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Meeting of Synod.

THE half-yearly meeting of Synod was held in St. Jude's Church Hall, Glasgow, on Tuesday, November 10th, at 12 noon. The retiring moderator, Rev. John Robertson, preached on Matthew ix. 38, and after service constituted the Synod with prayer. In resigning office, Mr. Robertson thanked the Synod for the honour that they had done him in appointing him to the office, and intimated that it now lay with the brethren to appoint his successor. Mr. Stewart, minister at Edinburgh, was accordingly appointed, accepted office, took the chair, thanked the Synod for his appointment, and expressed his hope that he might be enabled to fulfil all the duties that fell to be performed by him in execution of the trust he had been confided with. It was agreed upon that the whole Synod should sit as a committee to prepare business for the second sederunt, and the Court adjourned to meet in the evening at 6 P.M.

On resuming at that hour the Synod's proceedings were opened with devotional exercises, conducted by the Moderator, and then the business was taken up in accordance with the recommendation of the Business Committee. Accordingly the subject of the Church's attitude towards any possible educational change that might take place in the country was discussed. This matter came up in connection with a communication from Dr. Theodore Marshall, of the Established Church, which intimated that the various branches of the Reformed Church in Scotland were asked to consult together in order to arrange for the extension of religious education in public and secondary schools throughout the country in the event of any opportunity being offered to secure this by the introduction of a Government measure or otherwise that might alter the present educational settlement of Scotland. The Clerk briefly indicated what had been done in this matter. As we were requested to appoint a delegate or delegates to repre-

sent our position before the 1st of October, the clerks of presbyteries were consulted, and an interim appointment of Mr. Stewart, of Edinburgh, to act as delegate was made, with instructions to watch proceedings and report. No meeting of the committee had hitherto taken place, and approving of the course hitherto taken the Synod appointed the Southern Presbytery to act as a committee to watch over this matter. The instructions given them were to the effect that all that could be done should be done that no detriment of "use and wont" might occur, and that if possible that it should be amended, particularly that all efforts to make the reading of the Scriptures a regular school subject should be assisted, and that every opposition should be offered to the placing of denominational schools—Episcopalian or Roman Catholic—on the rates or to further countenance being given them.

A reply was then submitted that had been received from one of the secretaries of the National Bible Society of Scotland to the effect that though for the convenience of friends and subscribers copies of the Revised English Version were kept in stock, yet no grants were made in favour of its circulation, and its sale was not pushed by the society. Before it was decided that any grant should be made in aid of the society's funds it was decided to inquire as to the attitude taken up by the directors towards the circulation under the auspices of the Society of Romish or other corrupt versions.

A report was given in by Rev. Mr. Mackay, of Inverness, as to the course of study pursued by himself as tutor in theology. He spoke highly of the diligence and willingness of the students, and he received the Synod's thanks for his report. A suggestion made by him in the course of his remarks was adopted by the Synod to the effect that each student should be required to communicate with the presbytery in whose bounds he lived and satisfy them annually as to his progress and diligence, and thereafter before beginning another session should produce a certificate of their satisfaction from the clerk of presbytery. It was agreed upon that Mr. Radasi should, in view of his prospective departure to the mission field, take a summer course of Church history with Mr. Beaton at Wick next year. And the Clerk was asked to communicate with the Bible societies in order to discover if it was possible to have metrical psalters in the language in which Mr. Radasi was likely to pursue his work.

In view of the present state of opinion on theological matters in Scotland, a resolution was brought before the Synod bearing on the Synod's attitude towards the Scriptures and subscription of creeds. It was moved by Rev. N. Cameron, seconded by Rev. John R. Mackay, unanimously adopted, and runs as follows:—"This Church, viewing with alarm (1) the infidel and rationalistic teaching promulgated from theological colleges, pulpits and the press concerning the inspiration and infallibility of the Old and New Testaments with its soul-ruining effects, and (2) the degrad-

ing and immoral manner in which the most solemn vows made by office-bearers at their ordination into office are violated in Presbyterian churches, and the great reproach thereby cast upon the name of Christ and upon all virtuous and honourable men, resolve to appoint a committee to formulate a deliverance on the above two subjects in order to its being submitted to the Synod in July, and if found satisfactory accepted by the Synod as its finding *re* the above important matters."

A committee, consisting of Revs. J. R. Mackay, George Mackay, D. Macfarlane, Neil Cameron (convener), J. Macleod, Messrs. Duncan Crawford, Neil Mackinnon, and John M'Neilage, was appointed to prepare the deliverance. This committee received instructions to meet twice, once at Inverness and once at Glasgow, before next meeting of Synod.

The interim financial report was then presented, which showed the income and expenditure since 31st March last. It was agreed upon that the salaries of the ministers should be at the rate that has been given for the last two half-years, and that the salary of the missionaries should be as usual. The case of the leader of the services at Thurso was remitted to the Northern Presbytery to report on to next meeting of Synod, as application was made for a grant on his behalf. It was ordered that Mr. John Matheson, Tanera, should be recompensed for his services last winter and spring at Lochinver. A letter anent a legacy left by the late Miss Miller, of Oban, for the Free Church of Scotland adhering to Disruption ('43) principles was submitted, but in consideration of the unlikeliness of the intentions of the testatrix being directed to the Free Presbyterian Church it was decided to take no steps in the matter. Consideration of the question of how much John Knox's congregation, Glasgow, should be expected to contribute to the Sustentation Fund in view of congregational necessities, was remitted to the Southern Presbytery with full powers to settle the matter.

The report of the Magazine Committee was submitted by Mr. Stewart, who to do so vacated the chair for a time. This report was received and adopted, and its suggestions were acted on. Accordingly the estimate of cost of production for the year put in by the publisher was accepted. Mr. Angus Fraser and the Clerk were appointed auditors of the magazine accounts, and it was agreed to record that all the ministers were expected to bear their share of the work each year by contributing at least not less than seven pages or so each to the Church magazine.

Rev. John R. Mackay, the Synod's deputy to its Canadian stations, gave in his report, which is to appear at large in our pages. He received the Synod's thanks for his labours in the matter, and a committee was appointed, consisting of Revs. N. Macintyre, John R. Mackay, and Neil Cameron, to take steps to secure a delegate for next year, Mr. Macintyre, convener. It was suggested, and the suggestion found favour, that the ministers should be asked to go in the order of their ordination.

Mr. George Mackay then presented his report of his labours in connection with the fishermen in Shetland. Along with Mr. John R. Mackay he was appointed to do what he could to secure that attention be paid to the fishing stations next summer. The Synod voted him £4 for expenses in connection with his work. Mr. Beaton, of Wick, forwarded a report, which was read, of the success he had met with in providing for the supply of Rev. John R. Mackay's pulpit during his absence, and the statement of accounts given in alike by Mr. J. R. Mackay and Mr. Beaton was accepted. A balance of 4s. 4d. over after all expenses were covered was credited to the Sustentation Fund.

An application was made on behalf of the station at Tain to be sanctioned as a regular charge. A promise was made of £100 per annum towards the Sustentation Fund. It was agreed that Tain should be recognised as a congregation in a position to call a minister, but the recommendation was added that Fearn should be joined to Fearn so as to constitute one charge with it.

It was then decided that certain changes should take place in the location of our missionaries. Mr. John Cameron was transferred from Ullapool to Lochcarron, Mr. John Mackay was transferred from Moy to Ullapool. Mr. Donald Graham during his stay at Inverness was appointed to attend as often as possible to Shieldaig, and Mr. John Macdonald was appointed for some time to the southern district of Applecross.

The Synod agreed to meet again at Inverness on Tuesday after the first Sabbath of July, 1904, at 12 noon. The proceedings were closed with singing and the benediction.

A Sermon,

BY REV. JOHN ROBERTSON, ASSISTANT, ST. JUDE'S, PREACHED AS
RETIRING MODERATOR OF SYNOD, AT ST. JUDE'S HALL, ON
OCTOBER 10TH, 1703.

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"Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest."—Matthew ix. 33.  
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THE immediate context gives us an account of the circumstances in which these words were spoken. The Lord had gone forth about all the cities and villages, teaching in their synagogues and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people. While thus engaged He was moved with compassion when He saw the multitudes who were scattered abroad as sheep having no shepherd. This led Him to remark to His disciples that the harvest truly was plenteous but the labourers few. He saw multitudes living without the means of becoming acquainted with the way of salvation, and as that could only be attained through the instrumentality of divinely appointed agents, He exhorts His

disciples to intercede with the Lord of the harvest that He would send forth labourers into His harvest. From this counsel we may learn that there is nothing that should so deeply engage our thoughts and occupy our time as the extension of the Kingdom of the Lord Jesus Christ in this world. Ministers, especially to whose trust the glorious Gospel of the blessed God is committed, should give themselves much to prayer that Christ may be formed in men the hope of glory. In endeavouring to speak briefly from these words let me call your attention to the following points :—

I. The persons to whom the words were addressed.

II. The charge itself which was given to them.

III. Two or three inferences to be drawn from it.

I. The persons addressed. The slightest consideration shows that the Lord did not speak these words indiscriminately to all, for it is obvious that those who have no concern about their own eternal welfare can not feel any interest in the extension of the Kingdom of Christ and the welfare of the souls of others. It was to His disciples that the Lord spoke—those whom He had chosen and ordained that they should go and bring forth fruit, and who, under the guidance of the Spirit of truth which proceedeth from the Father, are to “bear witness because they had been with Him from the beginning.” Preparation was needed by those to whom this command was given, and this is pointed out in the words just quoted as a being with Christ. This intercourse with Him is of such a nature that it manifests itself. Thus we read in the Acts of the Apostles that “when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they took knowledge of those that they had been with Jesus.”—Acts iv. 13. It thus appears that there are distinguishing features of character in those who have been permitted to be with Him. An entire change must have passed over them and marked them out as different from others. Intercourse with Him cannot but be followed by likeness to Him, and the closer the intercourse the greater the likeness. This will appear in all parts of their walk and conversation ; but not to dwell at length on this, notice two features in which this likeness is manifested. One prominent characteristic of the Lord Jesus was His deep humility. Though He was the creator of all things and “without Him was not anything made that was made,” yet we read that “He humbled Himself, and made Himself of no reputation,” on which account it is said that “God highly exalted Him and gave Him a name that is above every name.” This very marked feature of character may well be expected to appear in those who hold fellowship with Him, and, indeed, He requires it of all His followers in the command He gives. “Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls.” None can be with Him then who do not more or less possess this qualification.

Another feature of character in the Saviour was His zeal for God. This was predicted of Him in the Psalm—"The zeal of thine house hath eaten me up"—and fulfilled, as the Evangelist shows, when He made a scourge of small cords and drove the money changers and those that sold doves out of the Temple. This zeal will appear in some degree in His own people, and many instances are recorded in Scripture, as in the case of Elijah when he fled from Jezebel; "I have been very jealous for the Lord God of Hosts, for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword." From which we learn that where grace is there is a disposition to grieve for the wickedness that is done in the land and to be greatly concerned to see the cause of God advanced. Thus, then, those whom the Lord called to this duty were in some measure fitted to discharge it, having "received out of His fulness even grace for grace." Like Jacob they had some qualification for wrestling with God in prayer.

II. In the second place, let us look at the nature of the charge the Lord laid on His disciples. This may be viewed both generally and particularly.

I. Generally as a call to prayer. This is a duty that is very frequently enforced in Scripture, and one which believers in all ages have prized and found essential to a life of faith in the Son of God. The moment the Holy Spirit convinced them of sin and showed them their exposure to the wrath of the Most High, they betook themselves to this duty and will never cease to engage in it as long as they live, unless it is for a time under some strong temptation. It is a gift bestowed upon them, and, like all their graces, they must trade with it that their stock may be increased. Every one has received some talents, some more, some less; but whatever the measure bestowed they must take care not to lay it up in a napkin, but give their "Lord's money to the exchanges, that at his coming he may receive his own with usury." The way to increase grace is to employ it and lay it out for God. Now, as all grace comes from God, His own require to entreat Him that He would grant them more according to his own promise—"Ask and ye shall receive." Thus they may grow in grace and in the knowledge of the Lord and Saviour Jesus Christ. He is the great storehouse and out of His fulness they must receive, else they will be poor indeed. Oh what a sad spectacle is a prayerless person, and yet it is to be feared that there are a vast number of prayerless persons in this great city and throughout the land. This is but too evident from the open disregard of the Sabbath day which one witnesses on all hands and the denial of the authority of God that is so often expressed. All this may well call forth our deepest compassion for poor perishing souls, and stir up all who love the Lord to do what they can for their salvation. But what is to be thought of those who, set apart to the office of the ministry, seldom or never are found on their knees interceding

with God on behalf of their fallen fellow-creatures? Their hypocrisy may not be detected in this world but assuredly it will not pass the day of judgment, and sad indeed will be the eternity of all such. As the work in which they are engaged is God's, it is manifest that the true messengers of Christ must seek their directions from Him; they must wait upon Him for His guidance and seek the message that they should deliver. They are not to run at their own charges, but to perform the work given them in the strength received from Him. They may expect to meet with many difficulties—with much that will discourage them and occasion many fears at times that failure may attend all they do. They may be defamed, their motives questioned, and the greater their faithfulness to the truth of God, the greater will be the obliquy cast upon them. Now their only recourse is to betake themselves to Him who hath sent them on this warfare, and seek from Him grace to endure reproach and shame for His sake. "He is a very present help in time of trouble" to all who wait upon Him.

2. Particularly.—The charge is definite. A particular subject of prayer is given them. They are to "pray the Lord of the heavens that he would send forth labourers into his harvest," and that on the ground that the harvest is plenteous but the labourers few. We ought ever to have a distinct object in our approaches to the throne of grace, else our prayers will be vague. In the charge which the Lord has given to His disciples He calls them to be specially concerned about the interests of His kingdom on earth. While His people are to be much occupied about their own state, they are at the same time to manifest an unselfish concern for the Lord's cause.

Let me notice two things in connection with this command. (1) It teaches that God has reserved in His own hands the right of sending forth labourers into His harvest—those who are to be instrumental in advancing His cause in the world. But His people are to be co-workers with Him, so that while the Church is to exercise the utmost care in preparing and qualifying, so far as that lies in her power, those she sets apart to this work, she must at the same time use all diligence in seeking the guidance of the Lord Himself, and thus express her consciousness of her inability of herself to discriminate with certainty those who are called of God. From this we may see the pride of those churches which arrogate to themselves the sole right and power of setting apart men to this work by the laying on of the hands of their Bishops. When we find the Lord charging His own disciples in this way, and never giving them the slightest hint that they should rely on their own judgment, it surely manifests much pride on the part of those who claim this right. Nor does the Lord here teach that there is such a thing as apostolical succession; indeed His language rather implies the reverse. If His words mean anything they mean that God alone holds in His own power the raising up and

fitting of those who are to be engaged in this great work apart from any connection with others.

(2) We may notice further here that there is danger of neglecting this duty. The purest churches are apt to grow remiss. The natural carnality of the heart is prone to assert itself, and hence the necessity of being called to this duty again and again. Were there no danger of this, the Lord had not needed to exhort His disciples and through them the Church in all ages to bestir themselves in this exercise. Faithfulness, then, to Him demands this, the interests of his cause in the world require it, and the welfare of our own souls calls for it. If the kingdom of Christ is to be advanced it must surely be by the faithful adherence to the rules laid down in His Word. The more closely these are followed the more likely is He to give His blessing, which alone can give the increase. With what care the Lord scrutinises the conduct of His Church we learn from the epistles addressed to the seven churches of Asia. In many of them He had a few things against them, and His words to them may well lead all churches that value the presence and favour of the Lord to deep searchings of heart. Our safety lies in walking humbly with God, ever bearing in mind that His eye is upon us and that He is much displeased when there is the least departure from the faith once delivered to the saints. When the Church begins to grow remiss in regard to this duty, and indifferent or at least not much concerned about the character of those who are sent forth by her on this important work, she gives evidence of degeneracy, and her usefulness in the cause of God is no longer to be looked for.

3. Another point taught by this command of the Saviour is that this work does not consist in the mere gathering together of large numbers into a church organisation. Something far higher and more important than that is manifestly intended by the Saviour. Were that all it would not be necessary to refer the work entirely into the hands of God. There is no difficulty in attracting multitudes to whatever professes to be a religious order, no matter how far it may deviate from the rule of God's Word. Our own day is witness of the facility with which many persons follow the most extravagant pretensions of bold and arrogant leaders. What Christ requires and exhorts His disciples to pray for is the spiritual progress of His Church in this world. It was for this He died, and for the carrying on of this work He is seated on the right hand of the Majesty in the heavens and for which He ever liveth to make intercession. All else He severely condemns, as in case of the Church of Sardis: "These things saith he that hath the seven spirits of God, I know thy work that thou hast a name that thou livest and art dead. Be watchful and strengthen the things that remain that are ready to die, for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent."

Still further this exhortation teaches us that a peculiar emphasis is laid on this duty and that His servants are to give themselves to it with the utmost devotedness. No less a matter is involved in it than the spreading abroad of the knowledge of that great and glorious work of redemption wrought out by the Lord Jesus in His adorable person as God and man in two distinct natures. The mind of the Holy One had been set upon this great work from all eternity. For four thousand years the world was being gradually instructed in its nature and design to prepare it for the coming of the Son of Man, and was shown thereby the estimation in which the Father regarded it. It was the undoing of the wrong done to God by the fatal apostacy of our first parents, wonderfully manifesting the glory of His grace and the bringing in of a better hope to guilty creatures that they might be saved with an everlasting salvation.

The bodily presence of their Lord was soon to be taken from them, and the hearts of the disciples might be ready to sink into despair; the Lord therefore by the call encouraged them to persevere in the work, since their Heavenly Father was so concerned in it that He would take care that suitable men would be sent forth. I have not selected this passage from the slightest hope of setting before you, brethren, any fresh views upon it, but simply because we are instructed to provoke unto love and to good works, and it seemed a suitable subject for stirring us all up to renewed diligence, at a time when true religion is obviously at so low an ebb, to plead with Him who alone can advance His own cause, without the forthputting of whose power all effort must be in vain.

III. In the last place let me notice two things that may be fairly deduced from this call of the Saviour.

(1) Since we have seen that God highly values this work, then surely he puts a high honour upon all those whom He calls to engage in it. They become fellow-workers with Him, for while the whole power is His, He greatly honours His servants by employing them as instruments for the carrying on of the work. Have we not cause then to lament the coldness of our endeavours to advance His cause? Where are the zeal and diligence that were seen in former days in this land? The general indifference that prevails so largely in the present day is apt to have a depressing and weakening effect on even those who are truly concerned to advance the kingdom of the Lord Jesus. Oh, let us be bold in His cause, and strive more and more to obtain of His infinite mercy clearer views of His excellency, so that it may be sweet to us to do His will. The words of the Lord to His disciples form a rebuke to all indifference. It is an earnest, self-denying ministry that may be expected to receive the blessing from on high. "Let us not be weary in well-doing, for in due season we shall reap if we faint not." In order to this how earnestly ought we to seek after much nearness to God. It is thus we shall be lifted up in

His ways. No difficulties shall then be allowed to stand in our way. Our one concern will be that we might finish our course with joy and the ministry which we have received of the Lord Jesus.

(2) Another thing I notice is the force of the word here used and translated "send forth." It is very emphatic in the original and signifies to send out with force. It is thus rendered in Luke iv. 29, where it is said that all they in the synagogue were filled with wrath and rose up and *thrust* Him out of the city. This expression therefore implies that they who are called of God to this work have much fear in entering upon it. It was thus with Moses when God sent him to deliver the children of Israel out of the bondage of Egypt. It was so in the case of Jeremiah when sent to be a prophet to the people. Those therefore who enter upon this work in a right spirit feel how solemn a matter it is to go forth as an ambassador for Christ beseeching men to be reconciled to God. And as those two eminent saints to whom I have just referred manifested so diffident a spirit, we may say that those who can enter upon this work without fear are not called of God to it. Nor is it surprising that any should fear to enter upon this work, for it is for God, and therefore great. This was the feeling of Nehemiah when building the wall of Jerusalem, for what was his answer to Sanballat and Geshem when they wanted him to meet with them? "I am doing a great work, so that I cannot come down."

Lastly. This command of Christ seems fitted to encourage the Church when in a low and depressed condition. At such a time it is ready to say with Amos, "O Lord God, forgive, I beseech thee: by whom shall Jacob arise, for he is small?" Fears may then be entertained that God has withdrawn Himself and that no success can attend her efforts. She may be few in number and weak in other ways; there may be very few boldly standing forth in defence of the Truth, so that in the estimation of her members she may seem exceedingly weak. My text, however, shows us that the Lord of the harvest has His eye upon her, and as He rules in heaven and in earth surely greater must He be that is for her than all that can be against her. She has no ground therefore for despair, and instead of desponding she is called upon to betake herself with the greater diligence to Him who is the Lord of the harvest that in His own time and way He would send forth labourers into His harvest.

The Battle of the Boyne.—Mr. F. H. O'Donnell, the author of "the Ruin of Education in Ireland," has written a notable letter to a Belfast newspaper regarding the above event. He asserts the victory of King William to have been a stroke on behalf of civil and religious liberty that has benefitted even Roman Catholics. The letter, in pamphlet form, price one penny, can be had from the publisher of the *F.P. Magazine*.

Conversion Experiences of Mr. James Hogg

OF CARNOCK.

MR. JAMES HOGG was minister of Carnock, in Fife, and died about the end of the 17th century. He thus writes of himself:—

The Lord began his saving work on my soul, with a deep conviction of my singular and unparalleled sinfulness and guilt. Apprehensions of my being chargeable with the guilt of Adam's first sin, and of the corruption of my nature, so impressed my mind with a sense of my loathsomeness and danger, as filled me with strong fears, lest the Lord should, even in time, make me a terror to myself, and all about me, a monument of his dreadful indignation; as an awful warning to future generations against their abusing such advantages of education, and other valuable mercies, as I had enjoyed. These convictions preserved me, even when very young, from the common irregularities of children; and made me diligent in using the Lord's instituted means of grace, public, private, and secret, which were sometimes attended with no small inward sweetness and enlargement. Some of my near relations told me, that they thought they observed evidences of the real grace of God about me, in my most tender years. But, regardless of their accounts, I looked upon myself as an heir of hell, a child of wrath, an alien from the commonwealth of Israel, a stranger from the covenant of promise, having no hope, and without Christ, and without God in the world, Eph. ii. 12. This fearful pressure of my heart was produced, by conviction of such sins as could not be much observed by others.

I had read nothing on conversion, and had little inclination to converse with any about my case. Such as did converse with me also, either took my distress to be no more than a natural melancholy, or thought too favourably of me. None, except Mr. Thomas Hogg, whom I met with in the Tolbooth of Edinburgh, among other prisoners persecuted for righteousness sake, searched me in answerableness to my real condition. I afterwards, when in great distress of mind, endeavoured to have access to converse with him, when he was prisoner in the Bass, but was refused it. Nevertheless, I got a letter conveyed to him, to which he returned a most profound, clear, and encouraging answer. Though my former heaviness was removed, I had no settled persuasion of my saving interest in Christ; but was tossed hither and thither, as my frames and exercise appeared favourable, or not. I got into familiar acquaintance with some godly persons, with whom I used a great deal of freedom; and, by prayer and converse with them, received much light and pleasant instruction, which I greedily drank in. As we were all of one mind, I had little inclination to converse about the debates of the times (between 1660 and

1688); but my chief concern was about that which related to the eternal salvation, and the particular case of my soul.

After I had, for a considerable time, lived in great suspense, sometimes better and sometimes worse, when I was not so much as thinking on my case, light suddenly broke into my heart. I immediately retired, sweetly meditating on that text, "Truly the light is sweet. and a pleasant thing it is for the eye to behold the sun," Eccl. xi. 7. O how sweet the light was to me, who had been long shut up in a dark dungeon! For some time I could do nothing but cry, O for light, for light, for more light! "O send out thy light and thy truth, that they may lead me, and bring me to thy holy hill and to thy tabernacles!" Psal. xliii. 3. After I had thus cried, not without some experience of a gracious answer, and expectation of more, I quickly found my soul brought out of prison, and breathing in a free and heavenly air; altogether astonished at the amazing mercy and grace of God in Christ, and the surprising manifestations of it which I enjoyed. But alas! I was soon tempted to think it all delusive, because I had not, immediately before, been under any spiritual exercise about my case; and to think none of my preceding concern had proceeded from the spirit of adoption, and so this could not be an answer to former prayers. In answer to these suggestions (1), I readily granted that I, and all my best works, instead of meriting any regard from God, did more than deserve his most dreadful judgments, Is. lxiv. 6. (2) I saw the unsearchable richness of his grace, shining more clearly in the freedom of this mercy. Thou hast bought me no sweet cane with money; neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins; thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake, &c. Is. xlii. 24, 25. (3) I saw that the Lord thus prevented me from having any temptation to sacrifice to my own net. Had this singular manifestation immediately followed any fervent prayer of mine, my proud heart, and Satan, would have taken advantage against me, which now they had not. And the Lord of the mercy was the more endeared to my soul, as I saw him only in it; and that the whole praise belonged only and wholly to him. And nothing has been more heavy to my soul than my miscarriages under soul-exercise, and my hard thoughts of the Lord and my risings of heart against him, and my desponding fears that he would answer my prayers by terrible things in righteousness, Psal. lxxv. 5. Never any in the world had less shadow of ground to be taken up with any exercise of their mind than I; and yet I had need to be weaned from this form of idolatry.

Having opportunity of providential retirement, I, for almost three or four days on end, had my soul filled with the light of the knowledge of the glory of God, in the face of Jesus Christ, 2 Cor. iv. 6. O the inexpressible and ravishing beauty which I was made to behold in his person, offices, yoke, and cross; and in every

thing by which he maketh himself known ! Formerly I had little more than an opinion, or rational deductions, concerning these things ; but now my soul was filled with the most glorious and delicious irradiations from the word, by the Spirit of wisdom and revelation, in the knowledge of Christ. Having formerly much hurt my soul by a legal and selfish manner of personal covenanting with God, at this time I did not incline to such dealing with him. But (1) I was not only firmly persuaded of Jesus Christ's infinite ability and willingness to save to the uttermost, Heb. vii. 25, but I found the beginnings of salvation already wrought in me, in a deliverance from the power of sin and Satan, and giving me such views of the Pearl of great price that I was in some measure ready to part with all things for him. (2) By this manifestation my soul was exceedingly engaged to him and to his way ; earnestly desirous to know him, and the power of his resurrection and the fellowship of his sufferings. (3) As I had destroyed myself, my desire was to be entirely under his hand, that he might recover me and finish the work which he had begun in me, with shoutings of grace, grace unto it, Zech. iv. 6. (4) I humbly requested that he would not let me lie as an useless weight upon the face of the earth but graciously fit me for any service, however mean.

Thus my transporting view of his stupendous condescension, and love in wooing, and offering, and giving himself, and all his fulness to such a wretch as I am, did so delightfully overwhelm my soul that I shall not say I gave myself wholly to him, but rather that he, by his Almighty power and efficacious persuasion, did invincibly seize upon and render me his most willing captive.

Before this time I had much, but perversely, delighted in reading the Life and Letters of Mr. Joseph Alleine, his applauded conduct being so like my own legal exercise. But I now saw that his exorbitant complaints and labours and his disabling of his body for the Lord's service by them, or by his carelessness about it, flowed from his legal Baxterian principles. I was enabled more clearly to discern, a legal spirit, doctrine, or book. And I earnestly beseech my friends to avoid to the uttermost whatever is of a legal strain. These subtle and soul-ruining distempers will most insensibly insinuate themselves and poison both heart and practice, even under the choicest means for battering them down, and much more by legal sermons or books which shelter and feed them. Such doctrines are not the channel of kindly convictions or sanctifying comforts. My soul, being now revived, began to learn a more excellent way.

I perceived (1) That all that which God hath testified concerning himself is really to be found in him, and that not by parts but by perfect unity ; his holiness being nothing but himself, an holy God, &c. Deut. vi. 4. (2) Hence, it must be the want of the knowledge and faith of what God is in himself that maketh us so ready to stagger concerning his truths, providences, or our duty,

or any other spiritual thing, especially when we are sore tempted. If we beheld the beauty of the Lord we would never fear, but only believe, Mark v. 36, Psal. xxvii. 4-13, Job xl. 2, 4, 5, and xlii. 2-6. (3) In perfect suitableness to their circumstances in the world the Lord so reveals himself to all his people, as they see his glory in his word and providence, and know the truth in Jesus Christ according to the measure of the light bestowed upon them, Luke x. 21. (4) As all divine truths centre in God himself, it is manifest that according to the measure of saving light, the knowledge of his truths and ways go together, John xvii. 3. The Lord is one and his name, the manifestation of himself, is one, Zech. xiv. 9. And, however we may answer the quibbles of our spiritual enemies by our reasonings, yet, till the Lord give eyes to see, there will be no deliverance—no change making us children of the light and of the day, not of the night nor of darkness, 1 Cor. ii. 14, 1 Thess. v. 5. (5) Spiritual light, by manifesting God in Christ, who is all in all, fills the soul with correspondent joy, 1 John i. 1, 4, 5, John xvi. 22, Rom. xiv. 17, with Col. ii. 9, 10. And as the discoveries of his being God, and of his being our God and our all in the promise, are inseparable connected in all the declarations, offers, and invitations of the gospel, there can be no real believing of God's testimony concerning himself without some assurance included in it, though a poor tossed believer do not discern it.—*Gillies' Historical Collections.*

Revolting More and More.—"Why," saith the prophet, "will ye be stricken any more, ye will revolt more and more." These continuous rains of the past six weeks that have so sorely baffled the intentions of the harvestman and have by this time ruined much grain betoken nothing less than the resentment of an offended God at our abounding national iniquities. But it seems many of the smitten rebels are nothing bettered by these strokes, but they rather are growing worse. The newspapers now show paragraphs like the following:—"Sunday Harvesting in Scotland.—Harvesting operations were yesterday in full swing on Hillsburn Farm, Vale of Leven. Cumnock.—Harvesting operations were carried on all Sabbath on a field adjoining the town. Campsie.—During the dry blink on Sunday forenoon a few of the more pushing farmers were leading in by picking the drier sheaves." These doings are indicative of great contempt of the Word of the Lord. His enactment of the Sabbath law is made absolute, and the very temptation of the farmer in such a time as this is noted and provided against. The words is—"In earing time and harvest thou shalt rest." (Ex. 34 21.) He who knows perfectly the urgency of the farmers' case has nevertheless forbidden any violation of the Sabbath to be made even in such an emergency as the present. The spectacle of grain wasting before one's eyes is bad, but the spectacle of the unbelief and ungodliness implied in Sabbath harvesting is much worse.

Emilia Geddie.

A CHILD OF THE COVENANT.

(Continued from page 268.)

SHE being at a certain time in Kirkaldy, and understanding that some people who had just heard sermons, were yet intent upon hearing more, said to a godly woman, C. H., "These folks are like to some horses of which I have been informed that pull a great deal of fodder from the rack and trample it under their feet, eating little or none of it. I think we should be like the horses which eat what they pull down. It were good for us when we have heard a sermon to chew the cud by meditating on what we have gotten ere we look for more."

Having heard a sermon against backsliding, she was afterwards observed to be heavy and afflicted, and being asked the cause she answered, "I was reprov'd by what I heard on the Lord's day, for I am a great backslider." And being asked how and wherein she replied, "I had met with a great deliverance, for sitting one day by the wall of a house a great piece of slate fell by me, touching only my clothes, and I was not hurt, and yet I did not set apart a time to praise the Lord for such a merciful deliverance, as I had used to do in less things."

In the beginning of the tenth year of her age, when in a coach on her way to London from York, a Popish lady, being providentially in the same coach, took delight to converse with the child concerning religion. Having endeavoured to persuade her of purgatory, she answered, "Madam, I have been taught my catechism, and I have read and heard from Scripture of heaven and hell; but I never heard of purgatory, nor do I see any ground to believe it." The lady insisted, "What then think you became of Abraham, Isaac, Jacob, and the patriarchs with other saints who died before Christ's coming in the flesh?" "Madam, that is easily answered," said the child, "for all these patriarchs lived and died in the faith of Jesus Christ to come in the flesh. It is written (John viii. 56), 'Abraham rejoiced to see My day, and he saw it and was glad;' and the prophet David (Psalm xvi. 8), seeing Christ to come, did set Him always before his eyes. They and all the other saints believed He was to come in the flesh; and, by virtue of His death and satisfaction, they were saved as all the elect shall be, from the beginning of the world to the end thereof." Many other remarkable things were spoken during the six days they travelled together, but they are now forgotten and lost. The lady did greatly commend the child, and said to her parents "It were pity she had not some to educate her in the way of their church."

When she came to London, having occasion to be present at the administration of the Lord's Supper, she was much affected, but was silent for some time. Yet afterwards she spoke to a friend

and said, "I saw that sacrament given by the Independents at Newcastle, at which I was not moved; but now, having seen the Presbyterian way, I am moved; my heart is more engaged to the Lord Jesus than ever. And I would have gladly taken the sacrament, but that I thought myself too young and ignorant, and not fit to discern the Lord's body, which is necessary in such an ordinance." She inquired whether any of her age did take that sacrament; and, being demanded the reason of her inquiry, she said, "I have read in the catechisms, and have considered what a sacrament is. This time I saw much of glory and beauty in it, and was made to read much of the love of our Lord Jesus in these words (1 Cor. xi. 23), 'The same night in which He was betrayed,' etc. My heart, said she, was exceedingly affected with the word, and with the timing of it—namely, when He was to suffer from men and to endure the wrath of God, which to me held forth His love as past all finding out. This made me to look about, that I might see if any was able to resist the power and love which I saw and felt, that He should have looked on man the same night in which He was betrayed, and far more, that He should have given him such a token for good." The ordinance was then dispensed in the meeting-house, where Mr. William Thompson¹ and Mr. Alexander Carmichael² preached in New Queen Street, London. She was observed to have wept much that day, though covertly.

While in London³ for the space of ten months, she was in account with everyone, and much esteemed, yea, and admired by her teachers. Her school-fellows also respected her; but she wearied to converse with them because she found it not for edification. They were much taken up about delicacy of food and vanity of apparel, which she disliked or regarded not. Being desired to go to a dancing-school for a while, she went to observe their conduct, which having seen no persuasion could move her to go any longer. "I cannot," said she, "endure their lightness of speech and behaviour, nor the danger of bad company." And therefore she exercised herself mostly in sewing and learning to write, and did carefully attend meetings for preaching and catechising, conversing with few except her own mother. Hence many remarkable passages of her life are lost—namely, for these ten months, and seven more, wherein she sojourned in the north of England, in regard her mother, who was accustomed with her, did not much observe, nor kept she any record of her sayings or practices.

¹ Mr. W. Thompson was one of the outed ministers of Edinburgh.

² Mr. A. Carmichael, minister of Pitenain, was banished from Scotland because he upheld Presbyterianism and the gospel, whereupon he laboured in London during the two years of his life that remained. He wrote an excellent treatise "On the Mortification of Sin."

³ In the "Introduction," Mr. Hog mentions her attending the meeting-house of Mr. Thomas Lye. She went to London for her education.

Upon her return from England, she went to Ayr to visit her grandfather and grandmother. There it pleased God to try her with a vehement cholic, which lasted for the space of 17 hours. As soon as she got a little breathing and was able to speak she uttered these words, "Now I know what I have heard often: if I had died in this case I could have had no composed thoughts of the Lord, of death, or of judgment." And therefore she exhorted all about her not to delay meditations about death, nor preparations for it, till a sick bed; "for," said she, "I find sickness hath enough to do for itself." After her recovery she was more close and serious than ever in self-examination and every other way.

About this time it seemed as if the Lord anew carried her through all the steps of effectual calling. She gave some account of her spiritual concerns as follows:—"Satan," said she, "was assaulting me after his wonted manner; he suggested that there is yet time enough for me to be religious; let childhood once pass, said he, and 'Remember your Creator in the days of your youth' (Eccl. xii. 1)." Moreover, she was afraid lest the religion she had might only be owing to her good education. This gave her great trouble for several weeks, fearing lest she had been hitherto destitute of saving grace, and caused her to lament heavily that sad estate of matters before the Lord.

At this time it pleased Him to give her views of original sin, and of the enmity of our natures against God, more clearly and distinctly than ever. "I have read," said she, "concerning original sin in the catechisms and other books, and I believe that great truth from Rom. v. 12, 'As by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned.' 'Tis reasonable we be sharers of the guilt, seeing we would have enjoyed the benefit and privileges had our first parents stood. How that sin works in me I cannot know, only I am convinced that I was shapen in iniquity, and in sin did my mother conceive me. I feel a hard heart in me, a heart that is deceitful above all things and desperately wicked." She was thus for awhile under great soul trouble from the sense of her lost estate and utter distance from the Lord. But in all this she justified the Lord whatever it might please Him to do.

"I see," said she, "the necessity of a Saviour; but I cannot come to be persuaded that He will look upon such a polluted wretch as I am." In this strait the Lord set home that word upon her spirit—namely, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John iii. 16). "Then," said she, "I was made to see a possibility of being saved, which is only by the Lord Jesus. But I find not only inability but unwillingness to come to Him. And that scripture was borne in upon me (2 Cor. v. 21), 'He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.' This," said she, "held forth the Lord Jesus more fully to me as our surety

and righteousness. But ah! I am so great a sinner, and yet so unwilling to be denied to my own righteousness, that my troubles and fears are increased even by the hearing of Him, because I cannot come to Him for righteousness and salvation. Thus I was sore tossed, and became almost hopeless: I saw there was no help but by coming to the Lord Jesus; and yet I found an utter unwillingness to go to Him. Alas!" said I, "shall I thus die eternally? Then in my strait that word was given me, 'The Son of man came to seek and to save that which was lost' (Luke xix. 10). This instantly calmed my spirit, and showed me more than a possibility of salvation, which I had learned from the former scripture. Then another word followed—namely, 'This is a faithful saying, and worthy of all acceptation,' etc. That word came with such power that I was sweetly drawn, and even compelled. Then I was made willing to part with my own righteousness, and to take the Lord Jesus for all things.

After this I was enabled through grace more fully to prize the Lord Jesus; I was also made humbler, and brought to mourn for sin in a more kindly manner; and I saw Him more lovely in everything.

Some days after, being sick and in bed, she asked a friend sitting by her "Whether there was such a passage in the Bible as 'Himself took our infirmities and bare our sickness.'" The person answered "There is," and read it from Matt. viii. 17. She heard it, and was silent for that time. The next day she said "The word you read yesternight was made a blessed word to me. He Himself! O what an one is He Himself! I got by faith a more full discovery of Him through the veil of His flesh than ever I had attained before. I saw Him as God-man, reconciling the world to Himself and even such sinners as I am. O, what love and bowels of compassion did I see in Him to sinners, and that from all eternity? Not that He was new, or that there is any change in His nature, but He drew more near to me in that new and living way, which gave more comfort to my poor, wearied, and languishing soul, and made me to rejoice in God my Saviour.

"After this Satan endeavoured to shake me sore, alleging that my closing with the Lord Jesus was presumption, and that it was merely to get peace and quietness, and not either from love to God, or hatred of sin, nor yet for righteousness in and from Christ. He also brought in several places of scripture to show that my heart was not right with God. This troubled me sore. Then the Lord condescended to carry home that word with power upon my spirit (2 Sam. xxiii. 3), 'Although my house be not so with God, yet He hath made with me an everlasting covenant.' Thus I was made to covenant with God.

"After this I was taught to discern Satan's wiles, and to see my own weakness and unbelieving heart more clearly than ever. Ah! I am always ready to forget what the Lord has done for me, and to side with the enemy. At this time the Lord taught me some-

what better to understand the difference betwixt His bearing in words upon the soul and Satan's citing scriptures to us. I observed that when the Lord gives the word, whether for conviction or otherwise, it makes a divine light to break up in the soul, it quickens and leads it to the Lord Jesus. But when Satan presents the word it brings the soul into confusion, it weakens the hands, and fills the heart with hard thoughts concerning the Lord. I find my mind very bent upon such thoughts, however, and I need not be furthered in them."

Some while after she said, "I never receive any word, whether for confirming me in the faith or clearing up of duty to me, but immediately it is tried, whether by temptation from Satan or trying dispensations of Providence towards myself or others."

Her father having been imprisoned in the Tolbooth of Edinburgh, and the day for his appearance before the Privy Council being come, he had caught so great a cold that he could scarcely speak, for which cause he used interest with the clerks that he might not be called that day; and a delay being promised, his friends were easy, not expecting his appearance at that time. Emilia having retired, returned to her mother and said, "I think my father will be called to appear before the council this night, and I would have us all go to prayer." The company agreed, provided she would begin, and she was persuaded to do so. In prayer she not only entreated the Lord that he might be kept from sinning, and delivered out of prison, but that He would also give him utterance to speak before them. And it was made evident to all concerned that her prayers were heard and answered, for contrary to all expectation her father appeared that night: his hoarseness was taken away, he spoke aloud and freely, and was ordered to be set at liberty without any bonds or engagements. Before the child had well done praying notice came concerning her father's appearance, and all the effects followed.

On a certain day, being sick, she said, "I have had but a tossed body and a sickly life all my time, and if it were the Lord's will as to what concerns myself I would be away. Yet if it may be for the glory of God, and the comfort of my parents, I would be content to live and to be denied my own desires." Accordingly she lived some few years after this.

Upon the occasion of one's saying to her, "Emily, other children call their parents sir or mistress,, but you do not so." She answered, "I am ready to do so if it be their pleasure, but the mentioning the relation raiseth awe and reverence in my spirit when I speak to them. And I find it was the way of the patriarchs of old to say to their children "My son," etc., and of the children to say "My father."

Being occasionally in a gentleman's house, and having observed that the lady was almost continually reproving and chiding her children, she said to one of the family "Were it pertinent for me to speak to such a person, I would advise her ladyship to take

some of that time which she employs in chiding her children and set it apart to pray for them. Constant chiding makes them careless of reproof, and hardens them in the evils for which they are reproofed.

Having for the space of four months sojourned in a country place, where she had not the occasion of pure ordinances, and but little of Christian fellowship, she was asked how she spent the Sabbath. To this she answered, "I am often troubled ere it come, and concerned about what I shall do, seeing I must be all day alone; yet I must say (and O that I could speak it to the glory of God, and for engaging others to love Him, and to trust in Him!) I have found Him faithful, who hath promised to keep poor souls alive in time of famine. For sometimes the Lord brought to my remembrance what I had formerly heard of the word preached, and at other times I was made to consider and reflect upon it, how He had led me these years past, which was establishing and very comfortable to my mind. And sometimes, when I had thought to read so much and to repeat what I had learned from my ordinary reading of the word, the Lord so breathed upon the word that I got as it were a letter from every verse, whereby my soul was so edified and the Sabbath shortened to me that when they called me to supper I was loth to leave my retirement and to return to company, and regretted that the Sabbath went over so soon."

In conference with a godly person who had been at Edinburgh, where she expected to hear how matters were going with the Lord's people in the land, amongst many other questions she asked "How it went with them in secret, and what they found of the Lord's presence and power in ordinances?" "Why do you ask that?" said the person. She replied, "It is not with me in my retirements as sometimes it was; my heart and work fell naturally to my hand, and I came off from it refreshed; as it was said of Hannah, "She returned, and her countenance was no more sad" (1 Sam. i. 18). But now the great part of my time is spent in getting my heart brought up to a tune for prayer, and when I come back I am weighted¹ and wearied. I think nobody is in such an evil case and hath a heart so bad and slothful as I have; neither do I find that in the word preached which I used to find. I would gladly hear that it is better with others than it is with me."

A letter was written by her to her mother, from Falkland to Edinburgh, where her mother was and had continued long. "Dear Mother, I trouble you with this line to let you know we all are in good health, blessed be the Lord! O that I had grace to improve health and everything, and all the changes of our lot! I think the Lord hath been letting me know what it is to abound, and now what it is to want the precious opportunities I had in

¹ Burdened.

Edinburgh and the Canonmills¹ this time twelvemonth. On which times I cannot but reflect with delight, and say, 'The Lord was kind to me there, though I did not see it at the time; the Lord was then alluring unworthy me, and yet I would not be allured.' I need not tell you what my case was at that time. I see the Lord was kind to me for the time which is now come. I cannot but say, 'The Lord is the same yesterday, and to-day, and for ever,' yet all the comfort I have is when alone. Dear mother, I trouble you with these only to have the help of your prayers, that the Lord may make up all our wants in His fulness. It is reported here that the prisoners who were sent to sea are now cast away.² Let us know the certainty. You tell me my Lord Harkass³ is to sit on the bench. I think it a mercy the matter is come this length. The Lord, who hath done all things for you, direct him to adjust our affair aright and to put an end to it. The Lord be with you and guide you in His way, which is the earnest desire of your daughter and servant in all duty,

EMILIA GEDDIE.

"For my dear mother, Mrs. Geddie,
at Edinburgh, these."

Letters by the late Donald Mackay, Student.

STRATHY HEAD, May 7th, 1898.

MY DEAR FRIEND,—I write these few lines as I would like to hear how you all are. M. got his knee badly hurt, so he is in bed for some time, but he is getting better, and we hope that he will soon be able to go about. I was myself for the most part at home since I left Glasgow, and often weak in body and mind. We had a good time at Wick, though I compared myself to a person who would have the privilege of getting much fish set before him but was only able to digest a little; but a little good food is better for the stomach than much lighter food. I hope, if the Lord will, to go to Lochcarron first week, and I hope you may all pray for me that I may get the Holy Spirit. . . .

Be you strong and of a good courage in the Lord's cause. Moses esteemed the reproach of Christ greater riches than the

¹ At that time a village at a distance from the town; now the New Town includes it.

² This probably refers to the 67 prisoners mentioned in Cruickshank's "History," chap. 13, who were banished to Virginia for no other crime than attending meetings for worship in the fields. One of these was a mere boy of 16, who wrote to his friends that he "supposed he was the youngest prisoner in Scotland, but the Lord had opened his eyes, and revealed His Son in his heart, since he came under the Cross; and that, though he found difficulty in parting with relations, yet he had found that fellowship with Christ which did much more than balance the want of the company of his dearest friends." They were landed at Gravesend, and then set on shore to shift for themselves. This may have given rise to the report that they were "cast away."

³ Lord Harkarse. Wodrow mentions him as "a staunch Protestant." He was Sir Roger Hog of Harkarse, in the parish of Fogo, Berwickshire. Along with Wauchope of Edmonston, he was afterwards "turned out of the Justiciary to make way for Papists."

treasures in Egypt. Remember me very kindly to all the dear friends. May the Lord pour on us of his own Holy Spirit.—With kindest regards, I remain yours truly,

DONALD MACKAY.

108 W. GRAHAM STREET,
GLASGOW, February 10th, 1898.

I was pleased to get your kind letter a few days ago. You spoke of my long silence, and indeed I have little excuse except that I write very little to anyone. If I am learning any song these times I learn that one, "Of death the cords and sorrows did about me compass round." I hope you are getting a taste of a better one, and when you will, try and remember your poor friend. Mr. — gave us a lecture last night on the 3rd chapter of Matthew and 11th verse—"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." It's the power of that that I stand in need of. My own poverty of spirit is great, without a deep sense of it. I would think I would commence to rejoice if I could groan for my poverty. For that is a great part of my burden that I cannot pray or groan. I will be sometimes thinking that grace in a soul may be compared to a newly put on fire in the morning. The first thing which rises off it is smoke, and that pretty black, but at last it changes into a flame. So I thought that grace in the soul in this life is very much a spirit of groaning, but in eternity it will become a flame of the love of Christ.—With kindest regards to all friends, your loving friend,

DONALD MACKAY.

O that we had hearts to praise His holy name. . . . May His love be poured out on you. We have great need of a closer walk with Him who is the way, the truth and the life. The carnal mind will say, "What meaneth this waste by going so far to a communion?" but the carnal mind never saw the beauty of Jesus. The spiritual mind will say, "I count all things loss and dung that I may win Christ." May He remember us with the love that He beareth to His own!—Your dear friend,

DONALD MACKAY.

The Pope's Army in Ireland.—The *Irish Protestant* states that in the 40 years, 1861-1901, the Roman Catholic population of Ireland has decreased 26 per cent., but priests have increased 23 per cent., nuns have doubled their numbers, and monks have multiplied tenfold. The tax on the resources of the country implied in this horde of devourers is appalling to think of, and the sure demoralisation of the Protestant population so grievously pervaded by these agents of superstition and error is a result to be foreboded.

Searmon.

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

(An dara cuid de'n t-searmon.)

II. 'S E an dara ceann, cuid de nithibh a tha milis do'n anam agus ag aobharachadh gu'm b' fhearr leis "bhi dorsaireachd" ann an tigh a Dhe na bhi chomhnuidh ann am pailliunaibh nan aingidh.

Thusa, anam bhoichd, ma tha an Tighearn a' glanadh do chail gu sin, togaidh E fathasd thu gu àite 's airde na dorsair. 'Nuair a chi sinn aon a' tighinn gu bhi 'gradhachadh comunn pobull Dhe agus meadhonan nan gras bidh duil againn gu'm faic sinn e a' tighinn gu dearbhachd air tearuinteachd a staid. 'Nuair a chi sinn aon a' tighinn fo churam agus gun a chàil air a glanadh cha bhi duil againn gu'n tig e gu ni air bith. Tilgidh e dheth an curam- Cha-n e am beachd a bha aig duine air 'anam a bhios aige 'nuair a dh' fhosgla an Spiorad Naomh dha a' cheisd, "Ciod an tairbhe a ta ann do dhuine ged chosnadh e an saoghal uile, agus 'anam fein a chall?" Tha mi a' smuaineachadh, 'nuair a thainig an Tighearn dh' ionnsuidh an duine gu'n do chuir E an saoghal agus a h-uile ni mar ann an sligean agus gu'n robh an t-anam na bu truime na sin uile. Thusa, dh' ionnsuidh an tig E mar sin, cha bhi mor ghaol agad do phailliunaibh nan aingidh. Ciod e an ni a's truime a fhuair thu riamh? Ma mhinich an Spiorad Naomh anam dhuit 's e sin e. Tha e cho trom 's nach cumadh na bha dh' ainglibh ann an gloir suas e. Tha thu 'n sin agus thug E curam saoghalta dhuit, ach an d' thug E curam anama dhuit? 'Sann do chuspairean a ghaoil a tha E a' toirt sin agus 's iadsan a tha 'gradhachadh a bhi mu dhorus tigh Dhe. Ach ciod e sin, tigh Dhe? 'Ne clach is aol? Cha-n e ach meadhonan. Dhe agus comunn pobull Dhe. Nis 'n ann am pailluinaibh nan aingidh a gheibh e sin? Feudaich biadh is aodach bhi aige an sin, gidheadh falamhachd. Ciod e a ni na nithe sin da. Cha dean ni. B' fhearr leis bhi 'dorsairsachd ann an tigh a Dhe. Dh' fheadadh tu 'fhaicinn a' tighinn e shearmon o' gul. C'airson? Cha d' fhuair e Dia. Bidh eagal air na creutairean sin gu'n tig am bas orra agus iad aineolach air Dia. Tha fhios aca gu'n toireadh foillseachadh spioradail de Chrìosd an gath as a' bhas. Tha eagal orra, agus fios aca mur fhaigh iad san agus blasad air maitheanas peacaidh anns an t-saoghal nach fhaigh gu sìorruidh. Tha thu ann an sin a b' abhaist a bhi 'cunntadh co fhad 's a bh' agad gu bhi beo. math dh' fheadta tri fichead bliadhna 's a deich. Ach ciod a thainig ort o'n uair sin? Thainig, nach robh agad ach an anail a bha thu 'tarruing. 'S ann an sin a thuig thusa na briathran, "B' fhearr leam bhi 'dorsaireachd ann an tigh mo Dhe na bhi a'm' chomhuidh ann am pailliunaibh aingidheachd-" O pheacaich

bhochd, tha am peacadh gle shocrach dhuit an diugh. Ach thoir an aire. Gheibh thu sealladh eile dhe anns a' bhith-bhuantachd. Tha aon pheacadh uamhasach 'nuair a bhios e air 'fhosgladh, ach ciod e sin 'nuair a gheibh an creutair iad cho lionmhor mar fheur na macharach? Ann an sin sguiridh an creutair dhe peacadh ged a bhiodh e dha mar laimh dheis no mar shuil dheis. Tha an diugh doighean ur aca air peacaidhean a theigsinn. Gabhaidh iad *pledge*, ach cha-n 'eil sin ach bhi 'cur fainne ann an sròin muice. Ach na creutairean so ged a bhios iad a' sgur dhe'n pheacadh o'n leth mach, gidheadh gheibh iad e 'san leth stigh; tha so 'g am fagail 'nam peacaich mhor a' feitheamh air an Tighearn a tha comasach air cruthachadh nuadh a dheanamh anna. Cha dean ni 'is lugha feum dhoibh. Tha cuid de chreutairean bochd 'nam faireachadh cho ciontach ris an neach 'tha 'dol dh' ionnsuidh na croiche. Cha-n e creutairean breagh geal le'm bu mhath bhi 'nan dorsairean. Ach an so sguiridh an creutair bhi 'g iarruidh nithe mora dha fein. Caillidh e a dhanachd nam biodh neach dhuibh aig an ordugh an so tha mise cinnteach nach biodh e duilich a leabaidh dheanamh, bhiodh e toilichte ann an cùil na moine. Ach cha-n 'eil na h-uile mar sin. Chunnaic sinn seann daoine is seana mhnathan agus nam foighnicheadh tu, co an tigh agus ciod am biadh a bh' aca, dh' innseadh iad. Ach foighnich an *text* agus 's e their iad, "Gu dearbh cha-n 'eil cuimhne agam." 'S e sin madraidh de luchd-aideachaidh, cuimhnichidh iad am bru ach cha chuimhnich iad an *text*.

Bidh na creutairean bochd so a' call an danachd. Agus an so thig beachdan ur air trocair a stigh, 'nuair a tha an Spiorad Naomh a' toirt soluis air morachd Dhe agus a chomhfhulangas, ach sin fad as. Gu sin ni urnuigh bheag air maduinn 's air feasgar an gnothach agus bidh iad diadhaidh gu leor, ach an so bidh foillseachadh air a thoirt dhe sin agus mar sin bidh an creutair a' basachadh do'n t-seann chumhnant. Leagaidh cionta air a choguis an creutair gle iosal, agus an sin tuigidh e nadur briathran a' chismhaoir, "A Dhia, dean trocair ormsa a ta 'm pheacach," agus a' bhean leis am bu mhaith an spruileach a bha 'tuiteam o bhord na cloinne. Thusa a ta mar sin tuigidh tu na briathran so, "B' fhearr leam bhi ri dorsaireachd an tigh mo Dhe na bhi a'm' chomhnuidh ann am pailliunaibh aingidheachd. Chuala sinn luchd-aidich ag radh, nam faigheadh iad trocair aig a bhàs gu'm biodh iad sona. Tha sin 'na dhearbhadh nach d' thainig an anam riamh gu bhi 'na churam dhoibh. Cha-n e an aon bheachd a bha aca air trocair a bhios aig an anam air dha bhi air a thoirt beo gu spioradail. Chi an t-anam so nach e 'urnuigh no a dheoir o'm bheil trocair, gur e th' ann gnìomh saor ard-uachdranachd ann an Dia. 'Sann an sin a bhios an creutarr toileach bhi mar chiu fo bhord a mhaighstir agus "b' fhearr leis bhi ri dorsaireachd ann an tigh a Dhe na bhi 'na chomhnuidh ann am pailliunaibh aingidheachd."

(Tha searmon eile air a' cheann so.)

Report of Mission to Canada :

By REV. JOHN R. MACKAY, M.A., Inverness.

THE following is the substance of Mr. Mackay's interesting address, delivered at the meeting of Synod :—

MODERATOR AND BRETHERN,—When I was asked by the Synod this time last year to become the ministerial deputy to our Mission in Canada for this year, I had a keen feeling of unfitness for the work. I sought, however, to cast myself upon the Lord, and accepted the responsibility. Mr. Alexander Maclean, one of my elders, was pleased to accompany me. We sailed from Greenock on Saturday the 16th of May, on the Anchor Line s.s. "Columbia," with (counting passengers and crew) about 1,200 souls on board. The weather was for the first few days cold, and a bit rough, but afterwards it proved warm and calm and pleasant. Doubtless there were some uncomfortable circumstances in our lot as passengers, but our privileges were many, and surpassing. Besides the use of a spacious berth for ourselves two, we had also the use of the lower saloon from 9 to 10 p.m. for family worship for the benefit of such of the passengers and crew as might wish to avail themselves of it, which a goodly number did. I had also the privilege of preaching on the two Sabbaths we were on the sea. We arrived in New York on the evening of our second Sabbath at sea, just a little too late for our being put ashore on that day ; which was but one of the many kind Providences that followed us in this journey.

I had a desire not to return from America without seeing Princeton, but my purpose was not to go there until after I had accomplished my mission to Canada. I learned, however, by the way, that if I were not to visit Princeton until August I should at that time find the place quite deserted, whereas, by visiting it in May, I might find the theological classes still in session. As soon, therefore, as we could get landed on Monday morning, I took train for Princeton, leaving Mr. Maclean in New York to attend to some necessary business arrangements there. Princeton, somewhat like our own St. Andrews, is a comparatively small University town, in the State of New Jersey, and is about 44 miles south of New York. Its college is with Harvard and Yale reckoned one of the first three universities in the United States, and has had the honour of having had Jonathan Edwards as one of its presidents. The Theological Seminary is a younger institution, and is associated in our minds with the name of Hodge. Not even in Dr. Charles Hodge's time could we have reckoned Princeton as a pattern in the important matter of purity of public worship. On the other hand, in the defence of the integrity and divine authorship of the scriptures, and in the defence of the Calvinistic system of doctrine, Princeton has long held a conspicuous and honourable place among the theological

schools of Christendom. I am pleased to think that Princeton is now as true on those fundamental questions as at any time in its history. I found that the theological classes had dispersed about a week before my arrival, but it was my privilege to have met and conversed for several hours with Professor Warfield, and for a shorter period with Professors De Witt, Paxton, and Caspar Hodge. Scarcely could my brethren of the Free Presbyterian Synod have accorded me a warmer welcome than that which your unworthy representative received at the hands of those learned defenders of the faith in Princeton. They manifested the greatest interest in the history and well being of the Free Presbyterian Church of Scotland, and not least in our efforts to give aspirants to the ministry a theological training. They wished that our divinity students might pass a winter in Princeton, and were kind enough to assure me that if they were to come, there bursaries would be provided for them. It is a kindness of which we may possibly never avail ourselves, but of which, I think, generous recognition should be made.

After passing what was to me an exceptionally interesting day in Princeton, I returned to New York in the evening. This is the second city in the world, and an impression of being in a foreign land is strikingly brought home to one by the number of coloured people one meets with here. It is calculated that there are now 11,000,000 coloured, that is negro, people in the United States. They proved *the* problem of the States before, and are not unlikely to do so ere long again.

On Tuesday morning we set out from New York for our destination in Canada. The noble Hudson is followed in a due northerly direction for over 140 miles. We then turn due west for about 300 miles, traversing for a long way the beautiful Mohawk valley, and passing, Troy, Syracuse and Rome—new world cities—we arrive in the evening in Buffalo, which is the last town in the United States as one proceeds from New York to Ontario, and is disagreeably associated in one's mind with the assassination of President Mackinley. In that town we passed Tuesday night. Next morning we left Buffalo, and were glad to find ourselves after a few minutes' travel once more under the British flag. Proceeding by Brantford and Stratford we arrived about 1 p.m. on Wednesday at Seaforth. It was of no little interest to us to learn that at Brantford we were on the confines of one of the Canadian Red Indian settlements, and we had for some time a fine-looking Red Indian as one of our fellow-passengers. Seaforth was our terminus by train. There we were met by our kind friends, Messrs. George Forrest and Daniel Clark. With Mr. Forrest readers of the *F.P. Magazine* are acquainted through his kind, sensible, and altogether valuable letters. He is now over 80 years of age, and I shall forbear saying more about him here than that on account of his superior intelligence and consistent Christian character during a period

of more than half a century he is a man looked up to, not only by those who are associated with him in church fellowship, but even by such as herein differ from him. Mr. Clark is also past the three score and ten, and is the much-esteemed missionary layman of the five stations which constitute our mission in Canada. Mr. Clark is a native of Tongue, Sutherlandshire, and is a fine example of a class of pious people who, I am sorry to think, were more numerous in Tongue when he left it in his boyhood than they are now. Mr. Clark's house is in the neighbourhood of Seaforth, and Mr. Forrest's at Brucefield is scarcely seven miles westward. On the evening of Wednesday we came to Mr. Forrest's kind home in Brucefield. His house was the centre of our movements, and more than any other our home while we stayed in this Dominion.

Our deputies of last year were for the first two Sabbaths in Brucefield, the third Sabbath they were in Lochalsh, fourth North Line of Kincardine, the fifth Lochalsh, the sixth and seventh Sabbaths in East Williams, and their last Sabbath in Canada was in Newton, that is Mornington. Our programme was slightly different. It was as follows:—Our first Sabbath was in Brucefield, our second and third in East Williams, our fourth and fifth in Kincardine, our sixth and seventh in Lochalsh, our eighth Sabbath was again in Brucefield, and we finished by giving two Sabbaths in Newton. All these stations are near the east coast of Lake Huron in the counties of Bruce, Huron, Middlesex and Perth. Kincardine, Lochalsh, Brucefield, and East Williams are almost in a line running from north to south for, roughly speaking, over 80 miles, and Newton is in County Perth, which on its part has County Huron between it and the Lake. Our mission in Canada covers but a very small part of that great Dominion; but it is for several reasons a most interesting one.

The Church history of this mission of ours was given in Mr. Cameron's report last year, which appeared in the *Magazine* for December, so that I need not now repeat it in detail. I may simply mention that the events which occasioned this mission of ours in Canada were principally the Unions of 1861 and 1875. The Canadian Union of 1861 was analogous to the Union of the Free Church and the United Presbyterians among ourselves. The analogue of the Canadian Union of 1875 would be the Union of the United Free and the Established Churches in Scotland. Those unions did not take place without an abandonment of Scriptural principles, but there were not wanting a few in Ontario whose hearts were, at both of those periods, touched with a resolve to maintain the truth against great odds. In these crises the friends in Middlesex had the valuable counsel of Rev. Mr. Macpherson. In the North it fell principally to pious laymen to unfurl the banner. The resolution to hold a separate position for the defence of the truth was not gone about lightly. I believe an example of the way in which this resolution was gone about and

carried through may be found in the case of the late pious John Mackenzie of the North Line. Concerning him an intimate friend has told me that after he had (acting according to his best judgment) resolved not to enter the Union of 1861, he was sorely put to with the temptation that almost every one in the Dominion approved of the Union and that it was an unlikely thing that he and the few who co-operated with him should alone be in the right. When thus distressed that portion of God's Word—"What is that to thee? follow thou me"—was brought home to him with such demonstration and with such an assurance of its being God's mind revealed to him in that particular providence that from henceforth the singularity of himself and his friends in this controversy molested him no more. Nor were there wanting among them spiritually minded and deeply exercised souls who confidently hoped that the cause they espoused would never die out, and hitherto they have not been put to shame. To begin with they were comforted in the services of the late Rev. Lachlan Macpherson and of Rev. John Ross, and after the death of those worthy men Rev. Robert Dowie Mackay, a native of Thurso, who lived to a patriarchal age in Canada, and was in thorough sympathy with Messrs. Macpherson and Ross, by his spiritual services comforted many of what are now our people in those parts. And now that the Free Presbyterian Church of Scotland has espoused their cause the hope that they should not ultimately be utterly put to shame is greatly strengthened. And in that connection I feel it my duty to refer to the impression which our deputies of last year made upon the mind of our people there. I am stating a simple fact when I say that it was an impression not only exceedingly favourable but even profound.

Canada, let me remind you, is a fastly-developing Dominion. Its area is about that of Europe, while its population is little more than that of London. When one views its capabilities for expansion, and the present trend of humanity in its direction, one need not be surprised if within twenty years its present population should be trebled or even quadrupled. What a pity then that a body faithful to the Scriptures in doctrine, government, and worship should not have a strong organisation among so fastly-developing a people, and that the whole field should not be left to what I fear are, to a large extent, faithless Churches! I am not to bring a railing accusation against individual ministers whose acquaintance I have had no means of forming, but I consider for one thing that the way in which the suggestion of a union between the Arminianising Methodists and the Canada Presbyterians has been received by the latter is itself a proof that the Canada Presbyterian Church is not heartily Calvinistic. And, as touching the greater number of the Canada Presbyterian clergy whose actions I had opportunities to observe, they impressed me as being more anxious to give their people a lead in what are called innocent amusements than in a holy and God-fearing life.

But to return to our humble efforts to serve the several stations of our Mission in Ontario. Our first Sabbath was spent in Brucefield. The congregation there is the smallest of the five stations, but in it are, I believe, a fair proportion of the salt of the earth. We had two English services, and the number present would approach forty. They have now no meeting place of their own, but on this occasion we had the use of the Methodist chapel. Usually our people worship in Mr. Forrest's house. From Brucefield, after a visit to Goderich, we proceeded south to East Williams, erstwhile the charge of Rev. Lachlan Macpherson. Here we remained two Sabbaths, administering the Lord's Supper on the second Sabbath, and holding the usual services as in the Highlands of Scotland in connection with the Communion. This is a very interesting charge. There would be, I reckon, on the Sabbaths a congregation approaching 200, and the fact that on the Communion Sabbath there the Communion was held in a neighbouring Canada Presbyterian Church is enough to show that it was not for curiosity to hear a stranger the people were gathered. This congregation have a great privilege in the precious, because spiritual, exercises and services of Mr. MacLeish, one of the four elders who have now the charge of that congregation. Mr. MacLeish's hands are, I must add, dutifully supported by Messrs. Menzies, MacKenzie, and Scott, his brother elders, the last two of whom were ordained only this year. Our kind host in East Williams was Mr. MacMillan, a native of Kirkhill. The Communion services over at East Williams, we proceeded north, and after a refreshing stay at Brucefield, arrived on the Thursday after the third Sabbath in the North Line. Here we were hospitably entertained for a fortnight by Mr. John Cameron; and had also the privilege of staying for some days with our dear friend Mr. John Morrison. As the North Line is little more than ten or twelve miles from Lochalsh, we did not deem it expedient to have the Communion in the North Line. Our congregations here were not quite, but nearly, as large as those in East Williams, and were to a considerable extent from the Lochalsh district. The North Line station was to me by no means the least interesting one, for I met with several there devotedly attached to the Cause. But they are very scattered, and, although possessing a comfortable place of worship in a central position, they have public services only as often as Mr. Clark is able to visit them. From the North Line we came to Lochalsh, where we spent another fortnight under the hospitable roof of Mr. William Matheson. From this place we paid another visit to Goderich, and preached a Gaelic sermon in the house of one Mrs. Morrison, a native of Ness, Lewis. The audience were mostly people who hailed from Lewis. The services at Lochalsh were very much alike to those conducted at East Williams, and the number gathered very similar also. This congregation has had to mourn the removal by death of their senior elder, Donald Roderick Mackenzie. This took place while we

were there. Suitable reference has been made to this worthy in the October Magazine, so that I need not say more here. The men who were ordained as elders there last year—I mean, Messrs. Alexander Mackenzie and William Matheson—are men highly respected in that district, but neither of them is in robust health, and I fear our people will not have regular services as in Mr. D. R. Mackenzie's days, which is all the more pity as our congregation there is neither small nor scattered, and several among them appear to have a thirst for the truth. The Communion services over at Lochalsh, we proceeded first to East Williams to ordain elders as already alluded to there, and from thence came to Brucefield to hold Communion services in that place. It was encouraging to us as well as to the dear friends at Brucefield to see so many representative people gathered at Brucefield from East Williams, Lochalsh, and Newton. I hope it was a profitable and solemn season.

We now began to feel that we were at the beginning of the end, for, in paying a final visit to Newton, our return was by Seaforth. Mr. Clark, who had been with us on every Sabbath, and Mr. Forrest, who had been with us on almost every Sabbath since we came to Canada, accompanied us to Newton. Here our friends had erected a new church capable of holding about 200 people, and our congregation, especially on the first Sabbath, was an overflowing one. We stayed here two Sabbaths, but did not administer the Communion. The services of the Lord's house have as a rule fallen to be conducted in Newton by Mr. Phineas Macdonald, a sincere friend of the cause, and one of the few members in full communion adhering to us in those parts. We here enjoyed the kind hospitality of Messrs. Hugh and Donald Jack, relatives of the late well-known and worthy Hector Jack, Strathconon. Here also we had a kind visit from Rev. Mr. MacNeil, Chesley, of the Associate Presbytery, a body, as you know, corresponding with our Synod. I believe Mr. MacNeil is a man thoroughly in sympathy with the Free Presbyterian Church in doctrine, government and worship. Thus was our mission to those parts brought to a close.

I may add, as it may interest friends at home, that while a few adhering to our mission in Ontario are lowland Scotch, the greater number hail from the Highlands of Scotland. The places chiefly represented are Eddrachilis and Assynt, Lochalsh and Kintail, the districts lying between Tain and Inverness, including the Black Isle, and a few from the counties of Argyll and Perth. As a consequence Gaelic as well as English services are required in Kin-cardine, Lochalsh, and East Williams.

This mission, I may truly say, I entered upon with fear, and closed with a sense of shame. yet my conscience bears me witness that in the measure of my understanding of the mystery of the Gospel I shunned not to declare the whole counsel of God, and we were encouraged not only by the earnest attention given every-

where to the word spoken, but also by what, I hope, were intimations that He who promised to be with His heralds always unto the end of the world had not suffered us to go so far without Him.

In bringing this report to a close, I would in a word refer to some features of our mission in Ontario, which are pleasing and encouraging. To begin with they are as a whole a people who are at least as anxious as the Church at home to maintain a testimony for the Word of God and for the crown rights of the Redeemer. Then, again, their deep interest in the wellbeing of the Free Presbyterian Church is evinced, as by other things, so in the reception which the *Free Presbyterian Magazine* finds among them. Month by month it is looked forward to with avidity, and nowhere are its contents more seriously pondered than there. The devotion, too, felt towards last year's representatives to them from this church was very pleasing and encouraging to witness. They appeared to us as a people who should never forget their obligations, especially to Mr. Cameron. Nor would I pass unnoticed a form of kindness from the Head of Church which has been experienced by us at home, and which has followed us even into Canada. Our Lord promised to such as would leave houses and friends, etc., for His sake that they would receive a hundredfold more in this world with persecution and in the world to come life everlasting. How this promise in respect of homes has been fulfilled to us in Scotland is a form of kindness in Providence to which I believe none of us has been blind. But we could not fail to admire the way in which we were followed up with this fulfilling of the promise among our people in Ontario. As I have said Mr. Forrest's was the centre of our movements, but it mattered not whether our lot was in East Williams, North Line, Lochalsh, or Newton, the same kindness encompassed us.

At Stratford, on the Monday after our tenth Sabbath in Canada we parted with our much esteemed and trusty friends, Messrs Forrest and Clark, together with another true friend of the cause in Stratford, Mr. Robertson, a Perthshire man. Our return journey was by Toronto, Niagara, Buffalo, and New York. The voyage from New York to Greenock was most favourable. Being the only clergyman on board, I had the privilege of preaching to large audiences in the saloon of the s.s. *Furnessia* on two Lord's Days, and among the audience was a considerable number of well-to-do Roman Catholics, an opportunity for usefulness not granted one every day. We arrived in Greenock on the Tuesday after the 3rd Sabbath of August, thankful, yet not so thankful as we ought to have been, for the almost innumerable kindnesses which, in the bountiful providence of God, had encompassed us throughout this most interesting journey.

As expenses we received from our friends in Canada £81 18s. 9d., and after paying our own travelling expenses and the expense

of supplying the Inverness congregation in my absence, there remained a balance of 4s. 4d., which is placed to the credit of the Sustentation Fund.

An Old Author on the Millenium.

WE lately lighted upon a treatise on the millenium, published in the year 1794. The author is Samuel Hopkins, D.D., a New England divine, pastor of the Congregational Church in Newport, Rhode Island. He is evidently a well-instructed scribe of the Kingdom of Heaven, and he writes in a solid, gracious strain, with great command of Scripture and breadth of view in his interpretation of prophecy. He is not a premillenarian, as he finds a way to explain the scriptures which speak of Christ's future glory in this world, without resort to this extreme literalism. He affirms indeed that the Great Head of the Church is more glorious and more accessible where he is in the Heaven of Heavens, than if He were bodily present in Jerusalem. His words to this effect are : "As it seems to be contrary to the above mentioned scriptures, to suppose that Christ will appear on earth, and reign a thousand years in His human nature ; so it appears contrary to all reason. Jesus Christ is now on the throne of the universe, having all power in heaven and earth given to Him as Godman, and Redeemer, being made head over all things to the Church. He is in the most proper, agreeable, and convenient situation to govern the world, and take care of His Church. It does not appear agreeable to His station and office, as king and head over all things, for Him to descend into the human nature, and erect a throne on earth ; which, so far as can be conceived, would be no advantage to His person, design, and work, but very much to the contrary. He is gone to heaven in the human nature, that He might reign there till His enemies are made His footstool, and all things shall be subdued under Him. And His Church on earth will enjoy Him to as great a degree, and as much advantage, as if He were personally on earth in the human nature, and more ; and will have as great enjoyment of His presence. He is now in the best situation to be adored and worshipped by His Church on earth. Though they now do not see Him, yet, believing and loving Him, they rejoice with joy unspeakable and full of glory. And it would not tend to increase this faith, love and joy, to have Him come from Heaven, and live in some place on earth, in His human nature ; but the contrary : For but few, compared with the whole inhabitants of the world, could have access to Him, or see Him more than they now do. And when the human nature is in heaven, all may equally have access to Him, love and worship Him."

He also combats the views of them who make the first resurrection, described in the twentieth chapter of Revelations, to be a literal resurrection of departed martyrs and confessors. The

millenium will consist in a glorious world-wide resurrection of their cause, and the testimony for which they suffered. "The most easy and probable meaning," says our author, "is, that the souls of the martyrs, and all the faithful followers of Christ, who have lived in the world, and have died before the millenium shall commence, shall revive and live again in their successors, who shall rise up in the same spirit, and in the same character, in which they lived and died; and in the revival and flourishing of that cause which they espoused, and spent their lives in promoting it, which cause shall appear to be almost lost and dead, previous to the introduction of that glorious day. This is therefore a spiritual resurrection, by which all the inhabitants of the world will be made spiritually alive, where spiritual death before had reigned; and they shall appear in the spirit and power of those martyrs and holy men, who had before lived in the world, and who shall live again in these their successors, and in the revival of their cause, and in the resurrection of the Church, from the very low state in which it had been before the millenium, to a state of great prosperity and glory. This is agreeable to the way of representing things in Scripture in other instances. John the Baptist was Elijah, because he rose in the spirit of Elijah, and promoted the same cause in which Elijah lived and died; and Elijah revived and lived in John the Baptist, because he went before Christ, in the spirit and power of Elijah. Therefore Christ says of John, "This is Elijah who was to come."

He proceeds more particularly to define the features of that golden age of the world, and first he affirms as a thing most probable "that every individual person who will then live will be a real Christian, and all will doubtless be members of the Church in that day." It is, we think, likely that the worthy author is here mistaken. If such universalism of regenerating grace will be realised during the millenium we cannot see what significance certain prominent Scriptures will have, such as "Enter ye in at the strait gate, for strait is the gate that leads to life, and few there be that find it." If every millennial inhabitant will be a true saint, then there will no longer be any "world," and that Scripture of the Apostle John will lose its meaning and use for Christians, "Love not the world, neither the things that are in the world," etc. There are indeed considerable difficulties in the way of believing a millenium of universal conversion. But it is not necessary to hold this view. Considering the efficacy of a very few real Christians planted in a city or district to bring about a marvellous social change, the beauty and blessedness of the millennial time can well be realised without such a complete reversal of earthly conditions as this. When the number of true saints is multiplied exceedingly, and when all the places of power and trust are in the hands of the godly party, there will be a complete disappearance of the grosser forms of evil, and a diffusion of peace, prosperity, and order that will fulfil the seventy-second Psalm to

the letter. Dr. Hopkins states five or six features of the millennial time which we may briefly note. 1. It will be a time of universal holiness. "In that day shall there be upon the bells of the horses holiness unto the Lord—yea, every pot in Judah and Jerusalem shall be holiness to the Lord of hosts," 2. It will be a time of a great increase of light and knowledge. The Bible will be much better understood than ever before. The conversation of friends and neighbours when they meet will be full of instruction, and they will assist each other in their inquiries after the truth and in pursuit of knowledge. 3. It will be a time of universal peace, love, and general and cordial friendship. "They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more; and my people shall dwell in a peaceable habitation, and in sure dwellings and in quiet resting places." 4. It will be a time of the extinction of sects and denominations. "As there is but 'one Lord, one faith, and one baptism,' so in that day men will be united in the belief and profession of this one faith, in the system of doctrines revealed in the Bible, which then will appear plain, and with the clearest evidence to all. And they will have one common Lord, will understand and obey all the commands of Christ, and they will know what are the institutions and ordinances which Christ has appointed, which are all implied in baptism. They will understand what is the import of this, and implied in it, and be united in sentiments and practice, so as to form a beautiful, happy union and harmony, which will put an end to the variety and opposition of opinions and practices which now divide professing Christians into so many sects, parties and denominations." 5. The millenium will be a time of great and universal joy. Inward and outward happiness will supplant the long programme of hunger and thirst, of vanity and vexation of spirit that had hitherto run through human history. "Then shall the earth yield her increase, and God, even our own God, shall bless us. And the inhabitant shall not say, I am sick. And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them." In that day mankind will greatly multiply and increase in number till the earth be filled with them. And the arts of agriculture and peace will then be brought to an unprecedented perfection. "There shall be a handful of corn in the earth on the top of mountains, the fruit whereof shall shake like Lebanon." "There is reason to think the earth will be then, in some degree, enlarged in more ways than can now be mentioned or thought of. Large tracts now covered with water, coves and arms of the sea, may be drained, or the water shut out by banks and walls, so that hundreds of millions of persons may live on those places, and be sustained by the produce of them, which are now overflowed with water. Who can doubt this who recollects how many millions of people now inhabit Holland and the Low Countries, the greatest part of which was once covered with the

sea, or thought not to be capable of improvement? Other instances might be mentioned."

Various other remarks our author makes enlarging his description of the millennial time, but we pass to report briefly his significant statement of the series of events which will usher in the millenium. In brief, he thinks the close of this twentieth century will usher in the glorious time, and that the final overthrow of Romanism and Mohammedism will be with world-wide wars and upheavals. In these calamities he thinks the godless populations of the world will be much wasted and reduced in numbers, and that one predisposing cause of the changed views of men will be the salutary effect upon the survivors of the dreadful spectacle of the Lord's vengeance against His impenitent enemies. He thinks this present era is that in which the three unclean spirits like frogs are proceeding from the mouth of the beast and the dragon and the false prophet, the upshot of whose working will be to gather the whole world to the battle of that great day of God Almighty (Rev. xvi. 14), and that therefore we are in the time when the warning voice should be heeded, "Behold I come as a thief." These unclean spirits are the powers of infidelity, worldliness, and superstition, and if these be not the very master forces of our age our judgment is much at fault. He also asserts that the decay of Popery which is to take place previous to its final overthrow shall not be by the operation of the Spirit of God in a true revival, but by the lapsing of nations into infidelity. And this is the very thing that is being accomplished before our eyes. Popery is gaining ground among the Protestant Anglo-Saxon nations, but it is losing sway in France, Italy, and elsewhere, not by the supplanting power of real Christianity, but by infidelity and anarchism. The author treats these things with much spiritual insight and mastery of Scripture, and we have been interested in his discourse on this notable theme.

J. M'N.

A Brief Account of Gustavus Adolphus.

"**H**IS name," says the prophet speaking of the Lord Christ, shall be the "Prince of Peace." But that same Jesus in apparent, but not real, contradiction to His own name said—"Think not that I am come to send peace on the earth, I am not come to send peace, but a sword." We see then that the march of His purpose to establish His heavenly kingdom on the earth involves also those battles of the warrior which are with "confused noise and garments rolled in blood." The shining roll of the worthies in the eleventh of the Hebrews includes some "who through faith subdued kingdoms, wrought righteousness, turned to flight the armies of the aliens." Among these warriors of God we think Gustavus Adolphus, the lion-hearted King of Sweden, should be written. He at a crisis of the Reformation conflict

stepped into the arena, and after a brief but notable career of victory, fell on the red field of Lutzen in 1632.

In the year 1630 the conflict of the Reformation had passed into a new phase. The Catholic princes of Europe, headed by the Emperor of Austria, had carried the tide of war from the centre of Europe to the shores of the Baltic. The power and liberties of the Protestant states were crushed under the onset of Wallenstein, the general of the Catholic League, whose huge hosts were supported by plunder and rapine. It remained to carry the war across the sea into Sweden and Norway, and so make an end of Protestantism on the Continent. But the instrument that was effectually to baffle this Satanic project was long preparing by the secret providence of God, and at the night time he appeared on the scene.

Gustavus Adolphus was born in the year 1594, and by the death of his father, Charles IX., in 1611, became heir to the throne of Sweden. This royal destiny was no sinecure, for his crown was menaced both by domestic and foreign enemies. Possessed of a strong, athletic frame and a vigorous intellect, the future hero was nurtured in a hardy frugal manner, and early saw life both in the senate and in the camp. His mind was well exercised in linguistics and other useful learning, so that his range of accomplishments in these departments was much beyond the usual attainment of kings. His proficiency in war was cultivated by successive contests with Denmark, Russia, and Poland for his political rights, which in various ways were menaced by these powers. But in 1630 he entered into his life struggle with the Catholic League by invading the soil of Germany and so anticipating their fixed plan of overrunning Sweden. When the Jesuits heard of the coming of Gustavus they scoffed at him, not knowing the thoughts of God that underlay his appearance. Looked at from a merely human point of view, his attempt seemed sufficiently desperate. Sweden was a poor, thinly-populated country, and whatever hardy virtues were possessed by her citizens the disparity in numbers between them and the hosts of the Catholic League was sufficiently alarming. Nevertheless, David again overcame Goliath. Gustavus though weak in numbers was yet a gifted master of war, his soldiers were hardy and devoted, and so by the blessing of God upon his arms he prevailed exceedingly, and in less than a year had taken fully eighty cities, strongholds, and redoubts in North Germany.

"At this stage there came a timely help to the Protestant hero from a somewhat suspicious quarter—France. Cardinal Richelieu, who was now supreme in that kingdom, had revived the foreign policy of Henry IV., which was directed to the end of humbling the House of Austria, and his quick eye saw in the Swedish warrior a fit instrument, as he thought, for achieving his purpose. It was a delicate matter for a 'prince of the Church' to enter into an alliance with a heretical king, but Richelieu trusted that

in return for the subsidy he offered to Gustavus he would be allowed the regulation and control of the war. He found, however, in Adolphus his master. The Treaty of Balwarde (January, 1631) secured to Gustavus a subsidy of 400,000 dollars for the attainment of interests common to France and Sweden, but left to the latter Power the political and military direction. This was a diplomatic victory of no small importance to the Swedish monarch. The capture of two important places, Colberg and Frankfort-on-the-Oder, which followed soon after, shed fresh lustre on the Swedish arms, and made the expedition of Gustavus Adolphus appear still more prominent in the eyes of Europe."

There had been much apathy and indecision displayed by the various Protestant princes of Germany. Several chief electors, though gratified by the success of Gustavus, still refused to make common cause with him. However, the fall of the city of Magdeburg in May, 1631—a victory for the Papal forces, accompanied with horrible slaughter of about 40,000 of all ranks and conditions—brought them to a resolution to unite with Gustavus. Accordingly he found himself strong enough to offer battle to the main army of the League, and on the field of Leipsic (September 7, 1631) the Swedes and their confederates scattered the hosts of the League to the four winds. It was a decisive victory for the Protestant cause, and it turned the jeers of the Jesuits into serious alarm for the throne of their patron, the Emperor of Austria.

On the field 7000 of the enemy lay dead and 5000 were prisoners. The loss of Swedes and Saxons did not exceed 2700.
(To be continued.)

Notes and Comments.

Thanksgiving Day.—In the United States they have a national observance called Thanksgiving Day. It occurs yearly in the month of November, and is popularly supposed to have some connection with the Declaration of Independence, which was issued in 1783 after the successful resistance made by Washington and his fellow-patriots to the armies of Britain. This supposition is, however, a mistake. The origin of Thanksgiving Day is much more religious and venerable. It dates from the year 1621, when the Pilgrim Fathers who left England for conscience sake and endured many hardships by the way had reaped their first harvest in their new country. According to the unaffected piety of the times, which acknowledged God's hand in everything, these rightminded fathers of the American nation thought good to recognise the Divine goodness by a day of public thanksgiving. The anniversary has been observed from the year 1621 to the present time, but with varying effect in point of piety. It is now a day of dinners and orations with very little devoutness intermingled. To show what road the people of the United States have travelled since the days of the Pilgrim Fathers let us remark

the lurid picture which a writer in *The National Review* for November, 1902, draws of the public and private morals of New York, the Metropolis of the United States :—"A cynical indifference seems to be the habit of New Yorkers in matters political. As a matter of fact New York does not take kindly to "reform." Reform means the closing of gambling-dens and other haunts of even worse infamy. This, the average New Yorker cynically tells you, is "bad for trade." Vice must be encouraged to exist in New York, so as to attract people from smaller places who want to be vicious, but who at home are virtuous because of their environment. They come to New York to gratify their depraved tastes. All this is supposed to be "good for trade," because it means the spending of money in drinking-saloons, gambling-houses, and other questionable resorts. It is not a pleasant picture this of the greatest city of the continent, one of the greatest cities in the world, turned into a modern Sodom and Gomorrah because it puts dollars into the pockets of the lowest element of the community, and because certain politicians of the Devery type profit by these abominations, but it is a picture that has not been overdrawn."

The Revival of Witchcraft.—The extinct profession of witchcraft is undergoing a revival in the twentieth century. About a dozen professed fortune-tellers advertise themselves daily in the Glasgow *Evening Citizen*, and these have their haunts both in the east and the west ends of the City. Thus, under the heading "Palmistry," "Psychometry," and "Crystal-gazing," "the renowned Madame Lomax" announces that she consults daily from 1s. From the persistency of these announcements, it is evident that these adventurers thrive and draw in much good money. We suppose the assumed function of such pretenders is to read the character or read the future of their clients. The dictates of common-sense should avail to divert anybody's hard-earned money from their unholy hands. However, if the people of the twentieth century turn their backs on the God of the Bible, nothing in the way of delusion and degradation of mind will be impossible to them. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter : should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

The Kensit Crusade.—This much-needed movement in the direction of withstanding the rampant Romanising of the Ritualists, has a prosperous record to report in respect of figures and operations. Twelve months before Mr. Kensit's death the movement had 17 agents, twelve months after Mr. Kensit's death these agents number 30. The towns visited at these respective periods number 159 and 421, and the income figures for the same two periods are £4,681 and 7,222.

The Late. Rev. Murdoch Macaskill.—We notice this month the decease of the well-known Rev. Murdoch Macaskill, Dingwall. Mr. Macaskill, who succeeded the never-to-be-forgotten Dr. Kennedy in Dingwall, was once a prominent leader in the Constitutional party of the Free Church, and wrote and spoke much against the teaching of erroneous professors and of the Declaratory Act of 1892. He declared that when the above Act would be passed "the funeral oration" of the Free Church might be pronounced. The obvious meaning was that the Declaratory Act would be the death of the Free Church, and everyone legitimately concluded from this and other utterances that Mr. Macaskill would refuse to go down into the grave with her. However, we regret to say that Mr. Macaskill continued in the body which adopted the Act, and even when a union was consummated with the U.P. Church in 1900 he did not accompany his brethren who then separated, but went into the union. There is no doubt Mr. Macaskill did much good work by his letters and speeches when he entered on a vigorous crusade against the errors of Professors Bruce and Dods and the Act referred to, but his subsequent silence and general attitude threw an unhappy shadow over his career in the opinion of faithful Presbyterians. Mr. Macaskill was an eloquent preacher in Gaelic and English.

Romish Violence.—A Hope Trust lecturer whose theme was "The Mass and Mariolatry," was recently howled down and maltreated at Lennoxton. In connection therewith a correspondent writes to the Glasgow *Evening Citizen*:—I notice that a Protestant lecturer was mobbed out at Lennextown by Roman Catholics. This sort of thing has been going on all over the country for some time, London and Carlisle supplying examples causing impartial folks to wonder at Protestant apathy. But, of course, Romanists are strictly following out the instructions of their Canon Law, which affirms that heresy and Protestantism is to be forcibly suppressed when practicable.

The Free Church Law Suit.—This case, appealed from the Outer and Inner Benches of the Court of Session, has been in process before the Lords since November 19th. It will certainly be decided before our next number is issued, and the verdict in either case will be interesting and notable.

Acknowledgement of Donation.—The Treasurer, Tain, has received £1 in aid of the Church Building Fund promised by the late Mr. Hugh Ross, Cadboll Place, Tain. "I have loved the habitation of thy house and the place where thine honour dwelleth."—Ps. xxvi. 8.

Literary Notice.

MEMOIR AND REMAINS OF REV. D. MACDONALD, SHIELDAIG.

The first edition of this volume is now sold out. Mr. Macfarlane purposes, if he gets sufficient encouragement, to issue a second edition, and, therefore, will be much obliged if subscribers would send in at once their orders. Address—F.P. Manse, Craig Road, Dingwall.

Fas ann an Gras.

LE IAIN NEWTON (EADAR-THEANGAICHTE.)

DH' iarr mi air Dia gu'm feudainn fàs
 An creidimh, gradh, 's gach uile bhuaidh,
 Gu'n aithnichinn tuilleadh dhe a shlàint',
 'S le tuilleadh eud gu'n sirinn 'ghnuis.

'S e fein a theagaisg dhomh am miann,
 'S an ni a theagaisg dheonuich E.
 Ach dheonuich ann a leithid de dhoigh,
 'S nach mor nach deach' mi as mo cheill.

Bha mise an duil gu'n tigeadh uair,
 'S am faighinn fuasgladh min gu reidh,
 'S le buaidh co-eigeneachaidh a ghaoil
 Gu'm faighinn saor o'n pheacadh fein.

An aite sud, 's ann leig E ris
 Na h-uile bha foluichte 'nam chridh;
 Is cheadaich E do'n chumhachd shios,
 M' anam a ruagadh fad o shith.

Seadh, tuilleadh, shaoil leam le 'laimh fein
 Gu'n robh E 'lionadh cup mo bhròin,
 'Tighinn tarsuinn air mo rùn, 's 'cur fàs
 Mo luibhean-sgaile, is mi fo leon.

Dh' eigh mi is mi air chrith, "a Rìgh,
 Ciod e? An lean thu 'n toir gu bas?"
 "'S ann anns an rathad so," ars' E,
 "A bheir mi dhuit bhì fàs an gràs.

Tha an trioblaid uaigneach so a'm' laimh,
 Uait fein 's o'n olc gu do chur-sa reidh,
 A' briseadh do dhùil ri aoibhneas saoghalta,
 Ach'n iarr thu tamh dhuit annam fein."

Acknowledgment.—The Rev. Neil Cameron begs to acknowledge, with thanks, 10s. from "A Friend in Carr" in aid of St. Jude's Building Fund.