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## Mr. John A. Kensit in Glasgow.

[ T is with much pleasure we notice this month that Mr. John Alfred Kensit, son of the late Mr. John Kensit, the Protestant martyr, addressed two meetings on Tuesday, the 13th January, in the Christian Institute, Bothwell Street, Glasgow. The meetings were very well attended as such meetings go in these degenerate times, but if the weather had been favourable, we are certain that the attendances would have been much larger, the excessive cold and dense fog preventing many elderly people from being present.

The first meeting was held at four in the afternoon. In the absence of Sir J. N. Cuthbertson, the Rev. Dr. Kerr, of the Reformed Presbyterian Church, presided, and suitably introduced Mr. Kensit, who received a cordial welcome. He then gave an impressive address, bearing upon the fight for the truth going on in England. He quoted largely from Church manuals composed by Ritualists, showing in their own language the blasphemous and pernicious views they hold about the Lord's Supper and the Confessional. He made it as clear as a moonbeam from their own works that what they are aiming at is the restoration of Romanism in all its vileness and tyranny in England. He closed with an interesting sketch of his father's career and death, and his own imprisonment in Liverpool. Mr. Maughan, J.P., proposed a hearty vote of thanks to Mr. Kensit for his address, which was cordially responded to. The meeting was closed with the benediction by the Rev. Neil Cameron, St. Jude's.

The second meeting was held in the evening at eight o'clock, when there was a large attendance. The Rev. J. D. MacCulloch, Hope Street Free Church, presided. After the exercises of praise and prayer, Mr. MacCulloch delivered a short opening address, in which he pointed out that the present contest was not merely a battle for the truth as such, but for the very civil and religious liberties of the nation. It should call forth the sympathies and efforts of every true patriot. He then introduced Mr. Kensit, whom he said needed no introduction, as his name and work were

already well known to most of them. Mr. Kensit then rose and delivered an able and eloquent address, suffused with great earnestness and solemnity. We are sorry we cannot reproduce it here, or even give a satisfactory sketch of it. All that we shall say is that those who heard it are not likely soon to forget it. The subject was "A Call to the Nation." There was a call from God to the nation to awake and raise again the banner of truth that was unfurled at the Reformation. It was this call they were desirous with all their might to press home upon the people of the country. They were contending for nothing more and nothing less than the truth of God's Word, that had proved the instrument of delivering the nation from bondage in times past, and for the sole priesthood of the Lord Jesus Christ, through whom alone remission of sins was given to sinful men. Mr. Kensit made two very excellent points in directing attention to the calls which came from "the children" in the country and from "our sisters in the convents." The children were being poisoned with error and superstition, and the poor women of the convents were subjected to horrid cruelty and oppression. These crying evils were appeals to the nation for reformation and redress. He spoke of the objections Papists had to the opening of convents for public inspection, and then asked the question in ironical tones, "Were these places little heavens on earth?" "If so," he proceeded, with humorous and telling effect, "why don't we get a peep into them?" Mr. Kensit concluded his address with some further interesting details of his father's career and his own imprisonment. He was in Walton Gaol, when he was permitted to visit his parent on his dying bed. His last message to him was an exhortation to continue the battle for truth, and embodied the words, "No compromise, no surrender." He earnestly urged this watchword upon the Protestants of Scotland, where he observed the same evils were creeping in as they had to contend with in England. He asked Christian friends to remember him and his work at the throne of grace.

We have given no adequate idea of an admirable address, which was listened to with the closest attention and interest, and was frequently applauded by the audience.

The Rev. Dr. Kerr proposed a motion of thanks to Mr. Kensit, and sympathy with his work. After an allusion to the visit of the late Mr. Kensit four years ago, he made some general remarks on Reformation work. He pointed out something that was very necessary to be told in Scotland as well as in England, that while they held in the highest esteem and veneration the martyrs and reformers of England, they could not hide the fact that there were defects in the Episcopal system by which innovations were introduced into the worship of God contrary to His Word. In Scotland our reformers laid down the principle that nothing was to be observed in worship but what was prescribed by the Word, while in England they held that what was *not forbidden* might be introduced

thus leaving a door for human devices in worship. Among other things he also dwelt upon the injustice with which young Mr. Kensit was treated in being sent to prison for proclaiming the truth in a thoroughly legal way, while the noisy disturbers of his meetings were permitted to go free. He concluded by urging upon Scottish Protestants the duty of opposing to the utmost the errors of the Ritualists and the Higher Critics, who were doing vast mischief in the country.

Mr. Archibald MacNeilage, the well-known editor of the *Free Church Record*, seconded the motion in a stirring speech. As indicating how far adrift the larger Churches in Scotland were on the subject of Protestantism, he called attention to the fact that none of their representatives were on the platform that night. It was only a few representatives of the smaller bodies who were there. He also said that they were not only much indebted to Mr. Kensit for his excellent address, but also to Dr. Kerr, who was the means of bringing the late Mr. Kensit to Scotland four years ago, and, again, his son on this occasion. Their cordial thanks were due to Dr. Kerr.

Mr. MacCulloch then put the motion to the meeting, which was warmly and enthusiastically carried-

Thereafter, the writer of this article proposed a hearty vote of thanks to Mr. MacCulloch for the able manner in which he presided over the meeting, a vote which was cordially responded to-

The meeting was closed with the benediction by the Rev. John Macleod, Main Street Free Church.

So much for two very interesting meetings, a continuation of which in other towns and villages would confer a boon upon Scotland at the present time. Mr. Kensit, jun., does not resemble much his father in personal appearance, but possesses the same earnestness and ability as a public speaker. There is also a very agreeable touch of refinement and culture in his utterances. He is only twenty-four years of age; his form is slender and fragile-looking; but it appears to be the casket of a very true and zealous spirit in the things of God. His voice is strong, musical, and thrilling, well adapted for its work. May the Lord grant this youthful witness for truth much of His presence, and may his hands and heart be made strong through the infinite power of the mighty God of Jacob.

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**Obituary Note.**—As we go to press we hear, with much regret, of the decease of Mr. Geo. Macleod, merchant, Lairg. A fuller notice of this valued friend of the good cause will doubtless appear later. Meanwhile we record our sorrow. To the *Free Presbyterian Magazine* especially he was a steady support. When any article specially pleased him, he was accustomed to circulate many copies gratis.

## A Sermon.

BY THE LATE REV. JOHN KENNEDY, D.D., DINGWALL.

*Preached at a Meeting of the Synod of Ross, in Tain, in the year 1879.<sup>1</sup>*

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 "In wrath remember mercy."—HAB. iii. 2.  
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HOW solemn the position of a prophet was, when the veil between him and the future was drawn aside, and he looked in on a scene on which no eye but God's had ever looked before. Standing in the presence of God, with the Spirit resting on him, what was never seen before but by God is seen by him; and how can he but tremble, be he an Habakkuk, or an Isaiah, an Ezekiel by the river of Chebar, or a John in the Isle of Patmos? And if the disclosure be of coming judgment—if the scene before him is invested with the awful glory that appeareth on a day of wrath—how can his spirit fail to be overawed? The man who comes forth from such a position must find the message, which he bears to men, to be a "burden of the Lord." When, with a voice as of thunder, the Lord describes what He reveals to him by the lightning flashes of threatened judgments, how can he be ought else than overwhelmed! "I heard thy voice," the seer saith to the Lord in prayer, "and was afraid." After the prayer with which the chapter opens, he portrays the scene presented in vision before him. The feelings excited by the scene he describes in the sixteenth verse. And in presence of the awful glory, and in view of the coming trouble, his faith triumphs in a victory of hope and love, when from his heart bursts forth the marvellous song with which the chapter closes.

The days of prophecy have ended, but the teaching of prophecy remains. The veil which hides the future has fallen, not to be raised again; but on its outside inspired prophets have written what they saw when the Lord uplifted it to them; and in front of this, prayerful dependence for instruction on the Spirit of truth is our dutiful attitude, and that of the Church to the end of time.

But it is to a *prayer*, rather than to a *prophecy*, the text directs our attention. In the Book of Habakkuk we have rather more of the feeling excited in the prophet's heart by what he saw than we have of express prediction—of what he saw around him when the light of vision shone on the present, than of what he saw in the future of the details of impending judgments, and of the blessed-

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<sup>1</sup> This sermon does not appear in the large volume of sermons by Dr. Kennedy. It was printed shortly after delivery in pamphlet form.—ED.

ness of the time when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Stirred into earnest wakefulness by the one, and encouraged by the other, he looks on his surroundings, and he cries, "O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy." He observes signs of decay in the condition of the Lord's work; he sees no traces of the manifestation of the power and glory of the God of Israel; and his heart is saddened by tokens of divine wrath appearing in the present aspect of providence.

Fixing our attention on the last petition of the prophet's prayer, let us consider, *first*, whether *we* have any reasons for thinking that our own is a time of wrath, and, *thereafter*, the prayer of one who is rightly affected at such a time.

I. We propose to inquire—"Are there any *tokens* by which God, *presently*, and *to us*, indicates that He is angry?"

How awful an object of contemplation divine wrath is! How can I direct my thoughts to this, who am a weak dependent creature, by whom most certainly the full expression of divine wrath in punishment is deserved, on whom verily a divine sentence of death was passed, and to whom from death there is no escape, but through the only exhaustive expression of that wrath that ever has been given! How, even with my hope of deliverance solemn awe must mingle, when the only escape, to me, from divine wrath is through divine blood! How "*trembling*" must be joined "*with mirth*" in the heart of him who by such a way fleeth from the wrath to come!

Who can tell, who can bear to know, what divine wrath is, as the aspect the divine Being presents to us, in relation to sin, when He deals with it on His throne of judgment? It is the necessary disposition of God, as Judge, because of His infinite and immutable love of righteousness, towards one who is a criminal at the bar. Jehovah ariseth out of His place; in all the perfectness of His moral character, and in the omnipotence of His power, to oppose, by the effectiveness of His administration of justice, all rebellion against His government. The unimpassioned calm of Him who is "over all and blessed for ever," behind all the awfulness of His righteous government bearing on the guilty, is something which, when I think of it, only adds to my trembling. There is no malignity, no passion, no excitement behind the cloud whose awful darkness is charged with the fire of judgment. "Fury is not in Me," saith the Lord; but, oh, how awful is the majestic calm—the calm majesty—of the divine movement in a course of judicial action bearing on the guilty! If this were all I had before my mind in contemplating God, never could I dare to utter the prayer of the text. But it is not to the aspect God presents to me; but to the aspect presented by His providence, the text directly refers. I am looking *around* when thinking of the wrath here spoken of. True, I cannot

think of the tokens of the wrath without considering what these do indicate. But were I only looking up, and were the gaze of my eyes fixed *exclusively* on wrath, I could not pray. Yet, looking on tokens of wrath *around*, and even when seeing nought besides in the aspect of providence, my mind may still be free to think of another aspect of God's character than that which wrath presents, and my prayer yet may be, "In wrath remember mercy."

It is to the evidences, which the dealings of His providence furnish, of God's being angry with us that the text directs our attention. Now, these are presented in the more hidden form of *spiritual* judgments, and in the more palpable form of *temporal* judgments. The former usually precedes, and its effect is to render more easy and impenitent those towards whom the latter is approaching. There is judgment in being allowed to provoke, and to ripen for, judgment. *We* have to do with what may appear in the providence bearing on ourselves—with what we, in our generation, or land, or district, or Church, or individual lot, may be called to regard as tokens of the Lord's being angry.

To some of these I now propose briefly to direct attention. And,

I. Surely, in a very marked way and measure, has the Lord given us a token of his displeasure, in *the removal of so many from among us, who were His faithful witnesses*. At whatever time, and in whatever place, the Lord makes this a *marked feature of His providence*, we must regard it as a token of His anger—a premonition or an omen of coming evil. These were "the righteous," who were "faithful" as the Lord's witnesses, and who were wont to wrestle with Him for His blessing. With them the Lord was graciously present, and by them the Lord graciously wrought. Their removal, in course of time, to their home rest in heaven, is indispensable. One by one, they must go hence, at the time for each appointed. But when the Lord gathers them in *groups*, and leaves their places unsupplied, then, verily, He indicates His displeasure with the generation out of which He takes them. And has not this been a marked dealing, in the course of God's providence, bearing upon us in this land of ours? By those outside such a providence may not have been observed. To some within the Church it may have been a relief. A restraint, under which they chafed, was removed, or a place to which they aspired became accessible. And to those who have "the unction from the Holy One" this series of events presents, on one side, a bright aspect. The righteous, in dying, passed into their rest, and through their death shines light from heaven, which brightens the event of their removal in the view of surviving brethren. But this providence, towards those who are left behind, wears a frowning aspect. So it seemed to the Psalmist, when he cried—

“ Help, Lord, because the godly man  
Doth daily fade away,  
And from among the sons of men  
The faithful do decay.”

And so it seemed to Isaiah, when he said, “The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come.” And he regarded it thus, though he added, “he shall enter into peace.” “It is well for him,” as if he said, “but is ill for us.” As righteous he was faithful to God while he was here, and he could not be so without being a man of mercy to us. His removal was the *withdrawal* of mercy from us, though it was the *bestowal* of mercy on him. He was “taken from the evil to come,” and this *to him* was *peace*, but because he is gone, *evil is coming to us*. The “fir trees” must “howl” when the “cedar” is “fallen,” for their shelter from the storm has gone.

And thus, too, was Micah affected by such a providence as this. “Woe is me!” he crieth, “for I am as when they have gathered the summer fruits, as the grape-gleanings of the vintage; there is no cluster to eat; my soul desired the first ripe fruit.” Why was it that he was thus affected? Why felt he like one in a vineyard at the close of autumn, when but the grape-gleanings were left, and the desolation of the vineyard was saddening him, because it told him that winter was nigh? The good days of the past in memory only, and the evil looming out of the immediate future, his heart was chilled. With a thrill of sadness, produced by his memories of the past, there mingled in his consciousness the shiver caused by the dread of coming evil. Why was this his state of feeling? “The good man is perished out of the earth,” is the reason he assigns for his sorrow.

And have we no reason to mourn, as mourned those men of God, who saw in the removal of the righteous a premonition of coming evil? If we look up to the high places of our Church, how many are the blanks which we observe—positions still empty where men eminent for gifts and grace once stood. If we look around us, within our own province as a Synod, how many have we to miss who once were honoured witnesses for God—men of godliness and men of power. From each of our congregations how many have been taken whose places have not yet been filled. Near us, all around us, and in all parts of our land, breaches have been made through which “the evil to come” has opportunity to enter. Winter is setting in, for there are only grape-gleanings in the vineyard. The Lord is angry with us, for He will not leave His loved ones among us.

2. The withholding of His Spirit, as a feature of present providence, is a token of wrath to our land. If it were not for this it were far easier to think of the gathering of His saints by the Lord from the midst of us. One could even sing as he saw the clusters being taken from the vineyard below, if the vine were

"putting forth its tender grapes," to supply the blanks which the gathering of "the first ripe fruits" had left upon its branches. But if He withholds His Spirit while He withdraws His people, the result can be "for a lamentation" only.

How unspeakably great is the Lord's opportunity of expressing His anger in connection with the dispensation of His Spirit! To the Spirit belongs the glory of being the agent in fulfilling all the purposes of the Godhead. "By His Spirit" He garnished the heavens" as well as formed the earth. By His power all is sustained, which by creation He produced. Into a body which He created He breathed the spirit of man at first, and by Him God is the Father of the spirits of all flesh. By Him divine strivings with men are conducted. He it is who restrains the power of evil in hearts which renewing grace has never touched, It is He by whom the provision of the Father's love, according to the covenant which the blood of the Son has sealed, is revealed and applied to those for whom it was destined. It is His work to bring sinners unto Christ, that in Him they may have life for ever. It is His to carry on a work of grace in all whom He hath sealed in Christ, till, in perfect likeness to the Firstborn, they are ready to pass with Him into the Father's house. It is His to prepare believers for vineyard work on earth, and by His power alone can the labour of these be made fruitful unto God. All this work being His, how unspeakably great is the power which God, through that work, has of giving expression to His grace; and unutterably awful is His power of expressing His anger in the cessation or intermission of that work! How fearful the judgment if amidst a people the Spirit ceaseth to put forth His converting power, allows the quickened to decay and be unfruitful, and withdraws the checks by which the ungodly are restrained!

Have we, in our day and in our land, any reason to conclude that a judgment, such as this, has to any extent already come upon us? If there is good ground for thinking that it hath, then verily ours is a time of "wrath from the Lord," and we ourselves are a "generation of His wrath." If, on the other hand, there is no reason for thinking that such a token of His anger hath been given by the Lord, we are surely called to rejoice and give thanks.

To the minds of some, it appears altogether certain that the Lord is withholding His Spirit to an extent which indicates that He hath a controversy with us. This appears to them, in its effect upon the Church in general, in so far as they observe, that true godliness is discredited and substitutes for it readily accepted; that there is unfaithfulness to ascertained and avowed truth on the part of those who are under vow to maintain and defend it; that the integrity and perfectness of the inspired record is being openly impugned within the Church; that growing conformity to the spirit and ways of the world is to be seen in the lives of those who profess to be the Lord's; and that the ungodly are becoming more shameless and defiant.



But there are some who think that this token of the Lord's anger appears only to a jaundiced eye. These are rather disposed to rejoice that, with those godly fathers who have been removed, there has passed away a type of religion which, because of its alleged gloom and austerity, is well supplanted by something brighter and more genial. But, whatever estimate may be formed of it, that there has been a change no one will deny. So marked is it that one sometimes feels quite as startled, when he realises it, as if he had slept through the period of transition, and had only awoken when the ripened result had come. There is a danger in instituting comparison between the past and present state of religion in our land, of a blind partiality for the past, of refusing to acknowledge the measure in which the Lord still pleads His cause and advances His work, and of forgetting that, even in a dark and cloudy day, such as was that of Elijah, the Lord may have a reserve of seven thousand who bow not the knee to Baal. But there is another danger. In an age of marvellous progress in other departments, it is difficult for some minds to come to the conclusion that religion and the Church can possibly be falling behind. These are prone to an unreasonable facility of accepting any semblances as evidences of the divine favour. They are ready to make the most of all that would help to cover out or to sight any signs of decay which the aspect of the Church presents. It is palpable to all that there have been, in our day, stirring repeated and widespread, which have been generally regarded as indications of the presence and operation of the Spirit of grace. Under the influence of these a great amount of religious activity has been generated, and a type of religion developed, which differs in a marked degree from that with which those who knew the fathers were in other days familiar. The difference appears to them in the measure in which the new is superficial, undiscerning and unsteadfast. These, having tasted the old wine, do not desire the new, being very decidedly of the opinion that the old is better. But the new satisfies those who wish to think that no day could be brighter than that in which they shine—no vineyard more fruitful than that in which they labour.

How thinspread is gospel truth over the pages which give us samples of the teaching of the times! How little of deep digging for a solid foundation, how little sifting in order to separate wheat from chaff, how little probing for heart-sores or for heart troubles are brought to bear on souls! And how undiscerning as well as superficial, is the spirit which prevails. Almost any religious change is accepted as conversion, and almost any form of doctrine is accepted as the Gospel. Charity seems to be the idol of the hour, and like every other idol it has but eyes that see not. But true love is not blind. The apostle of love was of all the most uncompromising to all error, and the most unsparing in his rebukes of profession that was not genuine, and of all practices that were not according to the law of Christ. The Spirit of the

Lord in Zion is a "Spirit of judgment" and "of burning," as certainly as He is a "Spirit of grace." And surely unsteadfastness is a feature of the religious activity of the times. One's mind, when directed to the various movements, away from former positions of thought and former lines of practice, is conscious of a bewilderment, somewhat like the brain-dizziness which a constant motion produces through the eye that is directed to it.

There are some who feel persuaded that the Lord is giving us, in our land and in these days, a token of His anger by withholding His Spirit of grace and supplication. But how many there are who, never the subjects of the Spirit's work themselves, have in their hearts no desire for an experience of His gracious power, and care not though the bones around them should be drying, in their deadness, into fuel for the fire that never shall be quenched. How many, too, lacking spiritual discernment, and ignorant of Satan's devices, are made glad by semblances of the Spirit's work, and by means of accepted counterfeits are hiding from their eyes the need there is of the Spirit's fruitful work of grace. A people accustomed to hear of the Spirit's work cannot at once pass into quiescence, without something that looks like evidence of the operation of His hand. But how easily are they satisfied! The deceiver is ready to gratify the desire of these, and how easily he can do his work! He need be at no great pains in constructing the counterfeit when a spirit of blindness has come upon the people. Those, thus for a season quieted, shall soon weary even of the semblance, and subside into a deadness more insensate than that out of which they were awakened. This is the great danger connected with soul-stirrings which produce no saving, lasting fruit. If there be a danger, and there is, of denying what the Lord is doing, and of refusing to cherish the fruits of His work, is there not a danger of ascribing to Him work to which He never applied His holy and His gracious hand, of encouraging souls to rest on that which, in the day of trial, shall be overthrown, of being deceived in forming an estimate of the Church's strength in presence of the foes by whom she is assailed, and of being decoyed by the results of a deceiver's work from looking, in harmony with the mind of God, on the real aspect presented by His providence? The wine of a false hopefulness may intoxicate a generation, just as surely as that which the pleasures of the world supply. This, in a time of wrath, may be as deadly in its effects as an impiety which is defiant. It may be the fruit of spiritual judgment, resulting, in the first instance, in the dreamer's cry of "peace and safety," and ultimately in the sudden destruction which is sure to follow a generation's slumber.

3. The aggressive action of "the man of sin" is another token of wrath, and not less, but rather more so, is the facility with which this has been endured in this land of ours. The enemy has formed his estimate of our spiritual condition as a country.

He found that we could endure a Popish aggression, and the result has proved that he did not miscalculate. Protestant Scotland has been too unruffled under this invasion. The hierarchy of the Church of Rome is again set up in this land. The soil of Scotland has again been partitioned into dioceses for bishops and sees for archbishops; and a cardinal will in due time complete the organisation. Were it only the presence of these officials of Antichrist Scotland had to endure, there has been surely some sad change of sentiment when this would be so quietly borne. But there is far more than this implied. To our face Antichrist has shown his ambition of winning back our country again. On soil reddened once by the blood shed by this fell power, all its organisation is again set up in order to regain the influence which proved to be so deadly. And all this is permitted, though all the restored appliances are to be worked in opposition to the truth, and in the delusion and destruction of precious souls. And still further, all these officers have been appointed in Scotland as the Pope's executive to bring the canon law, as far as possible, to bear as a galling yoke on the neck of Scotland. Another civil law than that of our statute-book is introduced into our country, and these archbishops and bishops, with all the ecclesiastico-civil police of priests and friars and monks, are here to execute that law. And this is endured. The *vox populi* raises but a feeble protest, and the power of rulers offers no resistance.

To some there appears in all this nothing formidable. There is no reason to fear, they say, that Popery will ever win Scotland back again. And why not? Oh, there is too much enlightenment and too much love of liberty to allow of such a thing being possible. But what is all enlightenment, and love of liberty the most ardent, against the power of a "strong delusion" when God is provoked to send it? There is no security against Popery except where the love of the truth has been received. And even those who have this in their hearts need besides the unction from the Holy One to keep them. False is the hope that rests on other security than this.

And there are who think that it is the right thing to tolerate all that has been done. If civil rulers have nothing to do with religion, then they ought to lay no arrest on the advance of Antichrist. But Popish power is civil as well as religious. Canon law is State law as well as Church law, and opposition to its being set up in this country would surely seem to be legitimate action on the part of the civil magistrate. Yes, but it is part of the religious claim to demand liberty to use the sword as well as the keys. The Pope claims a right to have his belted knights as well as his surpliced clergy. And he claims this as the Church's head. He demands toleration of all that he regards, or represents, as essential to the extension and establishment of his religious system. If the civil magistrate

has nothing to do with religion, he can have therefore nothing to do in opposition to all the demands put forth by him who claims to be the vicar of Christ on earth. And so the civil power of the country must lie idly by when all this is attempted in invasion by a foreign power of our beloved land! Alas, that on the year of this aggression our own Church should have asked the civil rulers to withdraw their hand from the support of that which it is the avowed ambition of Antichrist to banish from this country.

Surely this is judgment, and it is ominous of more. The Lord has in His providence branded the year of the Popish aggression by His dealings with Scotland. There are not a few who can see in the removal of the righteous no token of wrath. There are outside the Church who can discern, as a token of wrath, nought that may be done by the Lord in the withholding of His Spirit; and within the Church there are who do not regard the state of religion as indicating that the Lord hath a controversy with us. And there are, too, who see nothing to alarm them in the Popish aggression. But the year of that event has been made a marked one by calamities, which the most worldly and unbelieving have been compelled to feel. For—

4. Recent commercial disasters are surely to be regarded as a token of the Lord's anger. The Lord would have us to know that He was angry with us, and this itself is mercy in the midst of wrath. Knowing our insensateness to judgments merely spiritual, He has visited us in a way by which the most carnal must be made conscious of trouble. Hundreds have been deprived of their only means of support, and thousands, yea, tens of thousands, have to some extent felt the effects of the disaster. Through their love of the world many have been wounded. This was their only sensitiveness, and on this the stroke has fallen, and those who cared least for God were compelled to feel that they were smitten. The very sin that provoked the judgment makes the pain of the judgment to be sorely felt. And to some extent the judgment was the means of discovering the sin by which it was provoked. Ungodly haste to be rich caused men to rush to the object of their ambition, over all the fences which divine authority had set up in their way. But the Lord's power touched them, and their wealth has perished, their crime has been exposed, their reputation blasted, and their hearts made sad. And

5. As if all these things might happen and still some remain unaffected by these tokens of His wrath, the Lord has added a winter of unexampled severity. So extreme and so protracted has been the rigour of this season that no one could fail to observe it. And yet how few have really connected this with the hand of the Lord, and been affected by the anger it indicates! The very beasts have felt the rigor of the season; the sheep shivered on the hillside, and weak from want of food could no

more move in search of it; the deer that used to roam in search of food over a wide expanse of forest could but creep to the roadside, and lie down there to die; the birds, out of which hunger drove all their wildness, hovered around the homes of men with the courage born of famine, and with no strength to fly away. These have been touched by the effects of the Lord's anger provoked by our sins, and are we among those sufferers to hold high our heads, and to keep our hearts at ease, ignoring the anger of the Lord and indisposed to think of, and to confess, the sins by which He was dishonoured and provoked.

II. But we must now shortly consider the prophet's prayer, or rather the last petition of it—"In wrath remember mercy."

He was drawn thus to cry by the view he had of the awfulness of divine wrath. Tokens of that wrath abounded. There seemed to him to be a widespread work of judgment covering the whole area on which he looked. He felt as if the Lord, in His zeal to make His anger felt, had "forgotten to be gracious." How prone to this is every mind that is directed to the aspect of a frowning providence! What is keenly felt interposes between one's consciousness and all besides. The pain rivets the attention to that which produced it, and all besides is apt to be ignored. Wrath was seen, and the expression of it was felt, and it was as if on the field of providence there were nought besides. It was as if the Lord had "forgotten to be gracious." Therefore the prophet cries, "O Lord, in wrath remember mercy."

It was "mercy" for which he cried. If he had not realised that the Lord was angry—if he had not looked at, and trembled before, the tokens of His wrath, he had not cared to cry. And if he had not known enough of sin to be assured that the wrath was merited, it would not be mercy for which he would have cried. But he can only appeal to a justly offended God for His sovereign and unmerited favour, for he is pleading for sinners who deserved to die.

And what invests, to his view, the wrath with such awfulness, is a help so to think of the mercy that he cannot but cry for it. It was the measure in which he realised the infinite majesty of Jehovah, His wrath seemed awful; but that was just the measure in which it seemed to him a priceless boon that the Lord should "remember mercy." To have to look on infinite majesty benignant with mercy towards the land, oh, how desirable!

But does not the awfulness of the wrath intervene as a boundless ocean of fire between the sinner and mercy? How, then, can he at all send his cry for mercy winged with hope across it? How can the mind constrained to think of wrath be free to think of mercy? Does not the one so overwhelm the mind that it cannot rise to any conception of the other? So at first sight it would seem. But the life of God, in its aspiration rises to all that God is in His matchless glory, and specially to His mercy, for only when this is the aspect of the divine character to it can it, in a

sinful soul, move towards Him in hope, and reach Him so as to taste and see that He is good. And as it is only the life of God that is disposed to cry for mercy, so only one who has learned about a divinely provided atonement can cry for it in a time of wrath. He has been in faith at the cross of Christ. The time was when at Sinai each thunder-peal that told of wrath, with each lightning-flash of awful glory, combined to make impossible a hope of mercy. The infliction of the sentence of death was seen to be an immovable necessity. All God's words, all God's glory, as heard and seen at the base of the mount that "burned with fire," assured him of this. For he was there alone in his sins. He saw the awfulness of divine wrath bearing on him in his weakness, while his guilt exposed him to its consuming fire. But now, at the cross, he is where wrath has been poured out to the uttermost, and yet he has survived. For another was charged with the sin, and endured the wrath. And now even the light of the consuming fire is shining on the beaming face of mercy; and the full expression given of God's holy and awful wrath has opened up a way by which mercy, accompanied with truth, can come forth to sinners, bringing to them a peace which has been kissed by righteousness. Yes, he saw there and then how God can remember mercy in the midst of wrath, and it is because he learned this message there that he can hopefully send up the cry, "In wrath remember mercy."

As he thus prays he is lifting up his eyes to God as He is revealed in His Word. He ceases to look exclusively on the aspect He presents through a frowning providence. He looks on His name and memorial as given in His Word. He thinks of Him as "the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty." He finds there three-fold encouragement to cry for mercy. He has before him an exhibition of His character as "merciful and gracious" given by God Himself. Thus God introduces Himself to sinful men. It must be quite safe to reckon on God's being and acting according to His name. It is His delight and His glory so to act. And He has a reserve of mercy for thousands who have not yet been partakers of it. And, besides, the Lord in revealing His mercy speaks of wrath, and declares that He "will by no means clear the guilty."

And his eye is resting on the exceeding great and precious promises of God to Israel. All these are fraught with mercy, and all these must be fulfilled. The work of fulfilling these cannot surely be forgotten, even in a day when tokens of His wrath abound. At any rate He cannot make a full end of Israel. There must be mercy that the sons of Jacob may not be consumed. And has He not to bring out of Zion a Deliverer—a rod from the stem of Jesse, to be a Branch of Righteousness and

a Tree of Life? Has not One to arise who shall be the "Lion of the tribe of Judah," who shall secure to Israel a triumph over all their foes? Has He not through Him to fulfil many a promise of mercy to the Israel of Israel, who are to be saved with an everlasting salvation? Can the prophet look on all those promises of grace and glory pertaining to the chosen people without being encouraged to cry for mercy? And has he not good ground in the infinite wisdom and power of God for feeling quite assured that, even at the same time, He can do as He hath said, in a work of judgment and in a work of grace? The necessary fulfilment of His threat cannot make impossible the quite as necessary fulfilment of His promise.

And even if he must think of the great mass of the generation, in the midst of which he mourns and pays, as fuel which sin has ripened for the fire of judgment, and if he cannot but tremble and be sad when constrained thus to think of the multitude, can he forget that there is "a remnant according to the election of grace?" Remembering them how can he refrain from asking mercy for them. If not for others, yet surely for them, he may ask for mercy even in a time of wrath. For as in the heart of God, as in the mystical body of Christ, as temples of the Holy Ghost, and as witnesses for God on the earth, they are far apart from all besides. And they have been set apart for mercy, and the wrath cannot intercept it from them. Yea, in the very fire of a generation judgment these shall be preserved, by means of it they shall be refined and tried, through it they shall be brought, and beyond it they shall reach a rest which never can be broken. Yea, even that which is wrath to others can be mercy to them.

And may he not think of some even among those who are exposed to, and are still provoking, the wrath of God, as objects of His everlasting love, whom He has yet to visit with His salvation? Are there not "other sheep" on that field over which the fire of divine judgment is spreading, whom the Good Shepherd hath promised to bring in? That mercy the prophet may surely pray for. And is there not a response to this pleading in the heart of God? Yea, it is the love of the Most High to His chosen which touched his heart to stir it thus to plead, and that warmed it into the fervency of earnest prayer.

And, taking the generations of the future into his view, may he not rest the eye of hope on a brightness, beaming from the bosom of gracious promise, beyond the dread and darkness of a time of wrath? Even if this generation should pass unpitied off the face of the earth, is there not a season coming when the Lord shall make all the earth, so long a wilderness, to be as a garden of the Lord? Nothing in a time of wrath can prevent the coming of that time of mercy. Even looking out of present gloom and darkness, across the fumes of a fire of wrath, the eye may kindle with hopefulness and joy, as the promised grace is seen brightening into glory the Church of God upon earth.

And even beyond all this appears a light still brighter shining through the resurrection, and from beyond the awful glory of a judgment day, out of the home into which "the ransomed of the Lord" shall at last be gathered around the throne of God and of the Lamb. While there are mansions in the Father's house, and the Lord is preparing a people to occupy them, let none who prays at all cease to pray for mercy.

But what of the present generation? Can I enjoy that bright prospect when I have to think of those around me as laden with sin, and hardened in impenitence, while a frowning providence is casting over them the dark shadow of death? I have seen a bird flying eagerly towards a place which it fain would reach in order to find rest, and food, and fellowship, scared back by something formidable it observed as it cast its eyes downwards in its flight. Often do we thus, Fathers and Brethren, have our enjoyment broken, as we pass on the wings of thought, over a rising generation on our way to rejoice in the brightners of millennial glory. But if we cannot but tremble as we look on present providence, let not this prevent us from rejoicing in promised good. Neither let our souls pass into listless dreamings of the future, forgetful of the claims which our own generation hath upon us. Let us look at the bright prospect, opened up in promise, that we may be more affected by the darkness in which we are now benighted. And let us not hide any tokens of present wrath from our eye, nor keep them away from our heart, lest we cease to care to rejoice in the glory that is yet to be revealed. Let not the darkness and the trouble dispirit us, till we become so faint in heart that we can stretch no vigorous hand to our generation service. And let us not withhold our prayer, any more than our service, from the generation in the midst of which we are. Even for a multitude "laden with iniquity" there is merit enough in the blood through which we may plead in their behalf with God; and divine mercy is infinite in its bounty, as is the blood in its merit, through which that mercy is expressed. Even a generation of sinners can, by the omnipotence of grace, be made broken-hearted penitents. Yes, we collect them all into our pitiful regard, and and at the footstool of the Throne of Grace we may, for them all, send up a cry for mercy. But let us not blindly press our suit. Let us not buoy up our hearts with hopes which are unwarranted. We must submit to the sovereignty of Him who will have mercy on whom He will. Let us beware of the rude persistency which refuses to yield to the will of God, and to Scripture limitations of its hopes.

Whatsoever our findeth to do, in the Lord's name and strength, let that work be done. This is our season in the vineyard. The Master has chosen for us our term of service, and let us not murmur because our lot has not fallen on other days than these. Let no wistful longings induce us to forget the aspect of the present time. If we may not ask to be ravished into listlessness



before present duty by the joy of hope, nor to be dazzled into blindness to present sin and wrath by the glory on which the eye of hope is resting, let us not be scared back from sweet anticipations of what is promised by the gloomy aspect of the present. Let us be more sensitive to present wrath, let us be more broken-hearted because of present sin, let us be more given to earnest prayer for present mercy, let us be more devoted to the work which the Lord now calls us to do—then there will be a sweeter solace to our hearts in the hope of dwelling at last where “there shall be no more curse” for ever.

## Some Famous Books and their Authors.

BY THE REV. DONALD BEATON, WICK.

### VI.—GUTHRIE'S “CHRISTIAN'S GREAT INTEREST.”

AS this series began with Boston's “Fourfold State,” it may now appropriately end with another valuable religious classic, the work of another Scotsman—the “Christian's Great Interest.” The work is not so well known as Boston's great masterpiece. Its theology may not be so profound, but a work that drew from Dr. Owen, the greatest of the Puritans, the highly laudatory appreciation—“It is my *vade-mecum* ; I carry it and the Sedan New Testament still about with me. *I have written several folios, but there is more divinity in it than in them all*”—is by no means a work of common merit. Dr. Chalmers regarded it as the best book he ever read ; the saintly MacCheyne traces the first hope that he had believed on the Lord Jesus Christ to the “Christian's Great Interest.” Perhaps no more fitting description of this famous book has ever been given than that of John Wilson, who was executed on 9th May, 1681, for the part he had taken on the Covenanters' side at Bothwell. In his last speech from the scaffold ere he received the martyr's crown he tells of three books that had been blessed to his soul. There was, first, Robert Fleming's ‘Fulfilling of the Scriptures ;’ secondly, Andrew Gray's “Directions and Instigations to the Duty of Prayer ;” and, lastly, Guthrie's “Trial of a Saving Interest in Christ,” of which he says—“Meeting with Guthrie's ‘Trial,’ I found sensibly that it swallowed up a law-work in love.” No more happy description of the book could be given than the words that fell from martyr lips ; it swallowed up a law-work in love.

The author of this precious classic was born at Brechin in 1620. He had as his contemporaries—Samuel Rutherford, George Gillespie, Robert Baillie, David Dickson, James Durham, and Hugh Binning—men who have left their mark on the religious and ecclesiastical history of Scotland. It was a time of noble contending, when a spirit of resolute courage, born of heaven, inspired men to dare and to do deeds that have called forth the admiration

of thousands. James Guthrie, "the short man that would not bow," and who ended his days by laying down his life for the truths he held so dear, was his cousin. Three of his brothers were covenanting ministers. He studied at St. Andrews, where he displayed no uncommon ability as a classical scholar. Here he had the companionship of his cousin James, who was assistant professor of moral philosophy. "It was the beginning," says one, "of a comradeship which no suspicions or misconceptions interrupted in the years that followed. To the end—on to the sad and triumphant June day of 1661, when at the Cross of Edinburgh the minister of Stirling fought his last and best fight—William Guthrie cherished an enthusiastic love for his cousin. He found a courage even more indomitable than his own, and his convictions were knit and compacted with firmness by his intercourse with his friend. From the first he had his shrewd premonitions of the goal to which his friend was travelling, and he was disposed to envy him the iron crown of martyrdom he saw waiting for his brow. 'You will have the better of me,' he said, 'for you will die honourably before many witnesses, with a rope about your neck, and I will die whining on a pickle straw.'" When a student of divinity, he had the truly enviable privilege of coming under the teaching of Samuel Rutherford—one of the saintliest in Scotland's great cloud of witnesses. It was under Rutherford that he first received spiritual blessing, and as one proof of the genuineness of the change he willingly renounced his rights as heir to the Pitforth estate in favour of a brother who did not intend becoming a preacher. His studies now completed, he went as tutor to Lord Mauchline, the eldest son of the Earl of Loudon, a trusty friend of the Reformation cause. It was while carrying out the duties of tutor that he was called to preach on a fast-day at Galston—among his hearers were some of the parishioners of Fenwick. The preaching of the young licentiate won the hearts of the people, but as the superior, Lord Boyd, was by no means favourable to the Covenanting ministers, he put obstacles in the way that delayed the settlement of the young minister for some time. During this time of waiting, he wrote to Sir William Mure of Rowallan—"As for the business which hath put so many to trouble, wisest Providence keeps a princely way in it. The present stop, if it be not an offence to you, it shall not be grievous to me. Lay aside these nothings, and detain the King in the galleries in the behalf of Zion, and let your desires be still that I may be fitted for you, if He see it fitting." Lord Boyd's objections were, however, overcome at last, and in November, 1644, William Guthrie was ordained as the minister of the parish. For twenty long years he laboured at Fenwick, uninfluenced by the many attempts made to draw him away to larger congregations and more important spheres of labour, and it is probable that he would have remained there to the day of his death had not the merciless dragoons of a persecuting Govern-

ment driven him from his home and people. Among the hearers were Robert Buntine, James Blackwood, James White, John Fergushill, George Woodburn, and Peter Gemmill, all of whom died a martyr's death. From which one may safely infer that the preaching of the minister of Fenwick was of such a nature as to encourage men to dare the worst that "crowned and mitred tyranny" could do against them. The Howies of Lochgoin, one of whom has done so much to keep green the martyr memories of Scotland, and the famous Captain John Paton of Meadowhead were also privileged to listen to the ministrations of Guthrie. He is described as having been of a peculiarly melancholy disposition at times, which was no doubt partly accounted for by his being subject to an excruciating pain all his life, but, as often happens in persons of such a disposition, he was full of innocent playfulness. The well-known and oft-repeated story of James Durham and himself may be related as an illustration of this. They had been together in a gentleman's house. Guthrie was so mirthful that Durham caught the infection of his hilarity. As the custom was Guthrie was asked to pray after dinner, which he did with such an unction and fervour as almost to move the company to tears. "O, Will," said Durham, as he arose from his knees, "you are a happy man. If I had been so daft as you were, I would not have been in any frame for forty-eight hours." Perhaps Wodrow has the true solution when he says—"It was often observed that let Mr. Guthrie be ever so merry he was presently fit for the most spiritual duty; and the only account I can give of it is that he acted from spiritual principles in all he did. and even in his relaxation."

The state of Fenwick when Guthrie went to it was deplorable, But instead of being discouraged, the zealous minister set to work. Some shut their doors in his face. Others told him that they did not wish him to visit them. The Sabbath day was spent in amusement. Nothing daunted, however. he nourished them tenderly and well as a faithful pastor, and ere many years had passed the Lord owned the labours of His servant. Wherever he went the blessed effects of his preaching were felt. Woodrow tells of a Glasgow merchant who, coming from Ireland, was compelled by the storm to lay to in Arran. It so happened that it was Guthrie who was preaching, and never in his lifetime had the merchant witnessed so much concern in a congregation. There was scarce a hearer without tears, and many old people, in particular, weeping. Here, too, is an interesting incident in his life-history. Once when in Forfar, on his way to the old home at Pitforth, he lost his path in the darkness, and after wandering about some time, he discovered himself of a gentleman whom he knew to be bitterly opposed to the Covenanters. He knocked at the door and obtained admission. Before retiring he asked permission to pray with the family. It was granted, but as the account has it "the master of the house carried pretty abstractedly"

But the prayer had quite a different effect on the three young ladies of the mansion house. Next day he was asked to preach in place of the curate, with the notable result that "these three young gentlewomen were converted at that sermon."

Time thus passed away at Fenwick, and the years that were to bring sorrow to Scotland were hurrying on with their woeful message. The hateful Act Rescissory was passed, repealing all that had been done on behalf of Presbytery since 1638. The scaffold again witnessed unswerving devotion, to Christ, and tenantless homes bore testimony alike to the persecutors' rage and the loyal devotion of the faithful few. For a time the minister of Fenwick escaped, but his turn came at last. In July, 1664, he preached his farewell sermon to his attached congregation from the words, "But in me is thy help." At twelve o'clock the same day the curate arrived to preach the church vacant. He was accompanied by twelve soldiers. "As for you, gentlemen," said Guthrie, addressing them, "I wish the Lord may pardon you for countenancing this man in this business." "I trust we may never do a greater fault," said one of them. "Well," was the searching rejoinder, "a little sin may damn a man's soul." Guthrie then asked a blessing, and served his persecutors with refreshments.

The following year his old malady returned in an aggravated form. He suffered agonising pain, so intense that at times he was quite delirious, but his assurance was strong in the midst of it all—"Though I should die mad, I know I shall die in the Lord," He entered his rest in 1665, in the 45th year of his age.

So much, then, for the man; a word now concerning the book that has proved such a blessing to many. It is the only one that Guthrie ever wrote, and its existence is simply due to the appearance of a pamphlet published at Aberdeen in 1657, which report ascribed to Guthrie. This pamphlet contained some notes of sermons he had preached, but they were very imperfect, so, to rectify matters, he set about writing this work. It was published some time in 1659. It consists of two parts. The first part is entitled "The Trial of a Saving Interest in Christ," and deals with such subjects as—How some are drawn to Christ without a sensible preparatory work of the law—The work of the law by which God prepares His way more violent or more calm—The difference between this work when it has a gracious issue and the convictions of hypocrites—The distinction between a false faith and a true—The difference between the true Christian and the hypocrite. The second part is entitled—"How to obtain a Saving Interest in Christ." In this part he tells us that he intends giving advice to those who neither can nor dare lay claim to the marks formerly mentioned. Here are some of the titles of chapters and sections in this part—What is previously required of those who would believe in Christ—Of the properties and the consequences of true believing—Objections answered that spring from a sense of unworthiness—The sin against the Holy Ghost. It is

one of the safest books that can be put into the hands of a person truly concerned for his or her soul's salvation. It is now published in Melrose's series of "Books for the Heart," with an interesting introduction by Rev. Alex. Smellie, M.A., to which the writer is deeply indebted for many of the facts in connection with Guthrie's life. As his treatment on the sin against the Holy Ghost appeared in this magazine in May, 1901, we may limit ourselves at present to a few quotations from his interesting treatment of How some are drawn to Christ without a *sensible* preparatory work of the law. Before dealing definitely with the work of the law, he says "we shall first hint most ordinary ways by which the Lord leads people into the covenant savingly, and draws them unto Christ."

I. There are some called from the womb, as John the Baptist was, or in their very early years, before they can be deeply engaged actively in Satan's ways, as Timothy. It cannot be supposed that those have such a preparatory work as we are to speak of. And because some persons may pretend to this way of effectual calling, we offer these marks of it, whereby those who have been so called may be confirmed.

(1) Such are wont from their childhood to be kept free of ordinary pollution with which children usually are defiled, as swearing, lying, mockery of religion and religious persons. Those whom God calleth effectually He sanctifieth them from the time of that effectual calling; sin cannot have dominion over them as over others, because they are under grace.

(2) Religion is, as it were, natural to them: I mean, they need not to be much pressed to religious duties even when they are but children; they run willingly that way, because there is an onward principle of love constraining them, so that they yield themselves servants of righteousness without outward constraint.

(3) Although such know not when they were first acquainted with God, yet they have afterwards such exercises of spirit befalling them, as the saints in Scripture speak of, of whose first conversion we hear not. They are shut out from God upon some occasions now and then, and are admitted to come nearer again to their apprehension. Their heart is also further broken up by the ordinances, as is said of Lydia. And generally they remember when some special subject of religion and duty, or when some sin, of which they were not taking notice before, was discovered to them. They who can apply these things to themselves have much to say for their effectual calling from their youth.

II. Some are brought to Christ in a sovereign gospel way, when the Lord, by some few words of love swallowing up any work of the law, quickly taketh a person prisoner at the first, as He did Zaccheus and others, who, upon a word spoken by Christ, did leave all and follow Him; and we hear no noise of a work of the law dealing with them before they close with Jesus. . . .

III. There are some brought to Christ in a way yet more declarative of His free grace; and this is, when He effectually calls

men at the hour of death. We find somewhat recorded of this way in that frequent example of the thief on the Cross. Although this seems not very pertinent for the purpose in hand, yet we shall speak of it a little; that, on the one hand, men may be sparing to judge and pass sentence upon either themselves or others before the last breath; and we shall so particularise it that, on the other hand, none may dare to delay so great a business to the last hour of life.

Space forbids further quotation, but his treatment of these two last heads manifests the same well-balanced and sober judgment that gives a lasting value to his book.

## A Speech by Lord Warriston.

BEFORE THE ASSEMBLY OF DIVINES AT WESTMINSTER.<sup>1</sup>

**M**R. PROLOCUTOR—I am a stranger. I will not meddle with the Parliament privileges of another nation, nor the breaches thereof, but as a Christian, under one common Lord, a ruling elder in another Church, and a Parliament-man in another kingdom, have commission from both that Church and State, and at the desire of this kingdom assisting in their debates, entreat for your favour and patience to express my thoughts of what is before you.

In my judgment, that is before you which concerns Christ and these kingdoms most, and above all. and which will be the chiefest mean to end or continue these troubles. And that not only speaking *humaniter* (humanly), and looking to the disposition of these kingdoms, but especially in regard of the divine dispensation, which hath been so special and sensible in the rise and continuance of these commotions, as I can neither be persuaded that they were raised for, or will be calmed upon the settlement of civil rights and privileges, either of kings or princes, whatever may seem to be our present success. But I am convinced they have a higher rise from, and for the highest end, the settling of the crown of Christ in these islands, to be propagated from island to continent; and until King Jesus be set down on His throne, with His sceptre in His hand, I do not expect God's peace, and so not solid peace from men in these kingdoms. But establish that, and a durable peace will be found to follow that sovereign truth. Sir, let us lay to heart what is before us, a work which concerns God and man most of anything in agitation now under the sun, and for which we will one day be called to a more strict account than for any other passage of our life. Let us both tremble and rejoice when we reflect upon what is under debate, and now in our hands.

<sup>1</sup> This is the abstract of a speech by Archibald Johnstone, Lord Warriston, one of the Scottish Commissioners to the famous Westminster Assembly. The speech was given after the delivery of some queries from the English Parliament. See "Scots Worthies."—ED.

I was glad to hear the Parliament confess their willingness to receive and observe whatsoever shall be shown from the Word of God to be Christ's or His Church's rights or dues; albeit I was sorry to see any, in the delivery thereof, intermix any of their own personal asperity, any aspersions on this Assembly, or reflections on another nation; so in this day of law for Christ, wherein justice is offered, if He get not right in not showing His patent from His Father, and His Church's from Himself, it will be counted your fault.

Sir, all Christians are bound to give a testimony to every truth when called, but ye are the immediate servants of the Most High, Christ's proctors and heralds, whose proper function it is to proclaim His name, preserve His offices, and assert His rights. Christ has had many testimonies given to His prophetic and priestly offices by the pleadings and sufferings of His saints, and in these latter days seems to require the same unto His kingly office. A king loves a testimony to his crown best of any, as that which is tenderest to him, and confessors and martyrs for Christ's crown are the most royal and most stately of any state martyrs; so although Christ's kingdom be not of this world, and His servants do not fight therefore when He was to suffer, yet it is in this world and for this end was he born. To give a testimony to this truth among others were we born, and must not be ashamed of it nor deny it, but confess and avouch it by pleading, doing, and suffering for it, even when what is in agitation seems most to oppose it, and therefore requires a seasonable testimony. But it lies upon you, sir, who have both your calling from Christ for it, and at this time a particular calling from many; that which the honourable Houses require from you at such a time, when the settlement of religion thereon, and when it is the very controversy of the times, and the civil magistrates not only call you before them to aver the truth therein, but also giving you a good example, come before you out of tenderness to their civil trust and duty to maintain the privileges of Parliament; to give a testimony assentatory to their civil right and privileges, and to forewarn you lest ye brake the same, and incur civil premunires. Sir, this should teach us to be as tender, zealous, and careful to assert Christ and His Church, their privileges and rights, and to forewarn all lest they endanger their souls by encroaching thereon, and lest their omissions and remissness bring eternal premunires upon them. Let all know that the Spirit of your Master is upon you, and that Christ hath servants who will not only make pulpits to ring with the sound of His prerogative, but also, if they shall be called to it, make a flame of their bodies burning at the stake for a testimony to it, carry it aloft through the earth (like the voice in Sicily) that Christ lives and reigns alone in His Church, and will have all done therein according to His word and will, and that He has given no supreme headship over His Church to any Pope, King, or Parliament whatsoever.

Sir, you are often desired to remember the bounds of your commission from man, and not to exceed the same. I am confident you will make as much conscience not to be deficient in the discharge of your commission from Christ. But now, Sir, you have a commission from God and man together, to discuss that truth, That Christ is a king, and has a kingdom in the external government of His Church, and that He has set down laws and offices, and other substantials thereof; and a part of the kingdom the which to come we daily pray (as Perkins shows well). We must not now before men, mince, hold up, or conceal anything necessary for this testimony. All these would seem to me to be retiring and flying, and not to flow from the high Spirit of the Most High, who will not flinch for one hour, nor quit one hoof, nor edge away a hem of Christ's robe-royal. These would seem effects of desertion, tokens of being ashamed, afraid, or politically diverted; and all these, and every degree of them, Sir, I am confident will be very far from the thoughts of every one here, who by their votes and petitions, according to their protestations at their entry, have shewn themselves as zealous and forward to give their testimony, albeit they easily saw it would not be very acceptable to the powers on earth, who would hamper, stamp, and halve it. But would ye answer to that question, If this were a Parliament, and if it were a full and free one, would he not, and should he not, be esteemed a great breaker of privileges, and *contemptor curiæ*?<sup>1</sup> Albeit we are not so wise, yet let us be as tender and jealous in our day and generation. Truly, Sir, I am confident you will not be so in love with a peaceable and external profession of anything that may be granted to the Church, as to conceal, disclaim, or invert your Master's right. That were to lose the substance for a circumstance, to desert and dethrone Christ, to serve yourselves and enthrone others in his place; a tenant doing so to his lord or landlord forfeits all.

Ye are commanded to be faithful in little, but now you are commanded to be faithful in much; for albeit the salvation of souls be called *cura curarii*,<sup>2</sup> the welfare and happiness of Churches (made up of these) is far more. But the kingdom of Christ is *optimum maximum*;<sup>3</sup> and to have it now under your debate, as it is the greatest honour God doth bestow upon an assembly, so it is in the greatest danger; for according now as God shall assist or direct you, you may and will be the instruments of the greatest good or evil on earth. Let us do all in, with, for, or by Christ. Remember the account we have to make to Him, who subjects the standing or falling of His crown in this island to our debate. I speak *humaniter*, for *diviniter*,<sup>4</sup> I know, it is impossible; and albeit we should all prove false and faint-hearted, He can and will soon raise up other instruments to assert, publish, and propagate

<sup>1</sup> Despiser of Senate or Parliament.    <sup>2</sup> The concern of caretaker (*i.e.*, minister).

<sup>3</sup> The greatest good.    <sup>4</sup> In human instead of Divine manner.



His right to a *fourm consistorii*.<sup>1</sup> He will have it thoroughly pled and judged betwixt His kingdom and the kingdoms of the earth. And seeing He has begun to conquer, He will prevail over all that stand in His way, whether Pope, King, or Parliament, that will claim any part of His headship, supreme prerogative, and monarchy over His own Church.

Sir, some may think you have had a design in abstaining so long from asserting the divine right of Church government, now to come in with it truly. Sir, I look upon this check as a good providence for your great sparing and abstaining in that point, and must bear witness to many passages of God's good hand in it, in not suffering us to make a stand of our desires concerning religion, either in Scotland or here, albeit we have often set down *mensura voti*<sup>2</sup> to ourselves. But He has as often moved us step after step to trace back our defections, and make the last innovations a besom to sweep out the former, and the king refused to be a mean to engage in a covenant with himself and others, and so has drawn us against our wills, and beyond our desires, to perform our duty, and to give a testimony to His truth, that much of God and divine wisdom and design, and little of man and his politic projects, might be seen in the beginning, progress and continuance of the whole work, by this good hand of God: And for this end I hope these queries are brought to your hand at this time.

Sir, your serving the Parliament a while, I am confident, has been and will be still, not that they may serve you, but for to serve the Lord Jesus Christ; and that Parliament will glory more in their subordination and subservence to him, than in the empire and command over all the world.

Sir, we may hear much of the breach of privilege, and of the covenant, in relation to civil right. Let us remember in the covenant the orders in the title and preface, three main duties in the body, and the three effects of the close. The covenant begins with the advancement, and ends with the enlargement of the kingdom of Christ, as the substantials and over-word of the whole.

The first article of the seven is Christ, an article like *dies Dominica*<sup>3</sup> in the week, all the rest are *in Domino*,<sup>4</sup> and subordinate thereunto: And all laws contrary to the will of Christ are acknowledged to be void in His kingdom; and so they should, with far greater reasons than the constable's orders against the ordinance of Parliament are void in law. But, Sir, Christ's throne is highest, and His privileges supreme as only King and Head of His Church, albeit kings and magistrates may be members in it. There is no authority to be balanced with His, nor posts to be set up against His, nor Korahs to be allowed against His Aarons, nor Uziahhs against His Azariahhs. Is it so small a thing to have the sword, but they must have the keys also? Truly, Sir, I am confident that

<sup>1</sup> A Court of Settlement.

<sup>2</sup> The measure of promise or vow.

<sup>3</sup> The Lord's Day.

<sup>4</sup> In the Lord.

the Parliament, and both nations, will acknowledge themselves engaged under this authority, and as they would not be drawn from it (for we must deny our places, take up our cross, lay aside our love to father or mother, paternal or civil, yea, lay down our lives, to aver and confess the truth against all allurements and terrors) so we would never endeavour to draw us to any other; and whatsoever reflection to the contrary was insinuated by the deliverer of this message, I cannot but impute it to personal passion, which long ago was known to the world; but will never believe the honourable house will allow thereof, as being far beneath their wisdom, and contrary to your merit.

And, Sir, seeing these queries are before you, I am confident that whatever diversity of opinion may be among you in any particular, you will all hold out Christ's kingdom distinct from the kingdoms of the earth, and that He has appointed the government of His own house, and should rule the same; and that none of the Assembly, even for the gaining of their desires in all the points of differences, would, by their silence, concealment, and connivance, weaken, commutate, or sell, a part of this fundamental truth, sovereign interest of Christ; and that ye will all concur to demonstrate the same by clear passages of Scriptures, or necessary consequences therefrom, and by the constant practice of the apostles, which are rules unto us.

Sir, I will close with remembering you of two passages of your letter,<sup>1</sup> sent by order of the House of Commons, to the General

<sup>1</sup> This letter was read, August 17th, 1643, in the Scots General Assembly, as it stands in the collection of the acts thereof, from 1648 to 1649 (page 205). Assembly of the Church of Scotland, that you will set out with such discipline as, to the utmost of your power, you may exalt Christ the only Lord over the Church, His own house, in all His offices, and present the Church as a chaste virgin to Christ; and for this end that you were not restrained by the Houses in your votes and resolutions, nor bound up to the sense of others, not to carry on a private design in a civil way, but by your oath were secured against all flattering of your judgment, and engaged thereby, according to the House's desire, to use all freedom becoming the integrity of your consciences, the weight of the cause, and the integrity and honour of such an Assembly. I will no more, Sir, trouble you, but with one word upon the whole matter, to desire you seriously to consider, if this business, whereon the eyes of God are fixed, deserves not a special day of humiliation and prayer for the Lord's extraordinary assistance and direction of this Assembly.

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**The Scottish Protestant Alliance.**—This old-established organization held its annual meeting in the Christian Institute, Glasgow, on the 20th of January. The hall was well filled. Speakers from England and Ireland were on the platform.

## An Cuireadh Mor.

SEARMON LEIS AN URR. IAN DONULLACH A BHA 'N CALCUTTA  
(EADAR-THEANGAICHTE).

“Thigibh, oir a ta na h-uile nithe a nis ullamh.”—Luc. xiv. 17.

THA sinn gu nadurra 'nar coimhthional de fhearaibh 's de mhnaibh a tha 'dol a dhith. Pheacaich sinn; bhrosnuich sinn an t-Uile-chumhachdach gu feirg 'nar n-aghaidh; sgrios sinn sinn fein agus tha sinn 'nar luidhe, gun chomas sinn fein a chuideachadh, buailteach do thruaighe shiorruidh do bhrigh ar peacaidh. Mar sin 's e gnothuch na slainte an gnothuch a's cudthromaiche a's urrainn ar n-aire a ghlacadh agus bu choir dhuinn daonnan gur e so bu mho a lionadh sinn 'nuair a thig sinn an ceann a cheile ann an tigh Dhe. Seadh, na sguireamaid uair air bith a bhi 'searmonachadh, a bhi 'g urnuigh, a bhi 'fiosrachadh mu 'n ni aig am bheil ceangal cho dluth ri 'er sith bhithbhuan. Am bheil feum againn uile air a bhi air ar tearnadh? Tha, oir “pheacaich na h-uile agus thainig iad gearr air gloir Dhe.” Ann an so, ma ta, tha gnothuch airson an t-saoghail uile, airson a h-uile eaglais agus anam fa leth. Am feum na h-uile a bhi air an tearnadh anns an aon rathad? Feumaidh, oir cha-n 'eil ach aon ainm air a thoirt fo neamh tre'n urrainn sinn a bhi air ar tearnadh. Is aon ni am peacadh, is aon ni mar an ceudna slainte.

Co uaith a tha slainte a' tighinn? O'n duine no o Dhia? O Dhia 'na aonar, 'S ann 'na aghaidh-sa a tha am peacadh air a ghnìomhachadh. 'S e 'fhearg-sa an t-olc a ta chomhnuidh oirnn; 's e a mhain a's urrainn ar tearnadh. Ciod e an ni a reir am bheil Dia a' tearnadh? 'N ann a reir ceartais no a reir grais? An da chuid—a reir ceartais d' a thaobh fein, agus a reir grais d' ar taobhne; air a leithid de dhoigh 's gu bheil an duine air a bheannachadh le trocail, 's gu bheil Dia air a ghlorachadh le fireantachd.

Ciod e am meadhon tre 'm Cheil slainte a' tighinn? Tre mheadhon anns am bheil daonnachd agus diadhachd le cheile; tre Eadar-mheadhonair, a'se fìor-dhuine agus fìor-Dhia — an Tighearn Iosa Crìosd. Ghloraidh e ceartas na Diadhachd anns gu'n d'fhuiling e dìteadh a' bhais 's gu'n do choimhlion e agartasan an lagha; agus dh' fhoillsich e trocail Dhe le Chi' tearnadh a nis, air a' chonn sin, o'n pheacadh agus o ifrinn. Cia mar a ghabhas duine an Slanuighear so a chum slainte? Tre chreidsinn ann leis a' chridhe, tre ghabhail ris, tre earbsadh as, tre thighinn d'a ionnsuidh airson slainte; 'se sin ri radh, tre chreidimh. Ciod e am bonn no am barrantas a th' aig a leithid so de chreidimh air taobh a' pheacaich? Ciod e ach fianuis fìrinn Dhia air a faicinn 'na h-uile sholus diadhaidh, air a deanamh aithnichte do pheacaich, anns an t-soisgeul? 'Se sin am bonn air am bheil peacadh

'na sheasamh le seasamh neoghluasadach 'nuair a chreideas e ann an Criosd airson slainte.

Ach ciod e an soisgeul so no fianuis Dhia airson slainte a tha do na h-uile dhaoineibh gu bhi air a chreidsinn? Dh' fheudamaid an searmon so a lionadh le earrainnean a nochdadh ciod e sin an soisgeul ne le samhlaidhean a chur soluis air an ni a's ciall da; ach ciod na briathran a dh' fheudas sinn fhaghail a's freagaraiche na briathran ar cinn-teagaisg, no ciod an samhlaidh a's fhearr a chuireas solus air na am fear a tha anns a' chomh-theagasg so fein? "Thigibh, oir a ta na h-uile nithe a nis ullamh." Ciod gus an tig mi? Gu suipeir no gu cuirm, cuirm na trocair, a dh' ulluich Dia ann an ainm a Mhic do chlann nan daoine cha ruig sinn a leas leudachadh aig an amsa air a' chosamhlachd; ni mo a chumas sinn an taobh a stigh d'a chriocheibh ann ab hi 'cur soluis air a' cheann-teagaisg; foghnadh e a radh gu bheil e gu soilleir a' taisbeanadh frithealadh an t-soisgeil mar a tha e a' tighinn gu caochladh sheor-sanna; gu peacaich, gu creidich, gu mi-chreidich, agus gu ceal-gairean. Is tha e a' leigeil ris mar a dh' eireas do luchd-eisdeachd, do luchd-diultaidh, do luchd-gabhail ris an t-soisgeul, no do'n mhuinntir a tha 'gaideachadh a bhi 'gabhail ri soisgeul na slainte am feadh 's a tha iad 'ga dhiultadh. Gabh beachd.

I. Air an t-soisgeul, mar chuireadh,

II. agus air na h-aobharan a tha air an ainmeachadh ann an Cuireadh so an t-soisgeil airson gu'n rachadh gabhail ris.

I. An cuireadh. Cha-n 'eil an soisgeul 'na fhios mu mhalairt no iomlaid anns am bheil duine air a chuireadh gu cuirm a thathas an duil gu'm paigh e luach no gu'n toir, e cuirm eile na h-eiric; cha mho a tha e 'na chliuthachadh follaiseach air sealladh ris am feud daoine sealltuinn ach nach fheud iad ni a ghabhail thuca fein deth. Cha mhor buannachd a tha ann an cur an ceill sin an t-soisgeil anns nach 'eil ach sealladh air a chumail fa chombair muinntir; ged is e so mo thruaighe, a reir coltais a's pailte a tha ann ar crannagan. Ach 's e cuireadh a th' anns an t-soisgeul 'na uile bhuidhean sonruichte. Tha e

1. *Saor.* Cha-n 'eil e ag agairt teachd a stigh sam bith ann an rathad athdhiolaidh, tha e dìreach ag iarraidh bhi air a ghabhail ris; tha e a' deanamh ulluchaidh airson eucomas agus neo-airidheachd an duine. agus a' tairgseadh dha gras na slainte. Mar a' ghrian—mar an solus—mar an t-uisge—mar am manna—mar an nathair umha—mar chuir le duine saoi bhir do mhuinntir bhochd—mar sin tha Iosa Criosd le 'shlainte gu saor air a thoirt anns an t-soisgeul. "Co air bith leis an àill, gabhadh e de uisge na beatha gu saor. 'S e a tha ann an creidimh a bhi 'gabhail gun chumha ri cuireadhsaor."

2. *Tha e pearsanta.* Tha e air a chur do phearsaibh air leth; do na h-uile dhùil, chum ge b' e a chreideas gu'n tearnar e. Duine sam bith, a h-uile duine, a chluinneas an cuireadh, tha an cuireadh aige dha fein is tha e air a chiallachadh gu'n gabhadh e ris. Mar

sin 's e creidimh duine a' gabhail gu pearsanta ri cuireadh son-ruichte ; oir tha a h-uile duine maraon a lathair do'n Tighearn sin a tha 'gairm, gu a chuirm, an t-saoghail gu h-iomlan.

3. Tha e simplidh ; tha a chainnt so-thuigsinn do na h-uile. Tha an soisgeul air a dhealbhadh air dhoigh 's gu'n tuig an duine a's laige inntinn e ; gidheadh 'na shimplidheachd tha e ard seach breithneachadh an duine a's airde a bhuadhan. "Seall," "eisd," "creid," "earb," "ith," "ol," "gabh," "thig ;" 's iad sin na briathran a th' air an gnathachadh gu cainnt a chur air cuireadh an t-soisgeil. "Eisdibh, agus mairidh 'ur n-anam beo." "Thigibh a'm' ionnsuidh, agus bheir mise suaimhneas dhuibh." C'aite am bheil an leanabh a th' air a dhunadh a mach ? Co an duine borb a ruigeas a leas dol cli ann an sud a thuigsinn ? Air cho so-thuigsinn 's gu bheil an cuireadh simplidh so, 's e creidimh ni a tha co-ionnan simplidh, dìreach 'bhi' gabhail ris. "A Thighearn, tha mi 'tighinn," 's e sin focal no cainnt a' chreidimh.

4. Tha an soisgeul iomlan ; cha-n 'eil e 'fagail a mach ni a tha feumail ; tha an t-ulluchadh uile, a' chuirm gu h-iomlan, air a ghabhail a stigh ann Gach suidheachadh 's am feud an duine a bhi a tha air a' ghairm tha sin air 'fhilleadh ann. Tha am peacach le 'uile pheacaichead air a ghairm gus an t-slaointe iomlan a th' ann an Iosa Crìosd. Cha-n urrainn e ni air bith fhaotainn a mach a thaobh a chionta fein a tha an ainfhios air an Dia a thug an cuireadh. Cha mho is urrainn e ni sam bith de'n chuirm ainmeachadh nach 'eil saor dha a reir focal an Tighearna. 'S e obair a' chreidimh, sinn le ar n-uile thruaighe a ghabhail ris a' chuireadh dh' ionnsuidh an t-sonais so uile

5. Tha an soisgeul seulaichte—gun aite a bhi air 'fhagail do theagamh ann An deigh do Iosa e fein a dhearbhadh gu bhi 'na Mhac do Dhia, thug e an cuireadh ; agus chuir Spiorad Naomh Dhe a sheula air le iomadh focal agus obair eile a tha diadhaidh 'nan gne air sheol 's nach cuir neach sam bith, d' an aithne Dia, an teagamh nach ann o Dhia a tha e Tha e a' gluan lorg iomhaigh Dhe, dealbh na h-inntinn shiorruidh, agus gloir araidh oibreachadh Dhe, air dhoigh agus, gach neach leis an àill Dia aithneachadh, gu'm feud e 'fhaotainn ann an airde a chuiridh so agus ann an oirdheirceas nan nithe a tha fillte ann. Tha creidimh a' gabhail ris an teisteanas so agus tha fianuis a' chuiridh aige ann fein, is e ag radh, "tha fhios agam, o Thighearna gur ann uaita a tha so." Ann an so tha Spiorad Dhe ri obair, a' comhpairteachadh nadur Dhe ris a' chridhe a chum 's gu'n aithnichear a ghloir 'na fhocal ; air chor 's gu bheil creidimh a' tighinn gu bhi dìreach so, cumhachd Dhia ann an anam an duine a' toirt air a bhi 'greimeachadh air firinn Dhe anns an t-soisgeul. Oh ! cho cumhachdach 's a tha a leithid so de chreidimh !

6. Tha an soisgeul lan ughdarrais ; cha-n 'eil e 'fagail aite do chluich ann. Tha Dia ar-n Uachdaran, seadh an t-Ard-uachd nan, 'g ar cuireadh-ne gu cuirm reite. Anns a' chuis so 's e dearbhadh air umhlachd a th' ann an gabhail ris a' chuireadh ; gu'n ith duine,

's e sin gu'm bi e reidh ; gu'n tig e, 's e sin gu'n geill e ; gu'n duilt duine, 's e sin nach geill e do ughdarras agus gu'n tilg e trocair air a chulaobh ; ma ghabhas e a leithsgeul fein, 's e sin gu'm fireanaich e e ceannairc 's gu'm mol e breug ; ma bhios e comà co dhiubh is ionnan sin agus a bhi gruamach an aghaidh an Uile-chumhachd-aich. 'S e agartas an t-soisgeil agartas Dhe, air an aobhar sin, "esan a chreideas, tearnar e, agus esan nach creid, ditear e." Ri so freagraidh creidimh, agradh, "Ciod? 'ne gu'n diult duine cuireadh a righ? An cuir peacach cul ri gaol a Bhreitheimh?"

7. Tha an soisgeul gradhach ; is teachdaireachd e mu ghradh fìorghlan uasal fialaidh. Cha-ne rud fuar no fuirmeil a th' ann ; cha mho is e rud cumanta e. 'Se ni gun samhul e nach robh a leithid eile riamh ; 's e dearbh-bhrìgh a' ghraidh e. Tha tiodhlac Chrìosd agus bas Chrìosd a' deanamh fianuis air gradh Dhe 'na threibhdìreas agus 'na mheudachd uile ; agus tha ionmhas gun tomhas a' bheannachd a dh' ulluicheadh a' dearbhadh cho neoch-rischnach 's a tha gearmaith Dhia a thaobh an duine ; oir tha e air a chuireadh gu sonas cho buan ri dearbh-bhith Dhe. "'Sann mar sin a ghradhaich Dia an saoghae, 's gu'n d' thug e 'Aon-ghin Mhic fein chum 's, ge b'e a chreideas ann, nach sgriosar e ach gu'm bi a' bheatha shiorruidh aige." Geillidh air ball am fear a chreideas gur e an cuireadh teachdaireachd gradh Dhe do mhuinntir a tha truagh agus neo-airidh. Their e, "Bu leor dhomh ughdarras ach is mo na sin gradh. Co is urrainn seasamh a mach an aghaidh Mac Dhe a bhasaich 'na ghradh 's a tha beo a bheannachadh?"

8. Tha an soisgeul dian ; cha cheadaich an cuireadh dàil. Cha-n urrainn aobhar a bhi aig duine airson nach bi e reidh ri Dia air ball. A h-uile tiota a tha dàil air a cur anns a' ghnòthuch tha peacadh as ur agus cionta as ur ann. Creid a nis, dean aithreachas a nis, bi air d'ìompachadh a nis. Buinidh uine do'n Tigh-earn ; mur cuir thu gu buil i 'se sin olc 'na aghaidh. Ma gheilleas tu air ball tha tu air do thearnadh air ball ; oir tha a' chuir a cheana 'feitheamh. Tha so 'gar treorachadh air ball gu

II. Bonnaraidh a' chuiridh a tha anns a' cheann-teagaisg ; "a ta na h-uile nithe ullamh." Ann an so 'se a' chuir a bhi cheana ullamh an smuain shonruichte agus tha e ag agairt air ball agus gun dàil gabhail ris. 'Se so ni air leth a bhuineas do'n fhrithéaladh chrìosdail a bharrachd air an fhrithéaladh Iudhachail. Fo'n t-Seann Tiomnadh bha fios air aghdarras Dhe gu'm biodh na h-uile nithe ullamh ; ach a nis tha fios, oir tha e air a dheanamh soilleir, gu bheil iad ullamh. Thubhairt Crìosd fein e agus chuir e an fhrìnn so aig bonn a' chosamhlachd chudthromaich so-

I. Tha foillseachadh toil Dhia mu shlainte an duine a nis iomlan. Cha-n fheud ni bhi air a chur ris no ni bhi air 'atharrachadh fo bhagradh mallachd eagalaich. Cha bhi tuilleadh ulluchaidh ann an rathad sgriobhaidh ; cha bhi tuilleadh barrantaish againn o Dhia ; na geallaidhean, na cuiridhean, na h-aitheantan, tha iad uile air an seulachadh gu deireadh an t-saoghail. Na deanadh neach sam bith dail ; oir cha bhi tuilleadh foillseachadh

air toil Dhe. Tha an soisgeul iomlan, tha am Biobull crìochnaichte uime sin, "Thigibh."

3. Tha an taisbeanadh air gradh Dhia iomlan. Thug Dia a mhac a cheana; thainig a Mhac do'n t-saoghal; tha obair a ghraidh air a coimhlionadh; cha bhi i air a h-ath-nuadhachadh; ciod tuilleadh ris am feith sinn? An urrainn gradh a bharrachd air so a bhi ann? Cionnus a dh' fheudas tuilleadh, bhi air a nochdadh?

3. Phill an t-Eadar-mheadhonair do fhlaithneas. Chriochnaich e 'obair uile an rathad reite; chaidh e suas gu A' thair, 's cha till e ris gu deireadh an t-saoghail. Cha-n 'eile e ris gu comhnuidh a ghabhail maille ri daoineibh; ach a nis tha e air a dheanamh foirfe ann an neamh mar am Fearsaoraich. Nach tig sibh a reisd d'a ionnsuidh sa a tha air 'obair a chriochnachadh, a tha air pilltinn gu 'fhois, is a nis a tha 'feitheamh gu tearnadh?

4. Tha an iobairt-reitich air a toirt suas. An deigh a bhi air a shamhlachadh fada roimh laimh le milltean de uain o laithibh. Abeil tha Uan Dhe air 'iobradh airson peacaidh, tha 'fhuil air a dortadh; tha a chorp air a bhriseadh airson peacaidh. Thubhairt e, "tha e crìochnaichte," is thug e suas an des. An ti a bha marbh tha e air eirigh a nis mar chomharradh gu bheil 'iobairt iomlan, foghainteach agus taitneach. Is tha e nis mar Uan a bha air a mharbhadh ann am meadhon rìghchaithir Dhe. Ciod am feum a th' agaibh air tuilleadh is so airson 'ur n-aomadh gu tighinn, 's a bhi air 'ur tearnadh tre chreidimh 'na ainm?

5. Tha eadar-ghuidhe an ard-shagairt air toiseachadh. Tha 'ga nochdadh fein as leth pheacach-le 'fhuil fein agus air 'eudachadh le 'fhìreantachd fein anns na neamhaibh ag eadar-ghuidhe na a' deanamh gnothuich airson luchd-eusaontais. Tha am Fear tagraidh mor an deigh sineadh air a thagradh; tha e air fosgladh leabhar-tagraidh 'airidheachd fein; agus tha e a' feitheamh air creutairean truagh a tha 'dol a dhìth ach an cuir iad an gnothuichean fa leth 'na laimh. A pheacacha, 'bheil a leithid so d' Fhear-tagraidh agaibh a tha a nis fein ris an obair so agus nach tig sibh 's nach dean sith tagradh?

6. Tha an reit a nis 'g a frithealadh air naimhdeibh Dhe. Tha iad air tighin agus a' tighinn a stigh o'n ceannairc air bonn innleachd an t-soisgeil. Tha Dia a nis ann an Crìosd "a' deanamh an t-saoghail reidh ris fein gun a bhi 'meas am peacaidh dhoibh." Mar tha, mata, thigibh agus faighibh cuid anns an reite so; oir an nis a tha 'ga dheanamh do chach nithear dhuibhse. Domhluichibh steach airson maitheanas; tha na h-uile nithe ullamh; tha a sgriobhadh 'ga lionadh suas le ainmean na muinntir a fhuair an reite; siuthadaibh, cuiribh 'ur n-ainmean fein ris a nis.

7. Tha sonas a nis fein air a thasgadh suas, a' feitheamh air muinntir a ghabhas e. Sonas, do pheacaich; beatha, do naimhdeibh; fradharc do na doill; aoibhneas, do chreutairean truagh; sith, do mhuinntir gun chabhair: saorsa, do na braighdeibh; urram, do mhuinntir fo mhasladh; agus beannachadh sìor

ruidh, do thraillibh a' pheacaidh agus do oighreachan ifrinn. Tha an sonas 'so uile anns an tairgse; tha e 'feitheamh a bhi air a ghabhail ris leatsa—seadh, tha e 'dol a mach agus ag eigheach, ag radh, "Thigibh, oir a ta na h-uile nithe ullamh."

8- Seadh, tha *gloirshiorruidh, eadhon flaitheanas fein*, a nisullamh dhuit. Tha an geata fosgailte; tha moran air dol a stigh agus fhuair iad aoibhneas an Tighearna. A h-uile la tha flaitheanas 'ga lionadh suas; tha fir is mnathan agus eadhon clann bheag a' dol a stigh ann, neach an deigh neach, mar a tha iad uile a' faghail bàis anns an Tighearna. Thig, ma ta, agus theirig comhla riu, oir dhuitsa tha a' ghloir so air a tabhairt ma 's e a mhain gu'n gabh thu rithe.

9. Aon ni eile, tha ministreileachd an Spioraid Naoimh 'na lan bhuaidh agus oibreachadh. Tha e air tighinn a mach o'n Athair agus o'n Mhac a thoirt dearbh-shoilleireachd do dhaoineibh "mu pheacadh, mu fhireantachd agus mu bhreitheanas;" agus tha e nis a' comh-chur an t-soisgeil ri cridhe agus inntinn na dream a chluinneas e. Tha an Spiorad a chomhnuidh anns an eaglais agus a' companachadh searmonachadh an t-soisgeil air chor 's gu'n saor e daoine leis. Cha-n 'eil crìochan roimh a bhuaidh; tha e grasmhor mar tha Crìosd grasmhor, trocaireach mar tha Dia trocaireach. Tha pailteas a ghrais fosgailte, saor a dh' urnuigh air a shon agus gun ni dheth 'ga chumail air ais. Ciod mar sin am feum a th' agad air tuilleadh? An so tha agad cumhachd a dh' oibricheas o'n leth stigh a' comh-fhreagairt ris an teachdaireachd o'n leth muigh air chor is 'nuair a dh' fhosglas thu do chridhe do'n dara aon gu bheil thu air ball air do ghabhail an glacaibh an aoin eile. "Tha an Spiorad 's a bhean nuadh-phosda ag radh, thig." Tha na h-uile nithe air do shon; tha uile chumhachd Dhe leat; lag, bacach, dall, euslan mar a tha thu, tha an so cumhachd a dh' iomchairesas thu. Tha an Spiorad air toiseachadh ri frithealadh gu pailt, ag oibreachadh araon na toile agus a' ghnìomh de dheaghghean Dhe ann an cridhe na muinntir a tha air an cuireadh gu suipeir an Uain.

Is beannaichte an sluagh d' an aithne an fhuaim aoibhneach so, "Thigibh, oir tha na h-uile nithe ullamh." Tha sinn a' guidhe oirbh, a bhraithre, eisdeachd ris an diugh agus gabhail ris. Thugaibh fa' near ur peacaidhean, cia lionmhor, cia an-tromaichte 's a tha iad; gidheadh tha sibh air 'ur cuireadh. Na duiltaibh; oir cha dean sin ach 'ur peacadh a sheulachadh suas gu feirg chinntich. Ach a nis gabhaibh iongnadh ris a' ghras sin a tha 'cuireadh a' pheacaich gu comhchomunn an Ard-uachdarain. Cha-n 'eil ann am mi-fhreagarrachd agus neo-diridheachd ach aobharan airson an gabh sibh ris agus cha-n ann airson gu'n duilt sibh an cuireadh, a chionn gu bheil e de ghras—gras aig am bheil a bhonn ann an roimheolas iomlan an Tighearna air gach ni a tha 'g ur deanamh mi fhreagarrach agus neo-airidh. Cluinnibh, o Phairiseacha agus a Shadusacha, a chismhaoraibh agus a pheacacha, a mhisgeirean agus a striopaichean, 'luchd-seuaontais de



gach seors is gach inbhe, eisdibh ris à chuireadh so agus thigibh cbum an Tighearna Iosa airson trocair, agus bheir esan dluth sibh agus bheir e reite dhuibh ris an Athair shiorruidh. Gheibh sibh gach ni air am bheil feum agaibh aig an dearbh am-so, air 'ulluchadh gu coimhlionta airson 'ur slainte iomlain. Cluinnibhse cuid-eachd, a luchd a' chulsleamhnachaidh, cluinnibhse focal so an Tighearna. Cha-n fheud sinn sibhse fhagail a mach; o'n a tha ar teachdaireachd do na h-uile chreutair feumaidh sinn impidh a chur oirbhse mar an ceudna; oir tha an Tighearn ag radh, "leighisidh mi an cul-sleamhnachaidh; gradhaichidh mi gu saor." Cuimhnichibh air 'ur ceud ghradh agus deanaibh aithreachas is thigibh; oir tha na h-uile nithe ullamh. Agus a chreideacha, tha ri gairdeachas ann an gradh 'ur Maighistir, cuimhnichibh air an t-seann chuireadh agus a' cheud chuireadh grais; gabhaibh ris a ris agus thigibh. Tha cuirm lathail ann air 'ur son agus cuireadh seasmhach. "Bheir e gras is gloir agus cha chum e ni naith sam sam bith uaibh." Eireamaid uile agus thigeamaid chum an Tighearn ar Dia, a nis, mo bhraithre gradhach; agus gu'n robh gradh Dhe agus gras an Tighearna Iosa Criosd agus comh-chomunn an Spioraid Naoimh maille ruinn uile. Amen agus Amen.

## Literary Notices.

**THE PRESENT CAST AND TENDENCY OF RELIGIOUS THOUGHT AND FEELING IN SCOTLAND.** By the late Rev. John Kennedy, D.D., Dingwall. With Preface by the Rev. D. M. Macalister, Moderator of Free Church Assembly. Edinburgh: R. W. Hunter, George IV. Bridge. Glasgow: John Macneilage. Price, sixpence.

This well-printed pamphlet contains a series of eight articles on the religious current in Scotland, contributed by the late eminent Dr. Kennedy to the *Perthshire Courier*. The writings of Dr. Kennedy require no eulogy from us; their praise is on the lips of all them who fear God and love His truth. Even those persons who have no sympathy with the religious views of the deceased divine freely acknowledge his literary skill and intellectual power. The articles under notice were written with his usual ability, and although composed more than twenty years ago are markedly applicable to the circumstances of the present moment. The only difference is that some features of the picture he gives of the times must now be painted in darker colours. In the first article Dr. Kennedy describes the general character of the views and preaching of the excellent men of earlier days; in the second he notes the religious drift of the present, the superficiality of its teaching and the worldliness of its practice; while in the third he proceeds to examine the state of religion in the three great Presbyterian Churches of Scotland, beginning with the U.P. Church. He takes up the Declaratory Statement, adopted by that

body in 1879, with reference to the Confession of Faith, and subjects it to a fair as well as a trenchant criticism. It may be said that the Declaratory Act passed in the Free Church in 1892 bears a striking resemblance to this Act of the U.P. Church, and much of Dr. Kennedy's criticism of the latter may be applied word for word to the former. The U.P. Act is, if anything, more open and straightforward than the Free Church one. In the fifth article he deals with the Free Church, and condemns the Voluntaryism that was manifesting itself in the Disestablishment movement and the Rationalism that was emerging in the pernicious views of Professor Robertson Smith. The sixth is devoted to a review of the Established Church, where he notices with sadness the inroads of Ritualism and Rationalism in that body, which discourage the hope of union. At the same time he expresses a strong desire for "a rightly constituted and a well-conditioned Established Church." In the seventh article he examines the various agencies that have become adjuncts of church work in modern times. He does not disapprove of Sabbath schools, but he points out some of the dangers that attach to the way in which they are often conducted, while he also submits to criticism Young Men's Christian Associations, quasi religious soirees, modern evangelistic work, and Christian conventions. The concluding section treats of the way in which the Church is to act in relation to the newer circumstances of the age. We have thus given a brief summary of these interesting and suggestive articles, and would strongly recommend their perusal to all who value the truth in our degenerate times. Any work of Dr. Kennedy's—he was a man remarkably taught of God—ought to find a place in every home library.

The preface by the Rev. D. M. Macalister is neatly and pointedly written, and suitably introduces the pamphlet. There is one paragraph in it, however, that we feel requires a little gentle elucidation especially at the present time. It is as follows:—  
 "The position therefore that Dr. Kennedy would take up in the present crisis, were he still with us, cannot be doubtful, especially when we note the attitude that he took up towards the Declaratory Statement of the United Presbyterian Church. He knew that it was what it turned out to be, a forshadowing of a similar, or worse, Declaratory Act by the Free Church (in this case in the face of determined opposition and protest) after his 'departure.'" Here we point out that the Free Church Declaratory Act was passed in 1892, eight years after the death of Dr. Kennedy, and that it is our firm conviction from what is known of his views that if he had been spared he would then have ceased to identify himself with the body which adopted that Act and continued inconsistently to call itself the Free Church of Scotland. His affection for the majority in the Church had become entirely alienated in his own day, and the only thing that seemed to keep him within the pale of the same organisation with them was the fact that the

innovations which had been then introduced had not been made part of the Church's standing constitution. There can be little doubt, therefore, that he would have taken up an attitude of separation in 1892 or 1893, when a Declaratory Act became a standing law and constitution in the Church, by which liberty was given to one and all to hold an erroneous system of belief, and the Church's banner for truth was unfaithfully pulled down; and that he would not have waited with the party which Mr. Macalister represents until the time of union with the U.P. body in 1900. This party no doubt dissented from the passing of the Declaratory Act, but they continued in fellowship with the majority and submitted to its pernicious operation. It is our opinion of course that the Free Church of 1843 was continued in the Free Presbyterian Church which raised its testimony in 1893 in order that by the grace of God the Free Church in its purity might be perpetuated to coming generations.

In conclusion, we express our indebtedness to Mr. Macalister and the other gentleman anonymously referred to in the preface for the excellent pamphlet we have reviewed.

J. S. S.

**THE HIGHER CRITICISM: DISASTROUS RESULTS.** By the Rev. James Kerr, D.D. Glasgow: Bryce & Murray, 129 Buchanan Street.

Dr. Kerr has done well, at the request of numerous friends, to issue this lecture on the Higher Criticism in neat pamphlet form. It is one of the ablest discourses that has yet appeared on the subject, a subject of momentous interest. The Word of the Lord endureth for ever; it will survive all the attacks of German or Scottish Rationalists, aye of all the hosts of hell; but nevertheless its usefulness may be invalidated for multitudes in the present age by the subtle and pernicious influences of the so-called Higher Criticism. It is therefore the bounden duty and highest privilege of every watchman upon Zion's walls to blow the trumpet with no uncertain sound when the enemy in this or any other form cometh in like a flood. Dr. Kerr has divided his lecture into four heads with the following impressive titles:—The Bible Deposed; The Heathen Deceived; The Redeemer Despised; The Father Dethroned. He handles each point in an instructive and masterly manner. It is not our intention here to forestal the reader in his perusal of the book, but we may just give a series of "plain but grave statements" which Dr. Kerr draws from the recorded views of Professors Smith and Dods and Denney of the United Free Church, and puts in tabular form (not here reproduced) for the assistance of "the juvenile mind."

"The Word of God is not inspired, is not infallible, contains errors, contains legends and myths, represents fictions as facts, has errors in its original documents, has many contradictions, contains contradictory teachings, contains irreconcilable discrepancies,

approves of immoralities, sanctions atrocities, contains forged books. The New Testament contains errors, contains contradictions, contains erroneous interpretations, gives "another mind except Christ's." The New Testament writers are misleading expositors. The first eight books of the Bible are wholly unreliable. The first eleven chapters of Genesis are full of legends. The Bible account of creation is a myth. The Bible story of Adam and Eve is a fable. The Bible story of the fall of man is a fiction. The Bible narrative of the first promise is imaginary. The Bible story of Cain and Abel is a dream. The Bible story of Noah and the Flood is an invention. The Bible stories of the Patriarchs are fancies. The Bible stories of Moses are a fraud. The Bible stories of Elijah and Elisha are superstitions. The Bible story of Jonah is a nursery rhyme. The Bible story of Nineveh's repentance is a parable. The Books of Samuel and the Kings are untrustworthy. The Books of the Chronicles are very "precarious." The prophetic books have alienations to suit the times. The God of the Bible was originally a "tribal god."

What a fearful list of blasphemies this is, and what a weighty responsibility rests upon the men who are propagating them among the rising generation! We earnestly trust Dr. Kerr's pamphlet will have the extensive circulation it deserves, and that by the blessing of God it may be made useful for checking the ruinous tide of infidelity that is creeping over the land. A page of the new Polychrome Bible is reproduced at the end.

J. S. S.

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## Notes and Comments.

**An Act to Amend Drunkenness.**—A new Act of Parliament in the direction of sobriety and public morals came into force at the beginning of the year. At present, however, the Act only applies to England and Wales. Its main provisions are that public intoxication is made an offence even though unaccompanied by disorderliness, habitual drunkards are noted by the police, and publicans are prohibited under penalties from serving them; separations from drunken husbands or wives are made legally practicable. It remains to be seen whether a good law, as this is, will find administrators sufficiently zealous to execute it. Drunkenness is a root of bitterness incident to man's fallen nature. No remedy short of regeneration has any real virtue in curing the evil. Nevertheless Acts of Parliament are useful to restrain gross outward exhibitions of vice, and this Habitual Drunkards Act was a measure much needed. Its scope will no doubt be extended to Scotland in due course, and it may then be possible to travel on Saturday evening without the nerve shaking experience of a drink-distracted passenger in the train. We are sternly opposed to the drink vice in all its aspects, but in fairness we must admit that under some modern conditions of life

weak human nature is tempted beyond measure in that direction. The lack of elbow room and fresh air that characterises slum life in our large cities induces a low state of vitality that almost irresistibly drives the victim to the dram shop.

The following is the testimony of a London City missionary :—  
 “What are the surroundings amid which the average working-man’s wife of London lives? Narrow streets, bad air, constant children, the struggle to find food and clothing, the ups and downs of health, and with all a forlorn desire to find some happiness somewhere or in something. Drink, such a woman thinks, holds out promise of this streak of happiness, and before she is aware of it she has become a drunkard.”

“My cities,” saith God, “through prosperity shall yet be spread abroad.” The divine ideal of a city is a populous place of broad spacious build, where men can feel the sun and the wind and view the blue heavens. The present *regime* of narrow streets and dingy dwellings piled skywards on the top of each other may produce dividends for speculators, but it is evidently fraught with danger to morals and life.

**The Cecil Rhodes’ Scholarships.**—The Roman Catholic newspaper, the *Tablet*, announces that the first two scholarships at Oxford granted under the terms of Mr. Rhodes’ will have just been awarded by the Government of Rhodesia. Both the new scholars are Catholics, and students of the Jesuit College in Bulawayo. In a letter announcing the nominations, Earl Grey pays a high tribute to the importance of the work which the Jesuit Fathers have done in Rhodesia among both whites and blacks.—*Herald*, 24th January. Mr. Rhodes was a rich man possessed with a great enthusiasm for things British. It was his last wish to establish the name and influence of this Empire through the length and breadth of Africa. He had, however, a very imperfect perception of the real roots of Britain’s greatness, and a like ignorance of the deadly schemes and intentions of our hereditary enemy, the Romish Church. As a far-seeing patriot, he ought to have secluded his benefactions from the hands of the Romanists. But the fatal misdirection of the Rhodes’ educational funds has commenced. These Jesuit recipients of the deceased millionaire’s bounty will, without doubt, use the wealth thus gained for the ultimate destruction of that Bible Protestantism which is the vital element in the past history and present pre-eminence of Britain amongst the nations of the earth. While adverting to this we may note our satisfaction that the ill-hearted traitor “Colonel” Lynch, who was tried for treason during last month, has been sentenced to penal servitude for life. He impudently offered to sit in the House of Commons as member for Galway after a career of service with the enemies’ arms in the Transvaal. However this effrontery was too much even for the slack liberal spirit of our time, and Lynch was therefore apprehended and tried for

treason. He received the death sentence, but this has been commuted to penal servitude for life. This proceeding, of course, is another development of Romanism. In connection with the relations that should exist between Protestant governments and Rome, the following answer of the Emperor William of Germany (grandfather to the present monarch) should be noted with admiration. When Pius IX. wrote to him kindly informing him that all baptised persons belonged to the Pope the Emperor replied:—"The Evangelical creed, which must be known to your Holiness I, like my ancestors and the majority of my subjects, profess, does not permit us to accept in our relation to God any other mediator than the Lord Jesus Christ."

**The Beginning of the Nineteenth Century.**—We have lately come across a book of reminiscences written by a Canadian clergyman of the last generation. The title is "Memories of Scottish Scenes and Sabbaths more than Eighty Years Ago." The author, the Rev. Alex. Kennedy, was the son of an old-fashioned seceder household, and attended an old-fashioned seceder church in Old Cumnock, Ayrshire. There is truly very little of the church or household life portrayed in this book to be seen in Ayrshire at the beginning of this twentieth century. The Secession congregation of the author's boyhood had a membership of 700 gathered out of ten parishes. Some travelled nine miles every Sabbath, and were hardly ever absent from the meeting house. The house was built in 1777 in the teeth of opposition and difficulties. There is a strange story in the book of the masons being stopped for want of building sand because the proprietors were all hostile and would allow no sand to be taken from their estates. The author relates the matter thus:—

"As much sand was got when digging the foundation as served to make mortar till the walls rose a little, perhaps a foot or two, above the level of the ground; a further supply of sand was not to be had, though in the channel of the river or stream close by, not many yards distant, a sand-bed, bared by the summer's drought, lay as if laughing and mocking at the wants of the builders. But though quite at hand and tempting to their shovels as it must have been, yet it was legally beyond their reach. My Lord Dumfries claimed the channel of the stream and all its contents. Of course the masons had to cease operations for want of sand to manufacture mortar.

Thus the work stood for a time, but whether for a few days only or for weeks I cannot tell. However in no great time Providence supplied them with abundance of sand without putting them to any trouble or cost, not even the cost of cartage, and by means as little expected by the friends as by the foes of dissent. The Lord sent "a plenteous rain," causing an unusually high flood—in all likelihood a "Lammas flood." The two streams which here united overflowed their banks, covering the low walls of the deserted

building. When the waters subsided it was found that a large quantity of sand brought down by the rushing stream had been deposited within and around the walls—amply sufficient, it was said, to complete the building. In this there was no miracle, but what Christian can doubt, or refuse, adoringly and gratefully to acknowledge, that the Lord in this case commissioned His ever obedient servants the elements to do a timely service to His struggling people?”

There is a characteristic chapter on “Secession Singing,” relating the methods taken to upset the time-honoured custom of reading the line, and the grief and indignant protests of the elder and solid section of the congregation at the march of innovation.

It was customary for the precentor to preface the morning prayer by requests of distressed persons to be remembered at the throne of grace. He describes also the methodical pulpit work of the respected minister. Rev. M. Wilson, who lectured in order through a selected book of Scripture, and who always prefaced the first Psalm with a preliminary exposition of its contents. The minister kept two Bible classes—one for scholars under twelve years of age, which met fortnightly on Wednesday during the winter months, and another for more advanced scholars, which met during the summer at the close of the Sabbath services. The juvenile scholars at the close of the session always received some gift book—such as a copy of Brown’s Catechism, Solomon’s Proverbs, or the Proverbs and Psalms bound together. By this, we see the simple, uncorrupted taste both of the master and the pupils. In these times scholars must have gilded books, with spicy fictitious contents, dealt out even in the Sabbath School. We quote the following passage exhibiting the Sabbath evening order in a devout Scotch household a hundred years ago:—

“It was my inestimable privilege in youth to be a member of a family in which a goodly portion of the evening of every Sabbath was specially devoted to religious instruction. After returning from the public services of the day, and the evening meal over, every one able to read took up some suitable and congenial book, of which there was no lack either for Sabbath or week-day reading. Several of the religious magazines of the day were also available, and were greedily devoured by the elder branches of the family. Missionary intelligence, then not so rife as now, was greatly relished. I may remark there was seldom much conversation indulged in on Sabbath in the family, and none whatever was allowed of a worldly or trifling character. Any unnecessary allusion to country news or secular matters was instantly checked and the erring one solemnly and severely reproved.

Reading and silence usually continued till about eight o’clock, when the head of the house ordered the books to be put aside, and all the members of the family to be called. Then he put to each a question from the Assembly’s Shorter Catechism, and proceeded thus round and round till the half of the Catechism was

gone over. It was an invariable rule to make the Fifth Commandment the point of division; all the questions before it on one Sabbath evening, and all after it to the end on the next Sabbath evening—so that the whole Catechism was gone over every two weeks. This exercise, chiefly of the memory, being finished, some doctrine was taken up and investigated in the light of Scripture with great minuteness and much logical acumen.

These catechetical exercises on Sabbath evening were of the most instructive character, deserving and demanding the attention, and not seldom heavily taxing the reflective powers of the catechumens. There was no tolerance for inattention or indifference, and scant enough patience with those who manifested anything like obtuseness of mind.

After putting a few simple questions, and tendering some good advice to the mere juveniles of the household, and hearing them repeat the Lord's Prayer and the Creed, and the verses of the psalm and chapter committed to memory during the day the "big ha' Bible" was taken down and opened, and family worship engaged in as usual, only, if possible, with a deeper solemnity, induced by engagement in the services of the sanctuary and the immediately preceding exercises in the family. After reading the verses of the psalm to be sung, a short prayer was offered up for Divine aid in worship—a most becoming practice, and one that I like exceedingly, though through the influence of current Christian custom, I have in general dispensed with it, but not with the entire approbation of my own mind. The Psalm on Sabbath evening was generally sung to some plaintive air, such as Coleshill, and the exercise was peculiarly sweet and solemn. The father's manly but not unmusical voice guiding and blending with the voices of the large family God had given him,—some of them mere children, and others often men and women grown, constituted music to the mind and to the ear worth learning and remembering, and which I doubt not was graciously heard in Heaven.

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### Church Notes.

The Rev. Alexander Stewart, Oban, has accepted a call to the Free Presbyterian congregation, Chambers Street, Edinburgh.

The Stornoway Communion will (D.V.) be held on the third Sabbrth of this month.

The divinity students under the Rev. J. R. Mackay, Inverness, have a fortnight's vacation this month.

We regret to record this month the decease of one of the venerable fathers of the Church in Skye in the person of Norman Munro, Uig. No special particulars are yet to hand, but we trust a fuller notice may appear in a future issue. We also regret to learn the death of Mr. John Macleod, merchant, Kinlochbervie, a worthy man, and a very active supporter of the Church. Our deepest sympathies are extended to his mourning family and the friends of the cause in the district.