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The Influence of the Psalms in Missions.¹

AS far as England is concerned it may be said that the history of missions to the heathen began with John Eliot. He was one of those who left England's shores for the New World in order that he might worship his God according to the rules laid down in His Word. There are few names in American history more truly venerated than that of John Eliot, who spent his years in preaching the gospel to the Red Indians. He was one of the three authors of the metrical version of the Psalms known as the Bay Psalm-book (1640). He also translated the Psalms into the Indian dialect of Massachusetts (1658), which was the first part of the Bible translated into this dialect. It was by the singing of these Psalms he found the readiest means of arresting the attention of his hearers. The next honoured name on the missionary roll to the Red Indians is that of the saintly David Brainerd. His religious experience is narrated in his well known journal. It is a book that "fired" the imagination of William Carey; it stirred the zeal of Henry Martyn; it inspired the decision of David Livingstone to become a missionary. The book of Psalms is his great treasure-house; his hopes, fears, aspirations and joys are either expressed in the words of the Psalms or recalls certain passages of them. The religious experiences of Brainerd are deeply interesting. It was a hard struggle, a struggle in which fear, hope and despair all had their place, but a struggle which left Brainerd on that side of the Slough of Despond which was nearest the Celestial City. When the full assurance of hope came, which he retained to the end, it was through the Psalms. "That holy confidence," he says, "can only arise from the testimony of a good conscience. 'Then,' says the holy Psalmist, 'shall I not be ashamed when I have respect unto all Thy commandments.'" (Ps. cxix. 6.) It is on the Psalms that he bases his "fine

¹ The Psalms in Human Life. By R. E. Prothero, M.V.O. London: John Murray, 1904.

distinguishing marks of a true Christian." This is the fifth mark he gives:—"The laws of God are his delight, Ps. cix. 97 (Lord, what love have I unto thy law; all the day long is my study in it). These he observes not out of constraint, from a servile fear of hell; but they are his choice, Ps. cxix. 30 (I have chosen the way of truth; and thy judgments have I had before me). The strict observance of them is not his bondage, but his greatest liberty, Ps. cxix. 45 (and I will walk at liberty; for I seek thy commandments)."

The first English missionary to India's millions, who in their blindness bowed down to wood and stone, was William Carey. He had become a Baptist in 1783, and was by trade a shoemaker. The one great dream of his life was the conversion of the world. If he could only give the Bible to the heathen in their own language he fondly hoped that this end would be accomplished. In October, 1792, was formed the Particular Bible Society for Propagating the Gospel among the Heathen, and a few weeks later William Carey, accompanied by Thomas, a surgeon, set out for India. The sermon preached at his dedication to his great life work was from the Psalms—"They that run after another god shall have great trouble." (Ps. xvi. 4.) He severed his connection with his native land for the sake of preaching the gospel to the heathen, and it was destined that he should never set foot on English soil again. Years afterwards thoughts of his native land came into his mind as he looked at some daisies he had taken out with him and planted at Sevampore. "I know not," he says, "that I ever enjoyed since leaving Europe a simple pleasure so exquisite as the sight which this English daisy afforded me, not having seen one for thirty years, and never expecting to see one again."

Thirty-four translations of the Bible were made or edited by him. He had himself completed the Bengali, Hindi, Maratti and Sansperil versions.

In December, 1823, he lay as he thought dying, and in that hour he could say, "I had no joys, nor any fear of death or reluctance to die; but never was I so sensibly convinced of the value of an atoning Saviour as then. I could only say 'hangs my helpless soul on Thee,' and adopt the language of the first and second verses of the 51st Psalm, which I desired might be the text of my funeral sermon, 'Have mercy upon me, O God, after Thy great goodness; according to the multitude of Thy mercies do away mine offences. Wash me thoroughly from my wickedness and cleanse me from my sin.'" Carey, however, survived this illness, and lived to see Henry Martyn and Alexander Duff, two of the greatest missionaries of modern times.

Henry Martyn, who died so young, and whose portrait in the study of Charles Simeon seemed always to be saying "Don't trifle! don't trifle!" was a brilliant student. He was Senior Wrangler at Cambridge in 1807 and a very distinguished classical

scholar as well, but he willingly laid all his talents at the feet of that Master whom he loved so well and whom he served with such single-hearted devotedness. His diary tells his life story as a missionary. "In the stress of his struggles in 1804 he found that by learning portions of the Psalms by heart he quickened his devotional feelings and in this way committed to memory Ps. cxix. . . . During his long and tedious voyage, surrounded by uncongenial companions, it was to the Psalms he turned for comfort. Day after day the entries in his journal of the daily events of his life began with a verse from the Psalms followed by a short comment. From the Psalms he drew encouragement in his missionary enterprise. Thus (Dec. 10th, 1805) he quotes Ps. xxii. 27, 'All the ends of the earth shall remember and be turned to the Lord,' and thus continues 'sooner or later they will remember what was preached to them, and though missionaries may not live to see the fruits of their labours, yet the memory of their words shall remain and in due time shall be the means of turning them unto the Lord.' In failing health and sleepless nights, assailed by temptation, yet straining after purity of heart, his hope and trust is in the words, 'Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow.' (Ps. li. 7.) At Shiraz, in the midst of daily disputes with Mahometan doctors, and the laborious revision of his Persian translation of the New Testament, he found a sweet employment in translating the Psalms into Persian. The work 'caused six weary moons that waxed and waned since its commencement to pass unnoticed.' It was the Psalms that soothed the fatigue of his headlong ride from Tabraz to Tokat on his homeward journey:—'4th Sept., 1812—I beguiled the hours of the night by thinking of the 14th Psalm.' '10th Sept.—All day at the village, writing down notes on the 15th and 16th Psalms.'" (Psalms in Human Life, pp. 342, 3.) So Henry Martyn struggled on, finding in the Psalms so much to comfort and strengthen him. His career on earth ended on the 16th October, 1812, and Macaulay's epitaph fitly gives expression to the virtues of one who died so young, and who while his day lasted wrought with all his might.

Here Martyn lies. In manhood's early bloom
The Christian hero finds a pagan tomb.
Religion, sorrowing o'er her favourite son,
Points to the glorious trophies that he won.
Eternal trophies! not with carnage red,
Not stained with tears by hapless captives shed;
But trophies of the Cross! for that dear name
Through every form of danger, death and shame,
Onward he journeyed to a happier shore,
Where danger, death and shame assault no more.

Another great name on the roll of missionaries is that of Alexander Duff, the first missionary sent out by the Church of Scotland to India. It was in the latter end of the year 1829 that he and his wife set sail for India. Four months later the ship in which they sailed ran aground in Table Bay, Cape of Good

Hope, and became a complete wreck. All the passengers were saved, but all their belongings were lost. A sailor in search for food some time after the passengers had been brought to a place of safety found two books cast on the shore by the waves. The one was a Bible the other a Scottish Psalm-book, both with Alexander Duff's name on them. This was all that came on the shore from the ship—all Duff's other books were lost. The incident made a profound impression on the shipwrecked party and on Duff himself. They knelt on the sand while he read to them Ps. cvii., and from this moment onwards Duff determined that all human learning would only be regarded as a means to an end. On this principle he founded his college. All secular teaching was to be hallowed by the study of the Bible.

There are other great names on the consecrated roll of men who loved the Lord and went to preach the glad tidings to the heathen, such as Hannington, Gardiner, and Livingstone, and who found in the book of Psalms a well of deep comfort, but enough has been written to show what a large place the Psalms had in their religious life.

D. B.

Meetings of Assemblies.

THERE was not much that transpired at the Assemblies on this occasion that calls for special notice here. The general news of these Courts have been available from the daily press and denominational records.

Pastor Jacob Primmer was absent from the Established Church Assembly, so that the note of witness against Ritualism and Papacy was not heard. We regret to learn that Mr. Primmer's health is not satisfactory, and that he has resigned the heavier parts of his public work. We trust he may be long spared as a defender of its faith, and that he may make his influence felt by his pen when his voice does not reach the people.

In the United Free Assembly there was no testimony lifted against the Higher Criticism. The Moderator in his opening address spoke some harmless words about the excellency of the Bible, the extensive character of its circulation, and its inevitable permanency to future generations, but Professor George Adam Smith and his followers had no occasion to be disturbed. Their position is secure, and their destructive work goes on apace without let or hindrance, though indeed Professor Smith has been laid aside from his professional work for a considerable time by ill-health. His sympathetic colleagues, however, have been actively engaged in their labours, and his books live to poison the minds of the rising generation of students. Principal Rainy, at the instance of the Law Committee, made an offer of £50,000 to the Free Church minority who refused to go into the Union, in order to stop, if possible, litigation in the House of Lords. The

Principal has come down from the high pedestal on which he sat some time ago, and is prepared to be very charitable to the minority. He finds that many of his own followers have not entered very cordially into the Union, and he has also got a good deal of reason to think that his success in the House of Lords is far from assured. The Free Church minority have wisely refused to accept the offer. One of their number (Mr. W. Rounsfell Brown) had a similar motion of compromise, but seconder there was none.

In the F.C. Assembly a report was given in by the Committee on the Declaratory Act, Hymns and Instrumental Music, etc. Nothing has been finally done on these matters. It would appear that they are waiting for the decision of the House of Lords before they will do anything effective in the way of sweeping their house. This policy appears to us to savour too much of the wisdom of this world, which is foolishness with God. Evil in any form should be renounced without delay at all costs. And indeed it would seem from Mr. Johnston's reply on their behalf in the House of Lords that they had found out that their delay in repealing or casting out the Declaratory Act of 1892 was not favourable to their case, and required an explanation. May the Lord rescue them out of all snares, and make them sound and thorough and zealous in the cause of God and truth in their generation.

The War in the East.—The people of the British Isles are living from day to day with little to complain of but the common ills of life, but the homes and hearts of Russia and Japan are shaken and racked with the grievousness of war. If the results of the conflict up to the time we write are any indication of the voice of Justice, it would appear that Russia is the wrongdoer and Japan the authorised executor of righteousness. Certainly the series of defeats and misfortunes by land and sea which have attended the Russian arms, and the financial and social troubles which beset the rulers at home, are loud voices to her princes, priests, and people that they should consider their ways and turn from their wickedness. We incline to think that Russia is the aggressor and the criminal even in respect of the immediate matter of the war; but apart from that particular question, there is such a long tale of oppression of Jews, Finlanders, and nonconformists to the established idolatry to provoke the indignation of Heaven, that there is nothing to wonder at in her present plight of defeat by a nation despised as heathen and pusillanimous. The note of truculence and boasting was often heard before the war commenced, and in this hour of defeat, the trust of the nation is in holy candles and images of Christ and the Virgin, but the heavens will be silent to prayers and vows of that idolatrous kind. "And it shall come to pass that when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray, but he shall not prevail" (Isaiah xvi. 12).

A Sermon.

BY THE REV. JOHN R. MACKAY, M.A., INVERNESS.

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 "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. That whosoever believeth in him should not perish, but have eternal life."—John iii. 14, 15.  
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THESE words were spoken by our Lord in the days of His flesh to Nicodemus. In the previous part of His utterances with Nicodemus, He showed the indispensable necessity of sinners of mankind being born of the Spirit, in order to their prizing the salvation of God. He now, in the words of our text, proceeds to set forth that salvation. In illustration of our need of a Saviour, of God's provision to meet that need, of the way in which perishing sinners become interested in that provision, and of the blessedness of those who become thus interested in it, He makes use of an incident which occurred during the wanderings of Israel in the wilderness—an incident which we may look upon as furnishing one of the Old Testament types.

It is calculated that the Children of Israel were already thirty-eight years in the wilderness when (Numbers xxi. 5) "the people spake against God and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness, for there is no bread, neither is there any water: and our soul loatheth this light bread." On account of this ingratitude, God was much displeased, and sent fiery serpents among the people, so that much people of Israel died. Thereupon the sin of their ingratitude was in some measure brought home to their conscience, and the people pleaded with Moses that he would pray unto the Lord that He would take the serpents from them. This Moses did, and the Lord, because He will have compassion, according to the multitude of His mercies, commanded that a serpent of brass should be made and erected upon a pole with the assurance that every one who had been bitten, and who would look upon—that is, behold—the serpent of brass, would live. And the result was according to that word of promise, for we are told that "Moses made a serpent of brass and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived." This incident in the history of Israel is made use of by Christ in order to illustrate the great theme of the salvation of perishing sinners. Let us then meditate for some time on the suitableness of this illustration or type for the purpose for which it was used.

I. In both illustration and thing illustrated, or type and antitype, there are presupposed needs which are somewhat similar. The people of Israel had been literally bitten of serpents whose wound was deadly. We, too, have been bitten of serpents; we have all

of us been bitten of that old serpent which is the devil and Satan. When the prince of devils first invaded this world it was through a literal serpent as an instrument that he approached our first parents, and hence we may suppose it is that he is called the old serpent. He proved our murderer in a spiritual sense, and in order to his being a murderer he was and is first a liar. But his lie would not have proved our ruin if we had not believed it and acted upon it. In believing it we drank in iniquity like water, and that water was poisonous; it was deadly. Sin thus entered into the world, and death by sin.

May we not say (using a slightly different metaphor) that God had placed an high wall between the human race and ruin, for He plainly threatened that in the day in which the forbidden fruit was partaken of we should surely die. But that high wall we overleaped to our ruin when we believed the lie of the murderer, and of the father of lies, rather than the solemn truth of Him in whom we live and move and have our being, and who cannot lie. This was and is still Satan's method for destroying precious souls. He can be a murderer only through being a liar, and it is through our belief of his lie that he can encompass his purposes of death. Do not our consciences tell us that in one form or another we have sought happiness in transgressing, at the instigation of the murderer, the revealed will of God?

Thus then we have been stung, for this deadly poison goes straight to the heart, and as David said to Saul, "Wickedness proceedeth from the wicked." The greatest examples of wickedness in the world point to the still more fearful natural depravity of the human heart. for it is deceitful above everything and desperately wicked. This is spiritual death, and if mercy prevent not it must result not merely in the separation of the soul from the body, but in the everlasting separation of the soul and body from God. Such is the woeful condition by nature of every individual of the human race; for there is no difference, inasmuch as all have sinned and come short of the glory of God. But not all are conscious of this their true state, and while they remain unconscious of it they are not in the least likely to appreciate deliverance from their misery. They that are whole have no need, that is no conscious need, of the physician. Now, it is for a people in such a state as this—a people ready to perish, who have believed and acted many times upon the murderer's lie, and have thus been stung in a deadly way, in a way affecting the very life of the soul—that God has been pleased in rich mercy to provide the remedy of which we are about to speak.

II. Proceed we then, in the second place, to meditate upon God's provision to meet the needs of perishing sinners. As regards the type, we are simply told that God, in answer to Moses' prayer, commanded that a serpent of brass should be made and erected upon a pole. It is not necessary for our present purpose to dwell long on this event in history, but it occurs to us to remark that

God did not quite answer the people's prayer in the way in which they looked for it. They wished that, as an act of supreme power, the serpents should be removed. God ordered a serpent of brass to be erected on a pole. And may we not say that the Lord's people, who are often anxious of being bitten of serpents in a spiritual sense, would similarly wish that those serpents, together with those corruptions of theirs, that gives Satan such advantage against them, be wholly and forever removed; but God does not in their way answer that prayer. They must "Behold the Lamb of God who taketh away the sin of the world." It is the antitype or God's provision to meet the needs of sinners, stung with a sting, the natural effects of which are death manifold, is what, above all, we are called upon to contemplate in our meditations upon this portion of the word of God. That provision, in one word, is the Son of Man, made a curse,

This title, "the Son of Man," is one of the names of the Messiah promised to Israel as of old. Yet, although certainly a Messianic title (see Ps. viii. 4 and Daniel vii. 13), it was very rarely, if ever, in the mouth of the people as one of the names of the great Deliverer. We do not find that it was once used by the apostles during Christ's sojourn on this earth. On the other hand, it was the name by which our Lord most frequently spoke of Himself, and it was in keeping with Christ's manner, who did not cry, nor lift up, nor cause His voice to be heard in the street, that in claiming Messiahship He should not assume the most popular Messianic title, but, on the contrary, the one most obscure, the one least commonly used by the people. It will take eternity to unfold the significance of this title, "the Son of Man," to Him who thus so constantly used it; but we shall not err if we say that there are at least three fundamental truths contained in this title, which we are called upon to consider.

In the first place this title lays emphasis on the truth and reality of His manhood, that He had a true body and a reasonable soul as surely as they had whom He came to save. It may appear strange, yet is it the fact that the first error concerning the person of Christ that troubled the Church was that of those who denied the reality of our Lord's manhood. Symptoms of this evil seem to have manifested themselves ere John died, and hence we may suppose it is that, as in the prologue to his Gospel he establishes the truth of the supreme deity of our Lord, so in the prologue to the 1st Epistle he appeals to the testimony of the senses of the apostles as establishing the reality of Christ's manhood. "That which was from the beginning, which we have heard"—the appeal is to their sense of hearing—"which we have seen with our eyes, which we have looked upon"—the appeal is to their sense of sight—"which our hands have handled of the Word of Life"—an appeal to their sense of touch. The senses in this matter were the proper witnesses, and their function in connection with Christianity is not unimportant within their own state. The reality of His

manhood then, that in all things He was made like unto His brethren, sin only excepted, and that it is by Him who was man, true man, that life came are truths taught us by this title, the Son of Man.

But again, for we are seeking to contemplate the object of faith, this title, Son of Man, as used by our Lord, occurs in relations which are fitted to teach us that, while He is truly a man, He is more than a mere man. Let me illustrate this from what we are told took place at the healing of the paralytic who was carried of four and let down through the roof of the house wherein at the time Jesus taught. When Jesus beheld their faith He immediately spoke, not of the healing of the paralysis, but of the forgiveness of the paralytic's sins. This language some who were present regarded as blasphemous. Jesus takes an instructive method of showing that to forgive sins was a prerogative of the Son of Man even in the days of his flesh, and in showing this proved His own divinity. The error of the fault finders was not at all in saying that none could forgive sin but God only. For to forgive sins is equivalent to justifying, and that certainly is a divine prerogative. What then was the error of those fault finders? It was an error of blindness and unbelief. They did not apprehend that this person calling Himself the Son of Man was very God. But the truth of His divinity our Lord goes about to establish in a very instructive and interesting way. Whether, He asks, is it easier to say thy sins be forgiven thee or to say to the paralytic arise take up thy bed and walk? The obvious answer is that the two are competent only to the Infinite Being. Now the truth of His divinity, and consequently of His right to forgive sins, was one that could not be seen with the natural eye. But that one so disabled with paralysis as that it took four to carry him to the place where Jesus was should at the command of another take up his bed and walk away was something that the natural eye could see, and such a miraculous work was the proper proof to the natural reason of the truth of the claim to divinity of Him who performed it.

And here, by the way, let me observe a difference between the false miracles of Romanism and the true miracles of the gospel. In transubstantiation, for instance, deluded Papists are taught that when the priest blesses the bread, the bread becomes the soul and body and divinity of the Saviour. And yet their senses contradict the truth of this so-called miracle. They must acknowledge that to the sense of sight, of smell, and of touch, the bread appears exactly what it was before consecration. The gospel miracles argue from facts, which the senses may apprehend, to truths above their scope; the Popish miracle of transubstantiation contradicts the testimony of the senses. Now, the senses have their own function in the Christian religion; and for one to act contrary to the simplest truths, which even natural conscience and one's very senses might instruct one in, is an iniquity which God will judge. Our Lord Himself asks the disciples to make use of their senses

when He says, "Handle me and see, for a spirit hath not flesh and bone, as ye see me have." And similarly, as already referred to, the Apostle John establishes the conscience of those to whom he writes concerning the truth of our Lord's humanity, by appealing to what they heard with their ears, to what they saw with their eyes, and to what the sense of touch also taught them, for their hands handled Him.

Here, then, our Lord demonstrates a truth which, from its very nature, could not fall within the ken of the senses, by a fact which comes naturally within that scope. He says to the paralytic, "Arise, take up thy bed and walk." It was done in His own name; it was an act of omnipotence. Immediately, the paralytic took up his bed and walked. In this way He showed that He was more than a mere man: He showed that He was Omnipotent: He showed that He was God manifest in the flesh; and having showed this, He thereby showed that He did not irreverently invade prerogatives which belonged to God only, when He said, "Son, thy sins are forgiven thee." It was a prerogative of the Son of Man even in the days of His flesh to forgive sins, for He did not cease to be God when He became man. It is with similar import that the title Son of Man occurs in the verse preceding our text. "No one," He says, "hath ascended up to heaven, but he that came down from heaven, even the Son of Man, who is in heaven." The Son of Man, then, is not only Omnipotent; He is Omnipresent. He is God with us, with two distinct natures in one divine Person for ever. This title, then, occurs in such relations and circumstances as to show that the second man is the Lord from heaven, the Lord of glory.

In the third place, we are to note that this title "Son of Man" occurs in circumstances that are fitted to teach us that He is the only Mediator between God and man. That Mediatorship involves two states, that of humiliation and that of exaltation, and in relation to both these states this title very frequently occurs. Let me remind you of a few salient passages. "The Son of Man," He says, "came not to be ministered unto, but to minister; and to give his life a ransom for many." The Son of Man, then, is a minister—that is, a servant. He is the servant of Jehovah. That service involves suffering—He gives Himself a ransom. It involves deep poverty—"The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head." The Son of Man, as the servant of Jehovah, came to save that which was lost; and, therefore, the Son of Man must be set at nought, must be delivered into the hands of the Gentiles, must be condemned and put to death—"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;" for He was thus signifying what manner of death He should die. This service, however, goes not without its reward. The Son of Man, the servant of Jehovah who suffered so many things, who was betrayed,

must rise again from the dead on the third day, and must be glorified. The Son of Man was to come in the glory of His Father and all His angels, and then would He give to each according as His work should be—"For as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven; so shall also the Son of Man be in his day." (See Luke xvii. 24-end.) The Son of Man, who is true God and real man, is the only Mediator between God and man. This, then, dear friends, is He whose name is as ointment poured forth, the righteous love Him. Is the Son of Man precious to you? This is He who is as the shadow of a great rock in a weary land. Have you fled to Him for shelter? Surely He is attractive.

But this Son of Man, attractive in His Person and office, is attractive as a sacrifice. He is lifted up. He is the antitype of the serpent of brass. In what way? By the manner of His death. He suffered the death of the cross. He was thus made a curse for us: for it is written, "Cursed is every one that hangeth upon a tree." Death by crucifixion was meted out, according to the law of Israel, only for the very worst malefactors. When Christ then was crucified He suffered the penalty of the worst kind of malefactors. Not that He personally deserved it, for personally He was innocent; but *officially*, and in the sight of God, He was guilty, and that because the sins of others were imputed to Him. He on that account suffered the penalty of the worst transgressions. This in no wise makes the Jews innocent of their crime in the matter. One has truly said that "the soul of His sufferings was the sufferings of His soul," so we may say that the sufferings of His body, whereby He was made a curse, were but the indicator by which we may faintly read what were the infinite sufferings of His soul—the sufferings flowing from the awakened sword of divine justice. Let their sin-sick souls behold the Son of Man made a curse for them!

Now, these great sufferings, we are told, were necessary. He *must* be lifted up. Why must He?

(a) From the necessity of the divine decree. This is a matter alluded to by Peter on the day of Pentecost: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Many in all ages would like to exclude the prerogative of God to determine every event. We have, on the contrary, from our infancy been taught that "the decrees of God are his eternal purpose whereby, according to the counsel of his will, he hath for his own glory foreordained whatsoever comes to pass." God has a plan embracing everything in heaven, earth, and hell, and we may say that Christ crucified is the heart of hearts in that plan. And if the whole was foreordained even as it shall come to pass, surely that which occupies such a place in the plan as the death of the Son of God was settled from all eternity in the divine purpose. There is

a necessity of His being lifted up which arises from the nature of the divine decree.

(b) Again, there is a necessity arising from the nature of divine love. This necessity, which arises from the nature of divine love, is what is brought out in the verse immediately succeeding our text: "For God so loved the world that he gave his only begotten Son," etc. This love, which saves perishing sinners, could be shown only in a way consistent with the holiness, the justice, the truth of God. But when this love saves sinners through the incarnation, the death, and the resurrection of the Son of God, Jesus Christ, sinners are saved in a way which is glorifying to all the divine attributes. Now, it was the good pleasure of His will that the greatness of this love towards the lost should be shown in the sacrifice of the Son of God, that thus grace might reign through righteousness unto eternal life. And in view of the unity of purpose which subsists in the Person of the Godhead, it was impossible but that this purpose, which was of the Father, should also be through the Son.

(c) Yet, again, the Son of Man must be lifted up in order that the scriptures should be fulfilled. The scriptures were like cords by which this sacrifice was bound to the altar. Very instructive it is to read the gospels, and especially Matthew, in this connection. We were guilty of contemning the counsel of the Most High, and, in thus slighting His counsel, of destroying ourselves. But He who saves us must be One who, so far from contemning the counsel of the Most High, will honour and glorify it. Thus, His whole wonderful and mysteriously-beautiful life under the law was spent in honouring the divine counsel, in fulfilling the scriptures, in fulfilling the word of God. Was it not in fulfilment of that word that He became incarnate?—"Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and he shall be called the wonderful, the counsellor, the mighty God." It was not by chance that He was of the tribe of Judah, of the family of David. There was a must needs be in the matter—for

"The Lord in truth to David swear,
He will not turn from it:
I of thy body's fruit will make
Upon thy throne to sit."

There was a necessity of His being born in Bethlehem, for thus it is written by the prophet, "And thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a Governor that shall rule my people Israel." It was not by chance that He went down into Egypt. Cords stronger than bind heaven and earth in their place bound Him to it. It is written, "Out of Egypt have I called My Son. So in like manner might we instance the necessity of His coming to Nazareth, of His speaking so much in parables, of His giving commandment so frequently concerning His miracles that they should be told to no

man. It was all in order that the Scripture should be fulfilled. For the things concerning Him had *an end*. And in order that the Scripture should be fulfilled He must be the antitype of the brazen serpent, He must be made a curse, He must be numbered among transgressors; the sword of divine justice must be awakened against Him. Ah! He must be lifted up, in order that the Word of God should be fulfilled. We were wounded through the belief of the lie. Salvation is to be wrought out by One who honours the Word of God in an inexpressibly glorious way. He was *obedient* unto death, even the death of the Cross. And that this was His own view of the necessity of His sufferings is plain from Matt. xxvi. 53, "Thinkest thou that I cannot now pray the Father and He shall presently give Me twelve legions of angels? But how then shall the Scriptures be fulfilled; His body must be broken, but the Scriptures cannot.

In the last place there is a necessity of His being lifted up, of His bearing the penalty, from the nature of divine justice. It was freely that this business of fulfilling the conditions of the covenant of redemption were undertaken by Him from all eternity in the divine counsels. But now we are to regard Him as having undertaken to perfect these conditions; we are to regard Him as having actually put His hand to the plough; we are to regard Him as made under the law, and as one to whom sin is imputed. There is in that case a necessity arising from the nature of divine justice that He suffer the penalty which that sin deserves. And if these things be done in a green tree, what shall be done in the day? If sin when borne by the personally blameless Lamb of God cannot from the nature of divine justice go unpunished, yea cannot go without its adequate punishment, how shall those who bear their own sins, especially how shall such as refuse to submit to this righteousness of God, which is brought near to us in the Gospel, expect anything else than that they should die in their sins, and eternally bear the penalty of their personal sinfulness? This, we repeat, is the antitype of the brazen serpent. This is God's provision under the Gospel for perishing sinners. Now, what is the reason for crying so much about this object of faith? Because naturally we are prone to look for salvation from some other source than the only name given under heaven among men whereby we must be saved. And the Holy Spirit may be pleased to make some part of Christ's glory and excellency irresistibly attractive to perishing sinners, to sin-sick souls, for a glimpse by faith of Him is what is essential to our comfort and salvation.

III. We inquire, in the third place, into the suitability of this illustration to show forth the manner in which perishing sinners become interested in this provision made by God. In Israel, according to the flesh, there was not only a brazen serpent provided, but proclamation was made throughout the camp of Israel, which probably would have covered a space of ground not less than three miles square, that whosoever was bitten of the fiery

serpents should look to the serpent of brass, with the assurance that when they beheld the serpent of brass they should be healed. To behold—to get at least a glimpse—of the serpent was essential. Not unlike to this is God's way in the gospel. He sends forth His heralds to the ends of the world, testifying concerning this glorious provision of the blessed God, not only that the Son of Man came to do the will of Him that sent Him, and that this is the will of Him that sent Him, that of all whom the Father hath given Him, He should lose nothing, but should raise it up at the last day, but also that this is the will of Him that sent Him, that whosoever should see the Son (should behold Him as they beheld the serpent of brass of old), and believe upon Him (or trust in Him) should have eternal life, and that He will raise him up at the last day. In other words, ambassadors of the gospel are to proclaim that, as the beholding, or catching a glimpse, of the serpent of brass was the condition of getting a benefit from the serpent of brass, so faith in the Son of Man made a curse for us, is not the meritorious, but the instrumental condition of sinners getting a saving benefit of this glorious provision of God in the gospel. How ought we to think of this faith? It is a taste, not a natural taste for natural food, but a spiritual taste for the Bread of God. It is an apprehension through the Spirit of the deep things of God. It is a right, not a natural faculty for seeing natural objects, but spiritual right to behold spiritual objects. "We have seen His glory," said they, "as of the only begotten of the Father." It is a new sense of spiritual hearing. "Incline your ear," saith the Lord by Isaiah, "hear, and come unto me, and your soul shall live, and I will make with you an everlasting Covenant." It is, in one word, "a Spirit-wrought trust in an all sufficient Mediator." The object of it is the Son of Man. It is the Holy Spirit that works this trust in the heart. The instrument by which it is wrought is the gospel, read or heard. But it is the individual perishing sinner that must exercise this trust. This faith, which is of the operation of God, is yet a trust which the gospel imposes as a duty upon every sinner of mankind that hears it. For is not Christ all-sufficient? Is not each sinner's warrant to trust in Him unimpeachable? Is not each sinner's need of being interested in Him so great that he or she might reasonably be expected to agonise to get a glimpse of this glorious object?

IV. In the last place we notice the suitableness of the illustration to teach us the blessed results of a hearty trust in the Redeemer. In the case of the type we are told that it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. But in the case of the type whosoever believeth in the Son of Man, who was made a curse for us, shall not perish, but shall have eternal life. The proper effect of beholding the serpent of brass was but to add a few years to one's natural life, but to behold the Lamb of God infallibly resulted in our being delivered from an endless hell, and in our being put in

possession of endless felicity, yea of eternal life, of an eternal weight of glory. Who can comprehend all the difference between heaven and hell? Who can comprehend the blessedness of being saved from the latter, of being put in possession of the former. But this is the alternative. If we despise and neglect this great salvation our condition will be immeasurably more intolerable than that of those who never heard of this salvation. "For this is the condemnation that light hath come into the world and men loved darkness rather than light because their deeds were evil." If, on the other hand, through the mercy of God we make choice of the good part, then eternity shall not hear the end of our song of praise to Him who rescued us from so great a misery, and who put us in possession of so great glory.

Have you, my friends, realised your need of Christ, the antitype of the brazen serpent? Has the Son of Man, made sin for us, become the all in all to you? Have you seen rich divine power and graciousness in Christ and Him crucified as that you could not but commit to Him the saving of your soul altogether? It is worth thinking of, that in the case of the remedy of the brazen serpent, it was not the effort it cost one to get a view of the brazen serpent that was of consequence; what was of consequence was that the object lifted up upon the pole should become visible to the person wounded. It would doubtless have caused some persons more exertion than others. Similarly what is of consequence in the great matter of the saving of the sinner is that a spiritual view of Christ crucified, the wisdom of God and the power of God, be obtained, so as that one is sweetly yet irresistibly drawn to put one's confidence for time and eternity in Him. And let no one seeking to come to God by this way fear that he will not be welcome. For what is it that renders the name hateful but his want of righteousness? Now Christ crucified will be your righteousness if you, according to the commandment of the everlasting God, but submit to and accept of Him. See that ye despise not so great a salvation.

Church Notes.

Communion.—1st Sabbath of this month, Raasay; 2nd, Tain; 3rd, Daviot, Rogart, and Halkirk; 4th, Flashadder (Skye); 5th, North Uist; Dingwall, 1st Sabbath of August, meeting of Synod. The Synod will (*D.V.*) meet on Tuesday, the 5th July, when the Moderator (Rev Alexander Stewart, Edinburgh), will preach at twelve noon.

Acknowledgments.—Rev. Neil Cameron begs to acknowledge, with thanks, 5s. from "A Friend, Shieldaig," towards St. Jude's Building Fund. Received in aid of Dingwall Free Presbyterian Church Manse Fund—Rev. Mr. M'Farlane, from a Friend, £5; Treasurer, from a Friend in Lairg, £1; from a Friend in Stratherrick, per Mr. Lachlan M'Lean, Inverness, 5s.; from a Friend in Killearnan, Redcastle, per Treasurer, £1; from a Friend, per Treasurer, £5; from N.R.T.S., £2 2s.

Outlines of Lectures on the Bible.

By the Rev. NEIL MACINTYRE, Glendale.

(Continued from page 59.)

TIME rolled on, and many changes were taking place, but one event, which has almost transformed the world, calls for brief allusion here—that is the invention of the art of printing. It is difficult to determine the origin of the art of printing. It is supposed that the Chinese practised it centuries before it was introduced into England and Scotland. It was introduced into England by one William Caxton in the year 1476, and into Scotland about 1507. This invention undoubtedly caused a great change in all departments of literature, but we are concerned to refer to it here only so far as it was a means of the more extensive circulation of the Bible.

Having briefly viewed the first chief translators of the Bible, we pass by others such as Erasmus, a great scholar but rather moderate Reformer, and we come to notice one of the greatest men England ever saw, namely, William Tyndale. Tyndale was born at Slymbridge, in Gloucestershire, in the year 1484. He came to Oxford in 1504, and it was then he began to see the errors of the Church of Rome. Little is known of his conversion, but it is supposed to have taken place under one John Colet, who at that time was lecturing on the Epistles of Paul in Oxford. In 1521 he went as tutor and chaplain to Sir John Walsh of Little Sodbury. When in this house he had frequent altercations with the priests, who were excessively annoyed at Tyndale's constant appeal to the Greek Scriptures. Lady Walsh, who was much under the influence of the priests, though often convinced by Tyndale's reasoning about the errors of the Church of Rome, would say to him, Could she believe him before the priests who were so learned? To meet this argument Tyndale translated a book which Erasmus wrote against the errors of the Church of Rome. This book was the means of bringing Lady Walsh to Tyndale's views.

Tyndale had spoken and written much against Popery, yet he still remained a member of that Church, but the immoral character of the priests and their opposition to him for defending the Word of God made him think of separating himself from it. With these thoughts in his mind he went to see Bishop Latimer, to whom he opened his mind freely. The Bishop replied, "Do you not know that the Pope is the anti-Christ spoken of in the Scriptures? But beware; your opinions will cost you your life if they are made known." It was under the influence of these thoughts that Tyndale was moved to translate the New Testament into English, so that the common people might study it for themselves. He was determined to bring about what he said years before to the priests, who told him that it was better to be without God's laws than the

Pope's, "If God spares me, ere many years I will cause a boy that driveth the plough shall know more of God's word than thou dost." In order that he might devote himself to his great life-work, he went to London seeking the needed quietness and leisure. There he was received by Humphrey Monmouth, a rich London merchant, who gave him an allowance of £10 a year—a considerable sum in those days, equal to £40 or £50 now. For this offence Monmouth was shortly afterwards committed to the Tower, but after a short detention was liberated. On his trial he gave the following account of Tyndale's daily life:—"He conducted himself as a good priest; he studied most part of the day and night at his books; he would eat not sodden meat by good will, nor drink but small single beer. I never saw him wear linen about him in the space he was with me."

Tyndale soon discovered that the quietness and leisure which he sought was not to be found in London, and if his desire was to be accomplished he must leave his native land and go abroad. In 1524 he sailed for Hamburg, in Germany, never to set his foot on English soil again. From Hamburg he went to Cologne, and was having his Bible printed there when the authorities of the city issued orders that it must be stopped. He was thus compelled to leave and go to Worms, where he found a printer to finish his work. There were printed 3000 copies of octavo size and 3000 quarto size. Of all these 6000 copies there are only two in existence. Of the octavo there are two copies, one in St. Paul's Cathedral, the other in the Baptist College, Bristol. Of the quarto there is only a fragment to be found, which is kept in the British Museum, and is esteemed one of its chief treasures. The existence of this quarto was at one time denied, but about forty years ago a London bookseller, in examining a book he had in his shop, found that a fragment of Tyndale's quarto New Testament was bound in it. This fragment has 31 leaves, and finishes abruptly with the words "Friend, how camest thou in hitherward?" It was a matter of great concern to Tyndale as to how he could get his Testament introduced to England, but merchants friendly to him helped him in this. They had the books packed in bales and in sacks of corn, and thus packed they reached the shores of England safely, and soon were circulated throughout the land. The ecclesiastical authorities were immediately on their track, but no power on earth was able to hinder the glorious work begun. Tunstal, the Bishop of London, was very anxious to buy up all the Testaments printed in order to burn them. A certain merchant of the name of Packington, who was very favourable to Tyndale and was also in the Bishop's good graces, hearing that the Bishop was anxious to get the books, said to him, "My Lord, if it be your pleasure to pay for the book, I will then assure you to have all the books printed and here unsold." "Gentle Mr. Packington," said the Bishop, "do your diligence, and with all my heart I will pay for them whatsoever they cost you." Packington came to Tyndale

and said, "William, I know thou art a poor man and hast a heap of New Testaments by thee; I have gotten thee a merchant which with ready money will buy all thou hast." "Who is the merchant?" said Tyndale. "The Bishop of London," said Packington. "Oh, that is because he will burn them," said Tyndale, "but I am gladder, for these two benefits will come thereof; I shall get money enough to bring me out of debt, and the whole world will cry out against the burning of God's word, and the overplus of the money will help me to reprint the same, and I trust the second will be much better than the first." So forward went the bargain, the Bishop had the books, Packington had the thanks, and Tyndale had the money. With the money thus obtained from the Bishop, aided by Monmouth's yearly donation, Tyndale set about preparing a new edition of the Testament, which when ready soon found its way into England. The Bishop perceiving this sent for Packington and said, "How comes this, that there are so many Testaments abroad?" Packington answered, "I bought all that were to be had, but they have printed more since, so to make sure you had better buy the stamps." At this the Bishop laughed, and so the matter ended.

In 1534 Tyndale removed to Antwerp, where he began diligently to translate the Old Testament from the Hebrew. In Antwerp he found a quiet home in the house of Thomas Poyntz, an English merchant. His residence with Poyntz not only provided Tyndale with the comforts of a home, but added considerably to his personal safety. It was one of the privileges of the citizens of Antwerp that none could be arrested merely on suspicion or could be imprisoned for more than three days without trial, and the same privilege was extended to the English merchant resident amongst them. Here, therefore, Tyndale was considered quite safe from his persecutors. At this time, however, a subtle plot was devised against him by men whose plans were so skilfully laid that it was scarcely possible for them to fail of success. Three priests—Gabriel, Donne, and Henry Philips—were employed in England to betray him. Philips, who was the most cunning of the three, succeeded in getting acquainted with Tyndale, and so friendly did they become that Tyndale placed great confidence in him. After spending some time in his company, Philips invited him to go out with him beyond the boundaries of the town, where he had officers waiting, who apprehended him and carried him off a prisoner to the castle of Vilford. There he lay for 136 days.

When at last Tyndale was brought to trial the articles alleged against him were—(1) That he maintained that faith alone justifies; (2) that he maintained that to believe in the forgiveness of sin and to embrace the mercy offered in the Gospel was enough for salvation; (3) that he averred that human traditions cannot bind the conscience except where their neglect might cause scandal; (4) that he denied the freedom of the will; (5) that he denied there is any purgatory; (6) that he affirmed that neither the

Virgin nor the saints should be invoked by us ; (7) that he asserted that neither the Virgin nor the saints pray for us in their own person. There were many things brought against him, but the chief heresy for which he was condemned was that he maintained that man was justified by faith.

He was sentenced to death, and on 6th October, 1536, he was led out to be strangled, his dead body being afterwards burned. When about to die he cried with a fervent zeal and loud voice "Lord, open the King of England's eyes." Such was the martyrdom of the noble William Tyndale. The memory of the godly learned man, who gave to England its first printed English Bible, will be held in everlasting remembrance.

The Duty of Giving Away

A STATED PROPORTION OF OUR INCOME.

By WILLIAM ARTHUR, A.M.¹

(Continued from page 26.)

I *T is ordained by Christianity that giving shall be both bountiful and cheerful.* It does not satisfy the demands of our religion that we give ; we must give much. "He that soweth sparingly shall reap also sparingly." This refers to the *amount* of gifts ; but having decided that the amount must be unsparing, Christianity is not even then content ; that unsparing amount must be given with a cheerful heart, "not grudgingly or of necessity ; for God loveth a cheerful giver." One of the oddest things in all argument is, that this passage is sometimes resorted to as cover by those who claim liberty to give away as little as ever they please. Let them turn to the passage (2 Cor. ix. 5-7) and they will see that it is not left to them or to any man, to decide whether giving shall be on a bountiful or a sparing scale. That it is not to be sparing, and is to be bountiful, is settled ; and then a cheerful heart is commanded in addition. The two-fold requirement is a gift not *sparing* as to amount nor *grudging* as to feeling. One may cheerfully give a sparing gift who would grudge a bountiful one ; and one who, from "necessity," from pressure, or shame, gives a large gift, may grudge while he gives. Do not spare when you give, and do not grudge when you make sacrifices ! This is the voice of a passage which some would feign use to cloak their unwillingness to make liberality a regulated and well-considered virtue.

A sparing, a bountiful, and a grudging giver may all be met with in your everyday life. You call on a wealthy gentleman, Mr. Close, for the Patriotic Fund. "Yes ; it is a good cause, a great public occasion, everyone ought to do his share ; but really one has so much to do, one is always giving. However, I have great

¹ This excellent address was delivered about fifty years ago in the Victoria Hall, Belfast, the Bishop of Down, in the chair. —ED.

pleasure in giving my mite ; you are perfectly welcome, gentlemen, to this trifle," and he gives you a guinea. You modestly hesitate ; tell him that much will depend on his example, and that from his position you had hoped for something considerable, say fifty pounds. "O dear no ! I could never afford that. That is a subscription for a nobleman. I am very happy to give my mite, but I never thought of any sum like that."

From this sparing but cheerful giver you pass to another, Mr. Goode. He just hears you, and saying "Ah, poor fellows, little we can do to what they are doing !" puts down his name for a hundred pounds. This is neither sparing nor grudging,

From him you go to Mr. Sharpe. He hears your statement. "O yes ! all the principal people are giving to it. One must do something respectable. Will you let me see your book, gentlemen ? What ! Goode down for a hundred pounds ! I know why he did that. It was to be a-head of me, or rather to spite me ; for he knew I would never be behind him. It is not the first time he has served me so ; but I'm not going to let him stand before me for the sake of fifty pounds." And so he puts down a hundred.

Now, while this gift professes to be an act done out of consideration for others, it is really done out of consideration for himself ; and, while his hand was giving, his heart was grudging.

The greedy man who would grudge a large gift, but makes a merit of a small one, and the vain man who must stand high, even in giving, and grudges the price he pays for his importance, are equally far from Christianity. A bounty that reaches the point of sacrifice, and a heart-charity that rejoices in such sacrifice, can alone meet the call of the gospel.

It is ordained by Christianity that our bountiful and cheerful giving shall be in proportion to our means. "Upon the first day of the week let every one of you lay by him in store, *as God hath prospered him.*" Here the scale which regulates giving is decisively taken from the hand of impulse, fashion, or personal disposition. Whether our giving is or is not to be in proportion to the bounties of God to us is no matter of debate. The principle of proportion is enjoined in the New Testament. But the passage decides nothing as to what application of the law of proportion is to be made. One who gives a hundredth part of his increase observes a proportion as much as one who gives a fifth, and might plead that he was giving as God had prospered him if he could find ground in scripture for the belief that one hundredth would be acceptable.

This scripture, "As God hath prospered him," forces us to ask, What *is* giving in proportion to God's gifts to us ? If we seek an answer in the New Testament, everything seems to push up the scale to a proportion from which we nearly all shrink away. We find liberality in a rich man sanctioned up to "half his goods," as in the case of Zaccheus ; and in a poor widow up to "all her living," as with the two mites. We find a whole church selling

their property, and giving away without limit ; and though that example is never enforced on others it is never reprov'd. We find the church of Macedonia, in "depths of poverty" and also in "a great trial of afflictions," abounding in "riches of liberality;" and their record is written for the gratitude of all ages, that they gave "beyond their power." These early Christians, who thus rejoiced to bestow, are melted to yet greater sacrifices by words so winning and so mighty as, "Ye know the grace of our Lord Jesus Christ, that though he was *rich*, yet for your sakes he became *poor*, that ye through his poverty might be rich."

Turn where you will in the New Testament in search of an answer to the question, "What is giving as God has prospered me?" you are surrounded by an atmosphere of fervid joy and love ; solicited by a feeling of which the words are "Glory to God in the highest, and on earth peace, good-will to men ;" and the deeds are every good work, distributing, communicating, making sacrifices with which God is well pleased ; you are stimulated by examples of apostles forsaking all, individuals selling all, churches bestowing all, the deeply poor giving to the poorer, and, to crown the whole, the MASTER giving always, and storing never ; and in the end giving Himself a ransom for all. You feel that if you are to take your answer to the question by honest, logical inference from that Book, any thought of a tenth is out of sight, and you must contemplate a style of giving which no one I know—perhaps I do know some of the poor who would—but which no one of the comfortable classes in our day would think of following.

If fearful to press New Testament precept and example, we go to the Old to learn what the Lord counted acceptable in ancient times, we find that each head of a family among the Jews was bound by direct enactment to give a tenth of all his yearly increase to the support of the ministering tribe of Levi. He had to pay a second tenth for the support of the feasts ; a third tenth for the poor once in three years ; and, in addition, were the trespass offerings, long and costly journeys to the temple, and sundry other religious charges, all imposed by divine sanction ; besides free-will offerings. Taking all these items, it is undoubted that among the Jews *every head of a family was under religious obligation to give away at least a fifth, perhaps a third, of his yearly income.*¹

Passing on to the patriarchs, you find Jacob, when houseless, awaking from his sleep by the roadside, solemnly vowing to the God of his fathers, that if only "bread to eat and raiment to put on" were granted to him in his exile, a tenth of all should be rendered back in honour of his God. And further up, where you see Abraham, the father and representative of all believers, standing before Melchizedek, the type, not of the Levitical priesthood, but of our Great High Priest, he gives him a tenth of all. The

¹ For full particulars and various discussion of these charges, the reader is referred to the volume, "Gold and the Gospel," especially the Essays of the Rev. Mr. Constable and Dr. Morgan.

goods were the property of others, of which he would not, for his private benefit, take "from a thread to a shoe latchet;" but yet he asserted the claims of the Lord upon all.

Thus, in the patriarchal dispensation a tenth seems to be the portion which the Lord accepts. In the Mosaic dispensation that proportion is raised to at least a fifth by express ordinances; and when we come into the gospel dispensation we are sensible at once of a notable rise in the temperature of benevolence. Here the idea of a religion less generous, less self-denying, less superior to sordid hoards or personal comforts is not only inadmissible, but atrocious. Whatever of heavenliness and large heart was in the religion of prophets, receives an expansion and not a chill, and selfish man is placed at last in his highest school of unselfishness.

Whether, then, we take the Old Testament or the New, the lowest proportion of giving for which we can find any pretext or foothold whatever, in command or in precedent, is one-tenth. He who fixes on this, deliberately fixes on far less than was required of a Jew. He who fixes on less than this, deliberately excludes all scripture instruction, and chooses a standard for which no part of God's Word offers a justification.

But several objections are taken against our conclusion, some of which we ought to notice.

"*In urging upon us to give away a tenth, you are reviving the Levitical law, and that is abolished.*" Those who hold that this particular provision of the Levitical law is abolished, I would refer to the arguments of my venerable friend, Dr. Morgan, which they may find more difficult to dispose of than they imagine.¹ But I do not see that the objector would fare a whit better with one who, like myself, was not disposed to contend that that provision was literally in force. Indeed, the difference between those who hold that it stands and those who hold that it is abolished lies perhaps more in word than reality. Those who hold that it stands would hardly contend that the letter is in force; for that was, that the tenth should be given to the tribe of Levi, which, to the letter, we cannot fulfil. And those who hold that it is abolished surely do not mean that its spirit is abolished. The spirit of that law is, "Of Thine own have we given unto thee." This is not abolished, and, blessed be God, never will be! And surely you do not mean that this spirit, a spirit so right and good, in passing from Judaism to Christianity, forsook a more sensitive body for one grosser and heavier with earth! We need not pause to show that, quite independently of the Levitical tenth, the other requirements of the Mosaic law demand more than a second tenth; and that the patriarchs gave their tenth before ever Levi was.

"*But we are not now to be brought under rule; for the law is love.*" I know that some who thus speak do so upon the best grounds. A good man has a small income and a large family; he

¹ See "Gold and the Gospel."

has also a warm heart, and his neighbours know it. Though he never adopted any specific proportion, he is conscious, and so is his wife, by daily experience, that he gives away "to his power, yea, and beyond his power." When he hears of fixing a rule, and walking by it, he feels that for him it is unnecessary, and he pleads "*The law is love.*" Were all like him most gladly should we leave it here. But many whose heart has never led them into the troubles of overgiving, gladly catch up his words, and, as a simple defence against giving something definite, cry, "*The law is love.*"

To you who use this objection we have only one thing to say: If the law is love will you keep the law? Then all we contend for, and more than all, is secured. Among laws, none is near so exacting as love. It has never felt, never done, never given enough. It is "never ending, still beginning." Its great things of yesterday are little things to-day; and its great things to-day will be little things to-morrow. *The law of love!* It is, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." And you invoke the law of love to save your money!

As a matter for personal guidance, the definite meaning of this expression is something like this: "The heart that is right is full of love. Love fulfils all law, and secures the rights of God and man. Therefore the heart that is right is a law to itself, and needs no other rule. But my heart is right, and is sure to fulfil the law without special rules." Is that safe reasoning? If your heart be so right to-day, may it not wax cold some other day? and would it not be well to have a test by which to try its warmth? Or may there not be some like me, who cannot trust so surely to their heart; but feel that it is a wholesome thing to have clear rules whereby its dispositions may be often measured?

Love may be a good reason for going above rules; but it is the worst in the world for staying below them or without them. It is a law of love which binds a man to provide for the comfort of his family; but surely that is no reason why he should refuse to give his wife a regular allowance for the expenses of housekeeping.

"*But you speak of giving a tenth—that is an arithmetical law; and you will never bring the hearts of Christians under a cold arithmetical law.*" This is a very tremendous objection. Half the sympathies of an audience are in danger of being lost the moment they hear that our rule is a cold arithmetical law. Arithmetic sounds of school-books, and counting-houses, and markets, and hard problems, and dry statistics, and other ungenerous things. Well, it is so, and we cannot deny it; to say you are bound to give away at the very least a tenth of your all, is to speak the language of arithmetic. But is the principle the less sacred for that? "Remember the *seventh* day to keep it holy." That is an arithmetical expression! And is there anything unhallowed in the Sabbath because a square seventh is cut off from our time, and is just in that arithmetical proportion to be conse-

crated to God? Again, it is ordained that a bishop shall be the husband of but *one* wife, which is an arithmetical law.

But if our specious friends who object to narrow arithmetical laws will observe their own givings, it will prove that somehow arithmetic follows them wherever they go. For if you do not give a tenth, but a ninetieth, even that is an arithmetical proportion; and if, instead of giving a tenth all the year through, you only give a tenth of one day's income for the whole year, still that is an arithmetical proportion—though it might be hard to ascertain it; and, in fact, go down however low you may, if you give anything whatever, at any time whatever, it still bears an arithmetical proportion to the whole. Did we name a tenth as the highest standard of Christian benevolence, and confine ourselves to it, we might be taunted with arithmetic; but when we name it only as the lowest point at which any footing can be found, and leave all above free, that arrow flies below us.

"But if you teach men to give a tenth they will give that and be content, though they ought to be giving much more." This is an objection of real gravity. Doubtless, did we succeed in producing generally in the churches the state of feeling that all were bound to give at least a tenth, many would think themselves generous in giving that, when perhaps a third or a half would be only their just proportion. But how do matters stand at present? Multitudes of sincere Christians are royally content though they give nothing like a tenth, and could we succeed in bringing up the Church generally to that proportion (though far below what we hold to be the due of many), the state of things then would present a wonderful improvement on that existing now.

But I question whether adopting the principle of proportion would tend to make men content with the *minimum* proportion after they were abundantly prospered. So far as my knowledge of its practical working goes my impression is the reverse. It is my pleasure to know many men who, at the outset of life, or early in life, adopted Jacob's resolution to give a tenth. These have all been prosperous men. I do not know one of them but shows that the effect of his early adopting the principle of a tenth has been to prepare him for a higher proportion when years of plenty set in.

And is it not natural that such should be the effect? There is a great, not to say a tremendous, power over man in that very principle of arithmetical proportion which it is so easy to spurn. When an arbitrary proportion of our time or goods is taken—a proportion for which reason has no more to say than for any other what is the effect upon the mind? It serves as a practical claim of sovereignty on the part of the Creator. It says, "This is claimed, because all might be claimed. He who accepts this, owns all, and holds you to account for the rest." It is not probable that, year after year, one will carefully set apart a fixed proportion for the service of his God without becoming habituated to feel that he is neither author nor owner of any fraction of pro-

perty, but merely steward ; and that He at whose feet he lays the first-fruits is the Lord, the Giver of all. Such stated setting apart is a practical keeping of the precept, "Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth." And whoever thus begins life by keeping a law of proportion is the most likely of all men to advance his proportion as his Benefactor augments his blessing.

(To be Continued.)

The Divinity of Christ.

A LETTER FROM DR. GAUSSEN, GENEVA, the well-known author of a treatise on the Inspiration of the Scriptures, to an unbelieving acquaintance, proving the divinity of our Lord Jesus Christ.¹

SIR,—Some one from your neighbourhood sent me a short time ago, a paper with your signature, consisting of three or four pages of critical observations on the doctrine of a sermon which I published a few years ago. If your remarks, sir, had been directed against some expressions or thoughts which were peculiar to me, I would have thought it my duty either to acknowledge the justice of your criticisms, or to prove the accuracy of my own statements, but as your statement amounts to no more nor less than a plain setting forth of Arianism, it is not me, but all the Christian churches, you assail. It was, therefore, scarcely incumbent upon me to reply to you, seeing that other more immediate duties require all the time at my disposal. Nevertheless, as I have been led to understand that you expect, at the least, a few lines from me, I should be very sorry to lead you to think, either that I had no interest in you, or that I was indifferent to the truth of the doctrine which you attack. I will not here enter on a full discussion of this important subject, as I lack opportunity, but I would gladly seize any opportunity that might be put in my way of conversing with you over this matter. Here, then, for the present, are a few observations on your paper, and I make them with the greater confidence, because, if you will allow me to say so, I have observed, in perusing your pages, how little familiar you are with the Holy Scriptures, and I would like to think that if you studied them with more attention, you would be brought to submit yourself forthwith to the truth which they proclaim, and to render to the Lord of lords the glory which appertains to Him. I hope that that reflection will not offend you, for I doubt not that many, even of your own way of thinking, would acknowledge the truth of it. You say, in so many words, that you are astonished to hear me declare that Jesus Christ is God, and you don't seem to know that even the Arians themselves are compelled to acknowledge that our Lord is oftentimes in the Scriptures called God, although by a subtlety, of

¹ One of our ministers has kindly forwarded us this excellent letter, which he has translated from the French.—ED.

which you are happily ignorant, they bring themselves to evade the finality and authority of that expression by saying that Jesus Christ was God, but not The True God. You seem ignorant of the fact that the Lord is in the Bible (as I shall have the honour of showing you in the following pages) called God, The True God, Jehovah, the Eternal, the I Am.

Another thing that encourages me to address to you this letter is that you don't appear to me to have as yet a correct idea of the doctrine which the Christian churches, and I along with them, teach on this subject. You seem to think that we undertake to explain both the most holy Trinity and the mysterious union of the Trinity with the humanity in the person of Jesus Christ. But it is not so, sir. We don't pretend to do anything of the kind. We are content to believe these holy truths, because they are declared unto us in the Word of God. We don't go beyond that. It is thus that we believe in the union of our soul and body, because that we feel it although we cannot fully understand it. We believe it, but we don't explain it. If, then, the mode of our own existence remains a mystery to us, should we be astonished that there should be mystery in that which the Holy Bible reveals to us concerning the Infinite Being. No: we don't explain that which is a mystery, but we adoringly believe it, and with the holy Apostle Paul we say, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I proceed then, sir, to indicate what you will find in the Holy Scriptures on the nature of our Lord and Saviour Jesus Christ, since I presume that you would wish to examine them with some attention in this connection.

You will find in them three kinds of declarations. The first will tell you that Jesus Christ is God, for they attribute to Him all the perfection, all the works, all the glory, and all the names of the Supreme God.

The second class of declarations will tell you that Jesus Christ is man, for they attribute to Him all the qualities, all the sinless sorrows, and all the names of the sons of men.

The third class (by declaring the voluntary humiliation and poverty through which the Lord of Lords and King of Kings was pleased to unite Himself to our poor nature) will tell you that Jesus Christ is the God-man, Immanuel, God with us, God manifest in the flesh. In this last category you will meet with passages which are strictly applicable to Him neither as God, nor as man, if regarded exclusively, but as Mediator, as the God-man.

Hence you may see how those who are unwilling to submit themselves to the whole Word of God, that they might meditate upon it and receive it as a whole, but who attach themselves to only one of the three classes of passages which I am about to bring forward, are apt to fall into one or other of three erroneous views.

I. There have been those who wished to have respect only to the first class of declarations alluded to. These have denied that Jesus Christ was truly man. They were unwilling to see in Him anything save His divinity, regarding His body or humanity as a mere phantom. Such were the Sabellians, the Patnpasrians, Tatian, and some Gnostics.

II. Those that attached themselves exclusively to the second class of declarations would acknowledge Him only as a mere man, some great person indeed inspired of God, an illustrious teacher, the greatest of the prophets, yet a mere man. An example of these are the Socinians.

III. Those finally who attached themselves exclusively to the third class of declarations have regarded the Lord neither as the true God, nor as in reality a true man, but as an angel, as an archangel, as the first of all creatures. Such were the Arians.

But the Christian Church has in all ages taken the Holy Scriptures in their entirety, and in receiving the whole testimony of God concerning our Saviour has believed that He is the true God, that He is truly man, and that He is the God-man, Immanuel. God with us, the only Mediator between God and men. Such is, sir, the doctrine of all the Reformed Churches. You will find it acknowledged in the 39 articles of the Church of England, in the Confession of Augsburg, in that of France, in that of Switzerland, in that of Holland, in the catechisms of Basle, of Berne, of Vaud, of Neuchatel, as in that of all the Christian kingdoms of Europe and America. And among the almost innumerable societies which in these times are engaged in sending preachers of the gospel to the heathen, whether they be in Holland, or in Germany, or in France, or in England, or in the United States, you will not find one that does not hold as fundamental the doctrine which you assail.

But I have hitherto been offering you mere assertions. It is time that I came to my authorities. I will not now take up time in showing that Jesus Christ is truly man. Nowadays this point, although once assailed, is not contested. I shall confine myself to the proof of the two assertions :

(1) That Jesus Christ is true God.

(2) That divinity and humanity are mysteriously united in His person.

One class of passages in the Holy Scriptures tell us that Jesus Christ is the true God.

To begin with, then, you will, I hope, admit that if our Lord has in the Scriptures ascribed to Him all the attributes, all the glory, all the works, all the worship, and all the names of God Almighty, He is God Almighty. Now, hear what are His attributes:

He is the King of Kings and the Lord of Lords, Rev. xvii. 14. He is rich towards all that call upon Him, Rom. x. 12, ix. 14 compared with ix. 33, Is. xxviii. 16. His dominion is an everlast-

ing dominion, and His kingdom that which shall not be destroyed, Dan. vii. 14. His goings forth have been from of old, from everlasting, Micah v. 2. He has the right to be the supreme object of our love, we ought to love Him more than father or mother, or son or daughter, or wife, Matt. x. 37, Luke xiv. 26 compared with Matt. xxii. 37. He that hath seen Him hath seen the Father, John xiv. 9. During the time that He sojourned on the earth with men He was in heaven: He was in the bosom of the Father, John i. 49, iii. 13. It is He that tries the hearts and the reins, Rev. ii. 23, compared with 1 King viii. 30. He was before Abraham. He says Himself, "Before Abraham was I am," John viii. 58. He is the Living One who is alive for ever and ever, Rev. i. 18. All that belongs to Him belongs to the Father, and all that belongs to the Father belongs to Him, John xvii. 10. He is with His believing people even to the end of the world, Matt. xxviii. 20. Whosoever two or three are met together in His name He is there, Matt. xviii. 20. His strength is made perfect in their weakness, 2 Cor. xii. 9. The Holy Spirit receives from Him that which He shows unto believers, John xvi. 13, 14, 15. The Father and He are one (neut.), John x. 30. He has the keys of hell and of death, Rev. i. 18. He knows all things; He knows that which is in man, John ii. 25, xvi. 30, xxi. 17. He is the Alpha and the Omega, the beginning and the end, the first and the last, He who is and who was and who is to come, Rev. i. 17, compared with Rev. i. 7, 8, and Rev. xxi. 6. It is He to whom belong throughout all ages glory, and power, and dominion and greatness, Rev. v. 13 and 2 Tim. iv. 18, compared with v. 8-17, Acts xxvi. 15-17. He is the same yesterday, to day, and for ever, Heb. xiii. 8. The heavens will pass away, but He continues always, Heb. i. 8-12, compared with Ps. cii. 26, 27. They will wax old as a garment, but He is the same, and His years fail not. *Ibid.*

Now, I ask you, sir, Is it possible without the sin of idolatry to say all that of any other being than of the Sovereign God?

Consider, in the next place, the worship which is rendered unto Him.

He is invoked and prayed to by believers, and it is to Him that Paul had recourse in his tribulations, as Stephen also had in his death. Oh! how very happy are all those who put their trust in Him! Whosoever will call upon Him will be saved. Ps. ii. 12, Joel ii. 32, Rom. x. 13, Acts ii. 21. Consider, as examples, in the following passages, some of the prayers which are offered to Him—2 Thess. ii. 16, 17; 1 Cor. i. 2, 3; 2 Cor. xii. 8, 9; 2 Tim. ii. 19; 1 Thess. iii. 11; Acts ix. 14-21; Rom. x. 12, 13; Acts vii. 59, 60; ii. 22 (compared with Rom. x. 9-13); Acts xiv. 23; xxii. 16; Rev. v. 8-14. And not only do all the faithful adore Him on the earth (Matt. ii. 11, compared with iv. 10, and Acts x. 25, 26, and Rev. xxii. 8, 9; xix. 10; Matt. xxviii. 9-17; Matt. viii. 2; xiv. 33), but even the angels adore Him in heaven. "Concerning the Son," says Paul (Heb. i. 6), "it is written: Let all the angels

of God worship him," for all must honour the Son even as they honour the Father (John v. 23), at the name of Jesus all that is in heaven and that is on the earth must bow the knee (Phil. 11, 10; Isa. xlv. 23). And why must they? Harken to the Apostle Paul, who will give you three reasons wherefore in the xiv. chapter of Romans. We must, because "whether we live, or whether we die, we are the Lords" (v. 8); we must, because "we must all appear before the judgment-seat of Christ" (v. 10); we must, because "it is written" (v. 11, compared with Isa. xlv. 14, 15, 18, 21, 22, 23). "As I live, saith the Lord God, there is no God nor Saviour besides me. I have sworn by myself, and the word shall not be recalled, that every knee shall bow unto me, and that every tongue shall confess unto me." "Every knee shall bow before me" (Rom. xiv. 11).

I ask you again: Think you that men and angels could render such worship to a creature without the most revolting idolatry?

In the next place listen, sir, to what the Bible tells us concerning His works; .

He acts with His ministers in order to draw souls to obedience, Rom. xv. 18, compared with Mark xvi. 20, Acts xviii. 10, xi. 21, ix. 34. He baptises those that believe in Him with the Holy Ghost, John i. 33, Luke iii. 16, compared with Acts i. 5. Believers strive by the power of Jesus Christ who worketh mightily in them, Col. i. 29. He opens their mind and understanding; He opens their heart, Luke xxiv. 45, Acts xvi. 14. He comforts their hearts and confirms them in every good word and in every good work, 2 Thess. ii. 17. They are able to do all things through Christ that strengtheneth them, Phil. iv. 13. It is He that confirms them to the end, even to the day of His coming, 1 Cor. i. 3, 7, 8. Grace is given to each according to the measure of the gift of Christ, Eph. iv. 7, compared with Rom. xii. 3. He led the Israelites through the wilderness, 1 Cor. x. 9, compared with Ps. lxxviii. 36. He pardons sins, Col. iii. 13, Matt. ix. 6, Acts vii. 59, 60, Luke v. 24. It is He that wrought from heaven the instances of healing that took place at the word of the apostles, Acts ix. 34, xi. 21, xiv. 3. He accompanied the Apostle Paul in his ministry and kept him from every evil, Acts xviii. 9, 10, xvi. 7, xxvi. 17. It is He that rebukes believers and chasteneth all those whom He loves, Rev. iii. 19. It is He that bestows upon them wisdom in the time of persecution and that inspires them with that wherewith to answer adversaries, Luke xxi. 15. It is He that directs their way, 1 Thess. iii. 11. It is He that raised Himself from the dead, John ii. 19, x. 17, 18. He must dwell in the believer, for without Him we can do nothing, John xv. 1-5. All that the Father doeth that the Son doeth likewise, John v. 19. He worketh continually, even as the Father, John v. 17. He is before all things, and by Him all things subsist, Coloss. i. 17. He giveth life to whomsoever He willeth, John v. 21. He has chosen the elect, Acts ix. 15, John xv. 16. He receives the souls of the faithful at

the moment of their death, Acts vii. 59, 2 Tim. i. 12. His Holy Spirit makes believers understand the Old Testament, 1 Pet. i. 10, 11, compared with Rev. xxii. 6, 16. He has made all things; He has created things visible and invisible; He has created angels, dominions, principalities, and powers, etc., John v. 18, 19, Col. i. 16, 17, Eph. iii. 9. All things then have been created by Him, John i. 3, Col. i. 16. Without Him was not anything made that was made, John i. 13. Nay, more; all things were made not only by Him but for Him, Col. i. 16. To the Son He saith, it is Thou Lord that hast laid the foundations of the earth, and the heavens are the work of Thine hands; they shall perish, but Thou remainest, and Thy years fail not, Heb. i. 10, 11.

I ask you, sir, for the third time, is it possible to say all that of a mere creature without being guilty of idolatry and of blasphemy?

IV. Listen now to the names which have been given to Him.

Jesus Christ is called God, 1 Tim. iii. 15, 16; Acts xx. 28, John i. 1, xx. 28, Heb. i. 8, iii. 3, 4. He is called God over all, and blessed for ever, Rom. ix. 5. He is called the true God and eternal life, 1 John v. 20. He is called our great God and Saviour, Titus ii. 13. He is called God the Saviour, God and Christ, God and Lord, 2 Pet. i. 1, 2 Thess. i. 12, Eph. v. 5, James i. 1, 1 Tim. v. 21, 2 Tim. iv. 1, Jude 4. He is called the only begotten of the Father, John i. 14. He is called the Lord of glory, 1 Cor. ii. 8. He is called the Prince of life, the Lord of the living and of the dead, the Lord of all, Acts iii. 15, Rom. x. 12, compared with Acts x. 36. He is called the Highest, Malach. iii. 1, compared with Luke i. 16, 17, 76, 77, Mark i. 2. He is called the only Possessor, God and Lord, Jude 4. He is called the Holy One of Israel, the mighty God, the Prince of peace, the King of glory, the Wonderful, the Father of eternity, Isa. ix. 5, compared with vii. 14, and Luke i. 32, 33, ii. 10, 11. He is called the First and the Last, the Alpha and the Omega, the Beginning and the End, He who is, and was, and who is to come, Rev. i. 17, 18; xxi. 6. He is called the Eternal, the Lord our righteousness, Jehovah, the Lord of hosts.

He is called the Saviour. And it is far from being the case that the Bible authorises the distinction which you desire to make between two Saviours. "Thou shalt not know any other God besides me, saith the Lord, neither is there any other Saviour besides me," Hosea xiii. 2. "I even I am the Lord, and there is no Saviour besides me," Isa. xliii. 11. "There is none other besides me, a just God and a Saviour. Look unto me all ye ends of the earth, and be ye saved," Isa. xlv. 21.

Once more I ask you, could all these titles be given to any mere creature whatsoever without the most manifest idolatry? Now, sir, I beseech you by these things take good heed to the way in which you speak of such a subject. In a few years you will infallibly be judged not by the writings of ——— but by the

holy Bible, by the Eternal Word, and according to the usage you will have given to those.

The language of those who call Him, who saved us on the Cross, God, you consider, you say, unworthy of philosophers. I will straightway justify the phraseology, but just hear those words of an apostle, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in men dwelleth all the fulness of the godhead bodily," Col. ii. 8, 9.

Hitherto, sir, I have set forth only Scriptures belonging to the first order of declarations, that is, those that assure us that Jesus Christ is God. I think it superfluous to cite, in the second place, those which show us Him as truly man, like unto us in all things, sin excepted. I will therefore merely indicate the place which such passages would occupy in an exhaustive treatment of the subject, and I shall without delay proceed to bring forward the third class of passages, I mean those which are occupied with the setting forth of Jesus Christ as the God-man, as Mediator, as Immanuel in that condition into which the Second Person of the adorable Trinity has been pleased to enter in order to save sinners.

The second class of passages of the Holy Scriptures tell us that Jesus Christ is truly A MAN.

A third class of passages of the Holy Scriptures tell us that Jesus Christ is MEDIATOR, IMMANUEL, GOD, AND MAN.

To begin with, it is positively asserted in the Bible, "That God has been manifest in the flesh, and that it is a great mystery," 1 Tim. iii. 16. "That the Word which was in the beginning, who was God, who made all things, and without whom was not anything made that was made—that that Word was made flesh," John i. 1, 2, 3, 14. "That God was in Christ reconciling the world unto himself," 2 Cor. v. 19. "That while Christ was according to the flesh the Son of David, he was according to the Spirit the Son of God and God over all, blessed for evermore," Rom. i. 3, 4, and ix. 5. "That in becoming thus incarnate, Jehovah came into his temple, into the temple of his body," Mal. iii. 1, compared with John ii. 21. "That thus all the fulness of the Godhead dwelt in him bodily, and that all fulness behoved to dwell in him in order to reconcile all things with himself, having made peace by the blood of his cross," Col. i. 19, 20. "That the Lord, being in the form of God, and counting it not robbery to be equal with God, took upon him the form of a servant," Phil. ii. 6, 7. "And it is added that the Lord when he thus was found in fashion as a man, so humbled himself as to have made himself of no reputation," Phil. i. 7, 8.

That is, sir, what the Lord, the God of love, has done in order to draw His elect from eternal condemnation, and in order to deliver them from the wrath to come He took on Him their infirmities! He carried their griefs! He for their sakes clothed

Himself with the form of a servant ! He was even made a curse for them ! Can you then, in order to set them in array against against His eternal divinity, use the very declarations which He has given us of that adorable humiliation whereby His pity towards us moved Him to make Himself of no reputation !

As He is the Eternal Word, He could say : " I and the Father are one. He could say that He was equal with God, that He was God, but as the Mediator, as the God-man, the Son abased, and made of no reputation He said : " The Father is greater than I ; He prayed, He suffered, He died.

As God He is called " the Lord of David," as man He is " his son," but as Mediator He is the Son of God. As God He is present with His believing people even to the end of the world, but as man he is in heaven, and the heavens must receive Him until the times of the restitution of all things.

As God He had Himself power to raise again the temple of His body. He had power to lay it down and He had power to take it up again, and as Mediator it was not possible that He should be holden of the pains of death, but as Man He died, while His soul was not left in hell, and God raised Him up on the third day.

As God He is the same yesterday and to-day and for ever, He is the Alpha and the Omega, the Beginning and the End, He who was and who is and who is to come, the Almighty, but as Mediator, " When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him."

As God He has power of Himself to subdue all things to Himself, but as Mediator, and as he made Himself of no reputation, and took upon Him the form of a servant, and was obedient unto death, " God put all things under his feet." In a word, it is as one who is at once God and Mediator that He says (Zech. ii. 10, 11), " Rejoice, O daughter of Zion, for behold I come, and I will dwell in the midst of thee, saith Jehovah, and thou shalt know that Jehovah of hosts hath sent me to thee." To pretend to set these passages the one against the other would be comparable to the presumption of a supposed inhabitant of Saturn or Uranus, who, because he had learned that man is dust, and returns to the dust, would deny the immortality of the soul, or, having learned of the immortality of the soul, would deny that man is mortal.

Now, sir, permit me in a few words to reply to the taunt offered by you on the third page of your notes. You there find fault with words which are the words of the Bible. " God has not suffered," you say. Without doubt He could not as such suffer, but because of the union of the two natures in the Person of Christ, the Bible oftentimes attributes to Him what is true of only one of His natures ; yea, it sometimes attributes to one of the natures that which is strictly applicable only to the other. It is thus that Paul says to the Corinthians, " that the Lord of glory was crucified for us," 1 Cor. xii. 8 ; and to the pastors of Ephesus " that God had

redeemed the church with his own blood," Acts xx. 28. It is thus that Jehovah hath Himself said, by the mouth of His prophet Zechariah, "I will pour upon my people the Spirit of grace and of supplication, and they shall look upon me whom they have pierced," Zech. ii. 10, compared with John xix. 37 and Rev. i. 7. "They have prized me at a sum of money, saith Jehovah." I might give many more citations of the same kind, but let these suffice.

Touching the importance of this doctrine as it affects the heart, and even for salvation, I should have much to say, but this letter has extended beyond the length which I at the outstart purposed. In this connection, I shall then allude to one consideration. Its importance is such that the Spirit was pleased that Matthew, Mark, Luke, and John, all four, should proclaim on the very first page of their gospel the divinity of our Lord Jesus. They have all felt the need of commencing with a clear declaration of this fundamental truth.

Open the first chapter of the New Testament and you will there find that the evangelist Matthew (or rather the Holy Spirit by whom the Apostle spoke) hastens to ground our faith on its true foundations by declaring to us that that Immanuel who was to save His people from their sins is He who was announced in the Old Testament as the Mighty God, the Wonderful, the Father of Eternity, the Prince of Peace. And in order to prove it he appeals to the testimonies which the Prophet Isaiah had rendered to the Messiah so many years before His actual coming. "Behold," he had said, "a virgin shall conceive and shall bring forth a son, who shall be called (this is to say, who shall be) Immanuel, God-with-us." God was clothed with our poor nature. And again, says the prophet, speaking of that event which was to take yet 800 years ere it was accomplished, but of which he speaks as if he were already seeing its accomplishment with his eyes: "Behold unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and he shall be called the Wonderful, the Mighty God."

It is in a similar way that Mark begins his gospel. "Jesus," says he in the very first verse, "is the very Son of God, according to that which is written in the prophets: Behold I send my messenger before thee to prepare the way before thee; and he shall cry in the desert: Prepare the way of the Lord (in Isaiah it is of Jehovah), make straight in the desert a highway for our God. Behold the Lord God; he shall feed his flock as a shepherd." Isa. xl. 3-12.

And pay attention, sir, to the manner in which the Holy Ghost, in order to make us the better grasp the meaning of the words spoken by Malachi 400 years before, comments on these words in Mark, while the Lord, the Lord of Hosts, says in Malachi: "Behold I send my messenger before me." He says in the gospel, in order to our better understanding his mind: "Behold I send my messenger before thee."

It is also by the exposition of the same truth that Luke begins his gospel, since that, at the outset, he declares to us that it is to Jesus Christ that these words of the prophet must be applied: John the Baptist shall be great before the Lord, and many of the children of Israel shall he turn to the Lord their God, and he shall go before Him in the spirit and power of Elias . . . and thou child sha'l be called the prophet of the Highest, for Thou shalt go before the Lord (Jehovah of Hosts according to Mal. iii. 1) to prepare his ways. To give knowledge of salvation unto his people by the forgiveness of their sins."

It is thus also that John begins his gospel, "In the beginning was the Word, and the Word was with God, and the Word was God, and that Word was made flesh."

It is in the same way that Paul begins the two most important of his epistles—I mean the largest systematic doctrinal treatises—that to the Romans and that to the Hebrews.

If the Old Testament were more thoroughly studied by you, sir, it could not be but that you would fully acknowledge this truth. The usage which the apostles made of its (*i.e.*, of the Old Testament) utterances does not leave room for doubt on the part of those that study the Word of God, and receive it in its entirety.

My letter is already too long that I should now proceed to illustrate this on a large scale. I will give *in extenso* only one instance, but I would, by the way, ask you to study in the light of their contexts the following comparisons between passages from the Old and the New Testaments. They are only specimens of many others:—Isa. xxxv. 4, 5, 6, compared with Matt. xi. 5, and Isa. xxv. 9; Isa. xlv. 6, compared with Rev. xxii. 13, i. 18; Isa. lxi. 1, compared with Luke iv. 17-21; Isa. xxviii. 16, compared with 1 Pet. ii. 7, 8; Ps. cxviii. 22, compared with Matt. xxi. 42; Ps. xcv. 7, 8, 9, compared with Heb. iii. 6-9; Ps. cii. 26-28, compared with Heb. i. 8-12; Zech. xi. 13, compared with Matt. xxvii. 7, 9, 10; Zech. xii. 10, compared with John xix. 37, Rev. i. 7.

But as an illustrative instance, please, sir, give all your attention to the following quotation which, if it were alone, seems to me enough to positively convince anyone who in all sincerity searches the Bible for the truth of God—"In the year in which Uzziah died," says Isaiah in chapter vi., "I saw the Lord sitting upon a throne high and lifted up. Above it stood the seraphim . . . they covered their faces with wings, and they cried unto one another, and said: Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory. . . . Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me. And he said unto me, Go and say to this people, Hear ye indeed, but understand not, and see ye indeed, but perceive not. Make the heart of this people fat," etc. Next, sir, listen to that which the Apostle John says in the 12th chapter of his gospel—"Though Jesus had done so many miracles before them, yet they believed not on him. That the saying of

Isaiah, the prophet, might be fulfilled, which he spake: Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed." Therefore, they would not believe, because that Isaiah saith again: He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes nor understand with their heart, and be converted, and I should heal them. These things said Isaiah when he saw his glory and spake of him. Nevertheless, among the chief rulers many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. For they loved the praise of man more than the praise of God.

Permit me, sir, before finishing to remind you, as before God, that such a question as now occupies our attention ought to be examined not only with the Bible in our hand but upon our knees in the spirit of prayer, and with the thought that we are on the verge of eternity. If you see Jesus Christ as yet only according to the flesh, in His abasement, and as in His cradle, approach Him at the least in His cradle as the wise men of the East, approach Him adoringly. Unhappy we if we enter on such a search as this with thoughts altogether human, without meditation, without submission, without prayer!

Please to see in all this letter only a testimony of my regard for you, and of my sincere wishes for your real well-being.

Letters of the late Alexander Kerr, Assynt.

VII.

ACHMELVICH, 19th March, 1872.

MY DEAR FRIEND,—It is time for me now to answer your last welcome letter. I would not have been so long in doing this but that I was of late compassed about by many dark and disquieting thoughts, and by many fears and doubts. I do not know if you know any of these doubts by experience. One that harassed me much of late was what Bunyan calls "Election doubter," and I believe that any who have saving grace in their souls know something of this vicious enemy assailing them. But he has not won the day against me as yet, and if I have the least spark of saving faith, he never shall; for all who are brought by grace to believe in the name of Christ, and to receive Him by faith into their souls, were "chosen in him before the foundation of the world," as the scripture tells us, "Elect according to the foreknowledge of God the Father." "My Father, which gave them me, is greater than all, and no man is able to pluck them out of his hand." "As many as were ordained to eternal life believed." Now, I hope you know something of this *believing* in your own soul by the teaching of the Holy Spirit, who was promised by Christ to be sent when He would go to the Father. This is what we should seek at a throne of grace above all things else in the world. This

only will give true peace, not only in time, but throughout an endless eternity. Seek it then until you find it. Seek that the Holy Spirit would so reveal Christ to you in His own Word, as that you would make choice of Him with all your heart, as your portion and your Redeemer. Then you will come to know that all who make choice of Him, and rest their souls on His finished work in the room and stead of sinners, are safe, the Father having given them to Christ in everlasting covenant, and of each one of them He will say at last, "Behold, I and the children whom thou has given me." I hope you will take these words kindly from me as a friend that desires your eternal welfare. It is becoming a rare thing to find a friend that will be faithful to one's immortal soul, therefore take this letter to your closet, and seek Him so to make Himself known to you, as that you could say, "My Beloved is mine, and I am his."

Hoping you are all well in this severe weather, which we all, especially my poor suffering wife, feel very trying.—Your sincere friend,

ALEX. KERR.

VIII.

ACHMELVICH, 2nd May, 1872.

MY DEAR FRIEND,—I received your kind letter of 5th April, and although it is nearly a month since then, you must not think me, as the world says, "Out of sight, out of mind," for you and some others are daily before me at a throne of grace. Whatever will become of us at last? Those that I think have some knowledge and feeling of their own corrupt and sinful hearts, I have a sympathy with; for I am myself a lump of sin and corruption, ever provoking the displeasure of the Holy One, who seeth not as man seeth, but searches the thoughts and intents of the heart. Sin appears in us in many different colours—unbelief, enmity, hardness (surely your hard heart grieves your spirit every day you live), worldly-mindedness, pride, hypocrisy—all these have a root in our evil nature.

Yet, blessed for ever be the Holy Name of Him who cast His eyes on unholy, rebellious creatures, whom He might justly have cast off forever, as they had not the least care for His glory nor for their own precious souls, and in His free love and mercy provided a ransom for them—even His only begotten Son. O! the undeserved love of God to sinners. O! the price He gave for their redemption! The atoning blood of His own Beloved Son! Time cannot fathom this—it will take eternity to search it out. O! eternity is a weighty word! My shallow thoughts regarding it often put me to a stand; but I believe this, there is only one preparation will prepare us for a good eternity, and that is, "Christ in you the hope of glory." May the Lord of His own free grace give us *that*. May Christ dwell in our hearts by faith, yea may He by His Spirit take up His abode in the very depths of our hearts, fitting and moulding them as a temple for Himself. Time

is passing, and our days are passing with it. May we improve it to God's glory and our own good.

You said in your letter that you thought — was a believer, but you did not say was it saving faith, nor did you say if you had saving faith yourself. Well, if you have not, it is of little consequence what you have or want; and I can say in honesty that I pity every one from the bottom of my heart who has it not.

Don't be too long in writing. Remember me to the friends.—
Yours sincerely, ALEX. KERR.

Searmon.

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

THUG am peacadh a leithid de chriothnachadh do'n chruthachadh 's mur b'e gu'n do sheas Mac Dhe a stigh gu'n rachadh a' chruitheachd 'na smàl. Biodh aig aon againn fhein mir oibre air an caitheadh sinn ar la 's gu'n tigeadh neach 's gu'n deanadh e le buille mirean de'n obair sin, cionnus a loisgeadh ar nadur an aghaidh sin? Nis ciod a rinn am peacadh? Direach, mhill e cruitheachd Dhe. O, sheann diabhuil 'n e d' obair a bhi 'brosnachadh Dhe? O dhiabhuil oig 'ne d' obair a bhi 'brosnuchadh Dhia gu do thilgeadh a dh' ifrinn? Chuir am peacadh a h-uile ni a ordugh. Cha n 'eil ni anns an ordugh anns an do chruthaich Dia e ach a mheud 's anns am bheil Dia 'deanamh cruthachadh nuadh. Chuir am peacadh an duine as an ordugh agus as an oirdheirceas anns an robh e ann an iomhaigh Dhe agus ann an cumachd ris an lagh naomh. Chuir am peacadh a h-uile buaidh anns an anam a ordugh agus cha-n'eil ni 'is iongantaich na Dia a' deanamh cruthachadh nuadh anns a' chreutair. 'S iongantaich e na cruthachadh neamh agus talamh ach cha fhreagair an creutair gloir Dhe as eugmhais sin. O dhuine, tha do theangaidh a' foillseachadh an spioraid shalaich a tha anns an diabhuil. O! mar a tha an sgriobtuir a' labhairt air smuaintean cridhe an duine a bhi olc o 'oige; "is uaigh fhosgailte an sgornan"—direach uile bhuadhan an anama air tionndadh an rathad cli. Am bheil thu fein a' cuimhneachadh do Chruitheir? Am bheil thu 'ga ghradhachadh? Cha-n 'eil. An creutair neo-iompaichte, 's e a th' ann diabhuil agus bruid ann an aon, miannan an diabhuil anns an anam agus miannan na bruide anns a' chorp. Chithear aig an la mhor na monstairean a bha anns an t-saoghal agus cha bhi iongantas air neamh no talamh gur e ifrinn an aite còmhnuidh siorruidh.

Thug am peacadh truaighe air na bruidean anns an t-saoghal. Tha mi 'smuaineachadh gu bheil mi 'cluinninn an sgàl broin a thainig a stigh ann an cruitheachd Dhe 'nuair a thainig am peacadh a stigh. Tha robh creutair nach do ghuil ach an duine; ach bha esan air a chrudhachadh. Ciod an sgala bha an sud? O, sgrios dhe'n talamh an duine a thug na truaighean oirnn'. Tha sinn a' leughadh air a' chruthachadh a bhi fo dhaorsa. Cha-n 'eil creutair air an

talamh nach 'eil a' fulang o'n pheacadh agus tha mar sin sgall anns a h-uile creutair airson dioghaltais agus tha Dia a' tuigsinn sgall na cnuimh. Agus cha-n e sin a mhain, ach chaidh am peacadh a stigh ann an nadur cuid de na bruidean fein. Cha chomasach sinn a smuaineachadh 'nuair a chaidh an cruthachadh gu'm marbhadh creutairean de'n aon nadur a cheile, gu'm marbhadh bo bo, na each each. Feumaidh gu'n deach' am peacadh tre'n nadur agus mar sin feumaidh an cruthachadh bhi air a losgadh. Agus cha-n e sin a mhain, ach mar a tha toradh na talmhainn air a thionndadh gu beathachadh m'annan an anama gu cogadh an aghaidh an Dhia. 'S iongantach mar a ta e a' labhairt ann an aon aite. "Cionnus a mhaithas mi so dhuit? Threig do chlann mise agus mbionnaich iad orra sin nach 'eil idir 'nan diathan. 'Nuair a shasuich mise iad le lon an sin rinn iad adhaltranas agus ann an tigh na striopaich chruinnich iad 'nam buidhnibh," agus a ris, "Dh' fhas Iesurun reamhar agus bhreab e, threig e an Dia a rinn e agus rinn e dimeas air carraig a shlaime," agus a ris iad a' 'fas saoi bhir agus a' dichuimhneachadh lag an De'. 'Nuair a fhuair thu fein beagan de'n t-saoghal c'aite am bheil an t-aoradh teaghlaich? Math dh' fheudta gu'n do shanntaich thu tigh do mabaidh. O! 's iomadh com sanntach a bhios fathast lan de fheirg Dhe. Nach uamhasach sin 'nuair a dh' fheumas Dia creutairean gun reusan a mharbhadh agus an tilgeadh as a shealladh? Ach O! na tha de bhreugairean anns an t-saoghal, na tha de mhinaomhachadh Sabaid. Tha gloir Dhe ag agairt an cur a dh' ifrinn no eiric air an son; agus tha sin 'gar treorachadh a dh' ionnsuidh an treas cinn.

III. An eiric. "Fhuair mi eiric." Feudaidh mi radh gu'n robh ann an gabhail nadur na daonnachd ann an aonachd ris an Dia shiorruidh anns an dara pearsa ni nach b' aithne do aon ach Dia. Ciod a ghluais an t-Eadar-mheadhonair gu nadur na daonnachd a ghabhail ann an aonachd ris fein? Direach, a ghaol do Dhia agus do'n duine: agus bha anns a' ghnìomh iad bunachar air a leagadh airson coimhlionadh ruintean Dhe. Bha iomadh run ann an Dia mu shaoghal peacach agus bha ann an sin bunachar air a leagadh airson coimhlionadh nan ruintean sin, agus airson foillseachadh de na ruintean do'n t-saoghal, mar anns na briathraibh sin, "na biodh eagal oirbh, oir feuch a ta mi ag innseadh deadhsgeul mhor aobhneis a bhios do'n uile shluagh; oir rugadh dhuibh an diugh Slanuighear ann am baile Dhaibhidh, neach a 's e Crìosd an Tighearna." Bha bunachar air a leagadh airson toirt as an t-saoghal agus an cosnadh do Dhia agus airson sgrios oibre an diabhail.

Bha anns a' staid fein aicheidh, a ghabh Crìosd anns an t-saoghal oirdheirceas ann an sealladh na Morachd a bha 'freagairt mar eiric. Chomharraich Crìosd gu'm biodh a ghloir folaichte anns an t-saoghal fo sgaille na daonnachd, gu'n aicheadhadh e dha fein a ghloir a bhuineadh dha mar an Cruithear, mar air a ghabhail a stigh anns na briathraibh sin, "Deanadh uile aingil De aoradh dha." Nis gu'n aicheadhadh am Fearsaoraidh dha fein a ghloir sin

a reir nam briathar “ged bha e saoi bhir gidheadh gu’n do rinneadh bochd e air bhur son-sa” agus gu’m biodh e umhal gu bas eadhon bas mallaichte a’ chroinn cheusaidh, ciod na h-ionmhasan a fhuair ceartas ann an sin?

Agus cha-n e sin a mhain ach seall air na truaighean a tha anns an t-saoghal. Bha am Fearsaoraich ag amharc air na truaighean sin mar thoradh a’ pheacaidh. Cha robh aon riamh anns an t-saoghal aig an robh a leithid de shealladh air peacadh mar a bha e an aghaidh gloir agus arduachdaranachd na Morachd’s a bh’aig an Fhear-shaoraich. Nis ghabh e staid an duine agus ghabh e air fein na truaighean sin mar a chi sinn e sgith, ocrach, air a bhuair-eadh, a’dol fo uile thruaighean na beatha so as eugmhais peacaidh. Bha e ag amharc air na truaighean mar thoillteanas a’ pheacaidh agus ann an sin cha bu chomasach do ghloinead ceartais aon smuain mhonmhor fhaicinn ag eirigh an aghaidh fhulangais. Ciod na h-ionmhasan a fhuair ceartas ann an sin?

Seall mar a dh’fhoillsich e a’ bheatha bu choir do’n duine bhi beo agus mar a fhreagair e a’ bheatha sin. An aithne a bha aig Criosd air Dia’s e bh’ann an aithne bu choir do’n duine a bhi aig air Dia, an aithne air Dia a chaill an duine anns an tuiteam. Cha’n ’eil iad ach tearc anns an t-saoghal a tha faicinn an aineolais air Dia na peacadh a chuireas a dh’ifrinn iad. An aithne air Dia agus an gaol do Dhia a bha ann an Criosd’s e a bh’ann an aithne agus an gaol a bu choir a bhi ann an creutairean reusonta. Seall cuideachd air an urram naomh a bha ann an Criosd, cha d’fhuair Dia a leithid riamh anns an t-saoghal. ’Se so ni o’n do thuit an duine agus do bhrigh sin tha e toilltinneach air damnadh siorruidh.

Gabh beachd air an reite a bh ann an Criosd ri toil a’ Chruithier. ’S ann an aite chreutairean ciontach a bha sin ann. ’Se sin ni o’n do thuit iadsan. Agus ghabh an Cruithear siorruidh ri sin mar eiric air an son-sa.

Seall air nadur bas Chriosd. ’Se ’bhas a bha gu h-araidh aig Criosd ann a amharc ann an gabhail nadur na daonnachd. Cha robh ni a riarachadh ceartas ach fuil. Nach uamhasach sin, an Dia siorruidh ann an nadur na daonnachd ag urnuigh agus nach teanadh sin an duine? Cha robh ni ach dortadh fhola a dheanadh sin; agus ’se sin a bha na amharc ann an gabhail nadur na daonnachd, gu’m basaich e anns an nadur sin. “A ta baisteadh agam ri bhi air mo bhaisteadh leis agus cionnus a tha mi air mo theannachadh gus an coimhlionar e?” “Nis tha m’ anam fo amhghar agus ciod a their mi? Athair, saor mi o’n uair so; ach is ann air a shon so a thainig mi chum na h-uair so.” Nis ciod a bha anns an aonadh ud—Mac Dhe air a’ chrann-cheusaidh?

’Se daoine agus diabhail a pheacaich agus a dh’eirich ann an ceannairc an aghaidh Dhe, agus ’s e nadur na daonnachd a bha anns an run siorruidh, agus ’s e nadur na daonnachd a dh’fheumadh ceartas a riarachadh agus an reite a dheanamh. Nis cha bu chomasach nadur cruthaichte le umhlachd sam bith, air saorsa

oibreachadh a mach no aon anam a shaoradh o na truaighean a thug am peacadh air. Oir cha-n'eil aig an aingeal a's airde ann an gloir ni's mo de umhlachd na bhuineadh dha fein. Ach dh'irios-laich Mac Dhe e fein agus ghabh e nadur na daonnachd ann an aonachd ris fein agus ann an sin tha an Dia siorruidh ann an nadur na daonnachd a' toirt riarachaidh; an nadur a bhris an lagh, a' deanamh reite; an nadur a reic Dia, a' cosnadh Dhia; an nadur a sgrios Satan, a' sgrios oibre an diabhuil

(Ri leantuin.)

British Bluejackets at Rome.—About 150 sailors and some officers from the British battleships Bulwark, Montagu, and Ettrick called at the Vatican on June 21 to see the Pope. His "Holiness" was highly gratified by the company of so many brave and loyal subjects of King Edward. Mass was celebrated, and the devout warriors sang a number of hymns. They had the privilege of kissing not the toe, but the apostolic hand of his "Holiness," and each man received as memento of the occasion a silver medal. This commerce of Imperial Britain in her old age with the devourer that kindled the fires of Smithfield and launched the Spanish Armada to destroy her in the days of her youth, is ominous, and will yet be instrumental in making history. There is a saying in Jeremiah's prophecies that should arrest the attention of those who trust in Britain's naval power, "Take ye away her battlements, for they are not the Lord's." Once the fleets and armies of this island kingdom were the defences of a Power professedly Protestant and Bible loving, and a considerable remnant of real Christians were found even in the fleets and armies of the nation. This public profession and real possession of the faith of the Gospel was the deep secret of Britain's success by land and sea. Because, despite many defects and blemishes, our country was arrayed on the side of truth and righteousness, therefore Wellington smote down the European tyrant at Waterloo, and Nelson chased the confederated navies from the seas. But as surely as the Amorites, and Hittites, and the Assyrians overran and devoured God's ancient people when they lapsed into idolatry, so surely will the ships and armies of a professedly Christian nation that has relapsed into the superstition and unrighteousness from which they were once saved by a miracle of the Lord's right hand, and by the prayers, tears, and toils innumerable of men of whom the world was not worthy, so surely shall these proud defences be found as chaff in the whirlwind in the day of the Lord's anger. But the judicial blindness of the King, the councillors, the chief men in Church and State, and the rank and file of the common people, is terrible to contemplate. Without fear or regret they are seeing the glory departing, and the work of the Reformation, with all its associated blessings, being undone.