly Protestant letter, and in its leading articles seldom loses an opportunity of indulging in scornful criticism of those who are zealous for Protestant truth. *The Glasgow Herald* is scarcely any better. The press, as every one knows, is one of the most powerful agencies in existence for influencing the opinions of the people, and so when it takes up an attitude like this against the cause of truth, we may expect an abundance of evil fruit as the consequence.

The Protestant firmament has at present its lights as well as its shadows. The former, however, are few in comparison with the latter; and discerning observers are very much afraid that the lights are only brightening here and there for a little moment after the manner of the flames among the dying embers of a ruin—that they may speedily go out and leave the darkness deeper than ever.

Our readers may be aware that there is at present something like a *revolt from the Papacy* taking place in several countries. In England, a considerable controversy has arisen between some priests of the Roman Church and Cardinal Vaughan, and other authorities. These priests, 150, it is said, have no controversy with the Pope himself or any of the tenets of Romanism, but they strongly allege that the Church, in many of its departments, is seriously misgoverned. They have taken upon themselves to set up a

subsidiary Bishop without the authority of their Church, "until such time as the Church shall compel 'Cardinal' Vaughan to rule us, not tyrannically, not as victims to be robbed, not as bondmen and serfs, but constitutionally, and in keeping with the sacred canons of the council, as well as of the Gospel." It is not a new thing for men to arise in the Romish Apostacy with the hope that they would be able to reform the corrupt body. Luther himself cherished that idea at first. But the man of sin is under too deep a curse to leave open the possibility of internal reformation; and so the best meant efforts in this direction will undoubtedly be a failure. At the same time, we cannot but view with pleasure the least tendency in so good a direction, and cherish the desire that God might make use of it for the opening of people's eyes to the tremendous evils of this huge corrupt organisation. In France, the movement of the civil authorities, which has resulted in the departure of various orders of priests and nuns from the country, is another aspect of the revolt from Rome. France has been too long under priestly dominance, and it is now showing its estimation of this. The worst of the case, however, is that the people, when throwing off Romanism, are falling into another evil equally bad, namely, infidelity. A superstitious religion is giving place to no religion at all. Again, the lights in the Protestant firmament are increased by the appearance of two new books written by Roman Catholics in condemnation of the influence of their own priesthood in the matter of education. One of these, by Mr. F. Hugh O'Donnell, was noticed in our last issue. Another, entitled, "Priests and People in Ireland," by Michael M'Carthy, a barrister, has just appeared. This man charges the priests with tyranny, and refers the miseries of Ireland to their evil influence. These books should awaken nominal Protestants to a realisation of the corrupt character of Rome, and should drive them off from all coquetting with "the beast." May the Lord grant in His infinite mercy that many souls may be delivered from the grasp of this fearful system, and that those whose eyes are only half-open to its evils may get still clearer vision, and stand forth as sound uncompromising witnesses on behalf of the whole truth, and nothing but the truth.

Let us now notice the side of the shadows in the sky of Protestantism. One of these is the imprisonment of Mr. John Alfred Kensit, son of the well-known Protestant, Mr. John Kensit, which took place at Liverpool on 8th September. The charge brought against young Mr. Kensit was that he had addressed meetings in public places in Liverpool, with the result that breaches of the peace had taken place in connection with these meetings, and also that he intended to hold similar meetings in the future, when the same results were likely to follow. The magistrate, it appears, was a member of an extreme Ritualistic Church, and the counsel for Mr. Kensit made an application to the effect that the case should be taken in another court, "as his

worship might possibly be a little biassed in the matter." The magistrate, of course, repudiated the idea of bias, and refused to consider the application. The counsel pled in Mr. Kensit's behalf the right of free speech, and warned the court that to condemn Mr. Kensit was only giving encouragement to mob-rule. All was in vain. The magistrate decided "that Mr. John Kensit, Junior, must, in the sum of £200, and two bails of £100 each, undertake to keep the peace, and abstain from holding public meetings for twelve months, or in default, three month's imprisonment." Mr. Kensit chose to go to prison, and there he now lies. Personally, we are not aware of the manner in which these Protestant meetings are conducted, nor are we absolutely certain that we might approve of everything in connection with them ; at the same time, this does not free us from the decided conviction that persecution has begun in England, and that the above sentence is largely dictated by opposition to the good cause in the service of which Mr. Kensit is engaged. "The breaches of the peace" referred to in the indictment are solely the result of Ritualistic and Romish animosity to the truth plainly declared. Are breaches of the peace at political meetings charged home upon the speakers, no matter how severely they may deal with their opponents? No ; the audience are given to understand that they will be very summarily dealt with if they attempt to interrupt the meetings. But there is a Romish conspiracy among high and low in England at the present time to drive the pure truth of God out of the country, and to bring in its place the errors and superstitions of Rome ; and so Mr. Kensit and the other Wycliffe preachers receive little mercy at the hands of mobs or magistrates. May the Lord grant that this persecution may be overruled for the awakening of the general body of the Protestant people to the destructive flood that is fast coming in upon them!

It is to be feared that the enemies of truth are only waxing bolder and bolder in these backsliding days, and that days of trial are before the country that we have but slight apprehension of. Nevertheless, there is nothing gained by servile compromises ; our only safety is in holding fast the whole counsel of God "in faith and love, which is in Christ Jesus." Our chief danger is from our own spirits, and from the possible adoption of carnal methods in the Lord's service. The people of God in Old Testament times were solemnly warned by word and providence that it was not enough to be confident that their cause was good when they went to battle with their enemies, but that it was also necessary to secure the presence and strength of God with them in the conflict. Protestants will not gain this indispensable requirement in their contendings against evil systems by mere noisy shoutings at heated meetings, but by solemn and painful exercises on their knees at a throne of grace. The conquest of sin and error must take place in the heart in secret before it can be secured in the Church in public.

Notes of a Sermon

BY THE REV. JOHN MACLEOD, M.A., KAMES.

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“Come, see the place where the Lord lay.”—MAT. xxviii. 6.  
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THERE were two companies at the grave of Christ this morning. There were those that had been sent there to keep guard. They were the emissaries of His enemies—their deputies on the spot. The task committed to them was to see that the Jesus who was already got out of the way should be kept under ground. The stone did not keep Him; the seal did not keep Him; death and the grave could not keep Him; much less these poor soldiers. The soldiers were the one company, and we may say that they were there with hostile intent. Personally they might have no lively interest in the special task allotted to them, but all the same, in their official character, they were the servants of this world's malice—sent to see to it that the Son of God should be kept out of the way. The other company that we find on the scene was a very different one. It consisted of a few poor women who came in their love as friends of their revered Master to pay what they thought to be the last attentions that were called for at their hands. We see in what friendly and encouraging words they are addressed by the heavenly embassy—“Fear not ye.” Be not afraid. Ye have no reason to fear. It is true that these soldiers have fallen as dead men to the earth, but ye have no reason to fear. They have reason and more than they know, but ye have none, for I know that ye seek Jesus of Nazareth that was crucified. Loving devotedness has given you an early errand here; ye have come to find your Lord, but He is not here. He is risen as He said unto you. You might have known that this would be the case, but your eyes were holden, your understandings were but blank, and ye received not as ye might and should the pre-intimations He Himself gave of how matters would come to pass. But although ye are not altogether uncensurable for not receiving His word, yet fear not, but come, see the place where He lay and satisfy yourselves that now His words have been fulfilled. The grave holds Him no longer. Such were the two companies, and such was the message that Christ's resurrection conveyed to each company.

We may briefly attend to a few things that present themselves in the words of our text.

I.—Who it is that lay in the empty grave?

II.—He did lie there, for it was His place.

III.—He lay there now no longer, it was His place no more.

IV.—The message that His resurrection conveys.

V.—The invitation to see the empty grave, and how this teaches.

union with His glorious Person, tells us that He was here in a very omnipresence. But the fact that this body was His, assumed into His body, why did He lie there? Ah, it was His place. Had it not been His place He had never lain there. It was His place, for He was numbered with the transgressors. He was numbered with transgressors and so was numbered with the grave. Had reviving real too, the evidence of death and reviving real among the grave. Death is more than to die, it is also to remain among the grave. There is an intimate alliance between death and the key of death. And this was His place while He remained under the dead. The grave is the place for the dead. His death was a real death, and this was His place where alliancē between death and the grave. Death is an evidence of death and reviving real among the grave. Yet though the death were real and the might say that He died. God been the immediate consequence of Christ's death, we part of God reviving real too, the evidence of death and reviving real among the grave. Had reviving real too, the evidence of death and reviving real among the grave. Yet though the death were real and the might say that He died. Yet though the death were real and the proof done your work let me have my prey." That there might be grave as death's brother whispers in his ear, "Now that you have done all righteousness," said He on one occasion, "it becomes me to place, "Thus," said He on one occasion, "it becomes me to hand of Him must now have their fulfilment. They must go to the grave to pass, and that they might come to pass He must now come to pass. If His soul made an offering for sin was not the grave given, there must be an opportunity of resurrection, and death be given? Yes it was. But not only must proof of the grave place? Yes it was. But not only must proof of the grave throughout the lying down there could be no rising up again. The grave then was His place that the reality of His death might be made apparent. The grave too was His place that it might be possible for Him to rise out of it. He was not to be left in the grave, and that meant that He must be in it before it could be grave, if not enough, at least more than enough. It received in grave's opportunity. It had hitherto never said, "I have enough," but sin brought it about that He must die. When He died then was the sin, we have said, was impeded to Him, and the load of imputed must need be in the grave as its guest or as its prey.

Sin, we have said, was impeded to Him, for in the blood of His sacrifice was to be, if not enough, at least more than enough. It received in now it received in the Person of Emmanuel what it had to confess to be, but it never was. No one is left in a town where He never was, and that such language might have its meaning fulfilled and its intention carried out, He who came to be the grave's destruction where it never was. Here is left in it. Nothing is left in a place possible for Him not to be left in it. He was not to be left in the grave, and that meant that He must be in it before it could be grave, if not enough, at least more than enough. It received in grave's opportunity. It had hitherto never said, "I have enough," but sin brought it about that He must die. When He died then was the sin, we have said, was impeded to Him, and the load of imputed must need be in the grave as its guest or as its prey.

II.—He lay there. Why did He lie there? Ah, it was His place for a season. Thus we see:—

The Lord lay where His body lay. He was brought to the dust of death. Sin impeded regnēd unto the death of the sin-beater, and as the great sin-beater laid down His life, the grave was His place for a season. Thus we see:—

Never was the grave honoured as it was by such a special way. Never was the grave numbered with the tenant-guest. The Lord of life, and light, and glory became its tenant. The sin-beater laid him down. He was brought to the dust of death. Sin impeded regnēd unto the death of the sin-beater, and as the great sin-beater laid down His life, the grave was His place for a season. Thus we see:—

the power that burst its gates asunder. Its gates were not battered in as of old the walls or gates of a besieged city might be. They were broken from within, for into the confluence of the tomb He had come, who had come expressly to bruise the serpent's head. The power of the old serpent was now broken. The power of him who had the power of death was taken away, and as this one side of which has been undetermined; a change has been laid coming of showing the reality of death, when an opportunity was afforded of the reality of death, who through death came then was humility turned into a triumph. No longer was the grave His place and so He left it, from within its gates were burst open, or from within within a triumph. No longer was the devil, He destroyed him that had the power of death, that is the devil, here shall splitter the arch in pieces. When evidence was one done the power of the grave was like the instability of an arch, was done the power of death, when an opportunity was afforded of the reality of death, who through death came then was humility turned into a triumph. No longer was the grave His place and so He left it, from within its gates were burst open, or from within within a triumph. No longer was the devil, He destroyed him that had the power of death, that is the devil, here shall splitter the arch in pieces. When evidence was coming of showing the triumph thus secured, for through death Master's bidding, turned on its hinges and forth He came. Thus it cannot any longer be said, the place where the Lord lies. He is sin, and the strength of sin is the law. That death might be deprived of its sting, the sin that occasions death must be removed. The sin that was to be removed was connected in its very nature with law. The law's penalty must be endured. The law's honour must be vindicated. The curse otherwise must remain in full force. The work undertaken by Christ emboldened nothing less than that death should be spoiled of its power and that the curse of the law should be removed by being borne. It was no surprise for Him to suffer, and so from the outset of His course the Cross sprung upon Him that He must needs suffer what was appointed spurring upon Him that He must needs suffer after the surprise of the law that death should be removed by being borne.

III.—He lies no longer where He lay once. Christ came not to death should overcome Him, but that He might overcome that death should overcome Him, but that He might overcome death. He came not that He might overcome that death should be removed. But that death should be removed, the sin that occasions death must be removed. The sin that was to be removed was connected in its very nature with law. The law's honour must be upheld. The curse otherwise must be removed. The work undertaken by Christ emboldened nothing less than that death should be removed by being borne. It is not His place. It did lie there, but He lies no longer. It is not His place.

I.—Law unbroken said, do and live. Law broken went further, it very laying down itself secured the desired result. Every law that said to them, satisfy and live, addressed Him in the same words. Herein was glorious self-emptiness. The lawgiver the law that said to them, satisfy and live, addressed their burden, and the labilities of His people. He came under their burden, and convened breakers, the Saviour of sinners had to face. He assuaged said, satisfy and live, and these were the terms that the Surety of covenant broke, the Saviour of sinners had to face. Law broken went further, it

submitted to the curse of His own law, and this He did that open doors might be set free, that the unjust might be set at liberty, and the law with all its holiness might be challenged to find a flaw in the perfection of His work. He satisfied the law's demands, He met its claims, He endured its curse, and having been delivered for our offences He was raised again because of our justification.

When the law received the satisfaction it called for at His hands, He who rendered that satisfaction on behalf of His covenant people was as their Head and Representative rewarded. The law said not "satisfy" only. It did not halt there. No. It went on to say, "live." When its demand was met, its kindly command "live," came forth. It was not meet that the righteousfulness fulfilled by the second man should pass unrecognized. The laying down of the divine Surety was such as to call for life. The laying down of His life then was in order to resurrection; Jesus the Saviour of His people from their sins is their Resurrection and their Life.

He is this in virtue of His dying and His dying in their stead. So we may say that though He bowed His head to enter the lowly portal of the tomb, He did so, not that sin, or man, or devil, or death, or grave might triumph over Him. Thus it became

Him to fulfil all righteousness. In this as in all other things He must needs have the pre-mitience, He must be the things He through the grave was His place as He was numbered with the dead, though the grave was His place of abode. He entered it as a wayfarer to tarry for a season, to tarry for that night that ended in the day of resurrection life. Thus tarrying within its gates He was the way-breaker for His chosen ones who have also to tarry there. Their waiting ends with resurrection life too, and as all the rest of their salvation is of grace in Him, this too is in Him. The waves of trumpet voice as He speaks in righteousness swept over the graves of dominions when He rose, and this same victory follows on its course. It is seen in the calling, in the keeping, and in the final gloriification of one and all of those for whom He undertoak.

The grave then was no longer His place, as it ceased to be His grave speaks of a guest that it could not entertain, of a prisoner that could not hold, of a prey that it could not devour. The grave was not buried far ever in the grave, that enclosed His blessed body, it could not the end of His course. The hopes of the grave were not to be vanquished. The creatures sin could not bear down the Creator's might, for when that might was exercised in the way not to be frustrated. The Son of God was purpose of love was not to be to eternity. The fall, What is from eternity will not fail to be to eternity. The promise of life given in Him from eternal ages was not to fail. The promise of life ever in the grave, that enclosed His blessed body, was not the end of His course. The grave then was no longer His place He remained no longer within it. He left it and the empty place

the sacrifice that must overcome all adversaries. God set His heart on the redemption of poor sinners, of whom nothing better could be hoped than that they would reap as they had sowed. He determined to glorify His rich grace in redeeming them from death and the grave, and His purpose could not fail to the ground. It was no longer Christ's place to abide in the tomb, and no longer did He abide. So the word could be uttered—the place where the Lord lay.

IV.—The message that His resurrection conveys is two-fold. That He lives for ever tells of the acceptance of His sacrifice. It tells too of the acceptability of His intercession. It speaks a message of comfort and cheer to His redeemed ones. It speaks to the stricken soldiers, here we lie lowing friends. To the took note of two complices found by the empty grave. There was message fraught with terror. At the outset of our discourse we reject the Gospel, to His enemies, and its message to them is a assured life and glory. But it speaks to the ungodly, to those that tell lies of comfort and cheer to His intercession. It speaks a message of comfort and cheer to His sacrifice. It speaks to the stricken soldiers, here we lie lowing friends. To the

fourth of joy opened on the resurrection morning is a fountain that is still open and still flowing. Where there is love to Christ there will be rejoicing that the day went with Him and that He left the grave as the grave's conqueror. He died not for Himself but for others. He died as we have seen as head and representative of a people that no man can number. That people were known individually to God, on their behalf as in their stead He died; on their behalf and as their takes shelter under His sacramental death may see here the pledge of his own acceptance. It is no presumption for him to say, "As He was accepted in my behalf so in Him shall I be accepted. No more surely is He raised from the dead than I too shall be raised with Him. No more surely has the proof of His acceptance been given than it is given to me to draw comfort from this source. He, in whose death is my one righteousness, whose blood is my one defence, whose name is my one plea, He is risen for me and herein may I well rejoice. Here is salvation and glory brought to light."

The fourth of joy opened on the resurrection morning

Christ's glorious ascension at the right hand, His coming at the last day to judge, and His everlasting glory in and with His inheritance. The judgment is no assize of condemnation to those that receive Himself. There is for them boldness in that day, and of this they may receive the comfort in realising their union with Him in His death and resurrection.

But if there is boldness for them in the day of judgment, it is to them it is no day of terror, amazement, confusion, much otherwise will the case be with all that share not in His victory. The fact that He is risen cannot be overtured by any unbeliever. They may hate Him and refuse to admit the light. They may resist the proof given of the righteousness of His claims and the perfection of His work, but all the same Christ is risen. The stone set at that set it at naught may still blind sinners to the glory of that Stone, but yet, all the same, Christ is risen. He has put to flight the powers of darkness, He has conquered hell, death, and the grave. We have already seen that His rising again carries with it all His glory, and when the great day comes, that man whom God hath appointed judge of all shall sit in judgment. That judgment shall be executed is undeniable. That judgment shall be executed by Christ is undeniable. Of this proof is given to all in that God has raised Him from the dead. His resurrection is the pledge that Christ is undeniable. That judgment shall be given to all in that God has second coming in the glory of the Father will be a day of confusion, amazement, and terror to His adversaries. Then will issue the dread command, "Bring forth these mine enemies that would not that I should reign over them, and slay them before all ranks shall appear in the judgment, and as many as have not their names written in the Lamb's book of life, shall have not all ranks shall appear in the resurrection of Christ, Gentile, Christian and Indian, black and white, all classes, Jew and Gentile, Christians and Indians, all shall be well with him." To the wicked, the rebels, "it shall be well with him." To the righteous, "He saith, "it shall be well with him." To the rebels, "He saith, "it shall be well with him." To the righteous, "it shall be well with him." Let hand join hand in confederacy against Him, seelves to Him. Let the world join hand in opposition to them—anything else than a message of terror to those that oppose them. Can then the message that the resurrection of Christ brings be part assinged them in the lake of fire that burns for ever, their part assinged them in the Lamb's book of life, shall have not all ranks shall appear in the resurrection of Christ, Gentile, Christian and Indian, black and white, all classes, in indignation and wrath on every soul of man that doeth evil, in judgment and execution be executed in tribulation and anguish, me." Then will judgment be executed in tribulation and anguish, "Bring forth these mine enemies that issued the day before that I should reign over them, and slay them before issue the dread command, "Bring forth these mine enemies that would not that I should reign over them, and slay them before all ranks shall appear in the resurrection of Christ, Gentile, Christian and Indian, black and white, all shall be well with him." To the wicked, the rebels, "it shall be well with him." To the righteous, "it shall be well with him." To the rebels, "He saith, "it shall be well with him." To the righteous, "it shall be well with him." Let hand join hand in confederacy against Him, seelves to Him. Let the world join hand in opposition to them—anything else than a message of terror to those that oppose them.

To His enemies the message that Christ's resurrection gives, is one of mingled terror and hope; a message of terror if they abide in unbelief and stout-heartedness, a message of hope seeing that the Christ who is risen is risen to save, is exalted to show mercy, and for Him nothing is too hard. Rejoice, oh unbeliever in this that Jesus lives to save, to save sinners from their sin, from their unbelief, from the wildernesses. "Wherefore, to-day, if ye will hear His voice, harden not your hearts as in the provocation, as in the day of temptation in the wilderness." Thus to two classes the empty grave speaks. It speaks of sin punished and of sin to be punished. It speaks of wrath inflicted and of wrath to be inflicted. It speaks comfort and it speaks terror. See to it friend that you learn of Christ, that its kindly voice may cheer you.

V.—Come, See. Here we have the invitation to see the empty grave. How does this teach us? One half of the proof of the resurrection was given in the empty grave. The message that Christ's resurrection is seen in the empty grave.

See to it friend that you learn of Christ, that its kindly voice may cheer you.

arms of your rebellion, and He promises to receive, to cleanse, to save. "If ye be willing and obedient ye shall eat the good of the land." stout-hearted, though your enemy has been great, cast away the arms of your rebellion, and He promises to receive, to cleanse, to save. Your provocations have been many, though your rebellion has been

eyes. „Ah,” you may say, „if I had only seen those who were eye-witnesses of these things that I might hear from their own lips an account of them.” What have you not written assurredly, their blood-sealed deposition? Are you not as well testimoony, the certainty of these things as the Word of God can make you? The inspiration of God’s Word binds men of all ranks and classes and ages to one level. We are on a level with the eye-witnesses themselves. The mountains have been leveled, the valleys have been filled, Zacheus need not climb up into the details that are wanting to complete a picture of the event, but imagination is not faith. Faith builds on a foundation as divine as itself. It builds on the sure Word, and in the sure Word testifies that God raised His Son from the grave, we are called to behold the empty grave and to read the lessons that are taught of revelation. There have been torchbearers that have recogonised the stamp of divine authority on the Word that is given by inspiration. They have in each generation been able to testify of the things most surely believed among them. Hand acquaintance with the testimony of God, they have been able to testify of the things most surely believed among them. They have made age tell to age the wondrous works of the Lord. They have pointed succesive generations to the empty grave, and have been Chirst’s witnesses in the world. They have been the salt of the earth. They have been the light of the world.

Well nigh two thousand years have passed since He rose from the dead. The grave for ought we know may be in existence still. We might find it and look into it, but what assurance could that give us? It is true, one’s imagination might become active and full up the details that are wanting to complete a picture of the event, but imagination is not faith. Let us too see the place that the Lord lay in.

Come, let us too see the place that the poor Galilean woman of old is given to the poor. And the invitation is attested by Him who cannot lie. And the invitation is nigh us—Christ is in the Word. The verity of these things is attested by Himself Jesus of Nazareth passing by. The Word is nigh us—Christ is in the Word. The verity of these things is attested by Him who cannot lie. And the invitation is given to the poor. And the invitation is given to us still—

“Christ has conquered.” This invitation is given to the children more. Death has been conquered. The grave has been spoiled, otherwise than as a monument of His resurrection you cannot explain me. Look at the place where he lay. He lies there no untill now. Its voice to us weak after week is—„Account for me without the breaking of one link from the days of the apostles till the resurrection. This golden chain has lasted before you, ransack the documents of the now distant past, and all through your life, examine the records of the generations. There is an ordinance that provides similar evidence. Go back

“As there is a number of little groups of people scattered here and there throughout the land who formerly were connected with the Free Church, but who, since the Union of the Presbyterian and Methodist Churches in Canada, and more especially since the death of Rev. Mr. Macpherson and John Ross—the former in April, 1886, and the latter in March, 1887—have been without public means of grace and ordinances of the gospel, and having no organized existence, they, feeling their isolated and destitute condition, agreed to hold a meeting for maintenance and advice as to the best means for truth in doctrine and purity in worship. Accordingly a meeting was called, and did meet in their Church at Ripley on the 25th day of December, 1895.

It consists of the following interesting document from Canada. Papers, the following interesting document from Canada. There when they began, in 1895, to organize themselves on the side of truth.

Interesting Document from Canada.

Come ye children of the world, behold what the Son of God has done, consider here the certainty of His coming to judgment. Consider and give up your rebellion, consider that the Judge is now holding Hisself forth to you as mighty to save, as able to save, unto the uttermost. He has overcome, and if ye but trust Him ye shall find Him as good as His word. See in the empty grave His triumph. He who is risen shall come again. While He is on the throne of grace meet Him in peace, that at His second appearing ye may not be clothed with shame and confusion of face. Come, see the place where the Lord lay.

Free love, this could never have been, that the Lord should lie here. But that empty grave speaks, and it tells you of the hope of glory. So come, satisfy yourselves at the empty grave, and let its darkness: He has warmed it for you. He has left it as prison door of the grave. He has perfumed the grave. He has filled so shall you. What He has done, He has done for you. Were it not for you, your sins, your wickedness, and His vicit, and so shall you. He has bounded grace. Consider that it is its darkness: He has bounded grace. Consider what you sin deserves. Consider His abounding grace. Consider that the Lord—your Lord—your Redeemer. Consider what your Redeemer lay there, and why He lay there. Consider that your sin deserves. Consider that your was and is the Lord lay. Consider that He who lay there was and is the God who live by faith in Christ. Come, see the place where the Lord lay. Consider that He who lay there was and is the Lord—your Lord—your Redeemer. Consider what your sin deserves. Consider that your was and is the God who live by faith in Christ. Come, see the place where

the 15th verse inclusive, and prayer. Mr. John Morison of Kincaidine was then called to the chair, and Mr. D. T. MacKenzie was appointed Secretary. There were present from Kincaidine, 3; Lucknow, 5; Brucefield, 2; Ashfield, 5; Ripley, 4; Teeswater, 1.

"Mr. D. M'Avish read the following propositions:—

"(1) That the Lord Jesus Christ is the sovereign and universal Ruler of every creature, and that every rational creature is bound to honour, serve, and obey Him.

"(2) That the Scriptures of the Old and New Testaments, being the inspired Word of God, are the only true and infallible rule of faith and life.

"(3) That the holy Scriptures, constituting one harmonious and complete system of revealed truth, are not of private interpretation, but that the only infallible Interpreter of the Scriptures is the Holy Spirit, speaking in and through them, so that passages which are in themselves obscure or of doubtful meaning, are made clear and plain by other passages that are more definite and express.

"(4) That the Westminister Confession of Faith, the Larger and Shorter Catechisms, and the Directory for the Public Worship of God, are received by us as subordinate Standards, and that all instruction, discipline, and worship shall be conformed to the same.

"(5) That prayer be everywhere offered up by men in a known tongue, with reverential awe, in the name of Christ, for things agreeable to the will of God—for kings, &c.—with confession of sins and thankful acknowledgement of all His mercies.

"(6) That while, in a certain sense, posture is nothing, or the want of posture nothing, as circumcision is nothing, or uncircumcision nothing, but a new creature, in another sense it may have a very important and serious influence over the frame of mind in which the worshipper may be, whether of reverence and awe, or of indifference and contempt for the object worshipped. Now, God, being the true object of worship and fear, demands of both of which postures we have many examples of in Scripture, both of which postures of kneeling or the reverential attitude of standing, humble posture of self-abasement, by presenting ourselves before Him in the us the most expressive tokens of reverence and fear, or humiliation and self-abasement, by prostrating ourselves before Him in the great King above all gods.

"(7) That the service of praise furnished by God to His Church be added to it or taken from it without impugning the wisdom of God who gave it. Having the seal of the Holy Spirit upon it, in the Book of Psalms is so complete and perfect that nothing can be said of it or taken from it without impugning the wisdom of God, and thereby raising it infinitely above all human compositions, and having been the manual of praise with the saints in the Jewish Church, and again with Christ and His Apostles at the beginning.

George Forrest, Clerk,
John Morrison, Chairman.

"The Chairman then closed the meeting with prayer.
the resolutions now passed.

"It was then moved by Alex. MacKenzie, and seconded by Wm. Matheson, that George Forrest be authorised to act as correspondent, to call meetings, and other matters connected with the resolutions now passed.

general Localities as we are able; Let a general correspondence be established, who will feed you with knowledge and understanding. Let us meanwhile continue to meet together to worship God in our several localities as we are able; Let a general correspondence be kept up; and let us meet again for further consideration as there may be cause for it, the time and place of meeting to be determined as circumstances may require.

that promises, I will raise up unto you pastors after mine own heart, who will feed you with knowledge and understanding. Let us ourselves before God, and plead with Him to make good to us present in a position to give us immediate supply, we humble churches which would feel at liberty to unite are at due consideration it was decided:—That as none of the existing truth which we all profess to hold dear to us as life? After are now to be taken in order to maintain a united testimony for the truth which they appear, and they were all, without exception, unanimous agreed to.

"Then the question was taken up and considered—What steps

"These propositions were considered one by one in the order in which they appeared, and they were all, without exception, unanimous agreed to be held dear to us as life?

"After due consideration it was decided:—That as none of the existing churches which would feel at liberty to unite are at present with the solemnity which should characterize the worship and godliness by their levity and impropriety of manners, incon-
tinence that Choiirs are more hurtful than helpful to true piety
players of the congregation. Besides, all experience and observa-
tion prove that Choiirs are minister for assistance in leading the
congregation. Be it resolved, that Choiirs be held dear to all to praise God and serve him.

"(g) That, while it is the privilege and duty of all to praise God with heart and voice, it is inexpedient and improper to select a few to assist in leading the service of praise, as the same reason might be urged on behalf of the minister for assisting the congregation in a new and spiritual dispensation, in which the true worshippers worship the Father in spirit and in truth, without any arrogation that form of worship with its burdensome ritual, and virtually renouncing Christ, who, by His death and sacrifice, virtually renounces of Judaism, thereby giving to the weak and degenerate elements of Judaism, the opportunity to pass away, and that to restore it would be a return in the worship of God under the law, we hold that that form of worship has passed away, and that to restore it would be a return in the worship of God under the law, we hold that that form of worship is most dishonouring to God and injurious to the souls of men.

"(8) That, while we admit that instruments of music were used of the Christian era, it is as well adapted to the Christian as it was to the Jew. It is an inexhaustible fountain of divine truth and grace, to supplement which the imitations and compositions of men is most dishonouring to God and injurious to the souls of men.

OFF all the works that have come down to us from the Fathers, there is none so well-known or so universally appreciated as the *Confessions* of Augustine, the Bishop of Hippo. It is what its title purports to be—the confessions of a master-mind in search of rest and peace. The work describes with touching eloquence that long and eager search which ultimately ended in the finding of that true life so much longered for and so eagerly pursued.

The author of this religious classic as already stated was Augustine, the son of Patricius and Monnica. He was born at Tagaste, a village of Numidia, on 13th November, 354. His father who was a Burgess of the town was a pagan, and so continued until near the end of his life. His mother, however, touched by the Confessions of the saint, became of the most beautiful and was an earnest Christian, and some of the most beautiful and touching passages of the *Confessions* refer to the mother that was an earnest Christian.

While still a young man he gave scope to his wayward passions and fell into a course of sin. It was while leading this abandoned life that he was impressed with the beginning of Hortensius on the value of philosophy; this was the beginning of that long and eventful struggle which was watched with so much solicitude by his mother. Her character as set forth by her son reveals one of the purest and noblest types of womanhood known to history. Augustine became an abandoned son to God. With a heart touched by the wretched, but still he was her son, and as one hoping against hope she poured out her soul to God. With a hand-maid from above and deliverer soul out of that profound darkness; my mother, Thy faithful one,

"And Thou sentest thine hand-maid from above and delivered me remembrance of these prayers, he says in the *Confessions*:—

"I hear her." In her solicitude for her son, she pled with a bishop to converse with him if by any means he might be turned from his ways, and received as an answer from the good man "Go to thy ears in every place where she prayed; yea, Thou wast pleased to hear her." In her solicitude for her son, she pled with a bishop to converse with him if by any means he might be turned from his ways, and received as an answer from the good man "Go to thy ears, when streaming down, they watered the ground under her eyes in every place where she prayed; yea, Thou wast pleased to hear her, O Lord; Thou heardest her, and deepest not her deepest secret her, O Lord; Thou discernest the death wherein I lay and Thou she had from Thee, discernest the death wherein I lay and Thou death of their children. For she, by that faith and spirit which weeping to Thee for me, more than mothers weep the bodily soul out of that profound darkness; my mother, Thy faithful one,

tears should perish."

II.—*Augustine's Confessions.*

BY THE REV. DONALD BEATON, WICK.

Some Famous Books and their Authors.

While the struggle referred to above was going on in his heart, he drifted into Manicheanism as the easiest explanation to his perplexed mind of the conflicting problems of life. This heresy was a form of Gnosticism that regarded the world as under the control of two great principles—the one evil, the other good. Through Satan's influence they had become mixed in man. To deliver the light from the darkness is a physical process and the work of a succession of prophets, of whom the heavily Christ, under the sect, set himself forth as the promised Comforter. While not the Jesus of the New Testament, is one. Marti, the founder of Augustine describes him. But with all his smooth language, Faustus, a bishop of the Manicheans—a great snare of the devil instead of confirming Augustine in his error he only made him intensely dissatisfied, and leaving Cartilage in disgust he proceeded to Rome. His mother bewailed his departure, though, all unknown to her, putting her off by saying that he had a friend whom he could not leave until he had a fair wind. "And I lied to my mother," he says, "and such a mother, and got away. . . . That night I stole away, and she was left behind in weeping and prayer. And what, O Lord, was she with so many tears asking of Thee, but that Thou wouldst not suffer me to sail? But Thou in the depth of Thy counsels and hearings the main point of her desire, regarded not what she then asked, that Thou mightest make me that for which she was ever implored Thee. The wind blew and swelled our sails and withdrew the shore from our sight; and she on the morrow was there, frantic with sorrow, and with complaints and groans filled thine ears, who didst then disregard them. For she loved my being with her, as mothers do, but much more than many; and she knew not how great joy Thou wert about to work for her out of my absence. She knew not; therefore did she imberitance of Eve, with sorrow seeking what in sorrow she had where he could find no resting place. Fear of the judgment-to-be his Manichean notions, and again lost himself in darkness deeps careless looker on. It was while at Milan he formally abandoned soul—as to the matter of the sermon, he says I was a scoundrel more for the study of his oratory than to receive any benefit to his soul with great kindness. He attended the preaching of Ambrose reader, where he fell in with Ambrose the Bishop, who received him with great warmth. After some time he came to Milan as Rhetoric-brought forth." After some time he had in sorow she had more for the study of his oratory than to receive any benefit to his soul with great kindness. He attended the preaching of Ambrose him with great kindness. He attended the preaching of Ambrose reader, where he fell in with Ambrose the Bishop, who received him with great kindness.

rhetoric like himself. This conversion made an impression on Augustine for a time, but he then fell into his sins again. Shortly after this came to him on a visit Pontianus, a country man of his own, who held high office at the Emperor's Court. He took up a book lying on the table which turned out to be some of the writings of the apostle Paul. Pontianus expressed delight at finding the book in Augustine's possession. And on Augustine's intimacy that he bestowed great pains on the study of these writings, his friend was led to make remarks on the conversion of Anthony, an Egyptian monk. The narration of this conversion stirred his soul to its very depths, and while Pontianus was speaking he was inwardly stung, and exceedingly confounded with horrible shame. A mighty struggle was going on in his soul — "the fever of his irresolution, "played havoc with his sober thoughts, and swayed to and fro by the baffling waves of indecision, he pours out his anxious plaint in his remarkable Confessions, "the signs of his nature, to which he gave so much reign in the days of his thoughtless folly, rose up with a new power, proclaiming their right to rule. But the awful struggle was dragging nearer and nearer to rule. Why not now? Why not is there this hour an end to-morrow? I sent up these sorrowful words; How long? how long, I say, I was held by them. Not our former infirmities, for I felt, he said, And with these long? how long, Lord, will thou be angry for ever? Rember me, mighly storm bringing a mighty shower of tears. And with these tears he offered up the earnest prayer, "And thou O Lord how heap'd up all the misery in the sight of his heart there arose a mighly storm bringing a mighty shower of tears. And with these tears he offered up the earnest prayer, "And thou O Lord how heap'd up all the misery in the sight of his mind had end—at least in its present form. When at last his mind had end-to-morrow? Why not now? Why not is there this hour an end to-morrow? I sent up these sorrowful words; How long? how long, I say, I was held by them. Not our former infirmities, for I felt, he said, And with these long? how long, Lord, will thou be angry for ever? Rember me, countenance altered, I began to think most intently, whether repeating, "Take up and read; take up and read," instantly my children were won in any kind of play to sing such words, nor could I remember ever to have heard the like. So, checking the torrent of my tears, I arose; interpreting it to be no other than a command from God, to open the book and read the first chapter I should find, for I had heard of Anthony that coming in it what was being read was spoken to him; "Go, sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven," converted unto Thee. Eagerly then I returned to the place where Alypius was sitting; for there I had laid the volume of the Apostles, when I arose thence. I seized, opened, and in silence read that section, on which my eyes first fell: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and contention, for the kingdom of God is not flesh and blood, but spirit: and if ye will enter into it, let your dead works be buried: and come and follow me, and I will give you a resurrection of life." Alypius was silent; for there I had laid the volume of the Apostles, when I arose thence. I seized, opened, and in silence read that section, on which my eyes first fell: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and contention, for the kingdom of God is not flesh and blood, but spirit: and if ye will enter into it, let your dead works be buried: and come and follow me, and I will give you a resurrection of life."

provision for the flesh in concupiscence." No further would I read nor needed I: for instantly at the end of this sentence, by a flight as it were of serenity infused into my heart, all the darkness of doubt vanished away. The day had dawned at last to the weary, wrestling soul, and the light of the morning filled his heart with unspeakable gladness. He tells his friend Alypius what has taken place, and they both go to Monnica. "Thence we go unto my mother," he says, "we tell her: she rejoices at it; we relate in order how it took place; she leaps for joy, and triumphs, and blesses Thee, who art able to do above that which we ask or think; for she perceived that Thou hadst given her more for me, than she was wont to beg by her pitiful and most sorrowful groanings." For her, too, the night was already far spent and the lonely watches of the night, and her petitions oftentimes were day was near at hand—she had prayed for her son by day and in whose work on earth was finished she passed peacefully away at Ostia, in the fifty-sixth year of her age. She was buried in an alien grave. "Did she not dread leaving her body at such a distance from her native city?" some one said to her death-bed. "Nothing is far to God," was her answer, "nor need I fear whence He is to raise me up." Augustine was now in his thirty-third year, and having sold all his belongings he returned to his native land where he passed his time in quiet meditation and study. After a period of rest he was ordained a presbyter, and in his forty-first year he became Bishop of Hippo. He held this office for thirty-five years, and his name is always associated with the little seaport town on the northern coast of Africa. He died in 430, in his seventy-sixth year, while the Vandals were besieging Hippo.

The figure of Augustine is one of those commanding the attention of their fellowmen, and exercising an notable influence on the centuries. Luther and Calvin came under the spell of his genius, and their teaching was deeply influenced by Augustine's character of Augustinian, both as a man and theologian, perhaps as well as could be done. "Augustine," he says, "the man with the character of Augustine, both in a few paragraphs sums up Augustine's shoulders." Dr. Schaff in a few paragraphs sums up complete, but no thanks to him for that for he was standing on the whole than Calvin," says Dr. Duncan. "Calvin is the more presentation of the doctrines of grace. "He was greater on the Augustinian side, both as a man and theologian, perhaps as genious, as he is usually represented, is a philosophical and theological genius of the first order, towering like a pyramid above his age, and looking down commanding upon succeeding centuries. He had a mind uncommonly fertile and deep, bold and soaring; and with it, what is better, a heart full of Christian love and humility. He stands off right by the side of the greatest philosophers of antiquity and modern times. We meet him alike

This greatest work is his City of God. It was begun in 413, after the occupation of Rome by Alaric, and finished in 426. A thrill of dismay went through the Roman empire at the news of the fall of the great city. The wild hordes from the north in their merciless onslaught wreaked and pillaged everything. The irre sponsible tongue proclaims that the God of the Christians had cry of unbelief was heard amidst the confusion, and was helpless to stay these devastations. It was partly to meet this state of matters Augustine wrote his City of God. He points out that calamities as tragic as these happened in the days of the Caesars when the old gods were acknowledged, and furthermore, that all disasters are not necessarily calamities, some may have a disciplinary end in view. He then proceeds to show that there have been from the beginning two great communities or cities—the city of God comprising within it all the true worshippers of God, and the city of the world which, in its principles, is diametrically opposed to the city of God. His chief contentions are those against the Donatists and the Pelagians. In the latter he vindicates the doctrines of grace against the Pelagians.

His best known work, however, is his Confessions. It consists of thirteen books—in the first ten he gives an account of his search for the true life, and in the last three we have disquisitions on the creation. Even in the last three we have statements showing that Augustine inclined to baptismal regeneration, and that he believed in prayers for the dead, and there can be no question that in his later writings he contended to promote the adoration of the Virgin Mary. He also advocates monasticism and celibacy. From this it is evident that, even as early as his day, the Church began to drift from her apostolic moorings, but with all his shortcomings he stands before us as one of the greatest figures in the history of the Church. Though has already been quoted from the Confessions to give an idea of its nature. A neat and handy copy is published in Melrose's series of Books for the Handy.

An atheist being asked by a professor of Christianity, "how he could quiet his conscience in so desparate a state?" replied, "As much I am astonished at yourself, who, believing the Christian religion to be true, can quiet your conscience in living so much like the world. Did I believe what you profess, I should think no care, no diligence, no zeal enough." Alas! that there should still, by Christians, be so much cause given for the astonishment of atheists!

THE restoration of Charles II. was quickly followed with sad work in the churches both of Scotland and of England. The Church of Scotland then entered on its furnace period, and for twenty-eight long years it suffered the iron heel of oppression. During the same time the Nonconformists in England suffered too though their sufferings were neither so extreme nor so unbroken as the sufferings of their brethren in Scotland. About two thousand of the most pious ministers that ever adorned the Church of England were at one blow silenced, excluded from their places and doomed because of their faithfulness to their vows and conscience to lie under the disfavour of the powers that be. After their exclusion from the pulpits of the Established church, when congregations clinging to them and gathered about them, means were taken by these persecutors to silence established shismen, when congregations clinging to them and gathered for harassing the Puritan preachers.

Among the goodly men who were thus persecuted was a Mr. Rogers, a minister in the county of Cumberland. He was a descendent of Mr. Rogers, one of the martyrs that suffered for the faith under Bloody Mary, and was himself a man of like spirit with his worthy ancestor. In the neighbourhood in which he lived he was jealously watched by one of the Justices, Sir Richard Craddock, a great enemy to serious religion and to those that professed it. On one occasion this magistrate got information to the effect that Mr. Rogers was to preach at a certain place as well as to have evidence instructed to note the names of the hearers as well as to have evidence at hand in order to convict the preacher. Accordingly they went and did what was told them. They submitted to Sir Richard the evidence they had secured, and he summoned Mr. Rogers and certain of the congregation that heard him preach to appear before him on a certain day. This day came minister and his hearers that were summoned appeared at the magistrate's residence, and were left sitting some time in the hall.

There was now some delay in the matter. One of the two

How Mr. Rogers Escaped Prison.

Proceedings were delayed, and the men werebidden to come on another early date that was fixed. Mr. Rogers rememberring the little girl that was so friendly on the occasion of their first visit, took with him on this second day some sweetmeats to give her if he should chance to see her. On this day they were two witnesses were forticoming and the case went on. Of course, there was no raw in the evidence, and the result seemed inevitable. Sir Richard daugher again and made up to Mr. Rogers as friendly as before. Her confidence was complete by his, so in her chilidish way she began questioning him as to why he and his friends were there. She was told this, and then she asked what was going to happen. She was told that it seemed likely that they were to be sent to prison by her granddather. "My grandpa," said she, "shan't send you to prison," and off she ran to her granddathers room. She knocked and beat the door until it was opened—for she was sent him to prison, and if you send him to prison I'll go and send him to. "But it is my business," she replied, "you are going to said he. "That's none of your business," my good gentleman in the hall?" "What," she asked her granddather, "are you going to do with me?"

of her new friend. She was soon made up. Rather than run the risk of losing his mind was soon made up. Rather than go to prison I'll go and draw myself, I will." The Justice was now brought to a stand still. He knew how self-willed his favourite was, and he could never tell how or when she might carry out her threat. His mind was soon made up. Rather than run the risk of losing his grandchild he tore the papers he held in his hand in pieces, and before Mr. Rogers went away he laid his hand on the girl's head and prayed for her to this effect:—"Almighty the blessing of that God, whose cause you have pleaded, though yet you know Him not, rest upon you in life and in death, in time and in eternity."

minister played and that minister's son should meet in such circumstances. Mr. Bradbury and Mr. Rogers both expressed their surprise that she who had been brought up in a circle that hated serious religion, and particularly "Dissenters" should now be a "Dissenter", and be so much attached to true religion. They made it plain too, that if she had no objection so to do, that they should like that she should tell them how the change had come about. London and took rooms in the Court end of the town to enjoy herself. They went through the round of fashionable follies until they began to get tired of them. Then she had some slight indisposition, and as it was the fashion for people moving in her circle when anything ill affected them to go to Bath, she went with her good lady consented immediately, and told them her story.

By the time she was grown up her grandfather died, and she was his heiress in the possession of a good estate and with life before her. Accompanied by a lady friend, she went up to London and took rooms in a lady friend, she went up to her grandfather's house. At last one night she had a remarkable dream, her conscience. She could not thus shake out the arrow that had reached her heart. She could not mix in its gay circles again. This she did, but all the gaiety of the metropolis could not give peace to her go back to London and mix with new anxiety, she thought she must do. In order to get rid of this new anxiety, she could not shake it before, new uneasiness took hold of her. She could not shake it the Scriptures, and now if she suffered from uneasiness of mind will read it—besides I never have read it." So she began to read promise that you will read it.", "So you have," said she, "and I that for myself." "Very true," said the doctor, "but I have your Testament. "Poh!" she said, "a Testament! I might have had on the next he brought it, and took out of his pocket the New Testament. On the next visit again he came without it. But her curiosity. On the next visit the doctor did not bring the book; this he did to sharpen next visit the doctor did not bring the book. On this read it again." "Oh, yes," she said, "I'll promise that." On his read it, and if you don't see much in it the first time that you will "if you will speak me fair. You will promise me that you will tell everyone." "May I not see it?" she asked. "Yes," he said, said she, "what book is it?" "Oh, that is a secret that I don't read it I always find in it something fresh." "Pox, doctor," I read it through I am ready to read it again, and as often as have read it through I am ready to read it again, and as often as least," said he, "but the book I found is such that when I I am just as I was before." "That does not surprise me in the play that comes out that I do not get, and when I have read them that cured me." "Books!" said she, "there is not a novel or he said, "I once suffered from that too; but I met with a book much the matter with me, only I have an uneasy mind." "Oh," her symptoms were bore good fruit. When she told him what speak of God, and in treating her he had an opportunity of that feared God, The doctor she consulted at Bath was a man lady companion there. The doctor she consulted at Bath was a man circle when anything ill affected them to go to Bath, she went with her indisposition, and as it was the fashion for people moving in her

awakened in the morning she said to her companion, "I have had such a remarkable dream, and if I go from one end of London to the other, I must find out the congregation and preacher I saw in it." It was Sabbath morning. They started after breakfast and went into four or five churches, but not one was the place she had dreamed about. At mid-day they dined in the heart of the city, and again continued their search. In the afternoon they saw people going into a certain place and they followed them and sat down. She looked about her, and turned to her friend, "Why," she said, "this is the place I saw in my dream." When the minister entered the pulpit, she turned and said, "Why, this is the text as his text—, Return unto thy rest, O my soul, for the Lord hateth depart bountifully with thee." During the early part of the service she was all attention, and at last when the words of the sermon pronounced from the pulpit, she heard mentioned the text which were just the words she had mentioned.

The sermon preached from the pulpit, she heard mentioned the text which were just the words she had mentioned. The service was all attention, and at last when the words of the sermon pronounced from the pulpit, she heard mentioned the text which were just the words she had mentioned. This was the text as his text—, Return unto thy rest, O my soul, for the Lord hateth depart bountifully with thee." During the early part of the service she was all attention, and at last when the words of the sermon pronounced from the pulpit, she heard mentioned the text which were just the words she had mentioned.

Behold my Servant, whom I uphold;
Mine Elect, in whom my soul delighted;
I have put my Spirit upon him;
He shall bring forth judgment to the Gentiles.—(ver. 1.)

II.—The Servant: His Equipment.

BY THE REV. ALEXANDER STEWART, OBAN.

ISAIAH XLII. 1-4.

Expository Notes:

This people.—See Calamy's *Nonconformists' Memorial*.
Surroundings was brought to associate herself with the Lord and many years, and the girl who was brought up in such un-promising surroundings conversion. The preacher was one Mr. John Shover in the Old Jewry. Thus Mr. Rogers' prayer was unanswered after saving conversion. The sermon preached from the pulpit, she heard mentioned the text which were just the words she had mentioned. The sermon pronounced from the pulpit, she heard mentioned the text which were just the words she had mentioned.

God engaging to secure the salvation of sinners. You have not only harmonious concurrence, but active co-operation. The Father appoints the Son with the Spirit. The Host came upon Mary, and the Power of the Highest overshadowed her. And this anointing of the Spirit secured the sinlessness of His humanity. His human nature had no taint of human corruption. He was truly man, He was truly the Son of man; but He was bodily, harmless, undefiled, and separate from sinners. The Spirit was put upon Him again at His baptism. Then He was publicly installed into the office to which He had been elected from every wonder at the gracious words that proceed from His mouth. They open His mouth, and expounds to them the Scriptures, and to that scene of such singular glory in the synagogue of Nazareth. to meet the Tempter in the wilderness, and from the wilderness preaching was a verification of His text. What He spoke about what was the reason for their wonder? It is because His words of assuring unto Him. He performed all His works by the words of God, because the Father gave not the Spirit but through the Spirit. He healed the sick, He cast out devils, He raised the dead. "O but," you say, "was he not Divine?" Was he not the Son? Had he not almighty power in Himself? And what need had he of the Spirit?" It is true that He was Divine. He did not cease to be the Son when He became the Servant. But we must not forget that all the works of Christ on earth were the works of the Servant, that is, His humanity never had separate Person; but although it was ever existed apart from His Divine Person; but it is necessary to fully human, under all the necessary limitations of finite thought perfect humanity. And it is through the Spirit that the intermediate communion of the Servant of the Lord were due to the Spirit in the Person of the Servant of the Spirit; He performed His works of mighty spake through the Spirit; He performed His works of mighty put His trust in God upon Him. So He spake as never man that had been put upon Him. The Son led by the Spirit; He in the Person of the Servant of the Lord was due to the Spirit in the manhood from the Godhead. The communion which reached the manhood from the Godhead between the divine and the human was maintained. The perfect humanity, under all the necessary limitations of finite thought in union with Godhead, it did not become divine. It remained truly human, undeniably subsistence. It never existed apart from God-man, the man Christ Jesus. And they were the works of the God-man, the Servant, that is, works of Christ on earth were the works of the Servant, that is, His humanity never had separate Person; but although it was ever existed apart from His Divine Person; but it is necessary to fully human, under all the necessary limitations of finite thought perfect humanity. And it is through the Spirit that the intermediate communion of the Servant of the Lord were due to the Spirit in the Person of the Servant of the Spirit; He performed His works of mighty

Spirit engages to equip the Servant for the performance of His Son to be His Servant, and puts His Spirit upon Him. The Son undertakes the appointed service with perfect willingness. The Spirit ennobles to secure the salvation of sinners. The Spirit official work.

Last of all He received the Spirit when He ascended on high. Then He received gifts for men. This, in one view of it, might be said to be the great end for which He came. This might be without spot unto God.

Power through the Spirit; He was refreshed and upheld by the Spirit; and finally, He offered Himself through the Eternal Spirit without spot unto God.

Then He received the gifts for men. This, in one view of it, might be said to sum up His reward. He came to make a way for the Spirit. He went away that the Spirit might come. He died and rose again that He might have the Spirit to bestow. And when He was raised to the right hand of God the Father, He was anointed with the oil of gladness above His fellows. Thus He is able to secure the fruits of His death. Thus the power that went forth, and went as He sowed His seed, shall come back with rejoicing, bringing His sheaves. He can draw all men unto Him through the Spirit's power.

And what actually was the servant's work? It is brought before us in the passage we are considering. "He shall bring forth judgment to the Gentiles." It is unnecessary to enter into the discussions that have gathered round this word judgment. It is in manliest that it means, in a word, the Gospel, the truth as it is in Jesus. But the Gospel of grace is founded on justice; it is in salvation, hath indeed appeared alone. Grace and truth have come by but it has not appeared alone. Grace and truth have come by Jesus Christ. The religion of Christ rests on the broad and deep foundation of righteousness, and it is this that made the work of the Servant an undertaking of such inconceivable greatness. He must make reconciliation for iniquity, and bring in everlasting righteousness. And this righteousness that He brought in on the Cross is the righteousness that He brings forth to the Gentiles in the Gospel. It is the righteousness which this passage refers. In short, the work of the Servant was, first of all, to bring it forth unto secure it—a Gospel for the lost; and then to bring it forth unto the ends of the Gentiles, to diffuse it abroad among all nations unto the ends willing to undertake His work, so hearty in the performance of it. Servant, and there never was such service. There never was such a loving contemplation of our minds. There never was such a commission. He sought not to please Himself. He sought not His own honour. He never deviated by one hair's breadth from His own note. Never was servant so loyal to the terms of His discordanant note. That there never was one such sweet and perfect harmony, that in the will of the Father, or rather it blended with His, in merged in the will of the Father, or rather it blended with His, in It was more to Him than His necessary food. His will was willing to undertake His work, so hearty in the performance of it. Servant, and there never was such service. There never was such a loving contemplation of our minds. There never was such a Behold then the Servant. He is surely worthy of the steady

of the earth, for the obedience of faith.

Behold then the Servant. He is surely worthy of the steady

moment was wasted. Not an opportunity was lost. Every hour was diligent in business, so fervent in spirit, serving the Lord. Not a Father," was the keynote of His service. Never was servant so the straight, though not always easy, path of obedience. "Even so His own honour. He never deviated by one hair's breadth from His commission. He sought not to please Himself. He sought not the strait, though not always easy, path of obedience. "Even so the Father," was the keynote of His service. Never was servant so the straight, though not always easy, path of obedience. "Even so

filled with the performance of its allotted duty. In the morning, with the first movements of awakening life, you find Him „early in the Temple“; at even, when the sun did set, and other labourers returned to their homes, you find Him with unabated zeal in the midst of His work in the streets of Capernaum; and often even during the silent hours of night you find this Servant on a lone hill-top, refreshing His wearied spirit, not with the „sweet restorer“ of „tired nature“, but with the infinite joys of its completeness. His work was perfect. There was gloryousness in its communion with His God. Never was service so sweeter rest of communion with His God. Never was service so filled with the performance of its allotted duty.

Father-General has authorised an ardent and learned Jesuit Father, S.J., on the ground that he impugn my extracts from Square, S.J., that a private individual must be allowed to defend his cause before he can murder a Protestant who is not a sovereign, but a heretic sinner, proceeds to empower his Catholic subjects to treat him as an outlaw and tyrant, who is not a sovereign, but a common malefactor, to be killed by every good citizen if he resists the Pope, finding a Papal sentence of deposition disrespected by the Pope, and issued by the Pope. But he obtains a „lawful warrant“ if the Pope is deposed by the Pope. That is a sovereign who has issued a lawful warrant before he can murder a Protestant individual must have issued a lawful warrant before he can murder a Protestant who is not a sovereign, but a heretic sinner. This is as fine a specimen of Equivoque casuistry as ever excited the indignant mockery of Pascal. Quite true that Square, S.J., teaches that a private individual must be allowed to defend his cause before he can murder a Protestant who is not a sovereign, but a heretic sinner. It is quite true that Square, S.J., teaches that a private individual must be allowed to defend his cause before he can murder a Protestant who is not a sovereign, but a heretic sinner. This is as fine a specimen of Equivoque casuistry as ever excited the indignant mockery of Pascal. Quite true that Square, S.J., teaches that a private individual must be allowed to defend his cause before he can murder a Protestant who is not a sovereign, but a heretic sinner. This is as fine a specimen of Equivoque casuistry as ever excited the indignant mockery of Pascal.

THE following is from the pen of the Author of „The Ruin of Education in Ireland“:—

The Jesuit Doctrine of Assassination.

His head on the Cross, not in the shame of conscious failure, but in the satisfaction of assured attainment, and said, „It is finished.“ This light of that Blessed Face returned again to His soul. He bowed his head on the Cross, not in the shame of conscious failure, but in the satisfaction of assured attainment, and said, „It is finished.“ Father. And so when the bitternesses of death was past, and the coming. He always did those things that were pleasing to the Son of his scrutiny, but it could detect not the minutest trace of short-coming. The Father-General has authorised an ardent and learned Jesuit Father, S.J., on the ground that he impugn my extracts from Square, S.J., that a private individual must be allowed to defend his cause before he can murder a Protestant who is not a sovereign, but a heretic sinner. This is as fine a specimen of Equivoque casuistry as ever excited the indignant mockery of Pascal.

Within reach of His Majesty's police, instead of reducing the just now in England. If anybody went to kill or burn a heretic reverend Platiff. Of course, they can be only "speculative" doctrine. "Only our speculative doctrines," said the jesuit and burning heretics still formed an essential part of the jesuit Society. That all the awful doctrines of killing heretics and torturing heretics matter of fact, though the plaintiff got the verdict, the jesuit perfect burst of jubilant fireworks in the clerical camp. As a proofs that the plaintiff had committed any criminal act, there was that such language was unjustifiable in the absence of the slightest against the Rock newspaper for having described him as an outlaw and a man steeped in sedition. When the judge and jury found was a libel action brought lately by an amiable and courtly jesuit Let us see by a recent example how this works out. There

hand of a secret despot at Rome, who is practically uncontrollable superior as "Christ the Lord," he becomes a mere pawn in the represented to be perfection of its kind. Trained to obey his spectacles provided by his superiors. Everything jesuitical is twenty to thirty-three he sees nothing except through the community, we must always look beyond the individual to the rule organised confederacy for the temporal subjugation of the Catholic In dealing with the jesuit Society, which is the most formidable policy for the acquisition of temporal power.

I do not conceal for a moment my pain at being obliged to detail the worst evils of the worst clericalism. But that clericalism branches of the Catholic Church, and destroying the trunk and has developed like a mighty parasite, clasping the root of a great many accidents, but by any accident, but as part of a persistent of the Catholic laity, not by any accident, but as part of a persistence deadly ascendancy, which breaks the will and stunts the intelligence nations—Italy, France, Spain, Ireland—are perishing under its proportion to its own rank and striking exuberance. Catholicism "awful warrant" for this astounding panegyric?

When the Reverend Father Garret, S.J., saw his jesuit pupils plotting the awful Gunpowder Plot for destroying the entire Royalty and Parliament of heretic England, he never moved a finger to stop them; and his explanations on his trial for treason were such manifest self-contradictions and avowed perjuries that the great Catholic historian, Lingard, rightly says that nobody could believe a word out of his mouth. Yet Garret, S.J., was the head of the society in England, and I find the learned Square, S.J., who is the glory of jesuit philosophy and jurisprudence, praising him, "not only as a man of distinguished intelligence, praisings but of great candour and integrity." Had the learned Square, S.J.,

Protestant to cinders, the pious enthusiast would obtain the unquestionable comfort of a running noose and a long drop. But the admission that killing and burning formed part of the Jesuit Society's creed was plain and inevitable. I take the following extract from the cross-examination of the Jesuit Daily Telegraph—

"Question—For good reasons or bad, your society has had the misfortune from time to time to be expelled from every country in Europe?"

"Answer—It is so."

"Question—And even had the misfortune in 1773 to be superseded by a bull of Clement XIV?"

"Answer—Yes."

"Question—And even had the misfortune in 1773 to be suppressed by a society which held that the Church has a right to punish heresy, witness said he should say speckulatively yes.

"Question—And by punishment is meant censure, excommunication, fine, exile, and, if need be, death?"

"Answer—That is so."

"That is so!" This avowal is truly awful, especially when we reflect that the Protestant Government of Ireland, without any consultation of the Irish Catholic laity, has placed fifteen public schools of a society which still holds that the Church has a right to floggings for the professional teaching of Irish youth in the hands of a society which still holds that the Irish has a right to murder men on account of their religious convictions. For my part, between Torquemada teaching "speculation" that the Protestant ideal would demand a row of Protestants roasting in Dublin Castle endowing Torquemada out of the public taxes for Stephen's Green, and the Protestant patrsons of Torquemada in Christinan ideal would demand a row of Protestants roasting in Dublin Castle endowing Torquemada out of the public taxes for his general "speculations," I am not suré that the religious fanatic and tyrant is the less repugnable of the two. Of course, the Jesuit who might jump into the fire to save the doughtiest Orangeman in Ulster. But that is really no excuse for teaching a system of anti-social doctrine which sets up the persecution of conscience by fire and sword as a speculatiye ideal for forming the minds of the national youth. Either advise your "speculations" or quit the national education! The fraternity of unseccarian patritions can never grow out of that work of hell, the Spanish Inquisition.

Besides, even the best of individuals Jesuits can give us no guarantee against the policy of his terrible order. A society of men who renounce the rights of free will and degrade humanity in idolatrous servitude to a human superior, as it to Almighty God Himself, can never cease to be a public danger and a source of intellectual demoralisation. Let me quote the fearful rule of the Jesuit Order which makes every member the consecrated slave of an irresponsible dictator. I quote the Jesuit law of blind obedience from the "Rule of the Society of Jesus, part III,"

The Jesuit Doctrine of Assassination.
229

THA iad gle thearc a thia id a cheart cho tearc sin d'an eagal an
dh' ifirinn. Ach tha iad a cheart cho tearc sin d'an eagal an
ni a bheir a dh' ifirinn iad. Tha iad gle thearc a thia fo churam
mu thimchóill a bhi anns an tsilghe dh' ionnsuidh na ná lasrachéan.

(An dara sermon.)

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“Agus déalraitidh iadsan a thia glíche mar shoilteireacht náin spuit; agus iadsan  
a thionndaidh eas moran gú freantachd mar na reultan fad saoghal náin  
saoghal,”—DANIEL, xii. 3.  
~~~~~

8TH JUNE, 1862.

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

SEAMON.

F. HUGH O'DONNELL.

It is not the individual Jesuit who is the object of my protest; it is the Constitution and organization of the Jesuit Society, which has well-nigh ruined twenty Catholic nations, which sucks to itself the pith and substance of all nations which trust it, and which would degrade universal Christianity in idolatrous servility before a veiled monk as before “Christ the Lord!”

Arthur Blaflour can presume to force the young minds of Ireland beneath a yoke like that. There is not a country curate who would take such a vow to worship like “Christ the Lord” even his bishop. And, apart from the moral degradation, who can measure the consequences of admitting such awful power in a foreign priest, who is not even the Pope, but who, even if he were Pope, would have no such right to dominate the consciences of the members of the Church of Christ.

We may well ask by what right Cardinal Logue or Mr. Regarding the superior (be he who he may) as Christ the Lord.”

There is a pretty code for the educators of an national university! The Jesuit is not bound to commit evident sin, we may well believe; but how fearful is the moral degradation of a confederacy which deliberately places its 20,000 members at the feet of an irresponsible Father General or Fathers Provincial, before them as the rule of their own will and judgment, whereby they may more exactly be conformed to that chief and whereby before the will and judgment of the superior being set Lord. . . . The will and judgment of the superior being set regarding the superior (be he who he may) as Christ the nay, even necessity, that all yield themselves to perfect obedience, couple of years ago—“It is especially conducive to advancement, in England” by that learned Catholic priest, Father Tawnton, a chapter in section 23, as published in the “History of the Jesuits

rule of all goodwill and judgment which is the eternal goodness and wisdom.”

The will and judgment which is the eternal goodness before them as the rule of their own will and judgment, whereby they may more exactly be conformed to that chief and whereby before the will and judgment of the superior being set Lord. . . . The will and judgment of the superior being set regarding the superior (be he who he may) as Christ the nay, even necessity, that all yield themselves to perfect obedience, couple of years ago—“It is especially conducive to advancement, in England” by that learned Catholic priest, Father Tawnton, a chapter in section 23, as published in the “History of the Jesuits

Lean thusa doighean an -saoghal agus rúigíodh tu croich na slighe
mu dherereadh. Cha-n'eil a dh' aingléan ann an glór na chumadach
as a sin thu. Is toigé le muinntir a bhí smuaimeachadh gú'n teid
iad a fháilteánsa, agus gú'm bi iad sona mu dherereadh. Tá mi
dearlaíodh iadsan a ta glice mar shóillíteireachd, nán spéur agus
cinniteach gú bheil iad ann an so an diúigé agus gur e na lasairíoch-
ghairt, smuaimíoch air an roghainn a thinn Muire. Rinn i roghainn
saoghal nán saoghal. Ma thá thusa an díil gú'n teid thu a
dean Pháirt mháithiú nach toírearr uaithe agus dearlaíodh iad mar
gú an roghainn sin a dhéanamh. Se iirinn na fhláithéanna
bhi, fáicinn mar a mheall e anam fein. Ach an dream a thá glice
bha iad air an déanamh glice le gráis gú roghainn a dhéanamh de'n
naomhachd cha-n'fháic neach air bith an Tíghéarn agus "gú
tsioruidhreachd mar mhill dhorcha thalmháid. Ach as eugmhaíos
creuitírean a', leugadh mu'n chuid mháith gídeachd a' ta air
shóillíteireachd nán spéur. Is iongantach an druidhreachd a ta air
chuid mháith sin nach toírearr uaithe agus dearlaíodh iad mar
bha iad air an déanamh glice mar a mheall e anam fein. Ach an dream a
nach urraíinn e roghacach Dhe fháicinn.

A', labhairt o'n éarrainn so air an t-Sabaid roimh, bha sin
I.—A', foscadh beagan de sin, mar a thíos an -saoghal,
II.—A', toirt a mac thar shóillíteireachd nán spéur,
III.—Ag oidearcadh beagán a ráth air an ní a th'ann,
IV.—S an aite mu dherereadh gú bhi, gábhail beacach air a'
tsionndáth gú freanachd,
Níos ma bhios iadsan a' dearlaíodh mar sin, ciod e staid na
muinntir a bhios nam meadhonaí an -saoghal so a thoisíoch an ghlioncas
air am bheil iomrádh againn an so. Muir iig e gád ionnsuidh-sa
ann anns na meadhonaí anns an -saoghal so a thoisíoch an ghlioncas
iomháigh air ais; agus gú'n do thóilliúch e an Rí an siorúidh saoile
Bha sin ag ráth gur ann anns an -saoghal

d'fhuair iad a shóil anns an -saoghal." Ann a bhi labhairt o na briathairibh so bha sin ag ráth gur
thubhairt aon de na náomh, "cha-n'eil ni ann an glór acá nach
ann an so cha fháigí thu e tré i tsioruidhreachd. Mar a
air am bheil iomrádh againn an so. Muir iig e gád ionnsuidh-sa
ann anns na meadhonaí anns an -saoghal so a thoisíoch an ghlioncas
iomháigh air ais; agus gú'n do thóilliúch e an Rí an siorúidh saoile

tóir thu leat aon air bith éile comhla ntu.
d'h, iirinn? O, ma thá thusa a' dol gú iirinn, thoir an aile nach
muinntir a bhios nam meadhonaí arson neach air bith a thoir a
nis ma bhios iadsan a' dearlaíodh mar sin, ciod e staid na
dearlaíodh iad mar na resultan fad saoghal nán saoghal.

IV.—S an aite mu dherereadh gú bhi, gábhail beacach air a'
tsionndáth gú freanachd,
Mís ma bhios iadsan a' dearlaíodh mar sin, ciod e staid na
muinntir a bhios nam meadhonaí arson neach air bith a thoir a
muintir a bhios nam meadhonaí arson neach air bith éile comhla ntu.

Níos ma bhios iadsan a' dearlaíodh mar sin, ciod e staid na
muinntir a bhios nam meadhonaí arson neach air bith a thoir a
muintir a bhios nam meadhonaí arson neach air bith a thoir a
dearlaíodh iad mar na resultan fad saoghal.

I.—A', foscadh beagan de sin, mar a thíos an -saoghal,
II.—A', toirt a mac thar shóillíteireachd nán spéur,
III.—Ag oidearcadh beagán a ráth air an ní a th'ann,
IV.—S an aite mu dherereadh gú bhi, gábhail beacach air a'
tsionndáth gú freanachd,
Níos ma bhios iadsan a' dearlaíodh mar sin, ciod e staid na
muinntir a bhios nam meadhonaí arson neach air bith a thoir a
muintir a bhios nam meadhonaí arson neach air bith a thoir a
dearlaíodh iad mar na resultan fad saoghal.

deanamh an ni a tha e' deannamh. Nach robh iad dhéin aon Tha e air a rádh gur aon airson 'ainm naomh fein a tha e' dhéireadh.

a tha deanamh roghairinn de'n chuid mhatóth, rúigíodh síbh glór mu bithidh iad nan gráineilleachd do na h-ultóid feoill." Ach, siúise oir cha bhasaich a' chnuimh agus cónaíteach a'm agabaidh; sealraíodh iad air clósacháin nán daoinne a chiontach a'm agabaidh; mu'n tímchíoll. "Agus theid iad (iadsan a thá glíic) a mact agus di-chumhneachadh an aon ni tha teumail. Se a air a rádh ach, oh, cha bhi an la sin, ha choimhfhúrachtach dhoibhsean a tha chuid mhatóth, tha an la a, tighearna anns am fací síbh a' ghlór sin. Mar sin cónaíonn aon lán. Siúise, a tha glíic gu bhi, deanamh roghairinn de'n airson an la sin. Siúise, é sin cuid de iongantasaí lá a, bhréiteacháin gúm fací iad an cuip bhochtair an glórachadh. Agus, é se sin cuid de corp Chriostais ris aonadh riis fein ghlan an ean nádur sin ann fein gus an robh e na buirdeoireachc nea bha e trách ann an Ahdhamh—na buirdeoireachc nea a gheibh iad. "Nuair a ghabh Críostas nádaonachaí ann an t-ceilidh saoighil nána saoighil".

Bha sinn ag rádh gú'n d'fhiúg Críostas d'a eaglastas air an ni reulthan fad saoighil nána saoighil." mar sholáileireachd nuán speur agus mar na gú'n déarlaíoch iad, "mar sholáileireachd nuán speur agus mar na gú'n déarlaíoch iad, "mar sholáileireachd nuán speur agus mar na gú'n mar a ta e." Mar sin cónaíonn iongantach ged a ta e air a rádh nuair a dh'fhoilliscítheart essaígn gúm bi sin cosmhúil níos, óir chí sinn chua-n' eile súilteir fathasoid a bhos sin; ach a ta fhios agaibh a Mhíic". "A mhuintir mo ghráidh, a níos is sine mic Dhe; agus mar an ceadna, chum a bhi comh-chosmhúil ni ionmhaigh a cumadach. Óir, "an dream a roimh-aitheanach e, roimh-ordúich e iad chua-n' eile sagart an Tíaghear, tha" iad air, "amharc mar ann a chum na h-ionmhaigh cheudana o ghlorí gu glór mar le Spiorad an sagthan air ghlorí an Tíaghear, tha" iad air, "amharc mar ann a mhisgearr agus fear nam miotáin agus am fear bresedach-Sabaid: glanáidh é iad air dohoibh a bhi g, "amharc mar ann a mhisgearr agus fear nam miotáin agus am fear bresedach-companachadh obair Dhe a tha glanáidh. Fací mar a ghlanas e leoghaunn, na uan, ni e an náthair, na colúman. Tha ni a tha ghearras. Ach far am bheil obair Dhe anns an náthair, ni e an spáille anns an tsaoighil, eadhon an leanabh beag a rádh gúm bheil túsáin agus feudáidh beag fhacínn gú'n robh grás acá. Tha thusa ann an leanabh beag fhacínn, se sin, gúm feudáidh an robh aimm an Dha air clar an euidain, se sin, gúm feudáidh an spáille anns an tsaoighil. Tha sin a', leughaidh air cuid aig trean chomasaich nach bi dearasáidhean di a', briesedach a mach tréan bha sagallie a', cur folach air. Ach far am bheil a chomhaigh cónaíeadh glorí an Aithair e agus foriomhaigh a Phearas, giobheadh iomháigí, "Nuair a bha Críostas anns an tsaoighil, ged a b'e

échath, nam broilleach, uairean éile, na chomhfhurtaeachd dhoibh air t-saoighal. Thug iad so nach bu chomasaach ni cruthaiche te air an deanaamh sona. Chailí a b-unile ne cruthaiche te a bhlas do'n annam agus mar a raintig imintinn an lucht-fogail air iomlanaeachd a maise a thuingisinn an t-saoighal no ni sam bith anns an t-saoighal, rúigidh tu croich air an t-saoighal an togail a bu mho a bha acca anns an t-saoighal, uairiú do shonais: agus thusa, bhios glíc tuigidh tu nach iarrach ní an t-anam ach an Dia neo-chruithaiche. Nach cuala tu an gearan sin aig neach, „tha biadh agus eudach agam, ach ciod e a ni sin bha aig Iob, „Caitte am bheil Dia mo Chruthether?“ Se sin an seagáil a domh? Tha mi gun Dia anns an t-saoighal. „Se sin an seagáil a bheil iad a bhi air an saoradh o'n phreachad, as eugmhaías sona tre'n-tisioruidheachd a déarlaeth mar sholleir-iadsan a bhos sona tu an t-saoighal de sin. Tuigidh iad nach bu chomasaach eachd han spéir drapán de sin. Tuigidh iad nach bu chomasaach Dia fein air an deanaamh sona as eugmhaías naomhaeachd, as phreachad. Muair a chuir Dia sluagh air leith air a shon fein eugmhaías a bhi air an saoradh o'n phreachad. Tha iad sgríbh dé'n phreachad agus ma chunnaic Dia sin nach eil a bhi air an saoradh o chunnaic e nach deanaadh ni sona iad gun a bhi air a shon fein phreachad agus ma chunnaic Dia sin nach eil a bhi air a shon fein Gábh an t-anam grasmhor, feudaidh e bhi smuaimeacha air Dhiá, ach fáic cho ullamh sa, thá e gu dol an deigigh nithe cruthaiche, Níos am feud an t-anam bhi sona agus sin ann? Tuigidh an diinneachd a bhios air cuspairean a ghaoil, „cionnus a shoras Dia iad ceisid a bhios ni sona ach cruthachadh nudaibh a bhi ann agus, se sin nach dean ni sona ach cruthachadh nudaibh a bhi ann agus, se sin o phreachad?“ Ach dh' fhuilisicheadh Criosd, „Is ann ceisid éile a bhos aga, „ciod is aithne deag, sa, thá e. Ach thá giniúin earbha ann an Criosd air cho bheag, sa, thá e. Ged nach bu mho e na cead fhiosgladh suil an náoidhein thá ann na thá air a ghinntinn leis an Spiorad Naomh anns an annam. Ged nach fein earbhasadh nis?“ „S iongantach drap do dh' aithne air Criosd se sin: —

„Am bheil agamasa a dh' aithne air Criosd gur comasaach mi mi air nadur? phreachad nach fáigigh iadsan a bhos ann an ifrinne Cha-n'ell teagmhach nach éil an t-anam grasmhor? fágħali aitħne aineolas air nadur? phreachad, „tora qort o'n suu, An so thig an duine gu fáicin ann aineolas air fáicin ann?“ nach aithne do aon air bith. Ciod a thá misse a fáicin ann?“ air an t-saoighal ari森 peacaidh, tha mi c'reidsim gu bheil o'l an, Tha mi a fáicin na breitheanasan umhaasca a thainig a mach phreachad? Ciod an aithne a thá agamasa air olcas a phreachad? c'eisid éile a bhos aga, „ciod is aithne dhomhsa do nadur?“ giniúin earbha ann an Criosd air cho bheag, sa, thá e. Ach thá bu mho e na cead fhiosgladh suil an náoidhein thá ann na thá air a ghinntinn leis an Spiorad Naomh anns an annam. Ged nach fein earbhasadh nis?“ „S iongantach drap do dh' aithne air Criosd

treh-t-siorruidheachd. Sanu o aineolas air nadrur a' phreachaidh tha e gu'm bhoiach aig creultair anns an tsaoigheal tlaichd ann. Annan firfinn tha iad a' facinn peacaidh acht aithne air peacaidh mar phreachaidh cha-n fhraighe iad treh-t-siorruidheachd. Thubhairt aon de na nadrur a dh' phreachaidh mar a ta e 'na phreachaidh an t-uisge fuar a dh' fhuarachadh teangeal an duine shaoibhir.

'S ann le bhi 'fagbail aithne air bith Dhe a thà duine a' tighinn bhi air 'fhasglaich suas do'n annam pairt de dhionmharaeachd na rioghaeachd agus tha bhi 'faoatinan drap do dh' aithne air ionganntach presuil. Tha sin aig leanabh Dhe anns an tsaoigheal ann am puingibh ach bi aig leanabh mar phreachaidh facireachadh air la a bhais. Thusa, a theid a dh' ifrin, 's ann tre aineolas gu aitheach air gu'm bheil annam agad agus gu'm faci thu thu fhasa iad, gam fagsail fein fogsaitte do chumhacaich Dhe. Ma thig thusa iomadh iad a bha air am brieseadh leis an aithne sin. An sin bha iomadh iad a ta glic gu aithne air an aineolas agus is

Ach thaimig iadsan a ta glic gu aithne air an aineolas agus is fhein reidh ris.

Còine air neach eile gu siorruidh airson an aineolas sin. Bha thu peacaidh mar phreachaidh a theid thu an sin; ach cha chuir thu la a bha. Thusa, a theid a dh' ifrin, 's ann tre aineolas gu aithne air gu'm bheil annam agad agus gu'm faci thu thu fhasa iad, gam fagsail fein fogsaitte do chumhacaich Dhe.

Nam facieachd agus nan cluinneachd tu aon dubh so anns an chitheach tu mar a bhioch e 'ga thagail fein fogsaitte do Dia, uruigigh uaigneach chluinneachd tu aon dubh so anns an Dhe. Ach tha teannatachdan aig a' mhuinntir eile 'na ghabhadach agus math dh' fheudta gu'm faciceachd muinntir eile 'na ghabhadach os coinne aineolas air Dia. Thusa do nach do mhìniche Spiorad Dhe. Ach-n-eil cabhaig air bith ortsa gu dol as o fhéidig Ghreibh an t-anam grasmhor aithne air sin agus bi e 'g iarráidh bhi a lot gu domhain theid la han gras tre a lamhan gun fhois da. ann an tairgease Chriosd ann an la gráis. Gu's am bi an t-anam air iad. Se bhiaca iomadh la mu'm fosegail an Spiorad Naomh dhoibh sin a bhiaca iomadh la mu'm fosegail an Spiorad Naomh dhoibh ann an tairgease Chriosd ann an la gráis. Gu's am bi an t-anam air a lot gu domhain theid la han gras tre a lamhan gun fhois da. air a lot mu'n teid la nan gras seachad.

Bithidh muinntir eile a' smuaimeachaich air ciod e sin—la gráis; ach bi iadsan a ta glic a' smuaimeachaich air ciod e sin—la gráis; Chriosd iu, "Thigibh dom", ionnsuidh-sa sibhse uille a ta iu sàor thairgease de Chriosd—la anns am bheil a h-uile ni a chailil iad le peacaidh air a thairgsedh dhoibh gu sàor anns an Fhearr-shaoirach—la air a shéirm, "Feuch, Uan Dhe a thà, totir air fàladh peacaidh an tsaoigheal." "Se so mo Mhac-ghàidh-sa am bheil so air a shéirm,"

dheith : cha bhi an t-anam da tréadach air "ioslachadh gus am farc e mar sin e. "Se an sealadh sin dheith a chaitheadh a mach as an nam na smuaimitéan cruaidh air Dia. Gus am fáigé an t-anam an sealadh sin de phéacadh saoilidh e gur e ni cruaidh ann an Dia gú m peansasachéadach e creatair arisón smuaín phéacach, aristón tionndadh air fálbh an annam gú nithe cruthaiche. Ach bhris- Thusa a tha "fáicinn smuaín phéacach", bennutíun ní glóir na Morachd cha bhi fáicinn smuaín phéacach eart bith", chrois no an t-amhghair a choinníchearas riu. Sann marsin a tha an t-anam", fáicinn nach iongantach ged a chuirteadh a chridhe cruaidh agus a mhilleisceachd ann an Dia na bheireadh air na h-ainmhithe bhi, seinn Alléilíta", fáicinn annam", dol sios do ifrin arisón am peacaidh- ean. Tha iad a, fáicinn mar a ta am peacaidh mar a bhris agus do ghlór na Morachd. Tha iadsan a ta giochi", fágħall dherriadaibh de sin a tha, déanamh tarġesean na saliente agus la grāis prisetil de sin a tha, déanamh tarġesean na saliente agus la grāis prisetil a thied a thort a mach, "na agħadid. "Nuar a tha annam", fágħall cliech ris. An la a bhi os e air a lan-fħolliseachad, oh a", bhi inn bhi mor chardeas agad ris, nad, smuaimitéan is cha bhi thu a", dhéi n pheacach mar a tha e "beantúin ni Dia" agus oħra ħaż- cumhaċċad", pheacaidh anns an nam. Fáigħi thusa sealadha doli bhi. Tha so iongantach prisetil do brikħ mar a tha e "briséadħ cumhaċċad", pheacaidh dħe sin tha tiegħi minn mallie ris na tha "briséadħ cumhaċċad sealadha tiegħi minn minn u anna. Pheacaidh qiegħi minn u anna. Pheacaidh qiegħi minn u anna.

nan saoghal."

The goal a', pheacaidh anns an nam a', cur folach air olc a', phearann a's corieacach nach 'eil natre air a', chreutair airson peacaidh. The goal a', pheacaidh anns an nam a', cur folach air olc a', phearann a' s'fhealbhachadh. Oh, an t-sith neach ach tu radh gu'm bheil milleseachd ann an sin nach aithne do feudaidh tu radh gu'm bheil milleseachd ann an sin nach aithne do aithreacachais a stigh agus 'se a bhoiodh agad-fein-ghrain; agus bhoiodh goil a', pheacaidh air a bhoiodh agus thigeadh spiorad diomhan air an T-Sabaid cha-n-thaic thu oic sam bith ann; ach diomhan air an T-Sabaid cha-n-thaic thu oic sam bith ann; a bh'aithe, nuair a bha i a', gu'l aig cosan an Tighearna Iosa gu'n aach e fein. Tha mi smuainneacach air Muire gu'm b'fhuin an ni naomh. a' leasaintinn agus an reite in toil Dhe nach tuing neach neach ach an neach a gheibh e 'ga shealbhachadh. Oh, an t-sith neach ach tu radh gu'm bheil milleseachd ann an sin nach aithne do feudaidh tu radh gu'm bheil milleseachd ann an sin nach aithne do a bhoiodh i stoiruidh eachd dhet. Bha milleseachd aice ann an sud gaothach i tighearnan ris an Tighearn. Tha e air a shamh-Cha-n 'eil ni cho amhainn ris an Tighearn. Tha e air a shamh-lachadh ri earb no laogh feidh. Lot cuid e, Chaideh iad thairis air solus an coguis. Chuir iad air fathbh e: agus gu la am báis cha-n fhaighe iad air si in ni sin a chailil iad ged a bheireadh iad cuid nam fhaigheach iad air si in ni sin a chailil iad gu'm bhoiodh cuid nam spiorad an aithreacachais tha sin 'ga altrum. Tha fhios aig fhaigheall spiorad iad air diabhluibh. Is iongantach na briathra sin, air daonibh is air diabhluibh. "Martain iad a' tigheann agus nach urrainn iad." Martain iad a' tigheann agus nach urrainn iad a' tigheann agus nach spiorad an aithreacachais. Anam bhoiodh, cha teid thu leud na roine, ma bhoios tu glic, gun do gheideadh a chur air fein. Faic, bha Israel tric a', fhaigheann buaidh, ach bha iad a' tigheann agus nach spiorad an aithreacachais. Ma gheibh tusa drap gráis gu buaidh a thoir bhuanaannach iad. Ma gheibh tusa drap gráis gu buaidh a thoir bhuanaannach iad. Ma gheibh tusa drap gráis gu buaidh a thoir bhuanaannach iad. Ma gheibh tusa drap gráis gu buaidh a thoir bhuanaannach iad. Ma gheibh tusa drap gráis gu buaidh a thoir bhuanaannach iad. Ma gheibh tusa drap gráis gu buaidh a thoir bhuanaannach iad.

We regret to state that Mr. Malcolm Macquade, Missionary, Claddach, North Uist, died on Sabbath, 14th September, aged 81 years. A fuller notice of the deceased is in preparation.

Comunions.—Locality, 4th Sabbath of this month; Edinburgh and Wick, fourth; Oban and Helmsdale, first Sabbath of November.

New development of Ritualistic spite has taken place in Liverpool. Mr. John Kenneth, Jun., excusing the right of public speech in Mr. Stewart, is a member of an extremely Ritualistic church in Liverpool. It is intolerable funding security of £200 or to go to prison for three months. He is now in prison. The magistrate, Mr. Stewart, is a member that a citizen of this Protestant community may not discourse the received principles of the faith to his fellow citizens. His imprisonment is an impudent assault upon the ancient privilege of a British Freeman, and it foreshadows the necessity that will other prominent persons. In the decay of good reading among schoolboys, literature by nature, he contrived to read Calvinism in the pulpit, the Bible and Calvinism in the school, a great number of books, amongs which the heroic lore of Scottish Church History had a prominent place. As an apprentice of stone mason he saw the hardest and humblest side of life in the north of Scotland. All his experience he turned to good account by observation and reflection. He rose from the ranks of labour to all the post of Bank Manager in Cromarty. In 1839 at a critical turn of the Disruption controversy, he wrote an open letter to Lord Brougham, defending popular rights. The anti-intellectualists were then looking for a man to edit their forthcoming newspaper, the *Witness*. The appearance of the letter to Lord Brougham convinced them that Hugh Miller was the man for the post. As the editor of the *Witness* he made his mark. His mind was well informed throughout his life, and he was a man of great knowledge and ability. He died on Sabbath, 14th September, aged 81 years.

Notes and Comments.

balanced between the opposing poles of liberty and order, and much sound political, social, and ecclesiastical philosophy can be gleaned from his editorial pieces. In 1847, Dr. Candlish and certain fellow clergymen tried to control him but they failed. It is indicative of the early cleavage between the official and popular departments of the Disruption Church, that in Dr. Buchanan's "Ten Years' Conflict," Hugh Miller's share in the work of delivering the Church is reduced to a note at the bottom of a page. As the titles of his books indicate, the study of Geology was a master passion with Hugh Miller. He laboured much at the reconciliation of the apparent conflict between the testimony of the rocks and the inspired account of the first chapter of Genesis. It is sad to think that the end of such a man was tragic and premature. Exhausted by overwork and insomnia his brain gave way, and he shot himself in a house at Portobello, on the night of 24th December, 1856.

Trifling with Justice.—One significant evidence of the vanishing fear of God which characterises our era is the trifling with justice that occurs at so many murder trials. A flagrant example of this has lately emerged. On 24th June, Daniel Martin shot Professor M[adam] and a young medical student in the Surgeon's Hall, Edinburgh. The deed was not accidental, nor was it the upshot of sudden provocation. It was a cool, well-mediated scheme to procure the death of two unsuspecting persons. It was a case of murder in the first degree. Now, the law of God, the law of Britain, and the unperverted instincts of the human conscience say that the reward of such wickedness is the dread sentence of capital punishment. Nevertheless, the condemned man was allowed to escape with his life on a frivolous plea of culpable homicide. There was a trifling with the lives of culprits charged to the jury; but the main factor in such a miscarriage of justice was the maudlin humanitarianism of the majority of the jury. This unscripural mercifulness will, in the end, prove itself the cruellest policy of all, for the fence which in Lord Young's charge to the jury; but the fence which a Divine wisdom has placed round the human life being thrown down, the immense depravity of human nature spurring lesser checks, will vent itself in demolition of modicum of human life, and irregular outbursts of mob justice will alternate with deeds of blood and violence. When men presumpuously attempt to revise the findings of the Divine wisdom, they only aggravate the evils they have committed health all alone.

The Canadian Mission.—Several interesting letters have come from the Rev. Neil Cameron and Mr. Allan MacLachlan, our deputes in Canada, but we shall not attempt to give any narrative of their work meantime, especially as we expect them (God willing) soon to return, when they will give a full account of their mission. Suffice it to be said that Mr. Cameron dispensed the Lord's Supper in several places, and there were encouraging gatherings of people at the various services. Our deputes have