

T H E

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The late Mr. John Kensit.

IT is with much sorrow that we notice this month the death of Mr. John Kensit, the well-known Protestant lecturer, which took place at Liverpool Royal Infirmary on Wednesday morning, the 8th October. The circumstances, which have led to the death of Mr. Kensit, give an exceptionally painful interest to the event. Mr. Kensit has died as a martyr to the cause of Protestant truth.

The brief but sad narrative of the occurrence is as follows:—Mr. Kensit addressed a meeting at the Claughton Music Hall, Birkenhead, on the evening of Thursday, the 25th September, and after the meeting was over, proceeded to the Woodside landing stage, where he was followed by a crowd of young men. "When approaching the pay gates, Mr. Kensit was observed suddenly to fall, and on being picked up it was found that he had sustained a severe wound over the left eye. The weapon with which the wound was inflicted was a round steel file, which must have been hurled with considerable force." Mr. Kensit was then taken to the Liverpool Royal Infirmary. A youth named John M'Keever was arrested about a week later in connection with the affair, but the case at the time of writing (22nd October) has not yet been tried. It is very plain, however, that Mr. Kensit received the heavy blow from the hand of one who was animated with the murderous spirit of the persecutor. According to reports, Mr. Kensit was recovering from the effects of the wound when an attack of double pneumonia set in, which resulted in his death. The news of this sad event came as a great shock to the friends of the Protestant cause, and produced a profound sensation among all classes of the community. Deep and widespread sympathy has been felt with Mrs. Kensit and family in this sore bereavement, and kind messages in testimony of the same have been received from numerous quarters. A funeral service was held, with a large and crowded congregation, at St. Clement's Church (Rev. C. Musgrave Brown's), Toxteth, Liverpool, on Friday, 8th October.

Mr. Kensit's body was then conveyed in a hearse, attended by an extensive procession, to Edgehill Station, and was thence transferred by rail to his home in London, where it was interred on Saturday, in Hampstead Cemetery. It was estimated that the crowd of people who lined the route of the procession in Liverpool numbered over 20,000; while in London also, the people appeared in their thousands. Before interment, a service was held in St. Mary's Church, Kilburn, and an appropriate address was delivered by the Rev. F. S. Webster, Rector of All Souls', Langham Place. Among other clergymen who officiated we notice the Rev. James Ormiston, Bristol, the respected editor of the *Gospel Magazine*. Many ministers and representatives of Protestant Societies were present. In fact, an exceptional degree of sympathy has been evoked by Mr. Kensit's death, even from those who did not sympathise with his religious methods. We trust that the sympathy will be followed up by an increase of zeal and activity in the cause of Protestantism.

Very special interest has been taken in the case of Mr. Kensit, junior, to whose imprisonment as a Protestant witness reference was made in our last issue, and who was in Walton Gaol at the time his father was suffering in the Infirmary. It was felt, however, as some relief to the painful situation, and some comfort to the afflicted family, that young Mr. Kensit was permitted by the Home Secretary to visit his father for a short time before the end, and that, when the news of the latter's decease was intimated, he was entirely liberated as an "act of grace." On the day of his release he sent the following telegraphic message to the King:—"His Majesty the King, Balmoral Castle,—This morning I received my release from Liverpool Prison. Feeling this to be the outcome of your Majesty's gracious intervention, allow me, on my own behalf and that of my mother and sisters to return to your Majesty our most fervent gratitude. This act of grace will be highly appreciated, not only by myself and family, but also by all who have at heart the upholding of freedom of speech and our national Protestantism.—JOHN ALFRED KENSIT." A similar message was also sent to the Home Secretary,

The death of this Protestant witness, at the comparatively early age of forty-nine years, gives rise to many reflections. It shows us that the spirit of violent persecution is not buried in the past, but still lives. All the advance of civilisation has not eradicated this spirit from the heart of man. The present age boasts of its charity and toleration in religion, but it is mainly a charity towards error, and a toleration of evil systems. Under the cry of freedom of opinion there is a decided intolerance of uncompromising and unadulterated truth. Should the assailant in the present case prove to have been a Ritualist—as there is every probability he was—he has given proof that Ritualism is a persecuting system, and that it is of the same spirit as Romanism, which inculcates the extermination of heretics by the sword. Should it possibly

turn out that the assailant was a Romanist, he has given a new proof that his religion is unchanged with the progress of centuries, and is animated by the same cruel spirit as of old.

What are we to think of this incident in relation to the future? It is fitted to give the impression that Protestants are about to pass into a period of stern trial and suffering. To use a common figure, it seems as if we were on the edge of a volcano that is ready to burst. The fires of persecution are slumbering, but they may break forth at some unexpected moment with a degree of violence that we have at present little or no conception of. Some sparks have already been ejected that may portend what is to be experienced in the future. There is just another reflection of a more pleasant nature that occurs, namely, that this violent attack on Mr. Kensit may defeat the very end it was intended to accomplish. It may awaken alarm in the minds of the people as to the character, methods, and doctrines of the Ritualists. Popery was the one thing that the most liberal minded Englishman of former days could not endure. Popery is clearly coming in like a flood in this High Church movement; and if there is really a spark of the ancient love of truth and freedom left in the hearts of Englishmen, they will rise up as one man at the present crisis and say to Ritualism, "Thus far shalt thou come, but no further." We fear, however, that the time of reformation is not yet, and that the delusion will increase to a much greater extent before that time comes. Something, however, might be done at the present moment towards the preservation of our civil liberties, if the death of Mr. Kensit were laid to heart by the rulers and people of our country.

Church Notes.

Arrival of Canadian Deputies.—The Rev. Neil Cameron and Mr. Allan MacLachlan, the Church's deputies in Canada, arrived safely in Glasgow on Tuesday, 14th October. Mr. Cameron expects to give an account of the mission at the approaching Synod, of which a report will appear in next issue.

Meeting of Synod.—The half-yearly meeting of Synod will (God willing) be held in the Hall of St. Jude's Church, Glasgow, on Tuesday, the 11th November. The Rev. Neil Macintyre, Glendale (retiring Moderator), will preach at twelve noon.

Communion.—Oban and Helmsdale, first Sabbath of this month; St. Jude's and John Knox's, Glasgow, and Tarbert, Loch Fyne, second; Halkirk, Caithness, third.

Notice.—The series of Gaelic sermons by the late Rev. Archibald Cook, Daviot, that has been appearing in the Magazine, will (D.V.) be resumed next month.

Notes of a Sermon

BY THE LATE REV. CHRISTOPHER MUNRO, STRATHY.

PREACHED AT KILMUIR, SKYE, ON 30TH OCTOBER, 1868.

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"That which we have seen and heard declare we unto you, that ye may have fellowship with us, and truly our fellowship is with the Father and with his Son Jesus Christ."—1 JOHN i. 3.  
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IT is supposed, and not without reason, that in the opening of his epistle the apostle John had in view a heresy with which the Church began to be troubled in his day, which heresy consisted in the denial of the Saviour's human nature, and which affected the foundations of Christianity. For Scripture clearly declares that there was an indispensable necessity for the Son of God becoming man; for without this nature He could not become a real surety for His people, He could not obey the law and satisfy justice in their room; and without this it was impossible that they could be saved.

John in the first verse declares that in Christ there were two natures, the one he designates by "that which was from the beginning," the other by "that which" he and the other apostles "had seen and handled." He could not say of His human nature that it had been from the beginning. Therefore he must mean by that expression that Christ existed before coming in the flesh, even from all eternity; for he does not say that He had a beginning, but that He was from the beginning—that He had an independent and absolute existence at the period when the first act of creation was accomplished. And to make this statement more explicit he says in another passage that the Son was the maker of all things. He that made all things must have of necessity existed previous to the creation, and as He made all things ever created, He Himself must have been uncreated. His human nature he declares to have been real, by saying that they had heard Him speak with their ears, that they had seen Him with their eyes, that they had looked upon Him and handled Him. Here he gives proofs of Christ's possessing a true body and soul. The first is that they heard Him speak. To speak belongs to man; no other creature is capable of speaking. To speak is not natural to angels, and those recorded in Scripture as speaking and singing did it in a miraculous manner. But to man it is natural, and speaking not only intimates the possession of body but also of soul. It is a soul that can think the thoughts spoken through the bodily organs; and when one is heard speaking rationally and with understanding, this proves that he has a soul as well as a body. The next is that they had seen Him with their eyes. A spirit cannot be seen in its normal state. Here, then, the apostle argues that Jesus must have had a body of flesh, blood, and bones

like other men, whom we see from time to time. They had not only seen Him for a moment or for a short time, but they had looked upon Him. They had for the space of three years and a half been in His society; they not only heard Him during this period, but saw Him, and had time to examine by sight every feature of His countenance, and were witness to the changes which a change of feeling causes in the countenance. They sometimes saw Him sad, at other times rejoicing in spirit; sometimes they saw Him weeping, other times sorrowful even unto death; sometimes they heard Him administering stern rebukes, and at other times speaking with the greatest tenderness and love; in all which circumstances His features would assume an aspect corresponding to the various states of His mind. They saw Him sometimes thirsty, again hungry, and at times weary and worn-out with the fatigue of travelling, and with the labour of preaching to the immense multitudes that attended on His ministry. They also handled Him, touched Him, and had the evidences of the sense of touch that He had flesh and bones like any other man. They saw Him wounded on the Cross, and after His resurrection they again saw the print of the nails and the mark of the spear that pierced His side. John by these was fully convinced of the reality of Christ's human nature, and besides having the evidence of His senses, was enlightened by the Spirit to believe and understand the reasons why it behoved Him to become man, reasons which are stated at large in the Old and New Testaments. And this last, added to the evidence of sense, must have amounted in his case to a demonstration of the truth of what he here states.

In directing your attention to the passage, I shall endeavour to state a little more minutely these things which he says they had heard and seen; and in the second place, call your attention to the end why he declared those things unto them, namely, that they might have fellowship with them whose fellowship was with the Father and the Son Jesus Christ; and in the third place make some application of the whole doctrine contained in the passage selected for a text.

I.—First, we are to consider what the apostle had declared unto them. They were the things which he and the other apostles had seen and heard. They had seen Jesus of Nazareth, and for the first time, when He had been walking along the shores of the sea of Galilee, a total stranger unto them. So retired did the incarnate Son of God live in Nazareth, and so little of a remarkable nature had been noticed about Him, that He was unknown when first seen to any of them.

We must make some exception. For two of them heard John the Baptist pointing Him out as "the Lamb of God who taketh away the sin of the world," and as He passed by they followed Him, and when He spoke to them, and said, "What seek ye?" they replied, "Rabbi, where dwellest thou?" wherefore He said, "Come and see." They went and saw, and abode with Him that

night, and returned next day. One of the two was Andrew, and as the other is not named, it is not improbable but he was John himself. There is nothing recorded of what the Saviour said unto them on this occasion. But as He never said anything but at the appointed time, it is not likely He gave them any intimation of His purposes regarding them. They must, however, have felt that He was the most remarkable person they had ever met. They could not but have been struck with His wisdom and understanding, with His elevation of mind above all that is frivolous, base, and savouring of a worldly and selfish spirit. They addressed Him at first as a teacher, and as it was under that name they wished to get acquainted with Him, we may conclude that He did not suffer the time to pass without making some profitable remarks, and perhaps answering some questions which John's declaration regarding Him might have suggested, some questions about sin and about the manner in which it could be taken away. We are not informed, however, as to what passed between them, but we know they left Him with the belief that He was the Messiah. We are told that Andrew next day found his brother Simon, and communicated unto him the good news of himself and his companion finding the Messiah, and without delay he brought him to Jesus, that is, led him to the dwelling where they had passed the night with Him. As soon as He saw Simon who had been a perfect stranger to Him, He said unto him, "Thou art Simon the son of Jonas, but thou shalt be known yet by a different name even Cephas or Peter." The next day Jesus went out "and findeth Philip, and saith unto him, Follow me." Andrew, Peter, and John (if he was the other disciple who followed Him with Andrew) returned to their homes and their ordinary occupations ere He called them to follow Him in a special way. For from the other gospels we learn that as Jesus was walking along the shores of the sea of Galilee, He saw Peter, and Andrew his brother, in their ship, and then after teaching from their ship, He ordered them to launch forth and cast their nets into the sea for a draught, which direction they obeyed, after Peter had stated that they had toiled all night and had caught nothing. The result was that so many fishes got into their net that they were not able to haul it into land, and were obliged to call for help from their neighbours, who in all likelihood were John and James, with their father, Zebedee, who were in their ship at no great distance, mending their nets. They came out and helped them, and after bringing the net unto land, they likely left them to dispose of the fish, and returned unto their own ship and resumed their work. Jesus, having remained where He was till Peter and Andrew laid up the fish, either in their boat or in some other safe place, then called them and bade them follow Him, which they did immediately. Passing on till He arrived at the place where John and James were with their father, Jesus called them also, and they followed Him immediately.

They thus saw Him and looked upon Him when He was pointed out as the Lamb of God who taketh away the sin of the world, and also when He taught in Peter's vessel, and when He directed them to cast their nets, as well as when He called them to follow Him. They saw Him at the marriage feast in Nazareth, and in the miracle performed they beheld His glory as the only begotten of the Father; they saw Him also whenever He taught and wrought miracles; they saw Him healing all manner of diseases, and casting out devils, and raising the dead; they saw Him transfigured in the mount; they saw Him in agony in the garden, and apprehended by a band of men, sent for that purpose by the high priest and the council of the Jews; they saw Him led out and crucified; they saw Him dying and His side pierced with a spear so that water and blood came forth; they saw Him laid in the grave; they saw Him several times after His resurrection; they saw Him finally ascending unto heaven from Mount Olivet and gazed on Him till a cloud hid Him from their view, and then returned to Jerusalem. During all this time they had every opportunity, as has been said above, of satisfying themselves that He was a real man, and yet more than a man. They heard not only Himself speak, but they heard John bearing witness unto Him, declaring that he was not worthy to unloose His shoelatchet, that He was to baptize with the Holy Ghost and with fire, and that He was the Lamb of God who taketh away the sin of the world.

They heard Himself preach the gospel of the kingdom, declaring that He was the Son of Man, the Son of David, the Messiah; that He came forth from the Father, that He was equal to the Father and one with Him, that He knew the Father as the Father knew Him; that He was without sin; that He came to seek and save the lost, to lay down His life a ransom for many; that it behoved Him, according to the Scriptures, to die and rise again; that whosoever believeth in the Son, hath life, and shall never perish; that He, according to the Father's command, gives eternal life unto His sheep, of which He is the one Shepherd, and that He will not lose any of them. They heard Him teach the necessity of regeneration, of repentance, and faith, without which none can be saved. They heard Him condemning all self-righteousness, formality, and hypocrisy. They heard Him calling and inviting the weary and heavy laden to come unto Him that He might give them rest, and the thirsty that He might give them living waters. They heard Him declare that all power on earth and heaven was given Him, that all judgment was committed unto Him, and that the day is coming when all that are in the graves shall hear His voice and come to judgment; that He is to come in the glory of His Father, with His holy angels, and that then all shall be judged and rewarded by Him according to their doings. They heard a voice from heaven on the holy mount saying, "This is my beloved Son; hear ye him." They heard Him pray again

and again, and understood that His prayers had been answered. They heard Him saying on the Cross, "It is finished." They heard Him say after His resurrection, "Handle me and see that it is I myself." And when He was about to part with them, they heard Him say, "Go ye forth and preach the gospel to all nations, and lo, I am with you alway, even to the end of the world. He that believeth shall be saved, and he that believeth not shall be damned." And after He had disappeared, they saw an angel who said unto them, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

Thus they heard Him preach the gospel, the sum of which is as follows:—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The gospel contained in this passage is that which John preached, the things which he declared unto men, that they might have fellowship with God and His Son Jesus Christ. There is no other way to attain to this blessedness but by believing these things. Some may say that they are wearied of hearing them, and may have a craze for something new, but those who are unbelievers, however much they dislike the constant preaching of these truths, can benefit from nothing else. Learn then your need of faith to receive them in the love of the truth.

II.—We are, in the next place, to consider the end why John declared what He saw and heard.

The declaration in question, or the preaching of the gospel, was his business, his chief employment, to which he was called by Christ, and in which he was able to continue by the powerful operation of the Spirit, constrained by the love of Christ and love to perishing men. No one engages in a work without some end in view. The end why men engage in ordinary avocations is to earn their bread: this is one end of every worldly calling. This, however, was not the end of John's employment; he was a fellow-worker with Christ in saving men. This is, properly speaking, Christ's work and end, but John, being of the same mind with Christ, had his heart fixed on this end too, and used all diligence and put forth all efforts to attain it. And it were well that all engaged in our day in the work of preaching the gospel had the same end in view, and were animated with the same zeal for its attainment as John was.

But to pass from this train of thought, I must come to my principal subject here, which is to explain the nature of the fellowship which results from a saving belief in the gospel of Christ.

Fellowship implies two or more individuals bound together by some bond of union, and drawn together by similar views, ends, purposes, and dispositions. There must be thus agreement and harmony of views and feelings between them; and a delight in

each other's society that draws them together and induces them to communicate their thoughts, feelings, and desires to each other. The communion meant here is that which one has first with the Church and then with God and His Son Jesus Christ: "that your fellowship may be with us, and truly our fellowship is with the Father and his Son Jesus Christ." John knew that he and his fellow-apostles were of the true Church; that they had the truth of God, the Spirit of God, and the ordinances of salvation, and therefore that they had fellowship with God. What, therefore, he means by fellowship with them is to have the same Gospel, the same Spirit, the same Church ordinances, the same form of worship; and to love one another like brethren, to help one another in their difficulties, to sympathise with one another when in distress, to comfort one another with the comfort with which they themselves had been comforted, to instruct, warn, and exhort each other with all patience, meekness, and love, to rejoice with those who rejoice and weep with those who weep. This is something of the communion which exists in the Church, or that is commanded by the Head to be entertained and cherished in her; for the maintaining of which there is abundance of grace in Him, and infinite power with the Spirit to beget and sustain in her. This communion has its foundation and spring in the Church's Head, and without faith in Him it is impossible that it can take place, while without profession in Him no one was admitted into her society or into the Church. If a person does not bring this doctrine with him, receive him not into your houses; and if one called a brother did not walk according to the law of Christ, they were commanded not so much as to eat bread with him. Does not the purity of Christ's truth and the holiness and glory of His person demand all this? Surely it does.

The fellowship with the Father and the Son is also founded on Christ, and flows from union to Him, and from the indwelling of the Spirit in them. There is, *first*, in this fellowship a reconciliation with God, peace with Him through the Lord Jesus Christ. Two cannot walk together except they agree. As a sinner, man is at variance, strife, and enmity to God, and God is angry with the sinner all the day. This state of mutual variance must be changed into peace and reconciliation ere there can be fellowship between man and his Creator. In Christ Jesus there is no condemnation, no wrath; whoever believes in Him has peace with God; he has access unto Him; the way is opened up; he that believes has full liberty to enter in and approach God. He obtains the Spirit of adoption, who teaches him to cry, Abba, Father, and gives him the disposition or the heart of a child or son. In consequence of this they are enlightened to know the Son, and through Him to know the Father; and this knowledge gains love that enables them to delight in God, in the greatness and glory of His being, and the perfection of His attributes, knowledge, wisdom, righteousness, holiness, goodness, and truth,

and in the manifestations given of these in the works of creation, providence, and redemption. In these works, as revealed in Scripture, they see all these attributes shining forth, and in them all they see God, almighty, just, good, and holy. It is in Scripture God speaks unto them, reveals His mind unto them, opens up before them the riches of His wisdom, of His power, grace, and love; and it is by applying this word effectually unto them that they realise God holding converse with them. When He speaks there is power in the word, power to heal, to humble, and sanctify, as well as to enlighten their minds, and enlarge their hearts, and impart peace and confidence to their souls. They hear it as the voice of His lovingkindness, in which He assures them of peace, of love, and of His favour. He thus speaks, and fellowship with Him consists at such times in giving ear to what He says. "I will hear what God the Lord will speak." "Speak, Lord, for thy servant heareth."

There is also a place of meeting, and this place is the throne of grace or Christ Jesus, the Mediator. At this place much fellowship or all their fellowship is carried on. Of Christ the Father says, "Thou art my Son, this day have I begotten thee"; and "Behold, I have anointed my king on my holy hill"; "Kiss ye the Son"; and to this they reply by believing what the Father declares. Again the Father says, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth." And they look unto Him and are enlightened and changed into the same image. And all who look unto Him whom the Father thus recommends, cordially consent to the testimony given Him. "Thou art fairer than the children of men; grace is poured into thy lips." "He is my beloved. Saw ye him whom my soul loveth? He is altogether lovely." When the Father says of Him, "This is my only begotten Son and well-beloved," they say "We know that thou art the Christ, the Son of the living God." When they have fellowship of this nature they are filled with reverential fear, and see themselves unholy and unfit for such fellowship, and are compelled to cry out, "I am a man of unclean lips, and dwell among them that are unclean. What am I that thou hast brought me hitherto?" And yet the language that is ready to come from their hearts is, "It is good to be here; it is good for me to draw near to God; O taste and see that God is good." It also raises their soul and heart from the love and contemplation of earthly things; it purifies their minds, imparting to them a disrelish for what is sinful, impure, and degrading, and gives a keen relish for what is true, pure, lovely, and of good report. It soothes their jaded spirits and hearts; it gives courage in view of external dangers and trials, and engenders hope of good to come, and begets a hunger and thirst after righteousness.

This fellowship consists here—for I speak of it as enjoyed on earth—in approaching God as a father, that is, with the confidence of children, with the love of children, and encouragement to pour

out their hearts and make known all their wants unto Him. They are poor and needy here, subject to many wants; they need pardon and peace, and must go to Him and wait on Him to bestow these upon them. They need knowledge, and can obtain it from no other. "To whom shall we go? Thou hast the words of eternal life." They need guidance, and so they are heard going unto Him pleading, "Lead us by thy good Spirit unto the land of uprightness." They need protection from evil, and then they flee unto Him to cover them, saying, "Hide us under the shadow of thy wings; keep us as the apple of the eye; set me as a seal on thy heart and on thy arm." O what confidence and faith and love are manifested here when we think who *were* they that thus speak, and what are the blessings for which they plead so earnestly and confidently! And what is the grace and goodness that bestows on them more than they are able to ask or think? The gospel, however, is not only preached in order to bring men into fellowship with God and His Son here on earth, but also to bring them unto fellowship with Him in heaven, where they shall have perfect fellowship with Him for ever; where there shall be nothing in the shape of sin or in the shape of an enemy to mar it for ever; where they shall ever look on the Father's Beloved and in Him see the Father, and for ever bask in the light of His gracious countenance, beaming on them as the Sun of Righteousness, which shall never more go down, and which shall completely put an end to their night of sorrow here and chase away all the darkness that ever surrounded them in the Vale of Baca.

We see here what companions they have who believe the gospel. Are they your companions? Are God's people your companions? Are they those to whom you frequently speak, as Scripture testifies; "they that feared the Lord spake often one to another." And more than this, are the Father and the Son your companions? Are you in the habit of daily meditating on God's Word, endeavouring to understand, believe and obey it? Do you endeavour to endure "as seeing him who is invisible?" Does it give you joy, does it afford you delight to think of Him as your God, as Him who is everywhere present, as Him who is holy, just, and good, and does your delight and confidence arise from believing in Christ as the way, as the mediator? Is it your meat and drink to do His will? Or is it a daily cause of sorrow unto you that you are ignorant of Him, that you are far off, that you have no love unto Him, that you are earthly and carnally disposed, and from under the burden of these, do you cry in bitterness of heart, yet with some confidence, "Quicken me, draw me, be not silent, shine in me, give me Christ or I shall die." If so, you are not destitute of that principle, necessary to enjoy communion with Him. O think more earnestly and prayerfully than ever into whose fellowship you are called by the gospel. Consider this high privilege and blessed condition, that you may be more intent on attaining to it and more careful to retain it, when in some measure

enjoyed. O what manner of men ought we to be who profess to have received the gospel ! What a loss is it, to have only a name, a form of godliness !

There are some here who make no such profession and who are the companions of fools, with whom they walk in their folly, and in whose sins they partake. This is the fellowship for which you have any relish and in which you find all the enjoyment felt by you here, but the end of this folly is sad ; "the companions of fools shall be destroyed." Consider then whether or not you will forsake this company. There are but two alternatives ; either continuing with them and then everlasting destruction, or forsaking them and obeying the gospel and being admitted into fellowship with saints and angels, yea more, with the Father, Son, and Holy Spirit. I have then again to call you to choose the latter. No more blessed call can be given you, no greater wisdom is there than to choose this fellowship ; no greater folly than to reject it.

Let all remember that it is by believing the things declared in the gospel that this fellowship is attained ; without this, then, is no reconciliation, no peace, no nearness to God, no union to Jesus, no indwelling of the Spirit as the Spirit of adoption. Let unbelievers remember that no holiness is necessary to come to the Saviour for salvation, but that they, if ever, must come as they are. But let professors remember that without this principle of holiness there is no fellowship with God here, and that without perfection in holiness, none shall enjoy it in heaven. Follow holiness then, and it is by fellowship that this is attained.

Purity of Worship.

A LETTER AGAINST UNINSPIRED HYMNS AND ORGANS
IN WORSHIP.

THE following letter, with preface, appeared in *The Christian Sentinel*, a Canadian magazine, some time ago. The author we take to be Mr. George Forrest, Brucefield :—

The writer of the following letter, for loyalty to the Lord Jesus, had been compelled to separate himself from the fellowship of the Presbyterian Church. A Methodist neighbour, learning of this action, kindly invited him to worship in the Methodist Church. The following letter gives the Presbyterian's reasons for declining the Methodist invitation. We publish the letter for its argument by a layman on behalf of purity in the worship of God.

MY DEAR FRIEND,—In writing these lines I have no intention or expectation of making you withdraw your allegiance from the Methodist Church. That is not my object at all, but rather to state, in as plain language as I can, my reasons for not accepting the invitation which you so kindly extended to me the other night, to come and worship with you in the Methodist Church. I stated at that time that because they use hymns of human composition, to the exclusion of the Psalms of the Bible, and also use an organ

in the service of praise, and as I find no authority in the Word of God for using any of these things, therefore I cannot conscientiously join in that part of the service. For I still hold by the Reformation principle—"that what is not commanded in worship is forbidden," for "God may not be worshipped in any other way than is prescribed in His Word."

But we are again and again commanded to sing Psalms. In proof thereof see the following Scripture: "Sing unto him, sing psalms unto him," 1 Chron. xvi. 9. "Take a psalm, and bring hither the timbrel," Ps. lxxxi. 2. "Sing unto him, sing psalms unto him," Ps. cv. 2. "Sing unto the Lord with a harp; with the harp and the voice of a psalm," Ps. xcvi. 5. We have all these in the Old Testament, and if we turn to the New Testament we find that it teaches the same thing. "But be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs," Eph. v. 18, 19. "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord," Col. iii. 16. "Is any merry? let him sing psalms," James v. 13. Then in Matthew xxvi. 30 and in Mark xiv. 26 we have Christ's own example; for when He was closing the Old Dispensation by observing the last Passover, and instituting the New Dispensation by observing the first Supper, He, with His disciples, "sung an hymn" (rendered in the margin of the Bible, "or psalm"), or what is known as the "Great Hallel," which was always sung at the Passover. It began at the beginning of the 113th Psalm, and portions were sung at different intervals during the ceremony, until they concluded both the ceremony and the Hallel with the closing verses of the 118th Psalm.

In these passages we have simply the command and the example to sing psalms, but if we turn to the Ps. xcv. 1-3 we will find a reason given *why* we should sing psalms. "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and great King above all gods." Now, these are the words that the Spirit of the Lord has put into the mouth of His people to sing to His praise. And mark, *It is because He is a great King*. Well, where there is a king there is authority, there is power, and the king is surely the best judge of what is most acceptable to himself. And would it not be a daring thing in me to set aside these God-given songs, and come before Him with others of mere human composition, no matter how good they may be, or how much I might esteem them myself, or what others might think of them?

In this connection turn to Malachi i. 14. It might be well to read the whole passage, but mark this particularly—"But cursed be the deceiver that hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the

heathen." Now, this language is adapted to the Old Testament Church, but it is also applicable to the New Testament Church. For observe that the *male* was the very thing that the Lord had appointed and commanded to be brought to Him in sacrifice, and see the doom on the deceiver who would keep that back and present a corrupt thing. Now, would I be any better than that deceiver if I should throw aside these songs which the Lord the King has given to me to sing to His praise, and bring before Him the productions of a corrupt creature like myself? For no matter how nice they may appear, they have always the marks of corrupt fingers upon them. And I would like to bear in mind that I have to deal with a great King in this matter, a King who has authority and likewise power.

But it is not only the thought of power and authority that should influence me in this matter; but the thought of His love, and mercy, and grace, and His wonderful condescension should make me willing to do His will. And the principle of gratitude should make me accept and use the gift which He has so graciously given me. And I am sure that it is for my profit to obey, for "in keeping his commandments there is great reward."

Again, a great many hymns are less or more erroneous in the subject-matter of them. Then the very fact that I have to sit in judgment on them before I begin to sing them is in itself a strong argument against their use. I may not be capable of judging in every case what is right or what is wrong. But I have no such difficulty with the Psalms of the Bible, for they are the production of the Spirit of the Lord. For the Psalmist says, "The Spirit of the *Lord* spake by me, and his words were in my tongue." If, then, the Lord hath given me these beautiful and comprehensive songs, and as a great King hath commanded me to sing them to His praise, can I set them aside and use anything else in their place and not be guilty of the crime of rebellion against that great King? I have been told by some that the hymns which they use are all scriptural and have no error in them, and therefore it is right to use them in the worship of God. But even if that statement be true (which I very much doubt, and I might use a stronger expression), that is not the point to which I would specially call your attention, but the authority of the King, who is not to be worshipped in any way not prescribed in His Word.

But one other thought before I leave this part of the subject. In singing Psalms we are often using Christ's own words. The Psalmist says, "The Spirit of the *Lord* spake by me, and his words were in my tongue." Well, in the 34th Psalm we have these words, "Extol the *Lord* with me, let us exalt his name together." Now, think of that: the Lord Jesus Christ, by His Spirit, calling *you* and *me* to join with *Him* in exalting and extolling the name of the *Lord*. Can you imagine anything more grand or more glorious than the *Lord* of Glory condescending to ask us to help Him to praise His own glorious name? And yet

we are asked to put aside these glorious songs, and for what? Well, for very little; for the hymns, in comparison with the Psalms, are very little indeed, although in their own place they—at least some of them—are very good. But their place ought never to be to displace an ordinance of the Lord.

So much for hymns, but what about the organ?

I have no doubt but some will be very ready to seize upon some of the texts that I have quoted in favour of the Psalms, to prove that it is right to use instruments in the worship of God. But let us examine the matter a little more closely. It is granted that instruments were allowed, or commanded, if you like, to be used in the Temple service. But there is nothing in the New Testament Church to correspond with the Temple of the Old. Both it and the ceremonies connected with it were typical of Christ and His work. But when Christ came and accomplished what was therein typified, then the types and ceremonies were done away with. There was no more need for them, for they were only “carnal ordinances imposed until the time of reformation.” But Christ being come, He is our Temple, our altar, our sacrifice, and our High Priest. So all these instrumental accompaniments of the Psalms that came in under the ceremonial law were put aside with the rest of the ceremonies. Not so the Psalms themselves. They are moral, and are therefore adapted to both dispensations.

But instruments were never used in Christian worship until they were brought in after the Roman apostacy, and are therefore anti-Christian. Or to use the words of Dr. Owen, “When spiritual life decayed in the Church, they brought in the fine arts to make up with outward show what they wanted in spiritual life.” I have often heard the 150th Psalm quoted as giving authority for the use of the organ. But if that be granted, it proves altogether too much, for it is in the form of a command to use not only the organ, but also trumpet, psaltery, harp, timbrel, *dance*, stringed instruments, and cymbals. Now if that be so, then the Churches which are not using *all* these things, are, to say the least of it, guilty of the sin of omission, and the Churches that are using the organ *only* are guilty of separating or putting asunder what God in His Word hath joined together. Nay more, once admit this, and we are bound to adopt the whole Jewish ritual, sacrifices and all. But, as mentioned before, these all came under the ceremonial law and came to an end with the rest of the ceremonies. They are only the weak and beggarly elements, to which Paul said the Galatians again desired to be in bondage.

But to come back to the two things, the organ and the hymns, they were never used in the Christian Church until brought in by the Papacy. They were put out at the Reformation, and if I am not misinformed, they were not brought in again until about the year 1745, when Mr. Wesley introduced them again, and I think it was the same year that the Church of Scotland smuggled in the

Paraphrases which are just on the same level with the other hymns. Now, see how in less than 150 years they have succeeded in driving the Lord's songs out of His Church altogether, at least out of some branches of it. But the whole secret lies in this. The Psalms are spiritual, and before they can be appreciated, there must be a spiritual taste.

I have never yet heard a good solid reason for preferring the hymns to the Psalms. I have heard some say that they liked them better than the Psalms, and that they enjoyed them better than they did the Psalms. But the mere fact that I like a thing is no proof that that thing would be good for me. I might like something that would be very injurious to my health. And if that be so in temporal things, how much more in spiritual things? For we read that "the natural man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned," and that "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." This being the case, what need have I for serious self-examination, to see where I stand, if I am preferring any thing of man's invention in the worship of God instead of what He Himself has appointed in His Word.

But I need not enlarge. You will understand by this why I cannot join the Methodist Church, and why I did not accept your kind invitation to worship with you. But the Methodists are not by any means alone in this matter. The Presbyterians are also in the transgression. May the Spirit of Truth guide us unto all truth.—Yours sincerely,

G. F.

B—, 1st September, 1892.

Some Famous Books and their Authors.

BY THE REV. DONALD BEATON, WICK.

III.—Jonathan Edwards' Religious Affections.

THE author of this well-known religious classic was born in the year 1703 at Windsor, in Connecticut, where his father was minister. His mother was a daughter of the celebrated Rev. Solomon Stoddard, of Northampton. He entered college at the age of twelve, and showed more than ordinary aptitude in acquiring knowledge. It was during his second year at college that he came across a copy of "Locke on the Human Understanding," the reading of which awakened those philosophical powers that were yet to produce such remarkable fruit. In 1720 he took his B.A. degree, but remained two years longer at college studying theology, and at the end of his course was licensed to preach the gospel. On invitation, he went to New York and preached for eight months with great acceptance to a small congregation of English Presbyterians. But owing to certain difficulties in the way he did not see his way to accept a call from them. Three years after

taking his Bachelor's degree he took his M.A. degree, and was appointed tutor at Yale College, where he remained for two years. At the end of this period a call was presented to him from Northampton, where his grandfather was minister. This call he accepted, and was ordained colleague and successor to his grandfather on the 15th February, 1727, in the twenty-fourth year of his age. And so began a blessed and fruitful ministry that was to end sadly enough in Northampton.

The religious experience of those whom the Lord has blessed and used as instruments in the advancement of His kingdom, is always interesting to pious minds, and it must be admitted that the religious experience of Jonathan Edwards, as recorded in his diary, is peculiarly so. He tells us that he had concern about his soul from childhood. During an awakening in his father's congregation he was very much impressed. He used to pray five times a day, and spend much of his time in religious exercises and conversation. He and his schoolmates met together for prayer. He had much recourse to secret prayer, and tells how lively were his affections, and what delight he had in it. But these feelings passed away, and as a warning to others he adds, "I am ready to think that many are deceived with such affections and such a kind of delight as I then had in religion, and mistake it for grace." Thoughts of eternity again came back to him during a severe attack of pleurisy which he had at college. It had a sobering effect for a season, for he acknowledges that God brought him nigh to the brink of the grave and shook him over the pit of hell. But in the vigour of renewed health, the grave and what was beyond were soon forgotten. For a time this spirit of indifference took possession of him, but it soon gave place to a spirit of unrest. He could not get himself away from the thought of the great realities of eternity, and vainly tried to pacify his conscience with vows and resolutions to depart from all outward forms of sin. The salvation of his soul was now the great question, as he himself confesses. "I was indeed brought to seek salvation in a manner that I never was before; I felt a spirit to part with all things in the world for an interest in Christ. My concern continued and prevailed, with many exercising thoughts and inward struggles; but yet it never seemed to be proper to express that concern by the name of terror." During this period the doctrine of God's sovereignty was a source of great trouble to him, but a time came when he was enabled to acquiesce in it, the Holy Spirit showing him the reasonableness and justice of this great and profound truth. From that day he says, "I scarce ever have found so much as the rising of an objection against it in the most absolute sense in God's showing mercy to whom He will show mercy, and hardening whom He will. . . . This doctrine has very often appeared exceedingly pleasant, bright, and sweet. Absolute sovereignty is what I love to ascribe to God. But my first conviction was not so."

And now comes what he himself regarded as the great crisis in his life. It is best told in his own words. "The first instance," he says, "that I remember of that inward, sweet delight in God and divine things that I have lived much in since, was on reading 1 Tim. i. 17, *Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.* As I read the words there came into my soul and was, as it were, diffused through it, a sense of the glory of the divine Being; a new sense, quite different from anything I ever experienced before. Never any words of Scripture seemed as these words did. I thought with myself, how excellent a Being that was, how happy I should be if I might enjoy that God, and be rapt up to Him in heaven and be, as it were, swallowed up in Him for ever. I kept saying and, as it were, singing over these words of Scripture to myself, and went to pray to God that I might enjoy Him, and prayed in a manner quite different from what I used to do, with a new sort of affection. But it never came into my thought that there was anything spiritual, or of a saving nature, in this." After this there followed a period in which his heart found its chiefest joy in the contemplation of the glory of the Person of Christ and the suitableness of the way of salvation. It was the joy of a soul finding Heaven's pearl of unspeakable price, but it was not incompatible with a painful realisation of the seething mass of iniquity in his heart. Scarcely could any words be found to express with greater force what he felt than the words he uses. "I know not," he says, "how to express better what my sins appear to me to be than by heaping infinite upon infinite and multiplying infinite by infinite. Very often for these many years these expressions are in my mind and in my mouth, 'Infinite upon infinite—infinite upon infinite.' When I look into my heart and take a view of my wickedness, it looks like an abyss infinitely deeper than hell. And it appears to me that were it not for free grace, exalted and raised up to the infinite height of all the fulness and glory of the great Jehovah, and the arm of His power and grace stretched forth in all the majesty of His power, and in all the glory of His sovereignty, I should appear sunk down in my sins below hell itself; far beyond the sight of everything but the eye of sovereign grace, that can pierce even down to such a depth. And yet it appears to me that my conviction of sin is exceeding small and faint; it is enough to amaze me that I have no more sense of my sin." Such is the confession of one who had discovered some of the dark recesses of his heart.

We turn now to another chapter in his life—a sadder one it is true, but not without its lessons for us. For him in the eventide of his life the clouds gathered and darkened his pathway for a season. The whole affair is a painful enough business even to read of, and casts a lurid light on the fickleness of the multitude once their prejudices are aroused. The history of this affair is as follows:—In 1744 it had been reported to him that some of the

young people of his congregation, who were also communicants, were reading obscene books. He informed his congregation of the matter, and asked some of the leading men to lend him their aid in stamping out influences that were so degrading in their tendencies. This was readily agreed to. A day and place were appointed for meeting, when the culprits were to be examined. The names of the witnesses and the guilty were published before hand, when it was discovered that many of the youths belonged to the most influential families in the town. Immediately the whole town was in a state of feverish excitement, which gave place to anger, not against the dissolute youths, but against the conscientious minister. The result of this worse than foolish behaviour on the part of the parents, was that some of the youths defied the jurisdiction of the church and ignored its discipline, while those who submitted to examination did so in a most insolent and unbecoming manner. From that day the influence of Jonathan Edwards over the young people of his congregation was gone, and that simply through the paternal folly that shielded vice at the expense of a wholesome discipline. Shortly after this another incident occurred that helped to make the breach wider. In New England very lax views had prevailed as to admission to the Lord's table. Stoddard, Jonathan Edwards' grandfather, held that the Lord's Supper was a converting ordinance, and that therefore sanctification was not a necessary qualification in communicants. For twenty years Edwards held the same view, but on fuller study of the question he regarded it as most unscriptural. This change of view gave great offence to his people, and so exasperated were they that they would not even listen to an explanation of his new view, their first thought was to have him dismissed. Edwards, to vindicate his position, published his convincing "*Humble Inquiry as to the Qualifications of Church Members*," but few of his people read it. Nothing would appease them but his dismissal, and on the 1st July, 1744, Jonathan Edwards preached his farewell sermon to them. The words were from 2 Cor. i. 14, "As also you have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of our Lord Jesus." The doctrine insisted on was that ministers and the people who have been under their care must meet each other before Christ's tribunal at the day of judgment. The solemn and impressive sentences must have moved the congregation to the deepest awe as he who once was their beloved pastor and whom many of them acknowledged as their spiritual father, bade them farewell in such painful circumstances. He weathered this terrible storm with all the heroism born of Christian fortitude, and to show the beautiful spirit of the man, he offered his services to them any Sabbath they had no preacher, until at last their enmity became so inveterate that they would not listen to him. The following year he left Northampton and laboured for six years among the Indians at Stockport, with very notable

results. In 1757 he received an invitation to become President of Princetown College (the College of the Alexanders and the Hodges), and after some hesitation he accepted it. But his career was now near its close for in the following year he died of a fever, in the 55th year of his age. The last words as he passed over were, "Trust in God and ye need not fear." So ended the career of one of the greatest thinkers and the foremost theologian of the New World.

A word must be said of Edwards as a preacher. His sermons must have had a tremendous effect on his audience; even yet some of them make one tremble in the very reading. His sense of the absolute sovereignty of God and the dark abysmal depths of sin in the human heart, made him preach, as occasion called, the awful terrors of the Lord, as well as the unsearchable riches of Christ. His most notable sermon is said to be the one entitled *Sinners in the hands of an angry God*. Under his ministry there were two notable revivals. To guard against extravagances that were likely to accompany these movements, he preached a notable sermon, "The Distinguishing Marks of a Work of the Spirit of God," and it was with the view of counteracting the same tendencies that he published his "Religious Affections." It was first given to the public in 1746, but had been preached to his own congregation during 1742 and 1743. Its great theme is the marks which distinguish a true work of grace from a false, and in its own line it is one of the most remarkable works dealing with Christian experience. Its even balance, careful and Scriptural statement, and even the rigid standard it holds up to the believer appeals to the earnest seeker who is feeling that the way of life is a narrow way, and that the battle is one against fearful odds. The whole work may be said to be a commentary on the words—that the righteous scarcely are saved. It consists of three parts. Part I. deals "with the nature of the affections and their importance in religion;" part II. shows "what are no certain signs that religious affections are truly gracious, or that they are not;" and part III. shows "what are distinguishing signs of truly gracious and holy affections." It is not a book which the hypocrite or the self-righteous Pharisee will find very entertaining. But notwithstanding its searching analysis of Christian experience it is a work that every professor should read. In dealing with his great theme Jonathan Edwards touches on such subjects as people seeing visions; for instance, seeing Christ on the Cross, etc., and hearing Him speaking to them, and resting on this as a ground for their salvation. This delusion he characterises in no measured terms. He also enters a caveat against the careless and indiscriminate use some people make of passages of Scripture coming to their mind. When the Holy Spirit sends a passage of Scripture to the mind it has a spiritually enlightening and sanctifying influence. Whereas if it is only the memory that is responsible, no such influence will be felt. He also touches on the subject of judging, and has some

very wise remarks on the same. "The true saints," he says, "have not such a spirit of discerning that they can certainly determine who are godly and who are not. For, though they know experimentally what true religion is in the internal exercises of it, yet these are what they can neither feel nor see in the heart of another. There is nothing in others that comes within their view, but outward manifestations and appearances, at best uncertain and liable to deceit. 'The Lord seeth not as man seeth ; for man looketh on the outward appearance, but the Lord looketh on the heart.' They commonly are but poor judges and dangerous counsellors in soul cases, who are quick and peremptory in determining person's states, vaunting themselves in their extraordinary faculty of discerning and distinguishing in these great affairs ; as though all was open and clear to them. They betray one of these three things ; either that they have had but little experience ; or are persons of a weak judgment ; or have a great degree of pride and self-confidence and so ignorance of themselves. Wise and experienced men will proceed with great caution in such an affair."

The work, however, by which Edwards is best known is that on "Free Will." This was his great masterpiece, and is regarded as one of the classics of metaphysics. The work is a defence of the Calvinist doctrine as to the bondage of man's will, and is a criticism of the Arminian doctrine. It is so powerful and logical that it has received no convincing answer. Edwards had one of the most remarkable of minds, which enabled him to move among the dim and hazy abstractions of metaphysics with all the ease of one who is perfectly at home. He was one of God's greatest gifts to the Church, and Dwight's lines do not exaggerate the position he occupied in the philosophic world.

"From scenes obscure did Heaven His Edwards call,
That moral Newton and that second Paul.
He, in clear view, saw sacred systems roll,
Of reasoning worlds, around their central soul ;
Saw love attractive every system bind ;
The parent linking to each filial mind ;
And end of Heaven's high works resistless showed."

Letters of the late Captain Ross, Wick.

BEAUFY STREET,

PULTENEY, 5th June, 1898.

DEAR FRIEND,—The Psalmist says, "My trouble is so great that I unable am to speak." You may say so very often. It's for the benefit of the Church of God this complaint was left on record, but you will be at times afraid you don't belong to that Church. They would like to be always singing, but they are oftener mourning. Job was crying, "O that I knew where I might find him," but instead of mourning, he should have been rejoicing, for his soul was full of Christ. Mary was saying, "My

soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour ;" but Mary Magdalene could not say that when she came to the grave and found it empty. The sinner finds his heart an empty grave when he cannot find Christ, and is afraid he will not find Him. . . .

With kind regards to all friends,

ROBERT ROSS.

PULTENEY, *June*, 1898.

MY DEAR FRIEND,—I was glad to get a line or two from you. . . . The Most High has a set time for calling all His children from death to life eternal. Their sins will not stand in the Lord's way when that set time is come. Before this time they did not know what sin was, but now sin comes to be exceeding sinful and Christ exceeding precious to them. They only knew the name of sin—a small word before this, but when the law of the Lord opened their eyes, He made sin a great word, and put a great cry in their hearts, "For thy name's sake pardon mine iniquity, for it is great."

ROBERT ROSS.

PULTENEY, *February*, 1899.

DEAR FRIEND,—I am not very strong for going about this season. I cannot travel a mile when I will be very tired. My hand in writing is quite steady, although my strength is going away. No wonder when I am nearly 88 years of age, and you are only two years younger. But we may say what the Word says, that we are like the flower of the field which passeth away. If people in general knew what death is and what comes after it, they would be a terror to themselves and others. The world are like people in a dream; every one is expecting to go to heaven; but how unlike they are to those to whom the Lord has given a knowledge of their lost state by nature, and a foretaste of the blessings of the heavenly glory He has provided in His own Son Christ Jesus. Christ took their nature into union with His own divine person, and went through the world bearing their sins and suffering, "the just for the unjust." It is they who have got through grace a right to Christ that are seeing themselves so unlike Him. It is good for them that they got a knowledge of themselves as sinners. With kind regards,

R. ROSS.

BEAUFOY STREET.

DEAR FRIEND,—I have not much to write as I am dull in my mind, and not going out much. I am hearing that you are getting weak in body, and not strong in mind. The Most High has His own way of dealing with His inheritance. He must cause them to know that there is no good thing in them by nature. He will make them lost sinners, and it is a very heavy burden to be made a lost sinner. Everyone is a sinner by nature, but the Lord will cause His own to feel that they are lost sinners. But what good news He gives them when He says, that He came to seek and to

save the lost. It is written that He came to save the lost sheep of the house of Israel. None will get Christ and reach heaven but those who feel themselves sinners, full of sin and spiritual death. What a good thing it is when He lets them taste of His love! That is what caused the Psalmist to cry, "Remember me with the favour thou bearest to thy people." He did not feel that love in his heart at the time, but he got a knowledge of the need he had of that love. It's good for any poor sinner to get a desire after Christ. I will be often myself afraid I did not get Christ yet, but I would not like to lose my hope.

With kind love to you all,

R. ROSS.

PULTENEY.

DEAR FRIEND,—It is written that one thing is needful and that Mary made choice of "the good part" that could not be taken away from her. That good part made choice of her and then she made choice of Him. O the blessedness that falls on those who get an interest in the good part. Often they are afraid they did not get Christ, but it is the best sickness ever a sinner got to be missing Christ from his soul. It is the greatest wonder in the world that ever any sinner got Him. The cry of such often is, "O that I knew where I might find him." It would be better to have this cry than to have the whole world. The world would leave us, perhaps, when we had the most need of it, but they who get Christ have a hope of glory, and their hope will not leave them when death comes; it's in good keeping—not in their own hand, and that is good for them—it is in Christ, and He is in them the hope of glory. My health is good, and my hope is good.

With kind regards,

ROBERT ROSS.

Letters of John Sutherland, Badbea,

TO ALEXANDER SINCLAIR, MERCHANT, THURSO.

(III.)

BADBEA, 25th January, 1842.

MY DEAR FRIEND,—I am longing much to hear from you. I have no particular news to communicate to you, but that He is lengthening my day in the wilderness to see the commencement of another year, after so many provocations and refusals of the Father's Beloved Son. What a wonder that sinful worms ever got an offer of such a pearl! The angels wonder at such an offer. Notwithstanding, I have the heart that I had formerly, denying Him and too ready to foster my indwelling sin. Oh for true hatred to sin and to the old heart that relishes Satan's drudgery and slavery.

O what a grief that Satan would get any as his prey! Surely they that are brought nigh by the blood of the Cross, if they could, would not give the dog to the enemy; but alas, how full is

the broad road of immortal beings, when so few are brought to the strait gate. Those that are brought to the strait gate are those that are mourning and going Zionward, though often in their experience going contrary. The true mourners are few; He is calling them home fast; many of them were called to their rest since this year commenced. O what you and I have seen of them who shall not be seen here any more! and the few that they left behind are not bearing their stamp in every respect. But oh, myself, myself, the miserable wretch!

The Lord has been pleased to visit me with another rod this winter. My niece that is staying with me was brought very low with the typhus fever; we despaired of her being recovered. She is poorly yet and lingering. My sister that is residing in Sutherland is very low just now with the same trouble. But glory to His name, I was wonderfully supported under the rod. My friends ought to praise Him for His forbearance towards me who am but a useless branch in His vineyard.

I want to know how is our mutual friend, John Mackintosh. I have heard that he is getting better. Dear Isabel Polson has been poorly, but is a little better.

Hardly are there any persons coming this way. They were few before, but since the trouble came they took a scare. I am taking much long. Please give my kind respects to Mrs. Mackay. Remember me kindly to Lexy. I will be daily looking for a line from your hand as an alm to a poor man who is dark in mind and suffering in body and circumstance as an exile here.

With our kind respects to you and to Mrs. Sinclair and the children.—I am, your attached friend, JOHN SUTHERLAND.

(IV.)

BADBEA, 17th May, 1844.

MY DEAR FRIEND,—I received your kind and long looked for favour. The Most High has been pleased to be speaking to you and to impenitent me in various ways. "What could have been done more to my vineyard that I have not done?" It is good to be getting our idols spoiled. If He would allure us and bring us to the wilderness, to the wilderness of His own Israel! But what am I after all the rods and chastisements, and the depriving me of every delight; calling home from me the members of His mystical body, to whom I was deceiving myself that I was attached? But I have had some glimpses that they were the excellent ones of the earth, the lights of the world and the salt of the earth, and have felt the means of grace dark and obscure wanting them.

Notwithstanding all this, I feel my corrupted and evil heart abhorring and despising Christ's invitations and sweet offers in the blessed Word. O the cursed enmity of the heart! This heart will not make any use of Christ's offers. There is no offer to Satan, Satan in the heart. "A new heart will I give," saith the

Lord. Christ is in His own as the hope of glory ; He is the hope of Israel ; He came to consume the works of the devil. But alas, alas, I am carnal and sold under sin. I fear I have no mark that He began the good work in me ; His kingdom is within ; I have had a world of iniquity within. O that I would be pitied, and that He would effectually call me from death to life.

I am persuaded that death did not come on your brother as a thief in the night, or on that young plant his daughter. They are to be envied that die in the Lord, and that are called out of the world from the evils that are fast approaching.

O may the Lord be with our Assembly to direct and support them. Haman and his friends are consulting Mordecai's ruin, but let Esther and her maidens fast and weep, and let them be petitioning the King, and who knows but their requests and petitions will be granted ? It would be good if self and vain-glory were subdued and put under, so that our Assembly would give Christ the lead that He might be the head, and we, the tail.

Please write me soon. With best wishes to you and to Mrs. Mackay.—I remain, your attached friend,

JOHN SUTHERLAND.

P.S.—I was a while conversing yesterday with Mr. Macdonald, Helmsdale. He gave me some of Strathy and Farr news. My sister is suffering. Pray that I may get more patience and resignation to His holy will.

J. S.

(V.)

BADBEA, 18th September, 1846.

MY DEAR FRIEND,—I acknowledge that I should have written you long ago, but my writings are like myself, useless. But the Lord is bearing with me, whatever He is to do with me at the latter end ; all is well that ends well. Really I am getting more doubtful of myself daily, and no wonder by examining myself. I am far, far behind any of His jewels. O the danger I am in of deceiving myself and others. It is written ; “Be ye not deceived, God is not mocked.” I find not the mark of the contrite and broken in spirit, as they have of whom it is said, “he shall wipe away all tears from their eyes.” But I am getting daily more hardened, and am in danger that I am to be left as I am for I am an old professor ; and I am often at the point of despair that there is no effectual change to be seen or felt on me. I was thinking once that He began the good work and that He would carry it on ; I was then feeling as if I had a different mind ; my affections were warm ; I had great delight in the closet, and the promises were sweet to my taste ; I was feeling my soul's faculties attached to Himself and His cause and glory, and attached to the excellent ones of the earth ; but I feel my faculties now so blunt and with so little aptitude for private or public exercises. I am not receiving the benefit of my own performances or of the

speakers of this day, as I felt once, but I have myself to blame and not them. I did not hear any minister since you saw me, but an Indian Missionary.

I will be glad to hear from you as soon as possible with all the news you can collect. Let me know if Mr. Archibald Cook come to Reay.

The Lord is speaking loudly to poor me in divers respects. My eldest sister was called to eternity Friday last, and was interred Monday last at Berricdale Churchyard. She was a widow since six years. I feel myself more lonely after her. I envied her more than the loudest speakers of this day. . . .

With my love to you.—I remain, yours truly,

JOHN SUTHERLAND.

(VI.)

BADBEA, 31st July, 1848.

MY DEAR FRIEND,—I am greatly regretting that I did not get more time with you, having a great desire to have the pleasure to converse with you, and to be a short time in your company.

I came Monday night to Brawlbin, the next night to Dunbeath. I was brought here safely. . . . The Most High is faithful in the word of truth and in providences. His blessed word is the staff that Israel ventured on through the Red Sea and the fiery wilderness, with their great and sore trials. At times the people of God have great trials, and at other times great deliverances and miracles, and when they come near Jordan, straits and difficulties, doubts and fears. Notwithstanding, they are supported and put their trust in His Word. "Remember," saith the sweet Psalmist, "the word upon which thou hast caused me to hope." And by the blessed Ark who stands in the waters of Jordan, they get safe over, and they are eternally singing His praise, who took them out of great tribulations and washed their robes and made them white in the blood of the Lamb, the blessed Lamb of God. O to have the earnest mint! We have reason to rejoice that there is a covenant of grace, and that the Father's beloved Son in our nature is the head of the covenant, the friend of publicans and sinners, saith Paul, "of whom I am chief." Oh to have nearness at a throne of grace! A friend wrote me lately that he was not reaping the benefit of the public means he used to do, that he was getting stupid, yet he said we must be as diligent at the public means as the secret. I differ from that; there is nothing like the closet; it is Christ's nursery for conceiving, nursing, cherishing, and fostering His babes. When we are shut out from the chamber of wine, what will the public means do? Yet Israel was too ready to go to battle, when the Lord was saying to His prophets that He would not go with them. Oh, our zeal so proud after attending the means, although we have reason to fear that we have provoked Him to leave us with mis-carrying wombs and dry breasts.

Christ was at the Reay ordinance, and the blessed gospel has been there these many years. I was there and was listening to the work of the Holy Ghost, how the Spirit is applying His work to elect souls, and I heard of the lowest marks of the Lord's dealings with the small and great that fear the Lord, but I am a sinner above any mark that I heard, owning, as another said, "I am a deep hypocrite and a shallow professor." I am afraid that my spots are not the children's marks, but if I get my soul as a prey at last, the crown of my salvation will be eternally upon Christ's head.

O dear friend, pray ye fervently that I will be found among them, when He maketh up His jewels. My love to you. Should I have a drop of Christ's love, surely I would impart it and be in union with you. My kind respects to Mrs. Sinclair and to your dear daughter. I am thinking upon your scattered family. Remember me kindly to Mrs. Mackay, to your sister, John Murray's wife, to Robert Macbeath and his wife. I will be expecting a long letter from you.—I am, your attached friend,
JOHN SUTHERLAND.

Expository Notes :

ISAIAH XLII. 1-4.

BY THE REV. ALEXANDER STEWART, OBAN.

III.—The Servant: His Meekness.

*He shall not cry, nor lift up,
Nor cause His voice to be heard in the street.*—(ver. 2.)

MATTHEW quotes these words with a slight verbal modification which serves to make the meaning more plain. As used by him the verse reads, "He shall not strive, nor cry, neither shall any man hear his voice in the streets." The variation fixes the sense in which we are to understand the word cry. It is the crying of strife.

This whole description may be summed up in a single characteristic; and that is *Meekness*. This is the first mark of the Servant of the Lord. He is brought before us in the actual discharge of the duties of His Office, and we are furnished with a threefold description of His character, by which He may be recognised. First among these comes the quality we are considering. The Servant of the Lord is meek and lowly. Do you see one who strives and cries; whose voice may be heard afar off in loud and boastful disputation? He is *not* like the Servant of the Lord.

And this, surely, is not the least among the many wonderful things we are told concerning Him. Remember the nature of the undertaking on which He was engaged, the demands of the task

He had to accomplish. He was to be the Deliverer. In order to be a deliverer He had first to be a conqueror. He had to take the prey from the mighty. He had to overcome principalities and powers. He had to overthrow the strength and the subtlety of hell. He is spoken of as travelling in the greatness of His strength, with steps of resistless majesty and power. He is described as red in His apparel, like one who, has just emerged from sanguinary conflict. He was to be a king, of whose reign, both in the extent of its supremacy and in the splendour of its riches, the dominion of Solomon in all his glory was only a dim foreshadowing. But when He appeared among men this was the characteristic that distinguished Him from the beginning to the end of His course—He did not cry, nor lift up, nor cause His voice to be heard in the street.

He had indeed a crown from men, but it was a crown of thorns. He had also a throne, but it was on the Cross. Once he accepted at their hands the homage due to royalty, and then He rode into the city of the King on a borrowed ass. He was a mighty Conqueror in very truth, but His career of conquest, so far as His personal ministry is concerned, began in the manger and was finished on the Tree.

He did not come to obtain the victory by external force. He came to conquer through lowly service. His weapons were not carnal but spiritual. His kingdom was not of this world. "If my kingdom were of this world," He said, "my servants would fight." He had more resistless forces at His command than swords, or guns, or big battalions; but they were quieter. His way to conquest lay through the valley of humiliation. His path of glory led Him by the Cross. He humbled Himself and made Himself of no reputation: *wherefore* God hath highly exalted Him. He overcame in the power of meekness, in the might of lowly, loving obedience. He did, indeed, pursue His course to a world-wide dominion; but it was not by force of physical compulsion, but by the power that lies in the still small voice of the Spirit of God.

He shall not strive—with Him that sent Him. The meekness of the Servant was manifested toward God. He did not "cry" in querulous impatience at the severity of His lot; He did not "lift up" in rebellious discontentment; no man ever heard His voice in the streets in murmuring at the conditions of His service. What more common among men than for servants to strive with their masters? They complain of the treatment they receive; they deplore the conditions under which they labour; they are discontented, and serve with a grudge. But it was not so with this Servant. He did not strive. He was ever resigned to the will of God. He was cheerfully submissive to whatsoever His Father saw fit to impose. His burden was heavy, and the way was long and rough. It was a bitter cup that He had to drink; it was an awful sword whose weight He had to feel; but He lifted

His load with quiet submissiveness, and said, "Not my will, but thine be done." It pleased the Lord to bruise Him. It pleased the Servant to endure.

He shall not strive—with men in noisy contention. He did not wrangle about His own claims. He did not meet reviling with reviling, or threatening with threatening. When He was reviled He reviled not again. When He suffered He threatened not. He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. Men hated Him without a cause, but He repaid their hatred with ungrudging service. How often did He withdraw into seclusion to avoid an open collision with the multitude. With what matchless forbearance did He endure the jeers and taunts and insults of His enemies. With what yet more marvellous patience did He meet the treachery of seeming friends. The heart of Judas was naked and opened unto His eyes in that dark hour in Gethsemane, but He submitted to the traitor's kiss, and His only comment was a question whose prevailing note would seem to be sad and almost surprised expostulation, "Judas, betrayest thou the Son of Man with a kiss?" How often, too, did they seek to entice Him into the field of public controversy, but He refused to be drawn into fruitless disputations.

He shall not cry nor lift up—to draw the eyes of men upon Himself. He made no vain-glorious display of His power. He never performed a miracle merely to gratify the popular love of the marvellous. He never pandered to the vulgar curiosity that continually followed His steps. Matthew quotes this prophecy, it will be remembered, in connection with the healing of the multitudes that came to Him. He charged them, we are told, that they should not make Him known. It was in order to avoid publicity. When He questioned His disciples at Caesarea Philippi concerning the impression He had made on the minds of men, He soon showed, if evidence for that were needed, how infinitely removed was His design from the weakness of human thirst for fame. Immediately after Peter's glorious confession we read that He charged His disciples that they should tell no man that He was Jesus the Christ. The same obligation to secrecy is laid upon the chosen few who were eye-witnesses of His majesty when He received from God the Father honour and glory on the Mount. And again when men sought to take Him by force and make Him king, He put away from Him the bauble of human glory. He kept outside the arena of political strife.

He did not fail to insist upon His own claims when the occasion demanded it—the self-assertiveness of Jesus of Nazareth is indeed a unique proof of His Godhead—but while that remains true we do not find that it was His wont to emphasise *in words* the honours due to Himself. He allowed what He was and what He did to bear their own weight of testimony. You never hear Him saying, "Behold my condescension." If men stoop to perform

some duties that lie beneath their station, they are very ready to advertise their own humility. They humble themselves noisily. They feed their pride with the appearance of meekness. "See," say they, "how condescending we are. Think of the height from which we have descended, and admire our lowliness of mind." But it was not so with the Servant of the Lord. His humility became Him well. When He arose from His lowly bed in the hinder part of the ship on the Sea of Galilee, He did indeed reveal the glory of His power in rebuking the winds and the waves; He showed how high was the plane, on which it was natural for Him to move, above the meanness of His earthly condition; but He says not one word to point the contrast. He does not turn to His disciples and say, "See how I hold the waters in the hollow of my hand, and gather the winds in my fist." When He girded Himself with the towel and washed His disciples' feet in the upper room in Jerusalem, John does indeed give us to understand that He did it with the light of heaven shining full upon His own consciousness of what He was; He knew that the Father had given all things into His hands, and that He was come from God and went to God; but here again it is not on His own humility that He wishes attention fixed. You do not hear Him saying, "Behold, I am washing your feet now, but the resources of Omnipotence are at my disposal." When He earned His bread by the sweat of His brow He did not say, "This is the hand that laid the foundations of the universe, and marked the courses of the stars." When He was hungry He did not cry, "The cattle on a thousand hills are mine."

In a word, He sought not honour from men. "Who is blind but my servant, or deaf as my messenger that I sent?" Christ was blind to the world's honours and glories, and deaf to the voice of human applause. This is the mind that was in Christ Jesus. He made Himself of no reputation; in other words, He did not cry, nor lift up, neither did any man hear His voice in the street. It was the mind of lowly self-denial and humility.

And let us not forget that this is a fundamental characteristic of the religion of Christ still. It makes its way quietly. The Kingdom of Heaven cometh not with observation. It can afford to dispense with carnal weapons. When Christianity has had recourse to external force it has departed from the Spirit of Christ. The work of conquering the world goes on secretly and without ostentation. The leaven is quietly doing its work. The seed is springing up without noise. Wherever we see religion borrowing the methods and the weapons of the world, we are justified in questioning whether it is truly the Lord's service. Wherever we see what professes to be Christian work carried on with ostentatious display and noisy flourish of trumpets, we cannot be far wrong in concluding that the Lord is "not in the wind." Christ does not *yet* cry, nor lift up, nor cause His voice to be heard in the street.

The late Mr. Hugh Mackinnon,

ELDER, ST. JUDE'S, GLASGOW.

MR. Hugh Mackinnon was born at Barrhead, near Glasgow. His parents were natives of Islay. When he was about eighteen years of age the Holy Ghost awakened him to a deep sense of his lost state as a sinner before God. This took place during the dispensation of the Sacrament of the Lord's Supper at Paisley. The godly Rev. Mr. Anderson of Rothesay was the human instrument used by the Spirit. Shortly after this he heard that eminent servant of Christ, Rev. Alexander Macintyre of Strontian, afterwards of New South Wales, Australia. The attachment formed between the two resembled in many ways that between Jonathan and David.

About the year 1855 Mr. Mackinnon left his native land and went out to Australia. He met with many hardships there. His first wife, whom he married shortly before he left Scotland, was taken from him by death, leaving no issue. He had, like all other pioneers to the forests either of Australia or Canada, to work hard in clearing away the great forest which completely covered the face of the earth in these parts; and he had to go about forty miles down one of the rivers on the Sabbath day to get to a place where he could hear the glad tidings of salvation. Not long after he settled there he was elected and ordained an elder to assist his friend, Mr. Macintyre. He remained in Australia for the space of sixteen years. On his return home he married the second time. Two years after he went to the United States and stayed there six years. He deplored exceedingly how awfully both ministers and people there had departed from the doctrines and principles of the Christian faith. Things were so contrary to his mind that he went only once during that time to any of their places of public worship, and baptized none of his children there. It was in the State of Massachusetts he sojourned in America. Finding things so far gone religiously there, he returned home. After a long search for a place where he could worship God with a clear conscience in Glasgow, he found the Rev. Ralph Smith's (Knox's Church), and remained there till after Mr. Smith retired. Finding then that things were not being done according to his mind, he left that congregation and went to the Milton. There he remained under the ministry of the Rev. John Geddes for six years till 1893, when he left that congregation and cast in his lot with the Free Presbyterian Church in its very beginning. That same year he was elected and inducted as an elder of the St. Jude's congregation. It will be seen from the above sketch how much he resembled those of whom it is written that they confessed that they were strangers and pilgrims on the earth.

Mr. Hugh Mackinnon was a man who held very pronounced views concerning the duty of the Church of Christ to take God's Word alone as her rule in doctrine and practice. He gave no place to any opinions of men which were not based upon that rock—God's Word. He was a man that spoke very little about the faults of other men, but that did not cause him, when necessary, to avert vindicating his own convictions in public and in private. He had truly above many the courage to act, in the face of all opposition, according to truth and conscience. When his path of duty became clear to him he performed the same with an eye to the glory of God, and as being responsible to Him alone, not conferring with flesh and blood. Prayer was his strong fort. In public he used to be very brief. His conviction was deep of the corruption of man's nature, of the sinfulness of every thought, word, and action of man, and of the awful majesty of God, against whom man sinned incessantly. He never lost sight of the infinite merit of the atonement and intercession of Jesus Christ as the one Mediator between a holy God and guilty men. We never heard him pray without imploring God for himself and others the need there is of the work of the Holy Spirit. Indeed, this might be said of him above many, that he prayed for the Spirit and in the Spirit. He loved them in whom he saw the image of Christ with a love unfeigned. But the Rev. Alexander Macintyre had a place in his affections peculiarly his own. None could spend much time with him without noticing this.

As a friend he was constant and faithful. To his amiable disposition it was exceedingly trying to separate from his friends, and nothing but duty to his conscience and his God could cause him do it. He always either kept silent altogether or said the best he had to say when the conversation happened to be about an opponent; and still he was far from being so slack as not to be quite ready, when necessary, to tell his opinion of a man's misconduct to his face. The congregation of St. Jude's has lost a very true friend at the throne of grace in him; we feel that, as a Session, we are much weaker by his removal; and the Free Presbyterian Church lost, in him, one who jealously watched her best interests. What we deplore as our great loss is his everlasting gain.

The last time he was at St. Jude's was on the Saturday of our Communion, the 19th day of April. He was not able to walk up on the Sabbath, and would not travel by car or cab on the Lord's Day. His trouble took the form of jaundice. He, for a few days, thought that he would recover, but ultimately he understood that it was the summons to bring him to his everlasting rest. He lingered, growing weaker in body every day (but not in faith), till the 22nd of June, when he passed away, to be for ever with Christ. His remains were buried on the 25th at Rothesay, where some of his children who predeceased him were buried. His mortal body rests there, still united to Christ, awaiting the blast

of the trumpet which will awaken the dead at the last day. He will then stand in his place.

He has left a widow and two daughters to mourn his loss. We desire to express our deepest sympathy with them; for their loss is ours also. May the Lord be the Judge of the widow and the Father of the fatherless, is our prayer for them. "Most men will proclaim every one his own goodness: but a faithful man who can find?"

N. C.

A' Bhanais-Phosaidh.

SEARMON LEIS AN URR. J. R. ANDERSON A BHA 'N GLASCHO.

"A ta na h-uile nithe ullamh; thigibh chum na bainnse."—MAT. xxii. 4.

THA sinn beo ann an saoghal caillte. Tha sinn 'nar buill do theaghlach a chaidh air falbh o Dhia. Tha sinn 'nar luidhe fo dhiteadh trom. Ach ann an uine ghearr bidh againn ri dol o'n t-saoghal so gu saoghal eile agus an sin gheibh sinn a reir nan nithe a rinn sinn anns a' choluinn eadar an robh iad maith no olc.

Ann an sealladh a' bhreitheanais tha na huile aobhar againn a bhi fo eagal, oir co a dh'fheudas a radh gu'm bheil e glan o eusaontas? Co a dh'fheudas seasamh aig caithircunntais a choguis fein? Cionnus mar sin a dh'fheudas gin do chloinn nan daoine seasamh aig caithir breitheanais Dhe agus dochas altrum eadhon an dochas a's lugha gu'm fireanaich se e fein, agus gu'm faigh e binn-saoraidh? "Ma chomharaicheas tusa aingidheachd, a Thighearn, a Thighearna co a sheasas?"—(Salm cxxx. 3.) "Oir ma dhiteas ar cridhe sinn, is mo Dia na ar cridhe agus is aithne dha na h-uile nithe."—(1 Eoin iii. 20.)

Anns a' luidhe mhuladach so tha guth trocair ri chluinntinn anns an t-soisgeul shiorruidh a' searmonachadh sìthe tre Iosa Criosd is e Tighearn nan uile. Agus is maith a dh'eireas dhuinn ma dh' eisdeas sinn ris an fhuaime bhog agus leaghta so agus ma rannsaicheas sinn le curam cìod is suim dha agus cia dh'ionnsuidh a tha e 'g ar n-aomadh. Buinidh so ar laimh do'n Ti o'm bheil am fuaim a' tighinn oir is e an Ti ard agus uasal e d'an ionad-comhnuidh shiorruidheachd. Is E Cruithear mor neimh agus na talmhainn agus nan uile chreutairean a ta anna. Is E an Tighearn a cruthaich sinn agus o'n is e tha coirichean aige oirnn aig am bheil cudthrom sonruichte agus nach gabh a bhi air an cur an teagamh. O, na pilleadh neach sam bith air falbh o'n Ti a ta 'labhairt ruinn o neamh! oir an uine ghearr suidhear gu breitheanas agus fosgailear na leabhraichean agus seasaidh na mairbh uile eadar bheag agus mhor am fianuis Dhe. Na suilean a tha an ceart uair a' sealltuinn ris na duilleagan so chi iad an sin Rìgh na gloire air a rìgh-chaithir mhoir ghil: na firinnean a tha a nis 'gan cur f'an comhair thig iad a stigh anns a' bhreitheanas; agus an

soisgeul aig am bheil aite comharraichte an so chithear an sin e a' taisbeanadh a bhuidh an da chuid air a' mhuinntir a ghabh ris agus air a' mhuinntir a dhiult e, "Uime sin, mar tha an Spiorad Naomh ag radh, 'An diugh, ma chluinneas sibh a ghuth na cruaidhichibh bhur cridhe.'"—(Eabh. iii. 7, 8.)

'S e an cruth a tha trocair a' gabhail anns an t-soisgeul cruth cuiridh—cruth a tha tairngeach agus lan do mhaithreas. Agus co ris a tha i a' labhairt? Is gann duilleag do Fhocal Dhe nach 'eil a' freagairt, gur ann ri peacaich. Feudaidd sinn iongantas a ghabhail ri so. Tha sinn a' creidsinn gu'm bheil na h-aingil air an lionadh le iongantas ris. Ach 's e nadur trocair a bhi 'nochdadh caoimhneis do pheacaich. 'Se rùn grais a bhi 'toirt slainte do pheacaich agus 'se crìoch innleachd na reite gu'm faigheadh a h-ughdair gloir ann am peacaich.

Nis an cuir neach sam bith do ar luchd-leughaidh an aghaidh gur e so an cliu? Cha'n 'eil teagamh againn nach aidich a' chuid mhor dhiubh, mur aidich iad uile, gur e. Ma dh'aidicheas sibh so tha sibh air 'ur dunadh a stigh fo fhiachaibh a bhi 'gabhail ris an tairgse a fhuair sibh chum na cuirm-bhainnse: agus mur e so a tha sibh a' deanamh biodh fios cinnteach agaibh gu bheil sibh 'g 'ur mealladh fein agus nach 'eil sibh ag aontachadh a bhi 'n 'ur peacaich; air neo tha sibh ann an aineolas is cha'n aithne dhuibh ciod a th' ann a bhi 'n 'ur peacaich; air neo tha sibh gu h-anndana a' mùchadh dearbhaidh, a' cur an aghaidh na firinn agus a' cluich' le slainte 'ur n-anaman. Oh, gabhaibh ri ar n-impidh. Stadaibh car mionaidd agus rannsaichibh cia mar a tha 'ur cuisean agus deanaibh a reir mar a tha fìor-shuidheachadh ghnothuichean ag agairt oirbh. Cuimhnichibh, ma theid sibh am mearachd an so gu'm feud sibh 'ur beatha a chall gu'm feud sibh 'ur maith agus 'ur sonas sìorruidh a chall. Ni e 'ur n-anaman a dhamnadh gu bith-bhuan. "C'uime a bhasaicheas sibh, o thigh Israeil?"—(Esec. xxxiii. 11.)

Ach ma dh'aicheadhas sibh gu bheil sibh 'n'ur peacaich no ma dh'aidicheas agus nach dean sibh d'a reir an sin tha sibh a' peacachadh an aghaidh an t-soluis agus ma theid sibh a dhith gu cinnteach bi 'ur fuil air 'ur ceann fein. Oir tha an sgriobtuir gu soilleir ag innseadh dhuibh gu'n robh sibh air 'ur dealbhadh ann an euceart agus ann am peacadh gu'n do ghabh 'ur mathair sibh 'na broinn; (Salm li. 5) seadh annaibhse nach 'eil maith sam bith a' gabhail comhnuidh; (Rom. vii. 18) ach gu bheil uile bhreithneachadh smuaintean 'ur cridhe a mhain olc gach aon la; (Gen. vi. 5) as an tobar thruaillidh so gu'n do shruth a mach gach uile aingidheachd an aghaidh an loisg fearg Dhe ann an ifrinn gu sìorruidh.

Nis, c'airson a tha am focal sin a tha 'giulan naigheachd na slainte a' giulan mar an ceudna foillseachadh air 'ur peacadh? 'Nann chum 'ur pianadh roimh 'n àm? oh, na toiribh aite do smuain cho cruaidh. 'Nann a chum 's gu'n gabh sibh eagal gun aobhar? oh na tugaibh breth cho michothromach air an Ti is e

Gràdh. 'Nann a chum 's gu'm bi sibh air 'ur milleadh airson comunn laghail agus obair agus toileachas inntinn na beatha? Ceart an aghaidh sin. Tha foillseachadh 'ur peacaidh air a chur ann 'ur lamhaibh chum 's gu'n gabh sibh beachd air, gu'n cothromaich sibh e gu'n dean sibh urnuigh os a cheann. Cha'n urrainn ni sam bith 'ur fuasgladh o bhi fo fhiachaibh teann gu'n dean sibh so. "Oir ciod an tairbhe a th'ann do dhuine, ged a chosnadh e an saoghal uile agus 'anam fein a chall?"—(Mát. xii. 26.)

Bidh an t-anam gu cinnteach air a chall mur bi dearbhadh air peacadh a tha an da chuid domhain agus tearnaidh air a dhusgadh ann leis an Spiorad Naomh. Oir ged a tha an lagh a' labhairt cha'n eisd clann nan daoine. Ged a dhealraicheas e leis an t-solus is soilleire cha'n fhaic iad; ged a tha e eudaichte le moralachd uamhasaich agus air a chumail air chois le ughdarras uile-naomh agus urramach tha daoine a' diultadh geilleadh dha. Gidheadh is ann tre'n lagh a tha aca ri fios fhaighinn air am peacaichead fhein agus dearbhadh fhaotainn air an cionta. Ma 'se uime sin nach toir an lagh a' bhuaibh air nadur ceannairceach an duine cha ruigear a dh'ionnsuidh an t-soisgeil cha bhlais an duine de'n chuir bhainnse agus cha'n fhaigh e slainte d'a anam. Ach ann an so chi sinn cumhachd grais arduachdaranail tre neart Spiorad Dhe anns an anam gu'm bheil an lagh a' deanamh 'oibre fein agus tha an duine a tha air a thoirt fo' bhuaidh chum slainte air a dhusgadh, a' faotainn dearbhachd, agus air 'fhein-dhiteadh.

'Nuair a tha sinn a cumail a mach gu'm feum a leithid so a dh'obair a bhi ann cha'n fheud duine cur as ar leth gu'm bheil sinn a' cuibhreachadh saorsa an t-soisgeil. Is cinnteach nach robh cuibhrichean air a' chuireadh a fhuair seirbhisich an Rìgh agus a dh'àithneadh dhoibh a thoirt seachad chionn gu'n robh e ri chur an ceill do na bacaich, do na ciurramaich agus do na doill. Agus cha mho a tha saorsa an t-soisgeil air a cumhannachadh 'nuair a tha an tairgse ri dheanamh do pheacaich, 'se sin mar a chunnaic sinn, muinntir a tha da rìreadh anns an luidhe sin agus dh'an cliu gu bheil iad 'nam peacaich. Cha'n iarr ach neach tinn an leigh; cha'n iarr ach muinntir chaillte Fearsaoraidh. "Is fìor an radh so agus is airidh e air gach aon chon air gabhail ris gu'n d'fhainig Iosa Crìosd do'n t-saoghal a thearnadh pheacach d'am mise an ceud fhear."—(1 Tim. i. 15.)

Tha beannachdan na slainte a tha air an tasgadh ann an Iosa Crìosd agus a tha air am foillseachadh ann an solus firinn Dhe air an coimeas ri cuirm bhainnse. 'Se so coimeas a tha aig a' cheart am ro fhreagarrach agus lan do theagasg. Oir nochd sinn a cheana gur e peacaich do'n t-saoghal so a th' anns na h-aoidhean a tha' faotainn cuiridh agus gur iad a mhain a tha 'gabhail ris. Nise 'se dìreach fanoid a bhiodh ann gu buileach air a leithid sin do chreutairean an gairm gu cuirm far nach e slainte am biadh araidh an toil-inntinn is millse agus a's fhearr a riarraicheas duine. Tha cail aig daoine an t-saoghail do shaoibhreas o'n a tha iad sanntach. Tha cail aca do chumhachd o'n a tha iad ag iarraidh

a bhi streap os cionn a cheile. Tha cail aca do chliu o dhaoineibh o'n a tha iad fein-uailleil. Tha cail aca do nithibh nach fhiach an ainmeachadh o'n a tha iad talmhaidh collaidh diabhluidh. 'Se so a dh'innseas dhuinn c'airson a tha iad ri obair gun sgur agus c'airson a tha iad a' buanachadh ann an drip gun lasachadh. Ach 'se a' cheisd a's airde a tha aig peacach bochd aig am bheil mothachadh soluimte air siorruidheachd a tha air a thromluchdachadh le uallach cionta a tha ullamh a bhi air a shlugadh suas ann an slochd domhain a thruaillideachd fein, 'se a' cheisd a's airde a th'aigesan-a'cheisd a tha 'cur nithe eile a fradharc, "Ciod a ni mi chum gu'n tearnar mi?"

O! nach e so an duine—duine a tha ri taobh na slighe do bheatha a bha diomhan lan sgios agus gun fheum—a bheir dibheatha do'n chuireadh, Thigibh chum na bainnse? Seallaidh e cho iongantach 'na shuilean 's gur gann a chreideas e gu bheil a' chuirm ann 's gu bheil e fein air a chuireadh air fear do na h-aoidhean. Cha'n'eil doirbheachd no iongantas sam bith anns an rud so do'n chuid mhoir a tha air an gairm 'nan Criosduidhean. 'Ne gu bheil e ri chreidsinn car mionaid gu bheil iadsan cho olc 's gu'n aicheadh iad firinn Dhe, gu'n diult iad Mac a ghraidh 's gu'n dean iad tair air soisgeul a ghrais! Cha'n urrainn so a bhi, tha an rud do-chreidsinn, 'se th'ann masladh air an cliu agus smal air an aideachadh. Ach toilicheadh daoine fein-fhireanta iad fein mar a thogras iad tha dearbh-fhios aig a' mhuinntir a tha faireachail air plàigh an cridhe fein nach'eil suim air bith aca a thaobh naduir do shaoibhreas gras Dhe air cho ion-mhiannaichte 's gu bheil e; air cho saor 's a tha tairgsean na slainte nach'eil cail sam bith aca dhoibh agus air cho glormhor 's gu bheil cliu an Fhir-shaoraidh nach'eil iad idir a' cur am muinghinn ann.

Ann an so ma ta chi sinn cothrom as ùr airson trocair tearnaidh fhoillseachadh. Le a leithid so do chleachdaidhean piantail agus irioslachadh tre aithne air an cridhe fein tha daoine air am briseadh o'm fein-mhuinghinn agus air an toirt 'nan eucomas gu casan grais arduachdaranail. Tha a' chuirm bhainnse fosgailte do na h-uile. Tha cuiridhean teann air an cur a mach agus tha argumaidhean air an gnathachadh air son an cur dhachaidh. Ach ma tha argumaidean aig an t-soisgeul airson gabhail ris ceart an aghaidh sin tha 'argumaidean fein aig an t-saoghal. Tha a' chuid mhor a fhuair cuireadh a' deanamh tair air agus ag imeachd rompa, fear d'a fhearann, fear d'a cheannachd, agus tha cach a' glacadh nan seirbhiseach 'gam mi-ghnathachadh agus 'gam marbhadh. (Mat. xxii. 5, 6.) Agus cha bhi a' chuis air a' chaochladh doigh a thaobh neach sam bith mur bi iad air an umhlachadh agus air an irioslachadh tre neart gras an Tighearna. Feumaidh an dorchadas a tha 'riaghladh anns an anam a bhi air a sgapadh agus an solus fìor dealrachadh; feumaidh an cruas a tha leantuinn a' chridhe a bhi air a thoirt air falbh agus taiseachd tighinn 'na aite; ann an aon fhocal feumaidh cruthachadh nuadh a bhi anns an duine agus 'se toradh a' chruthachaidh nuaidh so an duine a thoirt chum na cuirme.

Tre chreidimh a tha 'g eiridh o obair Dhe anns an anam no mar is fearr a dh'fheudar a radh is e dearbh bhith na h-oibre sin tha peacach bochd a' gabhail ri Criosd. 'Se an dorus gu ruig a' chuirm bhainnse, ma theid neach sam bith a steach troimhe-san tearnar e. 'Se mar an ceudna suim na cuirme bainnse, is biadh da rìreadh 'fheoil agus is deoch gu firinnneach 'fhuil. Oir tha iarrtusan aig a' chridhe a tha air 'athnuadhachadh nach sasuich ach Criosd; miannan nach riaraich ach Criosd; uireasbhuidhean nach leasaich ach Criosd. "Agus tha sibh coimhionta annsan, neach is e ceann gach uile uachdaranachd agus cumhachd."—(Col. ii. 10.)

Ann an Iosa Criosd aig a' chuirm bhainnse tre fhocal agus orduighean Dhe le oibreachadh eifeachdach an Spioraid Naoimh tha cleachdadh an fhior-aithreachais air a thoirt do'n chreid-mheach. Is bochd agus truagh staid an anama nach'eil beo-fhaireachail air olc a' pheacaidh; nach'eil a' caoidh airson an easurraim a tha e 'cur air Dia; nach pill air falbh o'n pheacadh d'a ionnsuidh-san an aghaidh am bheil e air a ghniomhachadh. Anns 'a ghinealach fheolmhor so do mhuinntir a tha, ma's fhior' diadhaidh tha e coltach gur e fein-mhuinghinn an t-aon ni air am bheil feum. Mar a theirear biodh duine fiosrach air so gu bheil e'creidsinn ann an Criosd tha e sabhailte, cha'n'eil feum aig air an tuilleadh fianuis air a pheacanna a bhi maithte dha. Air an laimh eile tha e air a mheas 'na sheorsa do ifrinn do dhuine gu'n cailleadh e sealladh air a ghras fein 's gu'n cailleadh e muinghinn a thaobh a shlaiente fein. Agus 'ne so ma seadh a' chuirm bhainnse air am bheil uiread air a radh ann am focal Dhe: a' chuirm is e an ni araidh a bha air a chumail a mach anns gach uile chur an ceill an t-soisgeil a bha riann anns an t-saoghal: a chosg do Mhac Dhe 'fhuil phriseil g'a h-ulluchadh—ni nach urrainn neach sam bith comhpairteachadh gu h-achdaidh do'n anam ach an Spiorad Naomh a tha 'tighinn a mach o'n Athair agus o'n Mhac? Ciod e am mealladh a tha air tuiteam air daoineibh a's urrainn a leithid do smuaintean fhigheadh agus a chur an ceill do'n t-saoghal mar fhior-bhriathra Dhe! Agus ciod e am mealladh a tha ag obair anna-san a tha 'ga ghabhail gu gionach mar gu'm be am focal a leigeadh a stigh iad do rioghachd Dhe.

Biodh fios aig na h-uile dhaoineibh, agus gach neach a dh'iarradh a bhi sabhailte, an so agus an deigh so, gabhadh e gu cridhe, mur dean daoine aithreachas gu'n teid iad uile gu cinnteach a dhith. 'Se am peacadh an ni a tha 'deanamh croin do'n anam, a dh'fhuadaich e o lathair Dhe, a shalaich agus a thruaill agus a dhit e. Nis, cha'n'eil slainte o'n pheacadh gun aithreachas; cha'n'eil coir ann an Criosd gun aithreachas; cha'n'eil dearbhadh air coir ann an Criosd gun aithreachas; cha'n'eil creidimh ann an Criosd gun aithreachas. Biodh daoine fiosrach air an ni a thogras iad; faiceadh iad uiread do ghras anna fein 's is urrainn an suilean a ghabhail a stigh; agus biodh dochas aca ri slainte gu deireadh an làithean—'se diomhanas agus breug a th'ann uile gu

leir mur bi le spiorad bruide pilleadh domhain agus iomlan o pheacadh gu Dia ann an cridhe cainnt agus caithebeatha. “A shiol nan nathraiche-nimhe co a thug rabhadh dhuibhse teicheadh o’n fheirg a tha ri tighinn? Thugaibh a mach uime sin toradh iomchuidh do’n aithreachas.”—(Mat. iii. 7, 8.)

Tha a’chuirm bhainnse ann an tomhas mor air a treigsinn anns an la againn cha’n ann gu h-aideachail ged a tha sin cuideachd math dh’fheudta ni’s fhaigse na tha daoine an duil. Ach an t-aideachadh a thathas a’ deanamh air urram do’n chuirm agus air iarrtus as a deigh ‘se ‘th’ann air son na cuid a’s mo aideachadh falamb. Tha daoine againn a tha ‘g radh Criosduidhean riu fein agus cha’n aithne dhoibh ciod a th’ann an cridhe briste; cha shil iad deur airson an easurraim a thug iad do’n Aon Naomh. Cha do sheall iad riamh airson a chaidh a lotadh air chor ‘s gu’n do rinn iad caoidh air a shon. Cha do sheall riamh. Am bron a tha aig moran do luchd-aideachaidh, ‘s ann do sheorsa eile uile gu leir a tha e, “bron an t-saoghail a tha ‘g oibreachadh bàis.”—(2 Cor. vii. 10.)

Ach an dream a tha tre chreidimh a’ tighinn do’n chuirm bhainnse tha iad fìor-aithreachail. Cha’n urrainnear aig àm sam bith a radh gu bheil comh-pairt aca anns a’ chuirm mur ‘eil iad ann an cleachdadh a’ ghrais so—“le luibhean searbh a ithidh sibh e.” Anns an t-suidheachadh inntinn so tha iad a’ faotainn màitheanas pheacaidhean, earrann eile, agus earrann shonruichte do’n chuirm bhainnse. Ach cha mhò a tha daoine anns a’ chumantas a’ cur luach air a’ bheannachd so; cha’n ‘eil iad ‘tuigsinn ciod a th’ann no cia mar a tha e ‘tighinn; agus ged a b’ ionnann’s gu’n robh e ‘nar comas a thoirt dhoibh cha bhiodh aithne aca air cionnus a dheanadh iad feum dheth no cionnus a mhealadh iad e. Dh’ fheudadh a’ Bhan-rìgh uiread do litrichean maitheanais a chur a mach ‘s a thoilicheadh i ach cha ghabhadh duine beo suim sam bith dhuibh ‘s cha’n fhaigheadh e feum sam bith annta ach a mhain luchd-droch-bheirt air an druideadh suas am prìosan agus ullamh gu bhi air an toirt a mach airson an crochadh. Nis an Rìgh mor—Dia agus Athair ar Tighearn Iosa Criosd, Dia na slainte, cha’n ‘eil e a’ cur a mach litrichean maitheanais ach a mhain airson luchd-aithreachais. “Ma dh’aidicheas sinn ar peacaidhean tha esan fireannach agus ceart chum ar peacaidhean a mhaith-eadh dhuinn agus ar glanadh o gach uile neo-fhireantachd.”—(1 Eoin i. 9.) “Thubhairt mi, aidichidh mi m’eusaontais do’n Tighearn agus mhaith thusa cionta mo pheacaidh.”—(Salm xxxii. 5.) “Tha a peacaidhean a tha lionmhor,” ars’ an Tighearn ris a’ mhnaoi a bha ‘na peacach, “air am maitheadh dhi, air an aobhar sin ghradhaich i gu mor.”—(Luc. vii. 47.) Agus c’aite an do thaisbein i a gradh a bhi mor? Dh’ ionnail i a chosan le ‘deur-aibh agus thiormaich i iad le folt a cinn.

Tha an duine a thig mar so do’n chuirm bhainnse ‘na fhear-comhpairt do fhìor-naomhachd. Tha a gne anns an nadur nuadh a dh’ oibrich an Spiorad Naomh ann. Ach tre chreidimh Chrìosd

tha e 'ga h-altrum o la gu la. Tha e a' sireadh a mach agus a' marbhadh a thruaillidheachd, 'uabhar, 'fheinealachd, 'fharmad, 'fheolmhorachd, a cheilg, a cheannairceis a naimhdeis. Oir tha iad sin uile fathast 'na anam, tha iad 'ga chràdh gu goirt, a' lagachadh a neirt, a milleadh a mhaise, a lughdachadh 'fheumalachd. O na nithibh so tha iomadh bron aige air am bheil an saoghal aineolach agus cha'n'eil comh-fhulangas aige anns na nithibh sin o ghinealach do luchd-aideachaidh aig am bheil an cinn lan do bheachdan, math dh' fheudta, soilleir agus firinneach agus greadh-nachail ach aig am bheil an cridheachan air am fagail fo chumhachd naimhdeis mharbhtaich do'n fhirinn ghloin agus do'n fheadhainn a tha 'ga cumail 's a tha toileach fulang air a sgath. "Och is duine truagh mi, co a shaoras mi o chorp a bhais so?"—(Rom. vii. 24.)

Ann an Criosd ceusda ma ta tha e 'faotainn cumhachd a mharbhadh cumhachd a' pheacaidh ann fein agus ged a dh' fheudas e a reir a bheachd fein a bhi 'deanamh gle bheag astair, seadh feudaidd e bhi 'ga fhaotainn fein a' dol ni's miosa gidheadh cha'n urrainn e an cogadh a thoirt thairis no sealltuinn taobh sam bith eile airson cabhair. "Tha mi a toirt buidheachais do Dhia tre Iosa Criosd an Tighearn.—(Rom. vii. 25.)

Air an aobhar sin eisdeadh peacaich ris a' ghuth chaoimhneil a tha 'gan cuireadh chum na cuirme so. Tha an uine goirid. Siùbhlaidd na cothroman a th' ann a nis gu h-aithghearr air falbh. Thig meadhonan nan gras a dh' aithghearr gu ceann. Ciamar air bith a bhios ar cuisean b'e ar gliocas an aire a thoirt do na nithibh a bhuineas do ar sith: ach anns na laithean so againn tha rudan ann aig am bheil cudthrom agus solumteachd araidh. Tha an speur timchioll oirnn a' fas ni's duibhe. Tha an eaglais fhaicsinneach gu luath a' crionadh agus ann an tomhas mor tha i a cheana marbh. Tha aideachadh moran gu h-iomlan seargta. Tha focal glan an Tighearn a' fas gle ghann. Tha cumhachd Spiorad Dhe ann an tomhas eagalach air 'aicheadh. Tha an Airc a' dion a' bheagain anaman a tha gu bhi air an tearnadh agus tha an guth caol ciuin ri chluinntinn, "tha aite falamh fathast." Ach ma bhios e air a dhearmad bi an dorus air a dhunadh gu luath agus comh-daichidh tuil do dhorchadas agus do dhuibhre an tir air nach toir barrachd ach an tuil do theine a loisgeas suas mu dheireadh an saoghal aindiadhaidh. Teichibh, uime sin, oh, teichibh o'n fheirg a tha ri teachd agus deanaibh greim air a' bheatha mhaireannaich. Feudaidd fathast dorus dochais a bhi air 'fhosgladh dhuibh. Feudaidd fathast dibheatha cairdeil a bhi air a thoirt agus cuirm shaoibhir a bhi air a sgaoileadh f' ur comhair. Ach a dh' aithghearr feudaidd 'ur la grais crìochnachadh gu sìorruidh agus oidhche sìorruidheachd chailte tuiteam oirbh. Greasaibh, teichibh airson 'ur beatha. Na fan anns a' chomhnard uile. Oir tha an Ti a tha 'toirt na cuirme bannse saoi bhir ann an trocail do na h-uile a ghairmeas air. "Deanaibh spairn chruaidh gu dol a' stigh air a gheata chumhann oir a ta mi ag radh ribh gu'n iarr moran dol a stigh agus nach urrainn iad."—(Luc. xiii. 24.)

Literary Notice.

GATHERED FRAGMENTS—A MEMORIAL OF THOMAS STANLEY WAKELEY. Oxford: J. C. Pembrey.

This neat substantial volume is a record of the life and words of a useful servant of Christ in the South of England. Mr. Wakeley was born in 1832, and was the son of a Church of England household, where Evangelical principles were professed. His native place, which was also the scene of his whole future life, was Rainham, Kent. The year 1859 was the year of Mr. Wakeley's great change, when his dead soul was quickened into newness of life. His changed life was something of a public wonder, as he had been a very eager man of the world. Within the circle of his near friends, others beside himself were also being wrought upon at this time, and it is remarkable that this was also the year of spiritual manifestations in Scotland and the North of Ireland. His newborn zeal for the Kingdom found vent in a prayer meeting which he established in 1860 for the workers on his lands. It was held in the granary of the farm; and the spectacle of the former enthusiast for field sports taking pleasure in leading the devotions of a company of rustics was a thing to be noted. In the course of three years Mr. Wakeley's deepening experience made him dissatisfied with the prevalent teaching of both Church and Chapel, and he was providentially led to acquaint himself with Mr. Grace, Particular Baptist minister at Brighton. Mr. Grace was of the school of Mr. Philpot of famous memory, and being thus introduced into the circle of fervid evangelical doctrine and experience, Mr. Wakeley profited so as he eventually became a prominent lay preacher of that communion. He began stated preaching in 1870 and continued in the work till his death in 1899. Providence Chapel, Rainham, Kent, was the central scene of his labours, but he was frequently absent preaching in distant villages and cities. The extracts contained in the book give a good idea of Mr. Wakeley's plain experimental divinity. His proficiency in grace was the result of much prayer and many tribulations. There are also in the book glimpses of many other like-minded Christians, and the brief memoir of Mrs. Wakeley is interesting and instructive. This well-got-up volume consists of 384 pages, crown 8vo, with two portraits and two illustrations, and is to be had at the very moderate price of 3/, post free.

"THE MEN OF SKYE," by Mr. Roderick MacCowan, is now issued, and may be had, as will be seen from advertisement, for 3/6 nett, or 3/9 including postage. We expect to have a more extended notice of this interesting book, which covers a new field, in next issue. It may be sufficient to say meantime that it should be read with great avidity by Skyemen in particular, and by all who are interested in the religion of the Highlands in general.