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Retrospective Review.

AT the beginning of a new volume, it may be useful to give a brief review of the leading events that have transpired during our literary year just closed, and to make any appropriate remarks that may suggest themselves in connection therewith.

The first outstanding event we observe was the King's illness in immediate view of the Coronation ceremony that was to have taken place on June 24th of last year. The announcement of the affliction, coming as it did with startling suddenness at the time when the national interest in the prospective Coronation was at its highest pitch, was like a powerful thunderbolt from the skies, and made a deep impression upon all ranks and classes throughout the empire. There seemed to be in many quarters a momentary recognition, at least, of the fact that there was a greater King in Britain than King Edward, and one before whose presence and authority monarch and subjects were bound to bow in absolute submission. The voice of the King Eternal was heard and His hand was felt. The true children of God, while they engaged in fervent prayer for the restoration of His Majesty to health, rejoiced also at the judgment of God. They were glad that the Lord cast a subduing influence over society and its carnal excitements, and then, when the King was graciously restored and duly crowned on August 8th, the Coronation was conducted at Westminster and celebrated throughout the country in a more grave and sober fashion than would otherwise have been.

The Houses of Parliament have been busy throughout the year with a new Education Bill for England and Wales, which has now become law. The passing of this Bill has been matter of great regret to sound Protestants. It gives such power to the clergy of the Church of England in connection with religious instruction that Protestants, who know that the great majority of the clergy referred to are of the High Church Romanising party, tremble for the spiritual interests of the young. Besides, the Bill is so framed

that all ratepayers are practically compelled to acknowledge the new order of things, and to support it out of their pockets. This has stirred up a spirit of resistance on the part of not a few, who declare that they cannot conscientiously pay the school rates, and who will refuse to do so when the time comes. This passive resistance movement is being supported by several of the leading Nonconformist ministers, and may lead to incidents in the future of a rather sensational and unexpected kind. It is good there is still some dread of Romanism in the land, even when it is to be found alongside mistaken ideas on other matters.

Another event of outstanding and sorrowful interest to lovers of the truth of God was the sad death of Mr. John Kensit, the brave Protestant witness. This painful event took place in the Liverpool Royal Infirmary on October 8th, as the result of a deed of violence perpetrated by a malicious persecutor about a fortnight before. A young man named M'Keavor was charged with the crime, but the charge was declared by the majority of the jury not guilty so far as he was concerned. Truly the times are getting very dark when the spirit of violent persecution is manifesting itself in a manner so bold and unabashed in a free and Protestant country and that against those who are standing up in honest zeal for the very principles on which the national constitution is founded, and with which the national prosperity has been so intimately and vitally associated. In this connection the imprisonment of Mr. Kensit, jun., shortly before his father's death is to be noted. He was imprisoned for the simple reason that he held public meetings in the Protestant cause, and refused to discontinue these meetings (for a year) at the request of a stipendiary magistrate. Mr. Kensit had the right of free speech, to say the least of it, in a free country, but was thus unrighteously deprived of it. Nowadays it is the right of Romish rowdiness to daringly interrupt Protestant meetings that must be upheld in Protestant England. We observe that the other day Mr. George Wise, one of the Wycliffe preachers in connection with the Kensit crusade, chose to go to prison rather than submit to conditions of silence similar to those imposed in young Mr. Kensit's case. We do earnestly trust that these stirring events will have an awakening effect on the inhabitants of country, and lead them to discern and resist the fearful evils of Romanism that are coming in like a flood. Mr. Kensit, jun., lectured in Glasgow in January, and his addresses produced a most favourable impression upon his hearers. Their spiritual tone and professed earnestness were much admired. May the Lord give much of His grace and presence to this able young witness for His cause and truth!

An important event to be noted with pleasure is the recent introduction to Parliament of the Church Discipline Bill. This Bill is designed to check the lawlessness that prevails so widely in the Church of England. The Bishops have shown themselves so utterly faithless in the matter of insisting upon the observance of

the Church's laws in worship that Parliament is called upon to take the matter in hand. The Bill passed the second reading by a fair majority, but whether it will ever become law is another question. The opposition is so strong on the Government side that it is to be feared that the Bill will be soon extinguished. A false toleration of Ritualism and Popery has taken a powerful hold of our legislators.

A very agreeable feature of the past year was the publication of several excellent books in which the evils of Romanism are exposed. Two of these are by men who are themselves Roman Catholics, Messrs F. Hugh O'Donnell and Michael Macarthy, and are named respectively "The Ruin of Education in Ireland" and "Priests and People in Ireland." These books prove to the very hilt that the priests have been the ruin of Ireland educationally and otherwise, and solidly confirm the testimonies of Protestants on the subject. A third book of pre-eminent value has also recently appeared. "The Roman Catholic Church in Italy," by the Rev. Alexander Robertson, D.D., Venice. We have read this book with the very deepest interest, and have been more profoundly thrilled by it than by any other work of the kind since we read Chiniguy's "Fifty Years in the Church of Rome." We purpose, if well, giving a very full review of it with quotations in a future issue, and would strongly urge every person who possibly can to secure a copy of it. If the people of this country would read this excellent book, and would only exercise their ordinary common sense in doing so, they would rise up as one man against the inroads of Popery and shake the whole fabric of the Church of Rome to the foundation, not only in our own country, but throughout the world. Let not the ear of Great Britain be deaf to the voice of Protestant Italy at this critical time. If it is so, and continues so, no clearer proof will ever have been given to the whole earth of deliberate suicidal wickedness under the influence of "strong delusion." Italy proves an object lesson to Britain, written deep and large over the whole length and breadth of her domain of the inconceivable misery that Popery brings in its train, and of the inexpressible advantage of being delivered from its grinding tyranny. Italy warns England in a voice of thunder off the soul-destroying rocks of Romanism. Dr. Robertson in this book is the well-adapted medium of the voice. May the Lord speak with effectual power, and Great Britain may yet be saved from the dreadful dangers that are looming ahead! How appropriate are these books at the present time, when the orders of monks and Jesuits that France is casting out are pouring across into this country! Surely our legislators are amazingly benighted by the devil when they can look on the present progress of Romanism with undisturbed complacency. There is a rude awakening yet in store for them unless they speedily come to their senses.

The progress of the Higher Criticism is also a great menace to the spiritual welfare of the nation, a menace to which we would do

well to take heed. For if the Bible as the Word of God is taken from us, what have we to rest upon in view of eternity. Blessed be God, He has promised that His Word shall endure for ever, so we need not fear what man can do. Nevertheless we cannot but lament the boundless evil this Retinalism will effect in the destroying of men's souls for eternity. Any sound testimony in opposition to it is valuable; and Dr. Kerr's pamphlet on the "Disastrous Results of the Higher Criticism" is one of the most effective arrows that has yet been shot against it.

So much for some of the outstanding events and movements in the country during the year.

A word as to events in connection with our own Church in particular. The mission to Canada was a very pleasing incident. We believe that the visit of our deputies last year to that interesting colony was attended with good and abiding results. The people there, who desire to maintain the truth in purity, have been united more closely to our Church at home, and the outcome will be mutual helpfulness. At home, whatever grounds of encouragement there may be here and there in respect of the work of the Church, we have very specially to mourn over the removal by death of several worthy laymen and steadfast witnesses for truth. Most of them, no doubt, had reached the allotted span of life; some of them had passed greatly beyond it; but, notwithstanding, their departure has left a very painful void in the parishes and districts where they lived and laboured. There was no doubt great reason of thankfulness to the Lord that several of them were spared so long as instruments of usefulness among their fellows: but what lends an added sadness to the death of Christ's witnesses at the present time is the fact that few are rising to fill their places. The Lord is evidently very angry with us as a generation on account of despised privileges, and if He does not speedily raise up a seed to do Him service, the spiritual desolation will become exceedingly great, and judgment will overspread the land. What need there is that importunate prayer would ascend to the almighty covenant-keeping God of Israel that He would have mercy upon us as a nation, recall our bondage as streams of water in the south, and raise up trees of righteousness, His own planting, that He may be glorified!

The signs of the times are dark and foreboding; the aged saints are passing away; our only encouragement is, but it is also our best encouragement, that the Lord liveth and reigneth, and may even yet disappoint the fears of His own people and turn the shadow of death unto the morning.

Induction at Dingwall.—The induction of the Rev. Mr. MacFarlane, will (*D.V.*) take place at Dingwall on Friday, 8th May. Rev. J. R. Mackay, M.A., Inverness, will preach and preside.

Short Studies in the History of the Early Celtic Church.

By the Rev. DONALD BEATON, Wick.

I.—Patrick, the Apostle of Ireland.

THE name of Patrick¹ occupies a very prominent place in the history of the early Celtic Church. The lapse of centuries, it is true, has encircled the fair fame of that name with legend upon legend, and in the dim light of those far-away years he stands before us with powers accredited to him that attain to the miraculous. The Patrick of history, however, is quite different to the Patrick that one reads of in Roman Catholic books. To many Patrick is a mere myth, and to others he is regarded as so peculiarly the possession of the Church of Rome that they never give a moment's consideration to the study of the life of one of the most remarkable men of the early ages of the Church in these islands. That Christianity existed in Ireland before Patrick's time is abundantly proved by Professor Zimmer in his *Celtic Church in Britain and Ireland*. In the "Chronicle of Prosper of Aquitaine" it is stated that in the year 431 "Palladius was consecrated by Pope Celestine, and sent to the Scots (*i.e.*, the Irish) believing in Christ as their first Bishop." Zimmer maintains that this Palladius was none other than Patrick himself, but notwithstanding the elaborate array of what he regards as proofs of this position, it is perhaps more historically correct to adopt the late Professor G. T. Stokes' view—*viz.*, that Palladius' attempt to convert the Irish was prior to Patrick's attempt, that he failed in his effort, and was expelled by the natives. (Ireland and the Celtic Church, p. 26.)

The standard work on the life of Patrick is Dr. J. H. Todd's great work, published in Dublin in 1864. Its thoroughness and exhaustiveness give it an enviable place among works of Irish antiquarian scholarship. But while all students, wishing to have a true idea of the history of those early times, cannot afford to ignore Dr Todd's work, yet it so happens in the case of Patrick we have

¹ The prefix *Saint* so often found before Patrick's name is purposely avoided. The whole principle of canonisation practised by the Church of Rome is so misleading and so corrupt that the saintship she confers should never be regarded as a badge of honour by Protestants unless the recipients of such honour have the necessary qualifications apart from her decree. Even this title of honour prefixed to the New Testament writers is objectionable when it is noticed that no such honour is conferred on the Old Testament saints. We hear of St. Matthew, St. Luke, etc., but we never hear of St. Abraham, St. Isaiah, St. Jeremiah, etc. The anomaly is apparent the moment our attention is called to it, and would be inapplicable were it not a well-known fact of Romish theology that the Old Testament saints are in the *limbus patrum*, and have not yet attained to that blessedness which qualifies them to be saints according to the Church of Rome. Two apparent exceptions to this statement are the names of St. David and St. Enoch, but they are only apparent. David is the name of a Scottish king, and not the name of the sweet Psalmist of Israel. Enoch again, according to Gordon's *Scotch chronicon*, is a corruption of Thenoc, one of the early Scottish missionaries.

his own writings in his *Confession* and *Epistle to Coroticus*, and also literature dealing with his life that goes as far back as the 7th century, which supply us with much valuable information. The earliest life is that written by Muirchu Maccui Machtheni at the desire of Bishop Aid of Slebte (Sletty), who died in A.D. 698. The next earliest is notes by Tirechan, a pupil of Ultan of Ardbreccan, who died in 656. They were compiled from what he had once heard about Patrick from his master's own lips and from the material found in his papers. Both records are to be found in the Book of Armagh, the different parts of which were written between A.D. 807 and 846, but according to Professor Zimmer their original form has in both cases undergone changes, details having been added in the intervening period. In these last-named works there is a great deal of the miraculous, but they compare very favourably in this respect with the latter works in which the name of Patrick is encircled with a halo of glory. Indeed so noticeable is this feature in later works on hagiology that Stokes has laid it down as a historical canon that the more genuine and primitive the document, the more simple and natural, and above all the less miraculous, the later the document the more of legend and miracle is introduced. This canon as applied to Patrick's own writings would certainly place them in the category of genuine and primitive writings. His well-known *Confession*, which Ruskin so favourably compared with Augustine's famous work, has been regarded by some German scholars as a very inferior production. Scholl says that the language and style of the book is so illiterate and corrupt that it seems to have been written or turned into Latin by a person little versed in the Latin language, and Zimmer's estimate is much less considerate. "The Latin language," he says, "has hardly ever been treated worse than by this whilom swineherd, who thought himself the chosen Bishop of Ireland, and who betrays his want of literary culture by constantly swerving from his subject, and by using Biblical quotations in order to cover his incapacity to give clear expression to his thoughts." But, according to Stokes' canon, all this simply goes to prove the genuineness of Patrick's *Confession*. In recent years corroborative evidence for the genuineness of these writings has been found in the new edition of the works of Gregory of Tours, which have been published in 1883-5 in the *Monumenta Germanicæ Historica*. The Latin of Gregory is found to be very similar to that found in Patrick's writings. Its grammar is semi-barbarous, and its spelling is by no means classical. But after making all due allowance for the foregoing estimates, it is but right to point out that they do not give a strictly accurate idea of the *Confession*, and Dr. C. H. H. Wright's description of Patrick's Latin works may be given as a set-off to the foregoing. "Notwithstanding the ruggedness of style," he says, "of Patrick's Latin works, and their want of accordance with grammatical rules, there is much to be commended in the simplicity and unadorned dignity

of his narrative. The modesty and humility exhibited by him in the account presented of the marvellous success of his mission is most remarkable. There is, moreover, in his writings a display of genuine missionary spirit, which, as it has roused many a Christian worker to action in the past, may well stir up many in our day also. Patrick everywhere displays an earnest trust and faith in the constant protection of a divine Providence. His love for the souls of men among whom he laboured, notwithstanding the ill-treatment he received at their hands, is remarkable. His honest simplicity, and the contempt everywhere displayed for the riches of the world, deserve far more general recognition than they have received. His acquaintance with the Holy Scripture, with the phraseology of which his writings are thoroughly imbued, and his desire to conform his doctrines to their teaching, are significant. To him God and Satan, heaven and hell, were great realities; he endured as seeing Him who is invisible. Like Ignatius and many others, Patrick coveted earnestly to attain the crown of martyrdom. His creed is clear and terse. A simple, unaffected piety, wholly devoid of ostentation, breathes forth in every paragraph of his writings. He walked by faith, and therefore his works were done in love. His writings ought to be dear to all lovers of the Gospel of Christ, to whatsoever creed they may belong."—(Writings of Patrick, the Apostle of Ireland, p. 27).

Among his other writings are to be mentioned his Epistle to Coroticus, supposed to have been written to a British Prince, and his famous Hymn, a verse of which may be quoted:—

May Christ, I pray,
Protect me to-day
Against poison and fire;
Against drowning and wounding;
That so in His grace abounding,
I may earn the preacher's hire!
Christ as a light
Illumine and guide me!
Christ as a shield o'ershadow and cover me!
Christ be under me! Christ be over me!
Christ be beside me,
On left hand and right!
Christ be before me, behind me, about me!
Christ, this day, be within and without me!
Christ, the lowly and meek,
Christ, the all-powerful, be
In the heart of each to whom I speak,
In the mouth of each who speaks to me,
In all who draw near me,
Or see me, or hear me!
At Tara to-day, in this awful hour,
I call on the Holy Trinity!
Glory to Him that reigneth in power,
The God of the elements, Father and Son,
And Paraclete Spirit, which Three are the One,
The everlasting Divinity.

In 1894 M. Berger discovered in the library at Tours a *Confessio*, which he attributes to Patrick. All these writings of the Apostle of Ireland may be found in Dr. C. H. H. Wright's edition of his works, published by the Religious Tract Society.

Something now must be said of the romance of Patrick's missionary labours. The birthplace of Patrick has been the subject of very keen controversy. Patrick himself gives us very little information on the subject, except in so far as he speaks of Britain as his birthplace and the residence of his parents. But the general opinion of modern historians is to assign the honour to a place near the modern Dumbarton—Old Kilpatrick, on the Clyde. Patrick informs us in his Epistle to Coroticus that his father was a decurion—a member of the local town council. His grandfather was a presbyter, Potitus by name; and his father, Calpornius, not only held the office of a town councillor, but was a deacon to boot. The fact that he was the son of a deacon and the grandson of a presbyter is worthy of note, furnishing, as it does, evidence against the Roman Catholic doctrine of the celibacy of the clergy. At sixteen years of age Patrick was carried captive into Antrim by the Irish pirates, who also wounded his father and carried off his sister, whom they sold into slavery in Connaught. His own account of the matter is as follows:—"I was taken captive when I was nearly sixteen years of age. I knew not the true God, and I was brought captive to Ireland with many thousand men, as we deserved, for we had forsaken God, and had not kept His commandments, and were disobedient to our priests, who admonished us for our salvation." He was retained in the family of one of the chieftains of Dalaradia. The name of his master was Milchu, whose dwelling-place was close to the village of Broughshane, five miles from Ballymena. He acted as a swineherd, and during his lonely vigils in the deep valleys his soul was wrought upon by the Spirit. He was every day frequent in prayer. The love of God, according to his own confession, so increased in his heart that often in a single day he would pray a hundred times, and in the night almost as often, rising before daylight in snow and frost and rain. But the longing for freedom could not be quenched, and the time for his deliverance was near at hand. He dreamed that the ship which was to carry him home was ready, two hundred miles distant. In obedience to this premonition, he fled from his master, reaching the ship in safety. It was shortly after this that he received the call to his great life work, so romantically told by himself. "After a few years I was with my relations in Britain, who received me as a son, and earnestly besought me that then at least, after I had gone through so many tribulations, I would go nowhere from them. And then I saw in the midst of the night a man, who appeared to come from Ireland, named Victoricus, and he had innumerable letters with him, one of which he gave to me. I read the commencement of the epistle containing 'The Voice of the Irish,' and

as I read aloud the beginning of the letter, I thought I heard in my mind the voice of those who were near the wood of Fochlut, which is near the Western Sea ; another cried out, ' We entreat thee, holy youth, to come and walk still amongst us,' and my heart was greatly touched so that I could not read any more. So I awoke. Thanks to God that after very many years the Lord hath granted them their desire." It has been maintained by Roman Catholic writers that Patrick received a commission from Rome to preach to the Irish, but such a distinguished authority as Dr. Todd is quite opposed to this view. "The Confession of St. Patrick," he says, "contains not a word of a mission from Pope Celestine. One object of the writer was to defend himself from the charge of presumption in having undertaken such a work as the conversion of the Irish, rude and unlearned as he was. Had he received a regular commission from the See of Rome, that fact alone would have been an unanswerable reply. But he makes no mention of Pope Celestine or of Rome, and rests his defence altogether on the Divine call which he believed to have received for the work."

It was about the year 432 A.D. that Patrick, with a few companions sailed for the shores of Ireland. He landed at Vartry, where the town of Wicklow now stands. He did not tarry long there, for his heart was set on Dalaradia, the scene of his youthful captivity. He set sail again, and after coursing along the coast, landed at Inis Patrick, a small island off Skerries. Proceeding further on his voyage, he came to Strangford Lough. Immediately he set about to explore the country, and had not gone far when he met a swine-herd, who, supposing them to be robbers, ran away and called his master, whose name was Dichu. He was a chieftain of high birth, a descendant of Fiatach Finn, king of Ireland in 116. Thinking Patrick and his companions to be pirates, Dichu came out armed with his sword, but the venerable appearance of Patrick made such an impression upon him, that he received him with kindness, taking him to his house and listening to his preaching. He was the first of the Scots (*i.e.*, Irish) who confessed the faith. But Patrick's heart was bent on reaching Dalaradia. His old master, according to tradition, hearing of his approach, and dreading what he believed to be magical arts, gathered all his substance into his house, where, standing upon it as a funeral pile, he burnt himself to death. The sight of the burning homestead overcame the missionary, who gave expression to his feelings in sighs and groans and prayers. After this unexpected event Patrick returned to Dichu to prepare for his next great missionary exploit at Tara. The popular idea of Tara is gleaned from Moore's beautiful melody—

The harp that once through Tara's halls the soul of music shed.
Now hangs as mute on Tara's walls as if that soul were fled ;
So sleeps the pride of former days, so glory's thrill is o'er,
And hearts that once beat high for praise, now feel that pulse no more.

It was here that the early kings had their residence. The king who reigned over Tara at this time was Laoghaire. On the occasion of Patrick's approach he was holding a great feast, and, according to royal edict, no fire was to be lit before the beacon light shone out from the royal palace. Patrick, unconscious of the royal edict, kindled a fire as usual, which, when the king saw it, he ordered a council of his wise men, so that he might take steps to deal with the culprit. The king, in accordance with the decision of the council, set off in his chariot, attended by his two principal magicians, and then began a remarkable series of wonders—at least so says the Book of Armagh. After a long and obstinate struggle Laoghaire became nominally a Christian, though at heart he remained a pagan. It was in connection with this event that the famous hymn was composed. It may be interesting to notice in passing the popular Irish legend of the shamrock. It is held by the Irish peasantry as an undisputed fact that on this memorable occasion Patrick illustrated the doctrine of the Trinity by the three-leaved shamrock, but, as Professor Stokes points out, there is no historical foundation for this belief.

From Tara he passed into Connaught, and here again occurred a romantic incident in his history. King Laoghaire, famous in connection with the Tara episode, had two daughters—Ethne, the fair, and Feidelen, the ruddy—who had been sent to Cruachan, where there was a famous Druidical establishment. The history of the interview between Patrick and the two princesses, given so graphically in the Book of Armagh, is of the deepest interest. "The virgins said unto them, 'Whence are ye, and whence come ye?' and Patrick said unto them, 'It were better for you to confess to the true God than to inquire concerning our race.' The first virgin said, 'Who is God? And where is God? And of what nature is God? And where is His dwelling place? Has your God sons and daughters, gold and silver? Is He everliving? Is He beautiful? Did Mary foster His Son? Are His daughters dear and beauteous to men of the world? Is He in heaven or on earth, in the sea, in rivers, in mountainous places, in valleys? Declare unto us the knowledge of Him. How shall He be seen? How is He to be loved? How is He to be found? Is it in youth? Is it in old age He is to be found?' But Patrick, full of the Holy Ghost, answered and said, 'Our God is the God of all men; the God of heaven and earth, of the sea and rivers. The God of the sun, the moon, and all stars. The God of the high mountains and of the lowly valleys. The God who is above heaven, and in heaven and under heaven. He hath a habitation in the heaven, and in the earth and the sea, and all that are therein. He inspireth all things. He quickeneth all things. He is over all things. He giveth light to the sun. He hath made springs in a dry ground and dry islands in the sea, and appointed the stars to serve the greater lights. He hath a Son co-equal and co-eternal with Himself. The Son is not

younger than the Father, nor is the Father older than the Son. And the Holy Ghost breathes in them. The Father, the Son, and the Holy Ghost are not divided. But I desire to unite you to the heavenly King, inasmuch as ye are daughters of an earthly king. Believe in Him.' And the virgins said as with one mouth and one heart, 'Teach us most diligently how we may believe in the heavenly King. Show us how we may see Him face to face, and whatsoever thou shalt say unto us we will do.'" The narrative ends by informing us that they believed and were baptised. The remaining few incidents in Patrick's career can only be noticed in the passing. From Connaught he passed to Ulster, carrying on his great missionary work, and from there to the south. Feeling that his end was drawing near, he made his way back to the scenes of his early missionary labours at Strangford Lough. It is supposed that he died at Saul, Downpatrick. So passed away one whose life was spent for the cause of Christ, and if in those far-away times the faith which he held was beclouded by much that was erroneous, one cannot help feeling admiration for the love and zeal to Christ that made him dare and do so much.

A Letter

BY THE REV. PROFESSOR JOHN DUNCAN, LL.D., TO MARGARET
MACPHEE, GLASGOW.

THE following interesting letter, hitherto unpublished, was written by Dr. Duncan to his esteemed friend, Margaret MacPhee, Glasgow, better known as "Peggy 'Phee." Peggy, who died not long after the date of this letter, was one of the most eminent Christians in Glasgow in her day. She was a native of Argyleshire, but came to Glasgow in her youth, and sat under the excellent ministry of the eminent Dr. Love. She was one of Dr. Love's most exercised and intelligent hearers. Her house in later years was a centre of religious influences. Being a native of the Highlands, she was constantly visited by eminent ministers from that quarter, such as the Rev. Roderick Macleod, the Rev. John Macrae, and others. The late Mr. Macdonald, Shieldaig, when a student, knew her well, and often visited her. His testimony was that she was the greatest Christian woman he ever saw. Dr. Duncan's intimate friendship with her is well known, and several interesting anecdotes are told in connection with it. They were mutually helpful to one another. Peggy was distinguished not only for her ripe piety, but for her superior mental power, her great independence of judgment, and clear grasp of the doctrines of grace. It is told of Dr. Duncan that he visited her one evening at a late hour in much spiritual darkness and distress, and on her inquiring what was his errand at such a late season of the night, he replied, "Oh, Peggy, I have come that you may tell me about the righteousness which is by faith!" The

reply was a striking testimony to the Christian love and deep humility of the learned divine, as well as to the grace and understanding of his humble friend. The above incident no doubt took place when Dr. Duncan was resident in Glasgow as minister of the Milton Church. In after years, however, he still maintained his friendship with Peggy, and regularly corresponded with her. One of his letters is the following, which may be entitled "Meditations for a Time of Thought":—

EDINBURGH, *11th March, 1848.*

MY VERY DEAR FRIEND,—I need not say what grief your brother's letter informing us of your illness has caused to me and to my dear wife. How frequently and how strikingly has the Lord been bringing before you the solemn admonition that "here we have no continuing city."

Since this earth became a place of sinning, it has most righteously become a place of suffering, and it is well that we trace all that we endure to that cause, that we may "glorify God in the fires." Our suffering, indeed, can be no expiation for sin. But you know of One who, though He "knew no sin," was made sin for sinners and a curse for accursed ones that such might be redeemed and "made the righteousness of God in him." With what astonished joy did His now penitent betrayers and murderers, gladly receiving the word, find in the death of Jesus the Messiah the fulfilment of the prophetic word: "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed." What a display is here of the character of God against whom we have grievously offended! Here let us sinners ever look on Him whom we have pierced, and while, through the working of the spirit of grace and supplications, we mourn for Him, let us aim, however dim our eyes or weak our faith may be, to join the company of those who adoringly and gratefully exclaim, "Herein is love, not that we loved God, but that he loved us, and gave his son to be the propitiation for our sins." Christ crucified is the beginning of the confidence, and let the same be held steadfastly unto the end.

But though our sufferings cannot be expiatory, by the blessing of the heavenly Father, bestowed through His only begotten Son our Lord, and conveyed to our souls by the Spirit of all grace, they *may*, and repairing in humble, penitent believing faith to the Faithful who has promised, we may and should rest assured that they *will* contribute abundantly to our sanctification: the chastisements of the Father of spirits being, not for His pleasure, but for our profit, that we may be partakers of His holiness. May He cause this affliction to work out for you the peaceable fruits of righteousness while you are exercised thereby!

It becomes not me to obtrude particular subjects on your meditations, persuaded as I am that the Glorifier of Christ is your leader and guide into all the truth. As, however, He is pleased

to make use of instruments, and I would wish to be helpful as far as enabled to all the flock, and especially to you, my dear friend, I may venture to suggest the following very imperfect outlines of subjects of meditation for a time of trouble.

1st. Our frailty and entire dependence as creatures on the self-existent and infinitely glorious Jehovah. 2nd. Our awful inconceivable guilt as apostates from Him who made man in His own image, after His likeness; the entire depravity of our natures as fallen, and our personal actual transgressions by omission and commission, in youth and in riper years, before we knew, or rather, were known of God, and since; and most particularly in sins against Christ, His Gospel, Spirit, and grace, etc. 3rd. The believing contemplation of Christ in His person, covenant, engagements, mediatory work, all-sufficiency, grace, truth, and saving benefits. 4th. The patience, long-suffering, and abundant grace of the Heavenly Father, as it has been so richly manifested in the Son of His love and in His dealings with us. 5th. The shortness of time, the certainty of death, the vanity of the world, the solemnity of judgment. the preciousness of the mercy-seat, the necessity of entire sanctification. 6th. The glory of the exalted Redeemer, the perpetuity of His intercession, the fidelity of His promises, His power to guide unto death and through it, the blessedness of those that are at home with Him in the mansions which He has gone to prepare, the unutterable blessedness, transport, and triumph which are stored up in the words of eternal life—"I will come again and receive you unto myself, that where I am there ye may be also."

Pray for me, for my mind is often despondent, and my faith and hope sadly and disgracefully feeble and low; how needful the blessed Spirit. I hope the Lord may be pleased to spare you a little before you go hence, and make you a blessing. My wife unites in tenderest sympathy and love,—Your attached friend,

JOHN DUNCAN.

The Presbyterian Church in Canada.

THE following excellent letter has been sent to the editor of the *Oban Times*¹ by Mr. George Forrest, Ontario, in reply to a letter from the Rev. R. Macleod, Ontario, animadverting on the report of the Rev. Neil Cameron and Mr. Allan MacLachlan, last year's Synod deputies to our Canadian people. Mr. Macleod is a minister in the large (Union) Presbyterian Church in Canada :—

BRUCEFIELD, ONTARIO, CANADA,
16th March, 1903.

DEAR SIR,—I see by a letter from Rev. R. Macleod, Ripley, Ontario, Canada, to the *Oban Times* of January 31st, 1903, that he

¹ The Editor of the *Oban Times* cannot find room for this letter in full, but intimates his willingness to print it in an abbreviated form.—ED.

accuses the Rev. Neil Cameron, who visited this country last summer and preached and dispensed the Sacrament to the few whom the Rev. R. Macleod calls separatists, of giving a misleading view of the Canadian Presbyterian Church. He then proceeds to give the readers of the *Oban Times* what he calls "the facts as they really are." But I notice that Mr. Macleod at once fell into the very error of which he accuses Mr. Cameron—that is of misrepresenting facts, as he seems to have drawn very largely on his imagination for *his* facts. He says:—"In regard to the petition that was sent to the F.P. Church from the forty-nine people scattered over *tens of thousands* of square miles . . . with all the canvassing Mr. Cameron's friends made to get names adhibited to the petition, only forty-nine were found genuine enough as to what constitutes faithful Christians."

Now, Mr. Editor, we do not need to be told that we are few in numbers and widely scattered; we are too well aware of that. But that we are scattered over *tens of thousands* of square miles.

I wonder what Mr. Macleod was thinking of when he allowed himself to write such nonsense! Surely his excited imagination ran away with his judgment; but it would be interesting information to us if he would kindly tell us how many tens of thousands of square miles we did travel in order to get these few names to the petition. Does Mr. Macleod really mean to make the people of the Highlands (for it is to them that he sends his warning) believe that "Mr. Cameron's friends" travelled over all these square miles in order to get these few names? This is not giving facts as they are with a vengeance. For in getting signatures to the petition, the same plan was followed that is usually adopted by Presbyterian committees, and we gave the people an opportunity to sign it as time and circumstances would permit. Of course, we tried to get as many signatures of that people whom Mr. Macleod so lovingly calls Separatists as could be reached in the time at our disposal. But as far as I am aware there was not a single member or adherent of the Presbyterian Church in Canada asked to sign that petition. But, by the way, I am very glad that Mr. Macleod can find even *one* intelligent man among us, even if he does try to claim him for his own. But just think of it! It was this same man along with another that started that petition, and we are very happy that they did so, as we are very thankful for the result. It was the means of bringing the Rev. N. Cameron among us, although it appears to have aroused the indignation of some who formerly seemed to sympathise with us.

It is the Lochalsh people and the union of 1861 that Mr. Macleod says he wants to deal with particularly; but as Mr. Cameron's reply on that point is clear and conclusive, I will leave that subject just now. But as Mr. Macleod makes the sweeping charge that all those people Mr. Cameron came to supply are Separatists, then all those who did not join in the union of 1875 are Separatists, myself included. I will tell by and by why I am so.

Mr. Macleod says he has been a minister of the Free Presbyterian Church in Canada "for sixteen years." That rather astonishes me, for there was not a church of that name in existence sixteen years ago, and there has not been a Free Church in Canada for more than forty years, with the exception of a few who retained that name, but whom he calls Separatists. Has he given the "facts as they really are?" He says that during all these years he has never used organs or hymns in the public worship; yes, and not only that, but he has denounced these things publicly from the pulpit, and in all that time his Presbytery has never taken him to task for violating his ordination vows. He also mentions some of his neighbours who have had the same experience. Well, that is all very good on Mr. Macleod's part and that of his neighbours so far as it goes. I am free to confess that I never had such a bad opinion of the Presbyterian Church in Canada, with all its faults, as to think she would censure anyone for singing Psalms. But, notwithstanding, the constitution of that Church binds Mr. Macleod and every one of its ministers to *allow* every congregation of that Church to use organs and hymns if a majority of them desire to do so; and if a majority of the Ripley congregation want these things they can have them, unless their love for Mr. Macleod exceeds their love for these things. If proof of this be wanted, it is to hand. The resolution regarding modes of worship attached to the basis of union of 1875 reads as follows:—"With regard to modes of worship, the practice presently followed by congregations *shall be allowed*, and further action in connection therewith shall be left to the legislation of the United Church." The following dissent from that resolution was given in by some of the so-called Separatists on the day the union was consummated:—"Because of the resolution regarding modes of worship, we cannot enter the union without pledging ourselves for all time to come to allow the organ in all congregations now following that mode of celebrating the praise of God in public worship; and to allow in like manner all other practices as to modes of worship presently followed by congregations irrespective of the argument or disagreement of such modes of worship with our views of what the word of God and the standards of the Church require."

This is so much regarding the constitution of the Presbyterian Church in Canada, but it is not all, for there has been further legislation since by the United Church. They have prepared and sanctioned a "New Book of Praise," and have given authority to every congregation to use both it and the organ; and if a majority of any congregation wish to use them, there is no law of the Church to prevent them.

But there is another part of Mr. Macleod's letter to which I would like to refer. He accuses Mr. Cameron of stating what is not substantiated by facts about the Headship of Christ over the Church and over the nation. Mr. Macleod says—"True, in the wording of the basis of union, perhaps the importance of that sub-

ject may have been *overlooked* by the committee in charge." It will be seen by this that he admits that the subject of Christ's Headship did not get the place in the basis of Union that its importance demands; but he would have us believe that it was merely an oversight, or that it was overlooked by the committee in charge; but when he tries to make us believe that he is not stating the "facts as they really are—" For this subject was discussed repeatedly in committee, in the General Assembly, in Synods, in Presbyteries, and in Sessions; and it was only to prevent a large number of ministers and others from keeping out of that union that that wonder-working peramble was attached to the basis. But they would not give that subject a place in its proper place in the basis, and one who occupied a prominent position in the Church declared in committee that if they insisted on placing that clause in the basis he would meet the brethren with a red flag. The night before the union took place a committee of the Assembly was appointed to confer with us, and to endeavour to overcome our scruples, as our objections were termed; but rather than give the subject of Christ's Headship a place in the body of the basis, where its importance claimed a place for it, they would and did leave us out of the union. That is why we are called Separatists to-day; but by right that name belongs to them, not to us; but because they are the many and we the few, they throw it off and cast it at us:

I notice that they often speak of Christ as the Great Head and King of the Church. We too hold that to be true, and that He alone has the right and authority to appoint the ordinance of His own worship; but the Presbyterian Church in Canada has asurped that authority and has arrogated it to herself by preparing and adopting the New Book of Praise, and by authorising her people to use it in the public worship of God. So Christ was not only refused a place in the basis of union, but the Church has taken the crown off Christ's head and has put it on her own. Are we to be branded as Separatists because we will not have a hand in this work? But, I ask, is it consistent or fair for Mr. Macleod to brand us as Separatists because we refuse to take part in the things which he himself finds it necessary to denounce publicly from the pulpit? Surely if it is right to *denounce* them, it cannot be wrong to *renounce* them.

Before I conclude I would like to ask, What would Mr. Macleod have us do? True, some of the Lochalsh people and that neighbourhood might go to Ripley if they thought proper, though it would be a very long walk for old men, still they might manage to go sometimes; but what about us who are altogether beyond the reach of Ripley or any of the four faithful ministers mentioned by him? For anything I know to the contrary, we might have to traverse the "tens of thousands of square miles" ere we found a church clear of these innovations, and if we did succeed in finding one such church in connection with the Presbyterian Church in

Canada, and if we should join hands with it, we would just be in the same boat with the main body, and bye and bye we might leave their ways, and thereby be liable to be denounced publicly by Mr. Macleod.

It seems Mr. Macleod is very much concerned about the people in the Highlands of Scotland lest they be deceived by Mr. Cameron's report, but I fancy the people in the Highlands are as well acquainted with Mr. Cameron as they are with Mr. Macleod, and they are quite capable of judging which of them is most likely to give them the "facts as they really are." I have endeavoured to give some "facts as they really are," and there are more to follow if needful. I beg to apologise for being so tedious.—I am, etc.,

GEORGE FORREST.

Obituary Notices.

MRS. LIVINGSTONE, LATE OF BOWMORE, ISLAY.

On the evening of the 16th inst., Mrs. Livingstone died at the residence of her daughter and son-in-law at 87 Thistle Street, Glasgow, at the ripe age of 89 years. She seemed to us to be a woman of sterling worth and piety. But being a woman of great modesty and real humility, she spoke very sparingly about everything which concerned herself. One thing could not be concealed—viz., her great love for the Word of God and the great delight she had in God's way of salvation, set forth therein, through the atonement made by the Son of God on Calvary's Cross. The end came rather suddenly; but there is good cause to believe that her anchor was within the veil. "The expectation of the poor shall not be lost."—N. C.

MR. NORMAN MUNRO.

We regret to have to announce the death of Mr. Norman Munro, who died on 16th inst. at his son's house at 10 Rosehall Street, Glasgow, at the age of 83 years. He was a native of Scourie, Sutherlandshire. He was a pious man, and as his end drew near, marks of grace appeared very distinctly in him. His last words to us were—"How great the goodness of God to me is, though a vile sinner in myself. He sets before me a free salvation in Christ, and the power of His Holy Spirit to apply it to my soul; and also leaves with me the use of my faculties to meditate upon these things!"

Last September he lost his eyesight completely. He was at Scourie at the time. Since he came home from there he was confined to the house, but able to rise every day till within a few weeks of his end. "The righteous has hope in his death."—N. C.

THE LATE MR. GEORGE MACLEOD, ELDER, LAIRG,
SUTHERLAND.

Our Church, in the district of Sutherland, lost three of its outstanding men during the last six months. The three were worthy elders of the Church—viz., Mr. Alex. Matheson, Bonar; Mr. Geo. Macleod and Mr. Angus Gray, Lairg. They were three sober-minded men, who commanded great respect from all who knew them, and whose demise has been keenly felt by every member of the community. The loss has been felt very sorely by all the congregations of the Church. We offer our readers a few remarks about Mr. George Macleod in this month's issue of our *Magazine*.

George Macleod was born in the parish of Creich, Sutherland, on the 18th of July, 1830. His father was both an elder and catechist there. In 1855 all the family except George, who was at the time serving his apprenticeship, and who expected to follow them as soon as he learned his trade, emigrated to Canada. He felt the separation very hard. A portion of God's Word came to his mind, which was fulfilled to him in after life. The words were—"When my father and mother foresake me, then the Lord will take me up."

In his youth he was gay, and very fond of music and dancing. He dressed in full Highland fashion. One Sabbath morning he and a few companions went from Creich to attend a communion at Rogart. Before they reached the place where the congregation met they passed the late James Matheson, Claisnancuamh, Dornoch, sitting at the wayside. James said to him—"Young man, 'Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall neither leave them root nor branch.'" When he got home that night the Highland dress was laid aside never to be worn again. He was left some years before the light of the knowledge of the glory of God in the face of Jesus Christ was shined into his heart. One day, on his way home from church at Creich, where he heard the late Dr. Aird preach, and musing on the truths he had heard, the glory of the way of salvation through the Cross of Christ broke in upon his soul, and he was made both able and willing to accept of it and to rejoice in it. Ever after he venerated the Doctor very much, and used to walk twelve miles on the Lord's Day to hear him. He told us that often the Dr.'s first prayers made him feel that he was not only refreshed in body after his fatigue, but also fully compensated in his soul. Like the divisions of Reuben, the division of the Free Church of Scotland caused great thoughts of heart, and the heart of dear George Macleod had its own share. He mourned to the end for the blindness which happened to a few whom he fully believed to be true Israelites; nevertheless, he was one of the most steadfast and uncompromising men in the Free Presbyterian Church of Scotland.

It was his habit to rise earlier on the Sabbath day than on any other day. He spent the hours of its morning in private prayer, reading the Word of God, and meditation. To him the Sabbath was a delight, the holy of the Lord, honourable. After the public services were over he gathered together his family, and heard them repeat a part of the Shorter Catechism and portions of the Word of God. He strictly prohibited any levity on that day, and any unnecessary work. Indeed, when there at Communion seasons, we were often struck with the solemnity and quietness reigning under their roof. May that blessing abide with them.

He was a true patriot, in whose heart the cause of Christ held the highest place. He deplored exceedingly how his fellow-countrymen were forsaking the truth and the God of our fathers, and going after Ritualism and Romanism. He did his utmost to enlighten people to a sense of these evils by distributing all kinds of Protestant literature. He was a very intelligent man, had his eye on Scotland, England, America, Australia, etc., knew their dangers religiously, and sent many a warning to them. He did not forget that charity begins at home. Calmly, earnestly, and affectionately he warned men of their danger, and of the awful results which were sure to follow their forsaking of the old paths—"Thus saith the Lord, Stand in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We shall not walk therein."

As a friend he was constant, faithful, true, and sympathetic. We can never forget his kindness, which was as natural to him as to breathe the air. Once we came to his most hospitable fireside both cold and wet; he took hold of our hands in his two hands and tried to warm them, saying, "Poor fellow, you are perishing." While we highly admire the great kindness and hospitality of other dear friends, we have no hesitation in saying that Bridge End, Lairg, exceeded them all. He and his worthy companion were never more pleased than when, on Communion occasions, their house was brimful of people. Everyone was made to feel at home there. His kindness did not end there; but he opened his purse also to Christ's poor people, and helped liberally to defray the expenses incurred in travelling to and from the place.

But his true humility and godly fear were the outstanding characteristics of his daily life. He was one of the humblest men we ever saw. There was not the least ostentation or self-seeking to be seen about him. He seemed to be always looking upon himself as unworthy to have the lowest place in the Church of Christ, but that did not detain him from doing his very utmost to further it in the world, and especially in the Sutherland congregation. His own concerns in worldly matters had to stand aside when they appeared to clash with spiritual matters. Indeed, he took comparatively little interest in anything apart from the cause of Christ, and still, when near his end, he was heard often to say how very

little he had done for it, and how the things of God ought to be put before every other thing under the sun. But when we now look back on his earnest, unceasing efforts to advance it in the world, the truth is apt to spring up—"Well done, thou good and faithful servant; thou hast been faithful over a few things. I will make thee ruler over many things: enter thou into the joy of thy Lord." His humility was not more conspicuous than the continual fear he had of sinning against God. Still it had nothing in it of that fear which causes the sinner to desire that he should be hid from God's face; but quite the contrary, it was a fear of the awful trouble of soul which the true child of God has when the Lord's face is hid because of sin. In all his prayers this came out most convincingly to all who could understand it. Prayer was his delight.

His love to the Lord's people was true, lasting, and deep. We have often thought for the last two months how happy these three men, who loved one another so sincerely in this world, will be now in eternal glory with Christ and his beloved people, especially because they will part no more. They were really lovely and pleasant in their lives, and in death they were not divided. But there are a few left amongst us yet of the same spirit, who were affectionately loved by George Macleod, and seeing it is the love of God shed abroad in the heart by the Holy Ghost, it is a bond that cannot be broken. So let it be.

About six weeks before his end came he was laid aside by an attack of influenza. Though his friends were aware that he was rather poorly, it seems none believed that the end was so near. At the beginning of his trouble he passed through a mental conflict with unbelief, but got a great relief. He was heard repeating some of the most comforting verses in the Psalms. No part of truth was oftener on his lips during his Christian life than the Psalms. His end was perfect peace. While the Sabbath was being ushered in—the 25th of January—he departed to enjoy an endless Sabbath, at the age of 73 years. On Wednesday, the 28th, his remains were interred in the churchyard at Lairg. Many were present from far-distant places, along with the men of Sutherland of all denominations—a large concourse of people—who carried his remains to the grave. It was not only heard from many persons, but it was also visible in their countenances that they realised the loss the whole community had sustained by his removal. There his body rests united to Christ till the resurrection.

He left a widow—the companion of his joys and sorrows for 42 years—four sons, and two daughters. The deepest sympathy is felt for them all by many true friends throughout the whole land. May the Lord, who followed His kindness from father to son for three generations, show mercy to his sons and make them noble princes in the earth. God's Word gives them the advice—"Thine own friend and thy father's friend, forsake not."—N. C.

MR. ALLAN MACDONALD, OBAN.

"The path of the just is as the shining light that shineth more and more unto the perfect day." There be those called to this shining path not of the will of man, but of God; of such this also is true—that they are princes of the blood Royal of Heaven, and in due time they hear the call, "Come up higher." Mr. Allan Macdonald gave evidence that he was so called, and to him came the summons with the dawning year, and he passed to the higher house.

Mr. Macdonald was born in the island of Barra some 56 years ago. Nothing definite is known of his earlier years beyond the fact that he lost his father when he was but two years of age. The mother was taken from him in his ninth year. Mr. Macdonald, thus deprived by death of both parents, passed into the care of relatives in the island of Muck. It does not appear that they exercised any great restraint upon him, or tried to teach him the principles of religion, which at this time seems to have been at a very low ebb in Muck, for he, when he was able to act for himself, ran away to sea.

A considerable portion of his life was, subsequent to this, spent in foreign service, during which he visited many parts of the earth and passed through many of the dangers and sufferings incident to those "who go down to the sea in ships and do business in great waters."

We have no definite information as to when the realities of eternity first became matter for concern to Mr. Macdonald. It was, however, after his marriage, and when desiring baptism for one of his children, that he became fully awakened to his condition as a guilty sinner before a Holy God. From this awakening he passed into great distress of soul, so much so that he was almost unable to fulfil the duties of his vocation. For days together he would be locked up in his room praying. This characterised his after life to such an extent that he was known as "Praying Allan" among his shipmates.

We are not privileged to know when the terrors of Sinai passed on into full vision and faith in Christ, the end of the law for righteousness. But that he found peace in Jesus, his after life and conversation give ample testimony. He seldom spoke of his own experiences, but he was ever ready to give a reason for the hope that was in him. He manifested great tenderness of conscience, and in this connection he is known to have very forcibly remonstrated with the owner of a posting establishment opposite his dwelling regarding the profanation of the Sabbath by hiring carriages on that day. Mr. Macdonald's interference was at first resented, but in the long run his position was ethically acknowledged.

In 1893, when the great schism in the Free Church called the defenders of the "Faith once delivered to the saints" to rally

round their banner, Mr. Allan Macdonald took his place in the ranks, and later on, when the Free Presbyterian Church was fully organised, he was called to be a deacon in the Oban congregation. From this time on till his departure his spiritual life seemed deepened and intensified. The ministrations to the sick and the dying were much valued.

Mr. Macdonald frequently spoke at the fellowship meetings, and most effectively, especially for the last time on earth, at the November Communion in Oban. From that time onward, although in his usual health, it was observed that Mr. Macdonald's prayers and admonitions (for he was fearless in rebuking sin) were more earnest, and especially at family worship his petitions were marked by a peculiarly supplicating request that the present might be a year of souls—a new year.

Mr. Macdonald's life here came to a close last January. The illness began in the first week of the year. For a few days he was able to conduct worship lying in bed. Then he fell into semi-unconsciousness, from which he never recovered, and on the 14th of January he passed into the immediate presence of God.

Mr. Macdonald left a widow and family of three sons and two daughters to mourn his loss. The Oban congregation also feel that they have parted from a leal comrade, and desire to express their appreciation of his genuine worth, and their sympathy with those who mourn his loss.—C. M.

A Sermon.

BY THE LATE REV. JOHN MACDONALD, FERINTOSH.

"But now the righteousness of God without the law is manifested."—ROM. iii. 21.

THE obvious design of this epistle is to illustrate and confirm the important doctrine of the sinner's justification before God—a doctrine which lies at the very foundation of Christianity—which includes in it, and connects with it, all the blessings of eternal life; and apart from which no hope or comfort is left for man, either for time or for eternity. The Jews, though possessing all the advantages of a divine revelation, had fallen into sad mistakes regarding this doctrine. "For they being ignorant of the righteousness of God, and going about to establish their own righteousness, had not submitted themselves to the righteousness of God" (Rom. x. 3); and sought justification, "not by faith, but, as it were, by works of the law" (Rom. ix. 32).

The apostle, aware of the fatal consequences of such mistakes, not only to the Jews, but to the world at large, was led, under the guidance of inspiration, to write this epistle chiefly for the purpose of setting this doctrine in a just light. Other points are noticed, it is true, and points of great importance, but these are evidently introduced in their subserviency to this doctrine, or as arising out of it.

In pursuing his design, the apostle sets out with the fact, which cannot well be denied, that the whole world, Jews and Gentiles, "are guilty before God," all having sinned and come short of His glory. And it falls by natural consequence, that "by the deeds of the law there shall no flesh be justified in His sight; for by the law," he adds, "is the knowledge of sin" (Rom. iii. 19, 20). Of course, if another method of justification, and a method altogether different from anything which man could devise, had not been revealed, man would have been utterly and eternally undone. Such a method, however, the apostle proceeds to unfold. "But now," says he, "the righteousness of God without the law is manifested; being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God: being justified freely by his grace through the redemption which is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;—to declare, I say, at this time, his righteousness, that he might be just, and the justifier of him who believeth in Jesus" (Rom. iii. 21-26).

The whole of this interesting passage merits the careful perusal of every reader as containing one of the clearest and most comprehensive views of the doctrine of justification that is to be met with in any part of the sacred volume. It exhibits to us at once a righteousness which constitutes the ground of the sinner's justification, and the manner in which a sinner obtains an interest in it, so as to enjoy the benefits resulting from it. This is by faith, and by faith without the deeds of the law. It points out to us also the ground upon which the sinner may warrantably receive it, and plead an interest in it; or that which may be called the right of acceptance—viz., the free offer of it in the gospel; for "it is unto all," as the light of the sun, for the benefit of the world. We learn from it, further, that this righteousness is actually imputed to every believing sinner, or transferred, in law-reckoning, to his account, so as to avail him for the purposes of justification and eternal life. It is upon all who believe, as a garment (for to this the word alludes), in which they stand covered, clothed, and adorned before God. And finally, this method exhibits not only the grace of God, which it does in a marvellous manner—for believers are said to be "justified freely by his grace, through the redemption which is in Christ Jesus"—but also the glory of his moral character. For hereby "his righteousness is declared;" and it appears that he "is just, and the justifier of him who believeth in Jesus."

The limits to which I must confine myself will not permit me to enter on the consideration of each of these particulars. What I design at present chiefly is, in reliance on divine strength, to direct the attention of my hearers—

I. To that which may be called the foundation of the whole, in

this procedure of grace—the righteousness of God. And II. To this righteousness as now manifested.

The consideration of these points cannot be inapplicable on any occasion on which we have to address immortal souls; and it is hoped will be seen to be not unsuitable to that which has called us together this day. Our attention, then, is directed—

I. To that which is here called the righteousness of God, and which is represented as the foundation, or meritorious ground, upon which God bestows on man pardon, acceptance, and all the blessings of redemption. In Scripture the term “righteousness” is not unfrequently used in a different sense from that in which it is employed here; and it will not be foreign to our purpose for a little to advert to this. It sometimes signifies the righteousness of the divine nature, or that which has been commonly called the moral rectitude of God—a character which is inseparable from His nature, which is displayed in all His works, and by which He makes it manifest, that as He regards sin with infinite detestation, so He regards moral excellence or goodness with ineffable delight—a character, in short, which includes in it all the perfections of his moral nature—such as holiness, justice, and truth, and which is, therefore essential to His very being. Hence He is said to be “a God of truth, and without iniquity” (Exod. xxxii. 4); to be “justified when he speaks, and clear when he judges” (Ps. li. 4); to be “righteous in all His ways and holy in all His works (Ps. cxlv. 17); the righteous Lord who loveth righteousness; and whose “countenance beholdeth the upright” (Ps. xi. 7).

It is evident, however, that this cannot be the import of the term in the passage before us. For the righteousness of the divine nature neither is, nor can be, a ground of justification to sinful man. It is rather that which reveals the divine indignation against sin, passes a sentence of condemnation on account of it, and renders it indispensable that sin be punished. Nevertheless, it is of the utmost importance to entertain just conceptions regarding this view of the divine character; for although this is not, and cannot be, the righteousness which justifies the sinner, and which is here referred to, it is not to be considered on that account as having no relation to that righteousness, much less (as many, alas! are too apt to think) as being at variance with it. On the very contrary, there exists the strongest affinity and harmony between the one and the other; for the righteousness of the divine nature is that which (on the supposition that sinners were to be saved) rendered it necessary that the other righteousness by which we might be justified, should be wrought out, and thus becomes the very reason of the existence of this other righteousness. This righteousness or character of God is, besides, the rule or standard to which the righteousness which justifies the sinner must be conformed, and with which, in all its essential characters of spirituality, equity, purity, and perfection, it must correspond. And, lastly, the righteousness which justifies the sinner must be such as to become

a transcript of the other, and the mirror which exhibits its true character and glory to men.

Were these things but duly considered by many, they would not blindly or presumptuously trust in what they call the mercy of God, nor venture to approach Him for pardon and acceptance on the footing of any deeds, or even sincerity and penitence of their own, while the righteousness of the Divine nature stands in the way, precludes the exercise of mercy, except in consistency with justice, and fences around for ever the rights and prerogatives of divinity. They would, on the contrary, renounce every pretension of this nature, and most humbly and thankfully acquiesce in that wonderful plan, in which "mercy and truth are met together, and righteousness and peace have kissed each other" (Psa. lxxxv. 10).

But, as distinguished from this righteousness of the divine nature and character, that to which our text refers is evidently that which was wrought out by the Son of God in behalf of sinners of mankind. This, and this alone, is that righteousness, "which is by the faith of Jesus Christ unto all, and upon all them who believe;" the righteousness, on account of which God accepts the sinner, and which is manifested to the faith and acceptance of men for this purpose.

In regard to this righteousness, it is of importance to observe:

1. That it consists in the complete fulfilment of the law in all its precepts and penal sanctions. The law as a covenant of works required of man perfect obedience as the condition of life; and, at the same time, denounced death as the penalty of transgression. The Lord Jesus Christ, accordingly, met the law in both these respects, fulfilled its precepts, and endured its penalty; accomplishing the one by the holiness of His nature and the righteousness of His life, and the other by the awful and unparalleled sufferings of His death. The whole course of His obedience, then, commonly distinguished into active and passive (with what propriety I do not at present inquire), is that which constitutes the right in question and by which, in virtue of the divinity of the person who wrought it out, the law is "magnified and made honourable."

2. The righteousness thus wrought out in fulfilment of the law by the Son of God was altogether of a vicarious nature—it was in behalf of others and not for Himself. He stood wholly in a public, never in a private, capacity. He stood as the representative of sinners. In order to redeem them he assumed our nature, was made under the law, submitted to all its vast demands, and suffered its awful sanctions; for "He was made a curse for us," says the apostle. If He was wounded it was for our transgressions; if He was bruised it was for our iniquities; if He died the just it was for the unjust, that He might bring us to God. Thus for men He lived, for men He died; and all that He hath done and suffered is to be considered as wholly on their account and in their actual room and stead.

Some, indeed, talk as if His human nature owed obedience to

the law for itself, and that only His sufferings were on our account, as procuring for us release from punishment, but that we are left to work for life as we can. This, to say the least of it, affords but poor comfort to the sinner, and in effect leaves him just where he was. But it should be remembered, that Scripture never represents the Son of God as having assumed the human nature for Himself, but wholly for others—"Forasmuch as the children ate partakers of flesh and blood, He also Himself likewise took part of the same ; that through death He might destroy him that had the power of death, that is, the devil : and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. ii. 14-15). It should also be remembered that the human nature in Him never subsisted in a state of distinct personality, but always in inseparable union with the Godhead, in virtue of which, whatever conformity it might possess to the law as a rule, it could owe no obedience as a covenant ; under which form it demanded obedience of man, and consequently of the surety. Let us hold, then, by the consoling truth, that our divine Redeemer fulfilled the precepts of the law, as well as that He endured its penalty for man ; in consequence of which the righteousness which he wrought out has procured a title to life as well as a release from punishment, and bestows the twofold blessing of pardon and acceptance, on every one that believeth. Let us also rejoice, that if this righteousness was wrought out in behalf of others, it will also be readily conferred upon them, and eventually be applied to the myriads for whom it was thus accomplished. And let the guilty and condemned sinner avail himself of a righteousness which he is not only warranted, but invited, and even commanded, to accept, for all the purposes of salvation.

3. It is a righteousness of infinite value, and therefore available to all the purposes for which it was designed. Wrought out by the Son of God in our nature, it was not only perfect as a complete fulfilment of the law, but a righteousness of such value as to merit life and salvation for others. We can conceive of a perfectly holy human nature giving complete obedience to the law ; but in all this there is nothing that could avail for others. The obedience of the highest angel in glory could merit nothing for man : because a finite nature can never exceed that which it was its own duty to perform. But the Son of God, as was noticed already, having assumed the human nature into intimate union with the divine, all the actings and sufferings of that nature derived immediate and infinite value from the divinity ; and, properly speaking, are to be considered (and in the estimation of law and justice actually are so), the actings and sufferings not of a finite nature, but of Him who is God in our nature. This is what stamps a value and glory on this righteousness, in consequence of which the law is not only fulfilled, but magnified and made honourable, divine justice infinitely satisfied, redemption obtained for man ; and "God is just, and the justifier of him who believeth in Jesus."

4. This righteousness has been actually sustained by Jehovah in behalf of sinners, and acted upon in all ages by Him as the ground of their acceptance and complete salvation. This, indeed, might be inferred from what has already been stated; for, if wrought out in obedience to the law, in the room of the guilty, and by the Son of God, we must conceive it to be a righteousness worthy of God to accept and sustain. But, besides this, the resurrection of Christ from the dead, His ascension and reception to glory—the outpouring of the Spirit on the day of Pentecost, and frequently since, the promulgation of the gospel in the world, the dispensation of means and ordinances in the Church, the conversion of sinners, and the experience of saints in all ages—confirm the interesting truth that God the Father, as the righteous Judge, has actually sustained the righteousness of His Son in behalf of sinners, and has actually proceeded upon this as a foundation in receiving sinners into His favour and conferring on them all the blessings of eternal life. Oh, glorious righteousness, through which such blessings flow to man, and such rich revenues of glory accrue to God!

After what has been stated, it will be scarcely necessary to detain you by mentioning some of the reasons why it is here called the righteousness “of God.” It is so, as we have seen, because wrought out by Him in our nature. It is so also, as exhibiting His glory and moral rectitude to man. It is a transcript of His moral character, and the mirror in which man may behold it. It is so likewise (and perhaps this is the principal reason of its being so called in the text), as being altogether of His provision and appointment. In this, as well as in many other respects, it is opposed to any righteousness of man, and the economy of grace connected with it, to the natural tendencies of his carnal, proud, and legal spirit; so much so that it would never have entered into his heart to conceive of this astonishing method of salvation.

But further, it is called the righteousness of God “without the law.” Not that it has no reference to the law, for we have already seen that it was wrought out in fulfilment of it, and therefore that the interests of the law, in all its glory and dignity, were fully consulted in the working out of it. Nor are we to suppose that the sinner is to have no regard to the law in receiving this righteousness. On the contrary, he recognises it in all the extent and spirituality of its demands; and it is under an impression of the equity of its demands, and of its awful sanctions, that he actually submits to the righteousness of God. But it is a righteousness conferred on the sinner without regard to the deeds of the law, or any works of His done in obedience to the law, as a covenant, and to which He looks, in whole or in part, as the ground of his acceptance with God.

There is a tendency in man to seek justification by works; and he will, even when pressed hard by the law, endeavour to work up in himself convictions of sin, and certain penitential feelings, by

which to recommend himself to God for an interest in the righteousness of His Son ;—not recollecting that such convictions and inward feelings are designed to prompt us to accept of that righteousness, and not to entitle us in the least degree to an interest in it. The righteousness of God, however, neither proposes nor accepts of any compromise with the law in this respect ; and it is the mercy of the sinner, did he but know it, that this is the case.

Lastly, this righteousness, it is said, is “witnessed by the law and the prophets.” The ceremonial law in almost all its types and sacrifices prefigured this substitutionary system, or justification by the righteousness of another. And though the moral law did not give any direct information of it, nevertheless, in the perfection of its demands, and the awful nature of its threatenings, it pointed out the necessity of such a righteousness. The prophets all witness concerning it, “Surely,” says Isaiah, “shall one say, In the Lord have I righteousness and strength” (Isa. lxxv. 24). “And this is the name,” saith another prophet, “whereby He shall be called, the Lord our righteousness” (Jer. xxiii. 6). And Daniel tells us that He—Messiah the Prince—should “bring in everlasting righteousness” (Dan. ix. 14). In short, “to Him give all the prophets witness, that, through His name, whosoever believeth in Him, shall receive remission of sins” (Acts x. 43). Of course, this was not a new and hitherto unheard of doctrine, as some of the Jews were apt to imagine. It was a doctrine known to their fathers, a doctrine recorded in their own writings, and which possessed a peculiar prominence in their system ; which, therefore, nothing but wilful blindness and determined unbelief could prevent them from perceiving. And thus God in testifying concerning this righteousness by the law and the prophets, thereby declared not only His high approbation of it, but that it has ever since the fall of man been the exclusive foundation upon which He justifies the ungodly, and confers upon him that believes all the blessings of salvation.

This, then, is the righteousness to which our attention is directed in the text ; a righteousness of infinite value and glory wrought out by the Son of God in behalf of sinful men, a righteousness without the law, and a righteousness witnessed by the law and the prophets, a righteousness which has procured for man deliverance from wrath and a title to life, and which actually confers on him who believeth these and all other spiritual blessings, in all the fulness of their extent and eternity of their duration.

II. Let us consider this righteousness, as now manifested. The apostle has evidently a reference here to the gospel dispensation, as having brought this subject, together with every other part of redemption, clearly to light. Under the law, these things were adumbrated by a variety of types, ceremonies, and sacrifices. But under the gospel the vail is rent in twain, the shadows have given way to the substance, the Sun of Righteousness has arisen, and a

day has dawned upon the world in "the light of which men shall see light." We may observe—

1. That the righteousness is manifested in the gospel as actually wrought out. Here we see the Son of God no longer prefigured by types and sacrifices only, but actually appearing on the field of the world, tabernacling among us, suffering hunger, fatigue, poverty, and reproach, obeying the law in all its precepts, and during the whole course of His active life. We see Him endure its penalty, enter the garden, His soul exceeding sorrowful there, ascend Calvary, suffer Himself to be stretched on the accursed tree, and there, bearing the insults of men, the malice of devils, and, what infinitely exceeded all these, those hidings of His Father's countenance, which led Him to exclaim, "My God, my God, why hast Thou forsaken me!" But we hear Him at last cry, "It is finished!" And thus, having finished transgression, made an end of sin, and made reconciliation for iniquity, "He brought in everlasting righteousness." The gospel thus reveals to us a righteousness actually accomplished. The law pointed to it as a righteousness to be manifested, and ancient believers looked forward with longing expectation to its accomplishment; but the gospel points it out to us as actually wrought out, and manifested as such for the justification of sinners. What a confirmation is this to the faith of God's people, and how daring the presumption of the sinner, who, in the matter of justification would propose to superadd any doings of his own to a righteousness thus manifested as actually and perfectly wrought out!

2. It is manifested in the gospel, in the universality of its benignant and beneficial designs regarding sinners of mankind. Under the Mosaic economy, all the blessings connected with this righteousness were confined to one nation, and shut up within the pale of one church. This, with a few exceptions, was the state of things for ages; and the righteousness in question was during that long period unpublished and unknown to the world at large. But now, it is unto all, not only sufficient in itself for the salvation of all, but designed freely for the benefit of all, exhibited to the faith and acceptance of all indiscriminately, and commanded (or so the commission runs) to be preached to every creature for this purpose. For "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond, nor free: but Christ is all and in all" (Col. iii. 11). And this righteousness, which is unto all, starting from Calvary, whence it burst forth in its glory on a benighted world, shall continue its career until all nations shall see its manifestation in the gospel, are brought within the sphere of its influence, and blessed with that salvation of which it is at once the medium, and the procuring cause to men. O glorious thought! what a warrant to sinners of every description, and of every nation to whom it is proclaimed, to accept of it. And what an encouragement! nay, what an imperious call to communicate

the intelligence of it to all nations, far and near, that they may hear of, believe, and be found in this righteousness!

3. In the gospel it is manifested in the greater extent of its triumphs in the salvation of men. Under the ancient economy, confined as it was to one nation, there were but few among them who believed in the report, and few to whom the arm of the Lord was revealed. But under the glorious gospel of the blessed God, thousands and tens of thousands have been led to believe the record concerning it; to rely on this righteousness as the ground of their justification, and to experience its justifying effects in the enjoyment of pardon of sin, peace with God, access to His presence, and the hope of eternal glory. They have also experienced its sanctifying effects; for it provides for the sanctification of all who receive it, and this remarkable change is inseparably connected with it, and is its never-failing result. For every believer finds that it is "grace reigning through this righteousness" that renews his heart, overcomes his prejudices, subdues his corruptions, detaches him from the world, elevates his affections to the things which are above, inspires him with zeal for God and devotedness to His cause. In short, it directs, prompts, and strengthens him to abstain from all appearance of evil, to resist the devil, the world, and the flesh, and to follow that "holiness without which no man shall see the Lord." If these effects do not ensue, men but deceive, and sadly impose upon themselves, by imagining that they trust in this righteousness, while their trust is but a mere pretension; for if any man be in Christ, and therefore clothed in His righteousness, he is a new creature. And Christ is made to all who believe in Him, not only wisdom and righteousness, but sanctification and redemption. And thus, instead of making void the law, they, on the contrary, establish it. And if such be the triumphs connected with the salvation of one sinner, what shall we conceive of those displayed in the salvation of the thousands and myriads who, in the days of the apostles, and in every succeeding age since, have been brought under its influence, and made to experience the blessed results of the imputation of this righteousness;—of thousands and myriads, too, of every description, rank, character, kindred, nation, and tongue; and thousands and myriads who have given evidence to the world, by their devotedness to God, their firmness and fidelity in His cause, their patience under affliction, and the holiness of their lives and conversation, that they owed all their ability thus to act, and all the hopes and prospects that animated them during their Christian journey, to the righteousness of God manifested in the gospel!

Thus the righteousness of God is manifested in the gospel more clearly than ever under the law. It is manifested in the gospel as wrought out; it is manifested unto all, in regard to its tendency and design, and it is manifested in its triumph or actual effects in the salvation of many. And does not the manifestation of it in

these respects speak to us? Does it not proclaim to us the invaluable privilege which the Lord has bestowed on us in giving us our lot under such a manifestation of His righteousness, while to many this is denied. How, then, should we remember that "to whomsoever much is given, of him much shall be required." How inexcusable, besides, does it leave those who shut their eyes to its value, and refuse to submit to it, expecting by other means, and means of their own devising to recommend themselves to the favour of God; or who, if they would not altogether reject this righteousness, for their own justification, yet would bring their own works, their sincerity, their repentance, and some even their faith, as a price in their hands, by which to acquire a title to this blessing; or who would conjoin these with the righteousness of Immanuel, in order to procure the desired acceptance in the sight of God; thus acting as foolishly as if one should by lighting a taper endeavour to assist and increase the light of the sun. Such conduct carries absurdity, as well as criminality, in its very face. And those who are guilty of it would do well to look to their state in time, and to betake themselves to the true foundation ere it be too late, and the door of mercy be for ever shut, otherwise they shall find that "the hail shall sweep away every refuge of lies, and that the waters shall cover the hiding places."

A very extensive improvement might be made of this subject; but I shall confine myself to the three following observations which I deduce, by way of inference, from what has been said. And—

1. We may hence see of what importance it is, that every one of us, for himself, be satisfied that he has submitted to this righteousness, and so fallen in with the design of its manifestation, that we have received it as the righteousness of faith, that we rely upon it exclusively for pardon, acceptance, and eternal life; that we desire to be found in it, not having our own righteousness, which is of the law, and that we enjoy the benefits resulting from a personal interest in it, particularly peace with God, filial confidence in His presence, spiritual intercourse with Him, the sanctification of our nature, and the hope of eternal glory. Everything depends on this. Oh, then, let us not rest satisfied without sure and Scriptural evidence regarding this most important of all points. If we are right regarding this, we cannot be materially wrong in regard to other matters relative to salvation; but if we are mistaken here, be it remembered that we are mistaken for eternity.

2. We may also from this subject see the necessity of divine influence to give effect to this important doctrine. The righteousness of God is manifested, but men do not naturally see it. The sun shines, but the blind cannot behold its light. A vail covers the face of man by nature, which hides the glory of this righteousness from his view. It is God alone that can remove this vail (Isa. xxv. 7). It is He who "commandeth the light to shine out of darkness, that shines into the heart of benighted sinners, to give

the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6). It is the peculiar province of the Spirit to "convince men of sin, righteousness, and judgment;" "to guide them into all truth," and "to glorify Christ" (John xvi. 13, 14). It was He who led three thousand on the day of Pentecost to believe the report, and to submit to the righteousness of God. And it is He who, in all ages, discovers to sinners their need of this righteousness, reveals its glory, efficacy, and excellence, to their view, disposes them to acquiesce in it as the foundation upon which they would stand with acceptance before God, and enjoy all the blessings of eternal life and glory. And it is e Halone that can give efficacy to the means appointed by God for the salvation of men, and to all the efforts of His creatures to communicate the knowledge of that salvation to their fellow-men, wherever it is preached. How necessary then is it that we should depend much on the Spirit in all our exertions, and pray that his power and presence may be felt by ourselves individually, and accompany our feeble endeavours to instruct others around us in the knowledge of those things which relate to their everlasting peace; that so the righteousness of God, which is manifested in the gospel, and whose light shines around them, may thus be manifested in the hearts of many, bringing all the blessings of time and eternity in its train!

3. But, lastly. May we not from this see the obligations which lie on all who enjoy the benefits of the righteousness which is thus manifested, to communicate the knowledge of it to those who are still in darkness and ignorance regarding it? Many both at home and abroad are in this deplorable condition, and must be considered as "perishing for lack of knowledge." And are not we, upon whom the Lord has bestowed the privilege of this revelation, bound by every consideration to do all that we can to meliorate their condition? Are the means afforded us, and shall we withhold these means from them; By so doing should we not be accessory to, and even implicated in, their ruin? "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we know it not, doth not He that pondereth the heart consider it? and shall not He render to every man according to his works?" (Prov. xxiv. 11, 12). But I trust that many among us are otherwise minded; and that from a regard to the glory of God, and love to the souls of men—from a view of the righteousness which is manifested in the gospel for the benefit of all—from considerations arising out of the love and grace of God manifested in this righteousness, and of the responsibility under which they are placed in reference to a final tribunal, they are willing to "know" the situation of "them that are drawn unto death," and to afford them the means of deliverance.

[This sermon is taken from the volume entitled "Precious Seed. Discourses by Scottish Worthies."—ED.]

3s e Crìosd na h-Uile.

LE TOMAS UILCOGS.

(Continued from page 465.)

THA na Sgrìobtuirean agus faireachadh dhaoine diadhaidh a cur an céill, nach 'eil comas toile, no cumhachd' modhan-nail aig an duine nàdurra air creidsinn, pilltinn ris, no gairm air Dia ann an Crìosd. Is e tearmunn an duine saor-ghràs (Eoin vi.; 1 Cor. ii.; Rom. viii. 7). Bithidh gach dùil bho nàdur air a sgrìos gu luath, ann an cridhe an duine aig an robh cohomunn spioradail ri Iosa Crìosd, a chuir feum air co-chur airidheachd-san, agus strìochdadh dha fhìreantachd san. Tha Crìosd sna h-uile seadh na neach ro ghloirmhoir air son gun tuigeadh nàdur e,—tha Crìosd cho neo-chrìochnach naomha, is nach dàna le nàdur amharc air; cho neo-chrìochnach maith, is nach urrainn nàdur fuidh shealladh peacaidh a chaoidh a chreidsinn. Tha Crìosd ro àrd, is ro ghloirmhoir, air son gu'n deanadh nàdur urrad is beantuinn ris. Feumaidh nàdur dhiadhaidh bhi air a chur san anam, chum is gu'n deanadh e greim air-san tha cho neo-chrìochnach as a shealladh. An Crìosd sin ris an urrainn an duine nàdurra gabhail, is Crìosd e dheth a dhealbh féin, cha'n e Crìosd an Athar, cha'n e Iosa Mac an Dé bhèò, neach a dh'ionnsuidh nach d'thig aon duine mar bi tarruing an Athar air (Eoin vi. 44, 45). Rànnsaich na Sgrìobtuirean gach aon la, mar mhéin òir, far am bheil cridhe Chrìosd ri fhaicinn (Eoin v. 39). Dean faire an aghaidh nam peacaidhean dha'm buailtich thu (Salm lxix. 5), faic iad nan gràineileachd is cha bhris iad a chaoidh a mach ann an gnìomh. Gléidh a ghnàth, fonn iriosal, falamh, briste chridhe, mothachail air gach teachd gearr spioradail a tabhairt fa'near gach gluasad o'n leth a stigh, ullamh air son na fiosraichidhean is àirde de ghràs. Na gleidh cionta sa choguis, ach dean feum do dh'fhuil Chrìosd gun dàil. Tha Dia a cur dhachaidh ort, peacadh is cionta, chum gun amhairceadh tu ri Crìosd an nathair umha.

Na ceangail do bhreitheanas mu ghràs Chrìosd ri freasdalan, ach ri geallaidhean (Salm lxxiii.; Eabh. xi. 1; Eccles. ix.). Tabhair cliu do Dhia air son do chrathadh bharr bunaitean meallta, agus air son rathad sam bith, anns am bheil e cumail an anama 'na dhùisg, is feumach air Crìosd. Is fearr a bhi ann an tinneas is ann am buaireadh, no ann am fois feoilmoir is an sith mheallta. Tionndaidhidh spiorad eutrom gu bhi na spiorad diomhain, a ghleidheas a pheacadh is cleachdadh na h'urnuigh. Is e spiorad eutrom plàigh an aideachaidh. Mar bi e air a bhuntuinn le fhreumhan as a cridhe, le amharc a ghnàth, is gu durachdach ri Crìosd ann an dleasdanasaihb fasaidd e ni's treise, is ni's marbhtaiche le bhi fuidh mheadhonan nan gràs. Na tomhais do ghràs-sa le gràs muinntir eile, ach le na Sgrìobtuirean. Bi dùrachdach is cùramach ann an dleasdanasaihb le an cudthrom air do chridhe; ach bitheadh e na aobhar eagail co mòr dhuìt comhfhurtachd a

tharruing bho do dhleasdanasan ri a tharruing bho do pheacaidhean. Tha comhfhurtachd a laimh sam bith, ach a laimh Chriosd marbhtachd. Bi tric ann an urnuigh, no cha bhi a chaoidh a bheag do chochomunn agad ri Dia. Bithidh tu ann an dleasdanasan eile, a reir is mar tha thu san uaignidheas.

Na gabh do bheachd do dhleasdanasan o fhairichidhean àrda ach o fhonn iosal inntinn, is sealladh do Chriosd. Bi air d'fhaicill a thaobh dhleasdanasan is ghibhtean. B'àbhaist do naomh mòr a radh gun robh tuilleadh eagail aige roimh a dhleasdanasan, na roimh a pheacaidhean, rinn iad sud gu tric uaibhreach e, ach rinn iad so irioslachadh. Cùm gu cùramach an cuimhne taisbeanaidh air gràdh Chriosd; tha iad a deanamh a chridhe iosal air son Chriosd, is ga thogail os cionn peacaidh. Na dean dimeas air a chomharradh is isle air gràs; feudaidd Dia do chur ànn am feum, air an dearbhadh is lugha (1 Eoin iii. 14), feudaidd eadhon sin, a bhi ni's luachmhoire dhuit na mìle saoghal. Bi dileas do'n fhirinn; ach na bi connspoideach, no fanoideach. Aisig a mheud is tha air tuiteam; cuidich iad chum eiridh le uile innibh Chriosd. Ceartaich gu foil le gràs an t'oisgeil, na cnàmhan briste, tha as na h-alltaibh.

Fhir-aideachaidh àird, na dean dimeas air na naoimh laga; feudaidd aobhar fathast bhi agad iarraidh bhi ànn an suidheachadh an neach is isle dhiubh. Bi dileas do dh'annmhuinneachdan mninnfir eile, bi mothachail air d'annmhuinneachdan féin. Bi tric aig leabaichean tinnis, is maille ri anamaibh air an tréigsinn, tha iad a foghlum gu h-ealamh ann an sgoil faireachaidh. Bi dichiolach 'nad gairm. Bi dleasdanas do'd dhaimhean mar do'n Tighearna. Bi riaruichte le beagan do'n t'saoghal, is leoir beagan. Faic mòr gach beannachd beag saoghalta, oir tha thu neo-airidh air an ni is lugha. Bitheadh meas mòr agad air neamh, cha'n e meas beag, do bhrìgh gu'm bheil Criosd cho saobhir, is cho saor. Meas na h-uile neach eile ni's fearr na thu féin; agus giulain a ghnàth leat, féin-ghràin mar neach dha'm buin àite a ghabhail aig cosan nan naomh. Faic diomhanas an t'saoghail, agus mar tha dreach na h-uile nithibh a th'ann a gabhail seachad; agus na gràdhaich ni sam bith ach Criosd. Dean bròn air son thu bhi faicinn cho beag do Chriosd san t'saoghal, cho tearc a cur feum air; diomhanasan ga'd riarachadh ni's fearr na nithibh neamhaidh. Do dh'anam mi-chùramach, cha'n 'eil Criosd ach na fhaileas, cha'n 'eil na Sgrìobtuirean ach nan sgeul gun bhrìgh. Dean bròn gu'm bheil àireamh co mòr air am baisteadh is fuidh orduighean nach 'eil fuidh ghràs, ag amharc gu mòr a's deigh dhleasdanas agus umhlachd, ach nach 'eil ag iondrainn Chriosd, no gràs. Bi ullamh air son a chroinn-cheusaidh, thoir di-bheatha dha, giulain e le buaidh-chaitheam mar chrànn-ceusaidh Chriosd, co aca is beum, no fanoid, no masladh, no dimeas, no priosan e. Ach faic gur e crànn-ceusaidh Chriosd, agus cha'n e crànn-ceusaidh dhe do dheanamh féin a th'ann.

Bacaidh peacadh o uail a dheanamh ann an crànn-ceusaidh

Chriosd. Feudaidd tuile dearmad a dheanamh ar firinnean beaga an aghaidh soluis, do choguis a mhùchadh, cho cinnteach is leis na peacaidhean is mò a ghnìomhachadh an aghaidh soluis. Mu bha thu air do thabhairt a broinn ifrinn a dh'ionnsuidh uchd Chriosd, agus air do chur a'd shuidhe am measg phrionnsaibh ann an teaghlach Dhé—och! cionnus nach buineadh dhuit do bheatha a chaitheamh mar chomharradh trocair! Anam shaoirte, agus a philleadh ri Dia! nach tu tha fuidh fhaichan do labhairt do Chriosd! Nach neo-àbhaisteach am fonn inntinn anns am buineadh dhuitse gluasad agus gach dléasdanas a choimhlionadh! Do Shàbaidean nach iad bu chòir a bhi 'nan làithean molaidh, agus seinn halleluiah! Ciod ach neamh a th'ann co-chomunn a ghleidheadh ri Crìosd, ri ainglibh ri naomhaibh! Ciod am bàthadh e air an anam ann an gradh sìorruidh, a bhi air adhlacadh maille ri Crìosd, a basachadh da gach ni eile ach Crìosd a mhain! Gach am a smuainicheas tu mu Chriosd, bi air do lionadh le mòr-iongantas. 'Nuair a chi thu peacadh, amhairc ri gras Chriosd a mhaith e; 'nuair tha thu fo bhuaidh ardain, amhairc ri gras Chriosd, chum d'irioslachadh, is do leagadh gu h-ìosal san duslach.

Cuimhnich am graidh Chriosd; 'nuair a bha thu lomnochd (Esec. xvi. 3, 9), an sin thagh e thu. Cionnus is urrainn smuain ard a bhi agad a chaoidh! Cuimhnich cò na gairdeanan a ghleidh thu bho dhol fuidhe, agus a shaor thu bho'n ifrinn is iochdaraiche (Salm lxxvi. 13)—agus dean luath-ghair ann an cluasaibh ainglibh is dhaoine (Salm cxlviii.) agus seinn a chaoidh “cliù, cliù, gras, gras.” Dean aithreachas is urnuigh gach aon la, agus gluais ann an solus grais mar neach air am bheil ungaidhean grais.

Cuimhnich do pheacanna is maitheanas Chriosd; do dhroch-thoillteanas is airidheachd Chriosd, do laigse, is neart Chriosd; d'uabhar, is irioslachd Chriosd, d'annmhuineachdan phailt, ach ath-phillidhean Chriosd riut; do chionta, ach caramh fola Chriosd as ùr riut; do theachdgearr ach còmhnaidh Chriosd; d'fheuman ach lanachd Chriosd; do bhuairidhean, is caomhalachd Chriosd; do ghraineileachd, is fireantachd Chriosd.

Anam bheannaichte! a gheibh Crìosd gu'n d'fhìreantachd féin umad (Philip iii. 9), ach le'd thrusgan air a nigheadh is air a dheanamh geal ann am fuil an Uain (Taisbean vii. 14).

Fhir-aideachaidh thruagh! aig nach 'eil an soisgeul san leth a stigh. Na foisnich air breith do cho-chreutairean. Feudaidd tu bhi air do mholadh leo-san, agus air do thilgeadh air falbh ann an latha dearbhaidh Chriosd. Feudaidd tu a theachd a dh'ionnsuidh baisteadh, agus gun a thiginn gu brath a dh'ionnsuidh Iosa, agus fuil a chrathaidh (Eabh. xii. 24). Ciod sam bith na h-oibribh no na seilbhean, a thig gearr air fuil, is airidheachd is fireantachd Chriosd (ni is e fìor bhrìgh an t'oisgeil), agus a thig mar sin gearr air an t'oisgeul, tha iad a fagail an anama ann an cor teagamhach, neo-thearuinte. Agus thig teagamhan, mar amhaircear riu ann an trath, gu bhi nan spiorad

eutrom, aon do na suidhichidhean inntinn is cunnartaiche a th'ann.

Na biodh beag-mheas agad air meadhonain grais. Bi tric a beachd-smuaineachadh, is ann an urnuigh. Bi riaghailteach is churamach ann an eisdeachd an fhocail. Tha feum againn air teagasg, air spreige. air earail, air comhfhurtachd, mar tha aig na lusan maoth, agus am feur air uisge, air an drùchd, air a mhin uisge, is air na frasaibh (Deut. xxxii. 2). Dean gach nì a nì thu mar obair anama do Chrìosd (Sech. vii. 5, 6), mar a deanamh gnothuch ri Iosa Crìosd, mar neach tha ag amharc ort, agus thus air-san, agus a tarrauing d'uile neart uaith.

Thoir an aire do ghluasadan naomha 'nad anam, ga'd dhùsgadh suas gu dleasdanas. Biodh meas agad air na smuaintean is lugha do smuaintean math mu Chrìosd; air an fhocal is lugha a labhras tu o'n chridhe ann an toirt cliu maith air. Is trocair saobhir so, O mol Dia air a shon! Faic am bheil gach aon la an ùr-mhaduinn bho na h-ardaibh agad, le a drùchd moch do bròn air son peacaidh a sìleadh a nuas ort a ghnath (Lucas i. 78). Am bheil an reult dhealach agus mhaidne, le a buadhan ùrachaidh grais agus sìth a ghnath ag éirigh ort (Taisb. xxii. 16), agus Crìosd gu milis a failteachadh d'anam 'sna h-uile dleasdanas? Gach dleasdanas, nach dean nì's spioradail thu, nì e nì's feolmhoir thu; an nì nach beathaich, is nach dean iriosal thu, bheir e an tuilleadh bais is cruas ort.

Feudaidh sochairean o'n leth a muigh mar tha baisteadh is suipeir an Tighearna bhi aig Iudas, ach luidh Eoin ann uchd an Iosa. Is e sin an suidheachadh soisgeulach, anns am bu choir dhuinn urnuigh agus eisdeachd, is dleasdanasan a chiomhlionadh. Cha dean nì ach luidhe san uchd ud, cruas cridhe a leaghadh, agus thusa a thabhairt gu bròn, anns am bheil tairisneachd a dheanamh air son peacaidh, agus spiorad eutrom,—cnuimh an aideachaidh a leigheas. Nì sud an t'anam iriosal ann an fìrinn, agus tairis a thaobh Chrìosd; nì e peacadh fuathach do'n anam, nì e eadhon an t'anam atharrachadh gu iomhaigh glormhoir Chrìosd a ghiulan. Na smuainich a chaoidh gum bheil thu an nì a bhuineadh dhuit, a'd Chrìosduidh air an d'thainig fas, gus an d'thig thu dh'ionnsuidh so, thu féin fhaicinn agus fhaireachadh a ghnath a'd luidhe ann an uchd Chrìosd, an ti ud a tha ann an uchd an Athar. Thig agus guidh ris an Athair air son beachdan agus, do Chrìosd, agus soirbhichidh tu gun teagamh, Cha'n urrainn dhuit a theachd le iartus, leis an toiliche, a bitheas e, Thug e o uchd féin e, chum na criche sin, chum a bhi air a chumail suas fa chòmhair suilean nan uile pheacach, mar chomharradh sìorruidh graidh an Athar.

Lagaichidh e suil a chuirp-amharc ris a ghréin. Mar is mò a dh'amhairceas tu ri Crìosd, Grian na Fireantachd s'ann is treise agus is soilleire a bhitheas suil a chreidimh. Amhairc ach ri Crìosd, is gradhaichidh tu e, agus gheibh thu beatha ann. Smuainich air a ghnath. Cùm an t'suil a ghnath air fuil Chrìosd, no crathaidh gach gaoth buairidh thu.

Nam faiceadh tu peacadh a pheacaidh chum fhuathachadh agus bròn a dheanamh, na seas ag amharc air peacadh, ach amhairc an tus ri Crìosd, mar a fulang, 'agus a toirt riarachadh. Nam faiceadh tu do ghrasan, obair an naomhachaidh annad, na seas a gear-shealltuinn riu ; ach amhairc an toiseach air Crìosd agus fhìreantachd, faic am Mac, agus chi thu an t'iomlan. Amhairc an sin air do ghrasan, as deigh dhuìt amharc airsan.

Ann an creidsinn, tha sùil agad ri taice, agus tha thu a deanamh bonn-dòchais dhe'n ni ris 'am bheil thu an tùs a sealltuinn. Rach a dh'ionnsuidh Chrìosd, agus cha'n ann, a dh'ionnsuidh do ghrais is do naomhachd, ann am mothachadh air peacadh agus air truaighe. Na seall ri do ghrasan, is ri'd naomhachd—cha dean iad ach Crìosd fholach bh'uat,—gus am faic thu esan air tùs. An ti' a dh' amhairceas air Crìosd trid a ghrasan, is cosmhuil e ri neach tha faicinn na grèine ann an uisge, a luaisgeas 'sa ghluaiseas mar a ni an t'uisge. Amhairc air Crìosd a mhain, mar tha e a dealrachadh ann an iarmailt graidh agus grais an Athar,—an sin chi thu e 'na ghlòir féin a tha do-labhairt.

Cuiridh ardan is ascreideamh thu a dh'iarraidh ni maith annad féin air tùs, ach cha seall creideamh ri ni ach ri Crìosd, a tha do-labhairt gloirmhor, agus a dh'fheumas do naomhachd co maith is do pheacadh a thabhairt as an t'sealladh, oir rinn Dia e araon na iobairt-pheacaidh is na Naomhachd air 'ar son-ne agus feumaidh e bhi an da ni sin dhuinn (1 Cor. i. 30). An ti tha cur suas a naomhachd féin chum sealltuinn ris air son comhfhurtachd, tha e cur suas iodhol mòr, nach dean ach a theagamhan is eagalan a neartachadh. Dean ach do shùil a thogail o Chrìosd, agus cosmhuil ri Peadar, thèid thu fodha gun dail ann an teagamhan. Cha'n 'eil Crìosduidh aig am sam bith a call a chomhfhurtachd, ach le bhi briseadh ordugh agus suidheachadh an t'oisgeil, ann an amharc ri chuid féin, agus a togail a shùil o fhìreantachd iomlan Chrìosd, a roghnachadh, a bhi beò ann an solus coinne, na ann an solus na grèine. Tionndaidhidh a mhill tha thu a deothal o d'fhìreantachd féin gu bhi na domblas, agus an solus a tha thu tarruing bho sin gu siubhal ann, thig e gu bhi na oidhche dhòrcha do'n anam. Tha Satan ga'd bhuaireadh le do chur gu saothreachail a dh'ionnsuidh, do ghrais féin chum comhfhurtachd fhaotainn bh'uaith. Feuch tha an t'Àthair a teachd agus ga do stiuradh a dh'ionnsuidh fhìreantachd Chrìosd, mar ni tha saoi bhir, gloirmhor, agus nco-chrìochnach taitneach dhasan, agus tha e ag iarraidh ort amharc ris a sin. Tha esàn ann cur an ceill a thoile a toirt comas a thoil a dheanamh a deonuchadh lùths beannaichte, focal seimh milis, a cronuchadh d'as-creideamh. Lean an gluasad is lugha bh'uaith, thoir aite do spiorad tagraidh ; cuir meas air mar air neamhnuid luachmhoir ; tha e na earlas air an tuilleadh tha gu teachd.

A ris, na'm b'aill leat urnuigh a dheanamh is nach urrainn dhuìt, agus a tha thu mar sin fo mhi-mhisnich, faic Crìosd ag urnuigh air do shon a tagradh ris an Àthair air do shon (Eoin xiv. 16 ; xvii.).

Am bheil thu fo phramh, faic Criosd do shith (Eph. ii. 14), a fagail sìth agad, 'nuair a chaidh e suas gu neamh a rìs agus a rìs ag iarraidh gun thu bhi fo thrioblaid 'se sin gu peacach, ann an rathad a mhilleadh do chomfhurtachd, no do chreideamh (Eoin xiv.). Tha e a nis air an rìgh chathair, air dha air a chrann-cheusaidh 'sa cheum a b'isle dhe irioslachadh gach cumhachd a mhilleadh a b'urrainn cron a dheanamh ort no do chiùrradh. Ghiulain e do pheacaidhean uile, do dhoilghiosan, do thrioblaidean, do bhuairidhean, agus dh'fhalbh e chum gun ulluicheadh e aite-comhnuidh siorruidh dhuit.

Thusa a chunnaic Criosd "na Uile," agus tu féin a'd neo-ni, a tha deanamh Chrìosd gu h-uile na bheatha dhuit, agus a tha marbh do gach fireantachd eile, is Criosduidh thu, neach tha gu mòr air a ghradhachadh a fhuair geanmaith o Dhia, agus a tha mùirneach aig na neamhan.

Dean an aon chaoimhneas so ri Criosd air son uile chaoimhneis dhuit-se—gradhaich a shlùagh, agus a naoimh bho chd, an neach is suaraiche, agus is annmhuinne dhiubh ciod sam bith cionnus a dh'fheudas sibh dealachadh ann am breitheanas a thaobh cuid do nithibh. Tha iad air an sgrìobhadh air a cridhe mar a bha ainmean clann Israeil air uchd-éididh Aaroin (Ecsod. xxviii. 21). Biodh iad mar sin air d'uchd-sa. "Guidh air son sìth Ierusalem, soirbhichidh iad a ghradhaicheas tu" (Salm cxxii. 9).

A *Chrioch.*

Church Notes.

The Dingwall Call.—The congregation of Dingwall has presented a call to the Rev. Mr. Macfarlane, Raasay. The call came before the Western Presbytery on the 24th March, but the Presbytery did not see their way at that time to put the call into Mr. Macfarlane's hands, though he intimated his willingness to accept it. The representatives of the Northern Presbytery who prosecuted the call appealed to the Synod against the Presbytery's decision, and a requisition was also signed by members from both Presbyteries requesting the moderator of Synod (Rev. John Robertson) to call a *pro re nata* meeting of that court for the 15th April to dispose of the call. The Moderator acceded to this request, and called a meeting to be held at St. Jude's Hall, Glasgow, on the date specified. The Synod met on the 15th April at 7.30 P.M., and was duly constituted with devotional exercises by the Moderator. The members present were:—Northern Presbytery, Revs. John R. Mackay and Donald Beaton; Western Presbytery, Rev. Alexander Macrae; and Southern Presbytery, Revs. Neil Cameron, John Robertson, John Macleod, and James S. Sinclair, with Messrs. Angus Macphail, W. R. T. Sinclair, and John Auld, elders. It was moved, seconded and unanimously agreed to that the court approve of the conduct of the Moderator

in calling the meeting. In support of the appeal from the Northern Presbytery there appeared the Revs. John R. Mackay and Donald Beaton, while the Rev. A. Macrae represented the Western Presbytery. Before parties were heard Mr. Macrae desired to make a statement in regard to the action of his Presbytery, which request was granted. He pointed out in the course of his remarks that it was not without the most serious consideration that the Western Presbytery had taken this very unusual, though quite constitutional, step, but now, after further consideration, he felt it his duty to withdraw the case for the Western Presbytery. Thereafter the commissioners from the Northern Presbytery were called upon to support their appeal, which they did in brief terms. It was then moved by the Rev. Neil Cameron, Glasgow, and seconded by the Rev. John Macleod, Kames, that the Synod instruct the Western Presbytery to call a *pro re nata* meeting, to be held at Portree on 24th April, for the purpose of putting the call into Mr. Macfarlane's hands. Some of the speakers expressed the hope that this calling of a special meeting of Synod for such a matter would not be a precedent for the future. The meeting was closed with praise and the benediction.

Free Presbyterian Mission to Canada.—In accordance with the instructions of the November Synod, the Rev. John R. Mackay, Inverness, intends (God willing) to leave for Canada on 16th May. He expects to be accompanied by Mr. Alexander Maclean, elder, Inverness. We earnestly trust that the Church will unite in prayer to the Most High that these deputies will be carried in safety to their mission field, and that a rich and abundant blessing will rest upon their labours among our esteemed people in Canada.

Communion.—Oban, Kames, and Lochinver, 1st Sabbath of this month; John Knox's, Glasgow, 2nd; Glendale, Skye, 3rd; Creich, 1st Sabbath of June. We have to state that the congregation of John Knox's, Glasgow, will (*D.V.*) meet in the usual hall, 137 Norfolk Street, S.S., on the week-days for the Communion, but on the Sabbath in the Breadalbane Hall, 11 Oxford Street, South.

Facts from Various Quarters.—President Roosevelt has not been diverted from his plan of treating the whites and the blacks alike. He has, in the teeth of popular prejudice, appointed a coloured gentleman collector of customs to the port of Charleston. Theoretically in the United States all citizens are equal in the eye of the law, but practically the negro is boycotted and humiliated. This act of the President is no doubt an exhibition of moral courage and love of righteousness.—Statistics show that suicides in the Austrian army number 12.53 per thousand, as against 2.46 per thousand in England.

Notes and Comments.

Higher Criticism: Disastrous Results. By Rev. Dr. Kerr. Third edition: ten thousand.—We are pleased to learn that 100 copies or more in one parcel of this pamphlet may be had at 2d. per copy free from the author, 19 Queen Square, Glasgow.

The Prevalence of Atheism.—The mind of the age, as reflected in its current literature, shews itself to have arrived at a mood of settled atheism. The signs of the times appearing in the movements of kings and peoples are all interpreted without the least reference to God and His Christ. The deep causes and final results of all things are found with man. Man is everything, God nothing. The present posture of affairs in the east of Europe, by reason of the ferment of races and the friction between Turks and Christians, is the theme of several articles in the leading magazines. The subject is one that almost necessitates a reference either to God's past or future goings in human history, but these men of culture and philosophy sedulously elude all mention of Him. Professing themselves to be wise, they have thus become fools.

The Pope's Visitor.—On Wednesday, April 29, King Edward finished his Mediterranean tour by a gratuitous offence to the Protestant sentiment of the British Empire. He visited the Pope at the Vatican. The newspapers report that the business was smilingly done on both sides. We are not careful to conceal our stern disapproval of such a bold innovation on the usages of the British throne. King Edward VII. is a constitutional monarch, and he reigns per contract between himself and his subjects. He can challenge their allegiance and respect no longer than he cleaves to the Bible Protestantism, which is of the essence of the British Constitution. We know the Pope only as a conquered, but irreconcilable enemy, who means yet to reign on the ruins of our liberty and prosperity. Any king or statesman of Britain daring to make a covenant of friendship with the Pope tramples on the British Constitution and sets at naught the prayers and sufferings of a cloud of witnesses, whose despised admonitions will yet be terribly avenged. Nevertheless, the present-day place given to Popish men and Popish plans in high places is painful to contemplate, and leads to saddening speculation as to what the end will be.

The Law and Money Left for Prayers.—At the Lancashire Chancery Court, held March 9, the Vice-Chancellor, acting on the law as settled by authorities, ruled that money left for prayers for the repose of the soul of a testator was a superstitious use which the law could not recognise.