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The Church Case.

THE HOUSE OF LORDS' DECISION.

IT need hardly be said that the important decision by the House of Lords in favour of the Free Church is the subject of the hour in Scotland. From some points of view an event of equal importance or of such far-reaching consequence in the sphere of the Church has not happened for two hundred years. In addition to the fact that a vast amount of property and funds has been rescued from wrong and illegal purposes, certain valuable principles of truth, that were on the point of being extinguished by unfaithful men, have been vindicated in a striking manner before the whole world. It is also to be noted with much thankfulness that this decision has confirmed the testimonies of past as well as present witnesses for the truth of God in connection with the Free Church. The testimonies of those eminent men, now at their rest, who opposed the former union negotiations and other departures from the doctrine of the Confession of Faith, as inconsistent with the Church's constitution and God's Word, have been freed from the burden of unjust aspersions, and have received an impressive vindication that will abide to future generations. Though the House of Lords is not to be regarded as infallible more than any other human institution, yet it has done in this case an invaluable service to the cause of truth and righteousness.

We make these observations in full consciousness of the fact that the judgment of the Lords does not clear up all the points of difference which exist between the Free Presbyterian Church and the present Free Church. At the same time, on the broader issues, the victory is one for both, and if the Free Church uses it well, and follows it up by a consistent removal of the grounds of division, it may have a very beneficent result in respect of the relations of the two bodies. It is not our present object, however, to discuss these matters, but to give a brief review of the history of the case and of the decision in its general aspects.

The history is already well known, and does not require to be much enlarged upon. In October, 1900, the majority of the Free Church (so-called) consummated a union with the United Presbyterian Church and formed a body which has been since known as the United Free Church. A minority of the Free Church, consisting of twenty-five ministers and several thousands of people, refused to enter the union, declared that the majority in doing so had departed from Free Church principles, and claimed to be "the true and lawful Free Church of Scotland." The United Free party treated their claim with contempt, Principal Rainy affirming that they were only "playing at Free Church." The minority were now threatened with ejection from their churches and manse, and so in defence of their civil rights, they appealed to the Court of Session. Convinced that the majority had no right in law or justice to carry off the whole lands, property and funds of the Church into a new body, and believing themselves to be the lawful trustees thereof, they claimed that they were "entitled to have the whole of said lands, property, and funds applied according to the terms of the trusts upon which they are respectively held." They also presented one special case (Buccleuch and Greyfriars Church) under the Model Trust Deed. The Court of Session, however, in both divisions declared against them, and dismissed the actions. They appealed to the House of Lords. The case was heard in the presence of Lord Chancellor Halsbury, and Lords Davey, Macnaghten, Robertson, Lindley, and Shand, but before judgment was pronounced, Lord Shand died. It is understood that Lord Shand favoured the United Free side, and that the judges, previous to his death, were equally divided. In view of the new circumstances they ordered a re-hearing of the case, and called in the assistance of three other judges, Lord Chief-Justice Alverstone, Lord James of Hereford, and Lord Kinross, a Scotsman. The latter, however, declined to sit as "it might be supposed that he would be prejudiced in hearing the case by former opinions he entertained." It appears that Lord Kinross was one of the counsel that the United Free section had consulted previous to the union, and that had given them a favourable opinion as to the legality of their case. Strange, it is also on record that during the old union negotiations, he—then Mr. J. B. Balfour—was consulted, along with others, by Dr. Begg and his party, and gave an opinion favourable to those who were opposed to union with the U.P. Church. The re-hearing began on the 9th June of this year, and occupied nine days, the last being the 23rd of the same month. After a short period of anxious expectation, judgment was pronounced on Monday, 1st August. The Lord Chancellor moved the reversion of the judgment of the Court of Session. The appeals of the minority were upheld by five Lords to two, the two being Lords Macnaghten and Lindley. This decision came, we scarcely require to say, like a thunderclap upon the United Free Church, while it afforded just occasion of satisfaction and rejoic-

ing to the victorious Free Church and all who sympathised with them.

In understanding the grounds of the decision come to by the Lords, it is desirable first to observe the pleas put in by the contending parties. It was argued by Mr. Henry Johnson, K.C., and Mr. E. T. Salvesen, K.C., for the Free Church that the Establishment principle was an essential and fundamental principle of the Free Church as constituted in 1843, and that the majority had entirely thrown up this principle in their union with a Voluntary body such as the U.P. Church; further, that the Declaratory Act of 1892, from which the minority had dissented, and the Act of 1894, had abolished the authority of the Confession of Faith and prepared the way for the union, and that the majority had misused in this connection the Barrier Act of 1697, which was intended to prevent and not to admit innovations; that the Formula and Questions adopted by the United Church had substituted "the doctrine of this Church" for "the whole doctrine of the Confession of Faith;" and finally that the Model Trust Deed made no provision for union with, or transference of property to, any body whose principles were inconsistent with the constitution of the Free Church as settled in 1843. It may be stated that the main stress was laid on departure from the Establishment principle. On the other side, it was argued by the Dean of Faculty (Mr. Asher) and Mr. R. B. Haldane, K.C., that the Establishment principle was not an essential or fundamental principle of the Free Church, though admittedly an opinion held by many at the Disruption and since; that the Church in 1843 secured a spiritual independence whereby they could interpret their Confession or alter their standards as they saw fit; that the Barrier Act gave them liberty to make alterations such as are embodied in the Declaratory Act of 1892, and in the Uniting Act of 1900; and that the Model Trust Deed provided for unions with other bodies. It was declared on the point of liberty to alter, that the Church was free to make any change short of an absolute renunciation of the Bible and the Headship of Christ.

Now, as to the opinions of the five Lords who decided in favour of the Free Church. As our readers are aware, each Lord gave his own deliverance on the case, stating his opinion in his own language and with emphasis on the point or points that appealed most strongly to him. First, then, the five Lords were agreed that the Establishment principle was a distinctive and fundamental principle of the Free Church. They based their opinion upon the standards of the Church, upon the utterances of Dr. Chalmers, expository thereof at the Disruption, and upon the documents in connection with former unions with Original Seceders and Reformed Presbyterians. Secondly, they agreed that the Barrier Act confers no powers upon the Church to change its faith or subvert or destroy any of its essential principles. Lord Alverston gives it as his opinion that "the Barrier Act recognises

that the Assembly possesses some powers of alteration with reference to doctrine, worship and discipline," but not to the extent above stated. Thirdly, they agreed that the Model Trust Deed gives no "power to unite so as to bring into existence a Church" of a different character from the Free Church. Lord James says: "I do not think that the Model Trust Deed gives greater power of union than the Free Church possessed without it." Fourthly, they are practically agreed that the Respondents (the United Free Church) have deposed the Confession of Faith from its place of authority as a standard of the Church, and have substituted "a belief in the doctrine of the Church as expressed in the Confession of Faith." The Lord Chancellor expressly condemns the doctrine of the Declaratory Act of 1892, and selects one passage in particular which he declares is designed to exclude and denounce the doctrine of the Confession on Predestination. Fifthly, they agreed, in view of these various facts that all those formerly members of the Free Church, who had become members of the United Free Church, had lost and forfeited all right and title to the whole lands, property and goods of the Free Church and that "the pursuers and those adhering to them and lawfully associated with them conform to the constitution of the Free Church of Scotland" are entitled to have these lands, property and funds applied according to the trusts. The sum of their argument is practically this: The Free Church had a distinctive constitution; the property was held according to the terms of that constitution; no power was given in it to alter any essential principle or doctrine whatsoever; and the respondents of the United Free Church have so departed from the constitution that they have forfeited their right to the property and funds. The two Lords, Macnaghten and Lindley, who gave their voice against the appeals of the minority, did so on the ground that the Free Church of 1843, by her separation from the State, secured freedom to make changes and to alter her relation to the Confession of Faith if she choosed. Lord Macnaghten expresses no opinion about the Barrier Act, but Lord Lindley bases also the powers of the Church to make alterations on the scope of this Act. They seemed to overlook the fact that the Free Church had a clearly defined constitution, and bound all her office-bearers in her Formula and Questions to the acceptance of the whole doctrine of the Confession of Faith and to the renunciation of all erroneous tenets inconsistent therewith, and that the Free Church claimed to be no new body, but simply the Church of Scotland in everything except undue interference from the State. As already referred to, the Barrier Act is entitled an Act "for Preventing Innovations," and while there may be some vagueness in its terms, yet it was never designed for the purposes to which it has been put in these latter years of departure "from the faith once delivered to the saints."

In expressing satisfaction with the decision in the present case, we must not be understood as bound to endorse every word that falls from the mouth of the eminent judges who have decided in favour of the minority, or even to regard the present Free Church as the direct and thorough representative of the Free Church of 1843. The Free Presbyterian Church, which broke off from the main body after the adoption of the Declaratory Act, made this claim, and still makes it ; and it is not too much to say that the ministers and people of this Church have as much right, if not more, to the property and funds than the present Free Church. It is not our intention, however, in this article, to enlarge on differences. Suffice it to say that it affords us great pleasure that the Establishment principle has been vindicated as an essential principle of the Free Church of Scotland, that the Declaratory Act of 1892 has been practically condemned as inconsistent with the Confession of Faith, and that the Free Church has been declared as bound, as long as it retains its emoluments, to hold fast without modification the whole doctrine of the Confession of Faith as founded upon and agreeable to the Word of God.

The King at Mass.—The Protestants of the British Empire will learn with deep sorrow and regret that the King has been at High Mass during his stay at Marienbad, in Bohemia. His Majesty has solemnly sworn that he believes the sacrifice of the Mass, as practised in the Church of Rome, is “superstitious and idolatrous.” No other layman in his dominions has taken such an oath. Unless it be lawful to do evil that good may come, it is hard to see any sufficient excuse for what has unhappily taken place. I do not for one moment suppose that the King really believes in the Mass, nor that he realizes how his presence at such a service will be used by Romish prelates and priests all over the Continent as an argument for the glorification of their communion. I wonder his Majesty went to such a “superstitious and idolatrous” service under any circumstances.

Approaching Conference.—Committees of the Free and United Free Churches are expected to meet on September 28th, for negotiations as to the occupancy of Churches and Colleges, etc., in view of the House of Lords’ decision. We hope that *all* the Colleges shall be retained henceforth by the Free Church. They have been too long the nurseries of heresy and infidelity, and though some of them should stand empty until the Millenium, as silent testimonies against their previous soul-destroying work, it would be better than to leave them in the present hands. We are glad the Free Church has made no offer of the New College, Edinburgh. The United Free can get plenty of halls on hire in Edinburgh, Glasgow, and Aberdeen capable of accommodating all their professors and students. As for the Assembly Hall, not an hour’s further use on any conditions ! The present word for the Free Church is “Stand fast, quit ye like men, be strong.”

A Sermon

By the REV. GEORGE WHITEFIELD.

Preached in the High Church-yard, Glasgow, on Sabbath,
13th September, 1741.¹

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"They have healed also the hurt of the daughter of my people slightly, saying,  
Peace, peace, when there is no peace."—JER. vi. 14.  
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AS God can send a nation or people no greater blessing than to give them faithful, sincere, and upright ministers, so the greatest curse that God can possibly send upon a people in this world, is to give them over to blind, unregenerate, carnal, lukewarm, and unskilled guides. And yet, in all ages, we find that there have been many wolves in sheep's clothing, many that daubed with untempered mortar, that prophesied smoother things than God did allow. As it was formerly, so it is now; there are many that corrupt the Word of God and deal deceitfully with it.

It was so in a special manner in the prophet Jeremiah's time; and he, faithful to his Lord, faithful to that God who employed him, did not fail from time to time to open his mouth against them, and to bear a noble testimony to the honour of that God in whose name he from time to time spake. If you will read his prophecy, you will find that none spake more against such ministers than Jeremiah, and here especially in the chapter out of which the text is taken, he speaks very severely against them—he charges them with several crimes; particularly, he charges them with covetousness: "For," says he in the 13th verse, "from the least of them even to the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely." And then, in the words of the text, in a more special manner, he exemplifies how they had dealt falsely, how they had behaved treacherously to poor souls: says he, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace."

The prophet, in the name of God, had been denouncing war against the people, he had been telling them that their house should be left desolate, and that the Lord would certainly visit the land with war. "Therefore," says he in the 11th verse, "I am full of the fury of the Lord; I am weary with holding in; I will pour it out upon the children abroad, and upon the assembly of young men together; for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together; for I will stretch out My hand upon the inhabitants of the land, saith the Lord." The prophet gives a thundering message, that they might be terrified and have some convictions and inclina-

¹ This Sermon (entitled "The Method of Grace") is taken from the book on "The Revivals of the 18th Century," particularly at Cambuslang.—ED.

tions to repent: but it seems that the false prophets, the false priests, went about stifling people's convictions, and when they were hurt or a little terrified, they were for daubing over the wound, telling them that Jeremiah was but an enthusiastic preacher, that there could be no such thing as war among them, and saying to people, Peace, peace, be still, when the prophet told them there was no peace.

The words, then, refer primarily unto outward things, but I verily believe have also a further reference to the soul, and are to be referred to those false teachers, who, when people were under conviction of sin, when people were beginning to look towards heaven, were for stifling their convictions and telling them they were good enough before. And, indeed, people generally love to have it so; our hearts are exceedingly deceitful, and desperately wicked; none but the eternal God knows how treacherous they are. How many of us cry, Peace, peace, to our souls, when there is no peace! How many are there who are now settled upon their lees, that now think they are Christians, that now flatter themselves that they have an interest in Jesus Christ; whereas if we come to examine their experiences, we shall find that their peace is but a peace of the devil's making—it is not a peace of God's giving—it is not a peace that passeth human understanding. It is matter, therefore, of great importance, my dear hearers, to know whether we may speak peace to our hearts. We are all desirous of peace; peace is an unspeakable blessing; how can we live without peace? And, therefore, people from time to time must be taught how far they must go, and what must be wrought in them, before they can speak peace to their hearts. This is what I design at present, that I may deliver my soul, that I may be free from the blood of all those to whom I preach—that I may not fail to declare the whole counsel of God. I shall, from the words of the text, endeavour to show you what you must undergo, and what must be wrought in you before you can speak peace to your hearts.

But before I come directly to this, give me leave to premise a caution or two. And the first is, that I take it for granted you believe religion to be an inward thing: you believe it to be a work in the heart, a work wrought in the soul by the power of the Spirit of God. If you do not believe this, you do not believe your Bibles. If you do not believe this, though you have got your Bibles in your hands, you hate the Lord Jesus Christ in your heart; for religion is everywhere represented in Scripture as the work of God in the heart. "The kingdom of God is within us," says our Lord; and "He is not a Christian who is one outwardly; but he is a Christian who is one inwardly." If any of you place religion in outward things, I shall not perhaps please you this morning; you will understand me no more when I speak of the work of God upon a poor sinner's heart, than if I were talking in an unknown tongue. I would further premise a caution, that I would by no means confine God to one way of acting. I would

by no means say, that all persons, before they come to have a settled peace in their hearts, are obliged to undergo the same degrees of conviction. No ; God has various ways of bringing His children home ; His sacred Spirit bloweth when, and where, and how it listeth. But, however, I will venture to affirm this, that before ever you can speak peace to your heart, whether by shorter or longer continuance of your convictions, whether in a more pungent or in a more gentle way, you must undergo what I shall hereafter lay down in the following discourse.

First, then, before you can speak peace to your hearts, you must be made to see, to feel, made to weep over, made to bewail, your actual transgressions against the law of God. According to the covenant of works, "The soul that sinneth it shall die ;" cursed is that man, be he what he may, be he who he may, that continueth not in all things that are written in the book of the law to do them. We are not only to do some things, but we are to do all things, and we are to continue so to do ; so that the least deviation from the moral law, according to the covenant of works, whether in thought, word, or deed, deserves eternal death at the hand of God. And if one evil thought, one evil word, if one evil action, deserves eternal damnation, how many hells, my friends, do every one of us deserve, whose whole lives have been one continual rebellion against God ! Before ever, therefore, you can speak peace to your hearts, you must be brought to see, brought to believe, what a dreadful thing it is to depart from the living God. And now, my dear friends, examine your hearts, for I hope you came hither with a design to have your souls made better. Give me leave to ask you, in the presence of God, whether you know the time, and if you do not know exactly the time, do you know there was a time, when God wrote bitter things against you, when the arrows of the Almighty were within you ? Was ever the remembrance of your sins grievous to you ? Was the burden of your sins intolerable to your thoughts ? Did you ever see that God's wrath might justly fall upon you on account of your actual transgressions against God ? Were you ever in all your life sorry for your sins ? Could you ever say, My sins are gone over my head as a burden too heavy for me to bear ? Did you ever experience any such thing as this ? Did ever any such thing as this pass between God and your soul ? If not, for Jesus Christ's sake, do not call yourselves Christians ; you may speak peace to your hearts, but there is no peace. May the Lord awaken you, may the Lord convert you, may the Lord give you peace, if it be His will, before you go home !

But further : you may be convinced of your actual sins. so as to be made to tremble, and yet you may be strangers to Jesus Christ, you may have no true work of grace upon your hearts. Before ever, therefore, you can speak peace to your hearts, conviction must go deeper ; you must not only be convinced of your actual transgressions against the law of God, but likewise of the foundation of all your transgressions. And what is that ? I mean original sin,

that original corruption each of us brings into the world with us, which renders us liable to God's wrath and damnation. There are many poor souls that think themselves fine reasoners, yet they pretend to say there is no such thing as original sin; they will charge God with injustice in imputing Adam's sin to us; although we have got the mark of the beast and of the devil upon us, yet they tell us we are not born in sin. Let them look abroad into the world and see the disorders in it, and think, if they can, if this is the paradise in which God did put man. No! everything in the world is out of order. I have often thought, when I was abroad, that if there were no other argument to prove original sin, the rising of wolves and tigers against man, nay, the barking of a dog against us, is a proof of original sin. Tigers and lions durst not rise against us, if it were not for Adam's first sin: for when the creatures rise up against us, it as much as to say, You have sinned against God, and we take up our Master's quarrel. If we look inwardly, we shall see enough of lusts, and man's temper contrary to the temper of God. There is pride, malice, and revenge, in all our hearts; and this temper cannot come from God; it comes from our first parent, Adam, who, after he fell from God, fell out of God into the devil. However, therefore, some people may deny this, yet when conviction comes, all carnal reasonings are battered down immediately, and the poor soul begins to feel and see the fountain from which all the polluted streams do flow. When the sinner is first awakened, he begins to wonder—How came I to be so wicked? The Spirit of God then strikes in, and shows that he has no good thing in him by nature; then he sees that he is altogether gone out of the way, that he is altogether become abominable, and the poor creature is made to lie down at the foot of the throne of God, and to acknowledge that God would be just to damn him, just to cut him off, though he never had committed one actual sin in his life. Did you ever feel and experience this, any of you—to justify God in your damnation—to own that you are by nature children of wrath, and that God may justly cut you off, though you never actually had offended Him in all your life? If you were ever truly convicted, if your hearts were ever truly cut, if self were truly taken out of you, you would be made to see and feel this. And if you have never felt the weight of original sin, do not call yourselves Christians. I am verily persuaded original sin is the greatest burden of a true convert; this ever grieves the regenerate soul, the sanctified soul. The indwelling of sin in the heart is the burden of a converted person; it is the burden of a true Christian. He continually cries out, "O! who will deliver me from this body of death," this indwelling corruption in my heart? This is that which disturbs a poor soul most. And, therefore, if you never felt this inward corruption, if you never saw that God might justly curse you for it, indeed, my dear friends, you may speak peace to your hearts, but I fear, nay, I know, there is no true peace.

Further : before you can speak peace to your hearts, you must not only be troubled for the sins of your life, the sin of your nature, but likewise for the sins of your best duties and performances. When a poor soul is somewhat awakened by the terrors of the Lord, then the poor creature, being born under the covenant of works, flies directly to a covenant of works again. And as Adam and Eve hid themselves among the trees of the garden, and sewed fig leaves together to cover their nakedness, so the poor sinner, when awakened, flies to his duties and to his performances, to hide himself from God, and goes to patch up a righteousness of his own. Says he, I will be mighty good now—I will reform—I will do all I can; and then certainly Jesus Christ will have mercy on me. But before you can speak peace to your heart, you must be brought to see that God may damn you for the best prayer you ever put up; you must be brought to see that all your duties—all your righteousness—as the prophet elegantly expresses it—put them all together, are so far from recommending you to God, are so far from being any motive and inducement to God to have mercy on your poor soul, that He will see them to be filthy rags, a menstruous cloth—that God hates them, and cannot away with them, if you bring them to Him in order to recommend you to His favour. My dear friends, what is there in our performances to recommend us unto God? Our persons are in an unjustified state by nature, we deserve to be damned ten thousand times over; and what must our performances be? We can do no good thing by nature: “They that are in the flesh cannot please God.” You may do things materially good, but you cannot do a thing formally and rightly good; because nature cannot act above itself. It is impossible that a man who is unconverted can act for the glory of God; he cannot do anything in faith, and “whatsoever is not of faith is sin.” After we are renewed, yet we are renewed but in part, indwelling sin continues in us, there is a mixture of corruption in every one of our duties; so that after we are converted, were Jesus Christ only to accept us according to our works, our works would damn us, for we cannot put up a prayer but it is far from that perfection which the moral law requireth. I do not know what you may think, but I can say that I cannot pray, but I sin—I cannot preach to you or any others but I sin—I can do nothing without sin; and, as one expresseth it, my repentance wants to be repented of, and my tears to be washed in the precious blood of my dear Redeemer. Our best duties are as so many splendid sins. Before you can speak peace to your heart, you must not only be sick of your original and actual sin, but you must be made sick of your righteousness, of all your duties and performances. There must be a deep conviction before you can be brought out of your self-righteousness; it is the last idol taken out of our heart. The pride of our heart will not let us submit to the righteousness of Jesus Christ. But if you never felt that you had no righteousness of your own, if you never felt the deficiency of your own righteous-

ness, you cannot come to Jesus Christ. There are a great many now who may say, Well, we believe all this ; but there is a great difference betwixt talking and feeling. Did you ever feel the want of a dear Redeemer? Did you ever feel the want of Jesus Christ, upon the account of the deficiency of your own righteousness? And can you now say from your heart, Lord, Thou mayst justly damn me for the best duties that ever I did perform? If you are not thus brought out of self, you may speak peace to yourselves, but yet there is no peace.

But then, before you can speak peace to your souls, there is one particular sin you must be greatly troubled for, and yet I fear there are few of you think what it is ; it is the reigning, the damning sin of the Christian world, and yet the Christian world seldom or never think of it. And pray what is that? It is what most of you think you are not guilty of—and that is the sin of unbelief. Before you can speak peace to your heart, you must be troubled for the unbelief of your heart. But, can it be supposed that any of you are unbelievers here in this church-yard, that are born in Scotland, in a reformed country, that go to church every Sabbath? Can any of you that receive the Sacrament once a year—O that it were administered oftener!—can it be supposed that you who had tokens for the Sacrament, that you who keep up family prayer, that any of you do not believe in the Lord Jesus Christ? I appeal to your own hearts, if you would not think me uncharitable, if I doubted whether any of you believed in Christ; and yet, I fear upon examination, we should find that most of you have not so much faith in the Lord Jesus Christ as the devil himself. I am persuaded the devil believes more of the Bible than most of us do. He believes the divinity of Jesus Christ ; that is more than many who call themselves Christians do ; nay, he believes and trembles, and that is more than thousands amongst us do. My friends, we mistake a historical faith for a true faith, wrought in the heart by the Spirit of God. You fancy you believe, because you believe there is such a book as we call the Bible—because you go to church ; all this you may do, and have no true faith in Christ. Merely to believe there was such a person as Christ, merely to believe there is a book called the Bible, will do you no good, more than to believe there was such a man as Cæsar or Alexander the Great. The Bible is a sacred depository. What thanks have we to give to God for these lively oracles ! But yet we may have these, and not believe in the Lord Jesus Christ. My dear friends, there must be a principle wrought in the heart by the Spirit of the living God. Did I ask you how long it is since you believed in Jesus Christ, I suppose most of you would tell me, you believed in Jesus Christ as long as ever you remember—you never did misbelieve. Then, you could not give me a better proof that you never yet believed in Jesus Christ, unless you were sanctified early, as from the womb ; for, they that otherwise believe in Christ know there was a time when they did not believe in Jesus Christ. You say you

love God with all your heart, soul and strength. If I were to ask you how long it is since you loved God, you would say, As long as you can remember ; you never hated God, you know no time when there was enmity in your heart against God. Then, unless you were sanctified very early, you never loved God in your life. My dear friends, I am more particular in this, because it is a most doubtful delusion, whereby so many people are carried away, that they believe already. Therefore, it is remarked of Mr. Marshall, giving account of his experiences, that he had been working for life, and he had ranged all his sins under the Ten Commandments, and then coming to a minister asked him the reason why he could not get peace. The minister looked to his catalogue, Away, says he, I do not find one word of the sin of unbelief in all your catalogue. It is the peculiar work of the Spirit of God to convince us of our unbelief—that we have got no faith. Saith Jesus Christ “I will send the Comforter ; and when He is come He will reprove the world” of the sin of unbelief ; “of sin,” says Christ, “because they believe not on Me.” Now, my dear friends, did God ever show you that you had no faith ? Were you ever made to bewail a hard heart of unbelief ? Was it ever the language of your heart, Lord, give me faith ; Lord, enable me to lay hold on Thee ; Lord, enable me to call Thee *my* Lord and *my* God ? Did Jesus Christ ever convince you in this manner ? Did He ever convince you of your inability to close with Christ, and make you to cry out to God to give you faith ? If not, do not speak peace to your heart. May the Lord awaken you, and give you true, solid peace before you go hence and be no more !

Once more, then : before you can speak peace to your heart, you must not only be convinced of your actual and original sin, the sins of your own righteousness, the sin of unbelief, but you must be enabled to lay hold upon the perfect righteousness, the all-sufficient righteousness, of the Lord Jesus Christ ; you must lay hold by faith on the righteousness of Jesus Christ, and then you shall have peace. “Come,” says Jesus, “unto Me, all ye that are weary and heavy laden, and I will give you rest.” This speaks encouragement to all that are weary and heavy laden ; but the promise of rest is made to them only upon their coming and believing, and taking Him to be their God and their all. Before we can ever have peace with God, we must be justified by faith through our Lord Jesus Christ, we must be enabled to apply Christ to our hearts, we must have Christ brought home to our souls. so as His righteousness may be made our righteousness, so as His merits may be imputed to our souls. My dear friends, were you ever married to Jesus Christ ? Did Jesus Christ ever give Himself to you ? Did you ever close with Christ by a lively faith, so as to feel Christ in your hearts, so as to hear him speaking peace to your souls ? Did peace ever flow in upon your hearts like a river ? Did you ever feel that peace that Christ spoke to His disciples ? I pray God He may come and speak peace to you.

These things you must experience. I am now talking of the invisible realities of another world, of inward religion, of the work of God upon a poor sinner's heart. I am now talking of a matter of great importance, my dear hearers; you are all concerned in it, your souls are concerned in it, your eternal salvation is concerned in it. You may be all at peace, but perhaps the devil has lulled you asleep into a carnal lethargy and security, and will endeavour to keep you there, till he get you to hell, and there you will be awakened; but it will be dreadful to be awakened and find yourselves so fearfully mistaken, when the great gulf is fixed, when you will be calling to all eternity for a drop of water to cool your tongue, and shall not obtain it.

Give me leave, then, to address myself to several sorts of persons; and O may God, in His infinite mercy, bless the application! There are some of you perhaps can say, Through grace we can go along with you. Blessed be God, we have been convinced of our actual sins, we have been convinced of original sin, we have been convinced of self-righteousness, we have felt the bitterness of unbelief, and through grace we have closed with Jesus Christ; we can speak to our hearts, because God hath spoken peace to us. Can you say so? Then I will salute you, as the angels did the women the first day of the week, All hail! fear not ye, my dear brethren, you are happy souls; you may lie down and be at peace indeed, for God hath given you peace; you may be content under all the dispensations of providence, for nothing can happen to you now, but what shall be the effect of God's love to your soul; you need not fear what fightings may be without, seeing there is peace within. Have you closed with Christ? Is God your friend? Is Christ your friend? Then, look up with comfort; all is yours, and you are Christ's, and Christ is God's. Everything shall work together for your good; the very hairs of your head are numbered; he that toucheth you, toucheth the apple of God's eye. But then, my dear friends, beware of resting on your first conversion. You that are young believers in Christ, you should be looking out for fresh discoveries of the Lord Jesus Christ every moment; you must not build upon your past experiences, you must not build upon a work within you, but always come out of yourselves to the righteousness of Jesus Christ without you; you must be always coming as poor sinners to draw water out of the wells of salvation: you must be forgetting the things that are behind, and be continually pressing forward to the things that are before. My dear friends, you must keep up a tender, close walk with the Lord Jesus Christ. There are many of us who lose our peace by our untender walk; something or other gets in betwixt Christ and us, and we fall into darkness; something or other steals our hearts from God, and this grieves the Holy Ghost, and the Holy Ghost leaves us to ourselves. Let me, therefore, exhort you that have got peace with God, to take care that you do not lose this peace. It is true, if you are once in Christ, you cannot finally fall from God:

"There is no condemnation to them that are in Christ Jesus;" but if you cannot fall finally, you may fall foully, and may go with broken bones all your days. Take care of backslidings; for Jesus Christ's sake, do not grieve the Holy Ghost—you may never recover your comfort while you live. O take care of going a gadding and wandering from God, after you have closed with Jesus Christ. My dear friends, I have paid dear for backsliding. Our hearts are so cursedly wicked, that if you take not care, if you do not keep up a constant watch, your wicked hearts will deceive you, and draw you aside. It will be sad to be under the scourge of a correcting Father; witness the visitations of Job, David, and other saints in Scripture.

(To be continued.)

United Free Criticisms of the House of Lords' Judgment.

SINCE the announcement of the House of Lords' decision, various meetings of the United Free Church have been held. Their Commission met on August 10th (as also did the Free Church Commission), and meetings have been held at several places in the North—such as Inverness, Dingwall, Wick, Thurso, and Tain. Principal Rainy, Lord Overtoun, Dr. Ross Taylor, Professors Stalker, Denney, and Macewen, Principal Miller of Madras, Rev. John Kelman and others have delivered speeches on the crisis. Many ministers also have been declaiming against the decision from their pulpits or at Presbytery meetings, and have been urging their people to stand by the United Church, no matter what may be the consequences.

Many statements have been made, with a view to discredit the judgment of the House of Lords, and to weaken the effect of the decision on the minds of the community. These are of such an unwarrantable and unjust character that they call for refutation from any who love the truth. Two leading points, spiritual independence and the free offer of the gospel, we shall presently notice.

First, it has been and is still being declared all over the country that the Church's spiritual independence has been violated, that independence which the fathers of the Free Church contended for at the Disruption. Now, this is a decided misrepresentation of the case. Verily, the ideas of United Free Churchmen on spiritual independence have received a rude and killing shock, but the thing itself has been in nowise interfered with. The Free Church never held that the Church was entirely independent of the State in determining questions of property and the terms of trust deeds. Even Principal Rainy and his colleagues consulted lawyers about property before entering into a Church union of a professedly spiritual nature. The Church of Rome only claims to be above the State and all civil law, and is this the

goal at which many U.F. churchmen would fondly arrive? Probably they are nearer it than they think. Again, U.F. speakers, in the interests of the doctrine of spiritual independence, declare that the Free Church had power to alter her creed, and that the House of Lords had no right to fix them down to the Confession of Faith. They affirm that this liberty was secured in 1843, and that the civil court has now taken it away. This is far from correct. What did the Lords actually do in the matter? They simply set themselves to find out what the constitution of the Free Church was, and upon what terms the property was held, and they came to the conclusion, after hearing very full statements on both sides of the case, that the constitution of the Free Church gave no power to change any of the doctrines of its faith or any of its essential principles, that the lands, property and funds were held under this constitution, that the United Free party had departed from the constitution, and therefore from the terms of the trust, and so had forfeited their civil rights. The House of Lords has made no new conditions for the Frees or the United Frees; it has simply declared the conditions that already existed. If it has fixed down the Free Church to the Confession of Faith, it has done so because it was fixed down already by its own constitution. If there is any complaint to be made, let it be made against the proper parties, the fathers of the Free Church who framed the constitution, or rather those who have culpably misinterpreted it and have led the United Free people into the ditch in which they now find themselves.

The spiritual independence which the Free Church claimed at the Disruption was the right of the Church of Scotland to manage her own affairs, according to her constitution and God's Word, without *unlawful* interference on the part of the State. That constitution had already been recognised and approved of by the State, and the Disruption fathers justly contended that the State was breaking its own contract with the Church by this interference. Unlike the men who now unwarrantably claim to be their successors, they held that spiritual independence could be enjoyed and had a full right to be enjoyed in connection with the State, and that this was the Scriptural standard or ideal of Church and State relationship. It was not freedom *from* State connection, but freedom *in* State connection they contended and suffered for. And, moreover, it was certainly not a spiritual independence that would make their successors independent of the constitution or of "the form of sound words" which they so jealously held by, that they bequeathed to them, but a spiritual independence that was defined by and lay within the scope of that constitution. The Disruption fathers in this respect had the mind of Christ and His apostles. "The faith" was something to be held fast and not to be trimmed or surrendered according to the notions of the times; it was something to be handed down intact to future generations. In fact the spiritual independence that the United Frees are claiming as the

legacy left by those who went before is something which their forefathers would have disowned as an "ungodly idea," a lawless independence that gives them liberty to wander at their own sweet will, wherever they please, a will-o'-the-wisp that has already led them to renounce not only the authority of the Confession of Faith but the authority and infallibility of God's Word, as exemplified in the teaching of their theological professors.

The *second* point that is being "worked" by United Free orators and others at the present time is that the judgment of the House of Lords has condemned the free offer of the gospel, and that the Free Church is now debarred from preaching it. This is a very unjust representation of the matter. The Lord Chancellor, whatever may be his private opinion, in his judgment on the subject of Predestination and Free Will, simply places side by side paragraphs from the Confession of Faith and the Declaratory Act of 1892, and declares that they "exclude one another." He does not enter into details on the subject. The Free Church pleaders in their speeches before the Lords never contended that the free offer or universal call of the gospel was not in the Confession, but they affirmed that the statements on this subject and foreordination in the Declaratory Act were not in harmony with the Confession. Of course, United Free speakers do not allow themselves to think that the Declaratory Act statement of the gospel call and foreordination may be open to condemnation; with a great deal of self-assumption they take it for granted that the Act is perfectly accurate in its statements, and that therefore a free gospel in the soundest sense of the term is condemned. They even go the length of saying that Free Church ministers cannot now preach a free gospel. All this is absolutely unwarranted. The Lord Chancellor is studiously general in his sentences, and all that can be safely or justly concluded is that he considers that the Declaratory Act is at war with the Confession of Faith. Free Church ministers are at as much liberty as ever to preach the universal call of the gospel.

Church Notes.

Communion.—Lochcarron and Vatten (Skye), 1st Sabbath of month; Finsbay, 2nd; Applecross and Stoer, 3rd; Strathy, 4th.

Acknowledgment.—The Treasurer of Dingwall Manse Building Fund begs to acknowledge the receipt of £1 from an anonymous contributor, per Rev. Mr. Macfarlane.

Synod Committee Meeting.—The Committee on the Scriptures and Creed Subscription is arranged to meet at Inverness on Tuesday (not Friday as was printed by mistake in Synod report), September 13th.

Outlines of Lectures on the Bible.

By the Rev. NEIL MACINTYRE, Glendale.

(Continued from page 146.)

THE next translation which appeared was the "Geneva Bible." This Bible was the first complete translation from the original languages into English. During the bloody reign of Queen Mary, whose pronounced Romanism cost many a saint of God life and liberty, a number of godly and learned men fled to the continent, and in Geneva found a home and welcome. Amongst the number of refugees were Whittingham, whose wife was Calvin's sister; Coverdale, the indefatigable Bible translator; John Knox, "who never feared the face of man," and many others. They at once commenced a new translation of the Bible, and in 1557 the New Testament was completed. In 1560 the whole Bible appeared, and soon became exceedingly popular—rapidly passing through, we are told, more than a hundred editions. It was addressed to "The brethren in England, Scotland, and Ireland," and was first published in quarto size, but afterwards was sent out in various sizes. On account of the rendering of Genesis iii. 7, "They sewed fig-tree leaves together and made themselves breeches," this Bible came to be nicknamed "The Breeches Bible." The popularity of this Bible may be estimated from the fact that it was printed and circulated frequently for more than thirty years after the publication of the authorised version of 1611.

About eight years after the Geneva Bible was published, a revision of the "Cranmer," or "Great Bible," appeared, and was called the "Bishop's Bible." This name originated from the fact that Archbishop Parker, of Canterbury, was the master-mind in the preparation of this revision, assisted by about fifteen scholarly men. Various portions of "Cranmer's Bible" were assigned to these learned men, the whole being subject to the Bishop's own personal supervision. It was used in the Churches for many years. The last edition of it was published about 1606, but when the Authorised Version appeared, it soon fell into general disuse.

In passing, we may draw the attention of our readers to the "Douay Bible," which Bible is used by the Roman Catholic Church. The priests being baffled in their efforts to stop the circulation of the Word of God, resolved to execute a version of their own. Accordingly, William Allyn, Gregory Martyn, and Richard Bristow translated and printed at Rheims, in 1582, the New Testament. This translation was made from the Vulgate, and has all the defects of that translation. In 1609 the whole Bible was completed and printed at Douay, by Laurence Killam. Hence the name "Douay Bible." Words and expressions are often used in it with a view to gain scriptural countenance for Romish doctrines rather than to set forth the true meaning of Scripture. For example, the word "repent" is translated "pen-

ance." Mary is said to be "full of grace" instead of "highly favoured" (Luke i. 28). Jacob is said to have "adored the top of his rod" instead of "leaning upon the top of his staff." This version was no doubt originally intended to counteract the Geneva Bible, but it had little success.

We have considered the different versions of the Bible presented to the English-speaking people, which now, to a large extent, are left behind and fallen into disuse. The "Authorised Version," which falls next to be noticed, has stood the test of three hundred years, and is as popular to-day in our midst as ever.

The history of our "Authorised Version" is rather interesting. In the year 1604 a conference was held, known as the "Hampton Court Conference," to consider the grievances complained of by the Puritans. Little was done, however, to meet their difficulties, but in the course of the proceedings the Puritan Dr. Reynolds proposed a new version of the Bible. It was felt by all parties that sooner or later an entirely new version must be prepared, and the King's (James I.) cordial approval of Dr. Reynold's proposal silenced any opposition from the conformist party. The measures adopted to secure a new version of the Holy Scriptures were of the most complete and satisfactory kind. A Committee of fifty-four (forty-seven only acted) were appointed, among whom were Drs. Reynolds, Andrews, and Myles Smith, and others hardly less celebrated for their learning. Of this Committee fifteen met at Cambridge, fifteen at Oxford, and seventeen at Westminster. Their method of working was as follows:—Each member took a chapter, wrote out all the changes he thought necessary, and at the next meeting of his company he read out his suggestions. Then a general discussion followed, and what appeared best to all would be taken.

In 1611, the result of seven years' labour, the "Authorised Version" appeared. It is unrivalled for its simplicity, for its force and vigour of language. It is, in fact, a compendium of literary excellencies, and what is still better, a faithful and accurate translation of the very words of the Holy Ghost. Dr. Myles Smith was appointed to write a preface which is not now printed in our Bibles. A sentence may here be given from the preface. It says—"They trusted in Him that hath the key of David, opening and no man shutting; they prayed to the Lord, 'O let Thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them.'"

On the whole, the wise measures adopted, and the number and character of the translators engaged in the work, inspired general confidence, while the translation itself—so accurate, so artless, yet withal so vigorous in style and diction, commanded universal love and respect, and has continued to do so for now nigh three hundred years. The "Bishop's Bible," and the "Geneva Version" which was in use when the "Authorised Version" appeared, soon went out of date and fashion.

We now come to the last Version of the English Bible, which is called the Revised Version. It was issued in the year 1881. The movement for a revision of the Authorised Version commenced on May 6, 1870, in the Convocation of Canterbury. In preparing this version, a Committee was appointed composed of members from England and Scotland. These met regularly in the Jerusalem Chamber, Westminster. Soon after the formation of the English Committee, another was organised in America for the same purpose, and in conjunction with the English one. The American Committee met in the Bible House, New York. Both Committees were in constant and confidential correspondence, so that, as far as possible, there might be mutual agreement in the results of their combined labours. Both the English and the American Committees were divided into two sections, one having the Old and the other the New Testament. The English company on the Old Testament consisted of twenty-seven members, with Dr. E. H. Browne as chairman. The New Testament company consisted of twenty-five, Dr. Ellicott, Gloucester, acting as chairman. The American Committee on the Old Testament consisted of fourteen members, Professor W. H. Green, of Princeton, chairman. On the New Testament Committee there were thirteen members, with Dr. T. D. Woolsey, New Haven, Conn., chairman.

No doubt there were able and scholarly men on both Committees, but it is questioned by many competent persons if the Revised Version is an ample reward for all the time and scholarship spent upon it. It certainly does not bear the marks of the piety and manifest reverence for the Word of God which distinguished the revisers and translators of the Authorised Version, and to all appearance it will never come to be regarded as anything more than a critical help to the study of the sacred Scriptures. Its irritating and needless changes grate upon the ear of the reader, and even in making useful corrections it has failed to maintain the grace of that style which characterises the Authorised Version.

Dean Burgon, who, it may be said, gave its death blow to the Revised Version, in dedicating his book, "The Revision Revised," to the Hon. Viscount Cranbrook, says, "My one object has been to defeat the mischievous attempt which was made in 1881 to thrust upon this Church and realm a revision of the sacred text which I am thoroughly convinced, and am able to prove, is untrustworthy from beginning to end." Again he says, "It is to me simply unintelligible how a company of scholars can have spent ten years in elaborating such a very unsatisfactory production." And again, "The revisers are observed to separate off the last twelve verses of the Gospel of Mark from their context, in token that they are no part of the genuine gospel."

In view of all this, it is safe to say that the last attempt at a revision of our Authorised Version has been a complete failure, and we trust that many years will pass ere another attempt is made to improve it.

The Duty of Giving Away

A STATED PROPORTION OF OUR INCOME.

By WILLIAM ARTHUR, A.M.¹

(Continued from page 143.)

I PLEAD FOR THE GOSPEL'S SAKE, that it *may be fitly represented*. That is not its own word; but one almost fears to use its own, it is so strong. "That ye may *adorn* the doctrine of God your Saviour in all things." *Adorn* that doctrine! See it so pure, so bright, lovely in the likeness of its Author, and then say where is the life that is to be to it, not a veil to dim its beauties, not a spot to mar its charm, but an *ornament*—what a jewel is to the brow of a fair woman, an attraction for eyes and admiration!

Where is the life that really *adorns* the gospel? Surely it is not that of a man who calls himself a Christian, and yet to whom no one will turn in his need, as to a certain friend, for body or for soul. Alas for that man from whose door a neighbour in distress instinctively turns away; to whom collectors in any holy work never think of going! Oh, who would rest under a roof upon which no man's blessing comes? Not long ago one rich man was letting a splendid seat to another rich man, and, mistaking the character of his customer, he stated, among the many attractions of the place, this great attraction—" *And there are no charities!*" Ah! lay not your dying head on that man's pillow!

The gospel will be adorned only by men who, not in word and in tongue, but in deed and in truth, love their neighbour, body and soul—by men in whom the character of Christ, to some extent, reappears, that character of love and self-sacrifice to which the glory of God and the salvation of man were the sole objects; wealth, or ease, or pride, nothing. Aim, then, aim at such a standard of beneficence as shall attract to the religion you profess the admiring eye of many who before had seen in it no loveliness!

I plead for the gospel's sake, *that it may be diffused*. The Lord's commission is, that we "go into *all the world*, and preach the gospel to *every creature*." "To every creature!" Let us remember this injunction. While a human being lives to whom the good tidings of great joy have never been told, our commission is not executed. How much has been done already towards its execution? Half the race of man, and more, are this day without preachers of the gospel! And even within Christian lands, numbers of holy works for which the need is reproachfully plain remain undone, because the Church of God is not sufficiently self-denying to give the means. It is easy to sympathise with missions; to applaud earnest speeches, and kindle with lively hymns.

But listen! the winds are sweeping, and have been sweeping from the beginning, over the peaks of the Himalaya and on the

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

shores of Lake Tsad. Now it is the rustle of the breeze, now the shock of the tempest ; but listen ! Does either sound on the ear of the heathen the name "JESUS?" The waves are rolling, and from the beginning have been rolling, on the shores of Fiji and of Japan ; but does either the gentle ripple, or the boom of the mighty wave, sound the word "Mercy?"

No ; if the story is to be told, it must be told by the voice of living men. And whence are the means to come, to send forth messengers to tell the tidings of grace "to *every creature*?" Dr. Morgan, in his Essay, has said that some such change as was effected in science by the discovery of gravitation, or in mechanics by that of steam, would be effected in the powers of the Church for good by the general adoption of the observance for which we plead. And whether we look at your wealthy Establishments or our poorer Societies, it is certain that were all their members but brought up even to the practice of giving a tenth, then would the ability of your Establishments to flood the earth with Christian agencies be increased to the astonishment of mankind ; while our Societies, though in a lower degree, would put on a new and hitherto unheard of, might.

We are drawing near to the hour when we shall take flight from this shore for another. At whatsoever moment we depart, many other souls, from all lands, will be departing too. Who would wish that in the flight of souls of which he will be one, the majority should be of those who had never heard of Jesus? If this is not to be our case, if that name is to sound on all ears, and to be invoked in all tongues, up and be earnest ! Spare not your goods, that the poor in soul may be rich at last.

I plead—reverently it must be said—FOR THE LORD'S SAKE. It is true that all idea of giving a benefit to Him is for ever excluded. "Is it any gain to him that thou makest thy ways perfect?" The sun He has set in our firmament has rejoiced our world from Adam until now. On him all its beauty and its life depend. Now that he is hidden, the rose has no blush, the lily no whiteness, the meadow no green ; a cheerless gloom reduces them all to sameness. To-morrow when he reappears, all the beauties of the landscape will come forth anew. Suppose that then we were all seized with an impulse of admiration, and desired to show how much we valued his services to man, not all the powers of our race could send him up a ray to make him grander.

He is the emblem of His Maker. In one eternal outflow benefits stream from Him upon His creatures. Life, joy, redemption—all come from Him. After ages of daily debt, were all our race this moment seized with a passion of gratitude—did every human heart ask, "What shall I render unto the Lord for all His benefits?" then, though every bosom throbbed, and every hand strained, we could not add one ray to His glory, one step to the elevation of His throne, one hairbreadth to the extent of His dominions, or one moment to the duration of His reign. Inhabit-

ing eternity, He sits "in the high and the holy place," as far above our power to benefit as to injure Him, equally incapable of accession and decay.

Yet He intrusts to us interests that are dear to Him; and, therefore—

I plead for the Lord's sake, *that His image may be worthily reflected.* The inanimate works of His hand tell much of His strength and skill; the lower animals much of His wisdom to contrive and His might to control: but all this they tell not to themselves, but to their superior—man. They are but works of His, not children, who can show His image, or be "partakers of the Divine nature." From them man can learn nothing as to his Maker's mind on moral questions, on the points whereupon the deepest anxieties of the conscience turn—right and wrong, justice, pardon, judgment, and the future. It is only through man that his fellow-men can see the image of God—man, that wonderful creature whose complex nature unites the lowest to the highest worlds, bringing matter, animal and spirit, into one being—a being who, on one extreme, is equal with the clod, and on the other, by the communing of the Spirit, reaches to the throne of the Highest. In him, and in him alone, the image of the holy God may be so reflected that men here shall learn to "glorify their Father who is in heaven."

But how does he reflect this image who, professing to be a child of God, is yet known to delight in holding and in storing, but to feel a pain in giving? Nothing can be more strictly opposite to the Divine nature than this. The unceasing action of that nature is to pour out unrequited bounties. Return or gain it knows not; and so does it delight in bounty, that no man gives to another in the Lord's name, but He counts the deed as done to Himself. Blessed is that human being in whose goodness some mind first discerns glimpses of the goodness of God!

I plead for the Lord's sake, *that His claims may be vindicated.* I have already said that many who are willing to look upon Him as God of the world to come feel as if this world's property was not so directly His and under His hand. For the Creator's glory and the creature's rest, it is needful that all be taught that the gold and silver, the harvest's yield, flocks, herds, and fisheries, are all His property; that whatsoever man has in his hand is there only in trust and stewardship, not created nor yet retained by his power; that a Hand unseen can at any moment empty his hand, and a Mind unseen blight the fruit of a life's prudence by the mistake of a day. Go, then, and assert the Lord's claims; go and teach man's stewardship, not in word, but in deed. Steadily devote the first-fruits of all wherewith you may be entrusted to holy uses. Let your daily actions say in your neighbour's ears, "Freely ye have received, freely give!"

I plead for the Lord's sake, *that His due praise may be rendered.* In speaking of the effect of Christian liberality, St. Paul tells us

that it does not stop at those who are benefited, but passes on, in a certain sense, to the Lord Himself—"abounds by many thanksgivings to God." To abound does not mean to suffice, but to more than suffice; not only to fill a vessel, but to wave out, or overflow from it. Thus, when an act of Christian goodness fills a suffering heart with joy, it not only thanks the human hand that comforts it, but overflows in the words, "THANK GOD." There is an ear, an open ear, which never closes to the cry of want; but when it listens from heaven to the children of men, to hear if there be any that thank God, often it listens in vain—often hears praises for the creature, murmurs and blasphemies for the Creator. Oh, would you count it a little thing if, through your own deeds, that ear ever and anon heard a fervent "Thank God?" Of all the hands that make melody, none raises such music as his whose touch on the heart-keys of the despairing changes a murmur into a thrilling "Thank God!" Give, then, freely give, that some poor man who was ready to think that charity was dead on earth and mercy in heaven, may bless you; and, feeling that it was God who sent you to his side, may cry, "Thank God!" Give, freely give, that the sons of heathen fathers, of cannibals and demon-worshippers, may make scenes which have echoed only to whoop or yell, or din of orgies, resound with the Christian "Praise God!"

I PLEAD FOR YOUR OWN SAKE, *that you may prosper*. The habit of steadily giving first-fruits of all you receive, tends to prosperity, by the double force of a natural means and a Divine blessing. As a natural means it works by promoting order and economy. One reason why many tradesmen fail is that they do not, in due time and with sufficient frequency, ascertain precisely where they are. He who is *determined* that all his increase shall pay its first-fruits to the glory of his Saviour must ascertain what that increase is. Again: one reason why many persons of fixed income are miserably before their means, is because they have never carefully apportioned to each branch of their expenditure its due share of their income. Were one portion held sacred, on which no claim whatever should touch, an efficient check would be set up against random living.

The habits of order and economy thus acquired would work together with the blessing which is assured to him who honours the Lord with the first-fruits of all his increase. That a man living steadily up to this principle will prosper I have no manner of doubt. The very night before I left London, I asked a valued friend of mine who had adopted the principle of giving away a tenth in early life, and whom the prospering hand of God had raised from humble beginnings to a position of great and valuable influence, if he ever knew a case in which a man had set out on that principle, and *persevered in it*, and then failed in life. He answered, "Not one."

Worldly men are often led to doubt whether a blessing does attend the labour of a pious man; for they see men who profess

religion suddenly brought down. But they must ask whether these men have been faithful to their religion. It often happens that one who begins life well, and is liberal while he has little, yields to that fatal tendency, which is strong in all, to love money in proportion as it increases. As they become richer in hand, they become poorer in heart. As they acquire more they give less. Since coming on this platform (Dublin), a letter has been put into my hand, referring to a case of one who had when poorer been in the habit of giving a pound to a certain good work ; now that he is wealthy he gives half-a-crown. And only the other day I heard of a miserable creature, who is what we call a *very rich man*, who, when applied to in a very urgent case by two ministers for a family in need, did at last promise five shillings. But meeting one of the ministers afterwards, he told him he found he could not give it ; for he had so many houses, and had now to pay an increased tax, that he could not spare so much. Ah ! how such copper souls are to be pitied ! But these cases only represent a large class. And is it to be wondered at that if religious men thus allow gold to choke up the springs of feeling, the Lord should smite them ? You worldly men, do not judge by such cases ! These men were false to their religion, and it is fitting that a blight should overtake them—indeed, that blight may be their salvation. But he who steadfastly sets apart for the Lord the first portion of all his gains, checks his love of money on the threshold ; and by increasing the proportion as his gains increase, he checks the terrible bent to a progressive love of it ; so that it is safe for himself, and good for the Church, that he should prosper. But how can he prosper who gives a tenth of little, but, when Providence makes it much, thinks his tenth too much to give ? Even to that depth of baseness can one poor nature go. Such men, not only in substance, but in very form, “rob God,” and may be met by Him with that stark and frightful charge. And if it may be said of other wrongful modes of getting wealth, surely it may of this : “As a partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.”

I plead for your own sake, *that you may escape the curse of a carnal mind*. It is possible for a man so to drown his spiritual powers in sordid passion that the soul within him ceases to have any action but for concerns of the market. Of its high faculties he cannot rob it : it is, and it will be, a soul, with the inherent lights and forces of a soul. But all these he presses into the ignoble service of self-gathering. It still has its judgment, capable of deep and holy themes ; but this is kept ever poring upon problems lying within the three columns—pounds, shillings, and pence. It has its imagination ; but this, instead of taking flights to a better country, only dwells on more gold, more houses, more land, more state. It has its fear ; but this, forgetting all things really fearful, shudders at nothing except losses. And even its

hope, though unquenchable, aspiring only after property, does not wing the soul for heaven, but earths it deeper in pelf. Thus the poor soul is totally shut out from its native air, and the whole man sinks into a machine—a most wonderful and elaborate machine, worked by spirit-power, for the single use of scraping, scraping, scraping gold!

What, you applaud this! It is far too true to be applauded. There are hundreds of souls in Belfast just like that; and if you would not have your soul degraded into mere spirit-power for working a gold-rake, spring up, and, appealing for help to the Spirit who is over all, go and teach your hands to do works of generosity, instead of teaching your soul to do works of pelf.

I plead for your own sake, *that you may increase in purity and heavenliness of mind.* It was our Redeemer who first showed the way to make money a means of inclining our affections toward the inheritance of the saints in light. He said, "Sell that ye have and give alms; provide yourself bags which wax not old" (is not this what you would covet? "*bags which wax not old*?"), "a treasure in the heavens, where not thief approacheth nor moth corrupteth." Now, mark the philosophy of this: "For where your treasure is, there will your heart be also." So that by gradually laying up your treasure in heaven, your heart will gradually follow it there; and thus money, which some treat as capable only of being a bond and a burden, may become to you a connecting wire with the Throne of retributions, and a stimulant to hope for "the resurrection of the just." A farmer who loves to see a full barn, and also to receive in market the price of his crops, yet foregoes the market and reduces the store in his barn, casts away his precious grain out of his hand, out of his sight, and leaves it buried, lost as to immediate return, trusting it wholly to the bosom of earth and the eye of Heaven. What effect does this portion of his treasure produce upon him? It turns his thoughts away from the barn, from the market—from the pride of the one and the gold of the other. It leads his eye often up to the heavens, and his thoughts forward to the coming harvest-day.

Go, then, and sow, not sparingly, but bountifully. Foregoing the proud store, foregoing the present recompense, cast your treasure out of your grasp, out of your sight, cast it with a broad hand and a glad heart; leave it there unseen, in the soil of eternity, and under the suns of heaven. Even here the fruit will be that, by degree, your mind will set itself more strongly on the joys that never wane; and when the harvest-day sets in how many will be fain that they had sowed as you!

I plead for your own sake, *that you may have some good of your money even to eternity.* In the passage just referred to, our Redeemer shows how we may, by a heavenly use of earthly goods, lay up treasure in heaven. An apostle tells us of another treasure which, by means of money, we may "heap together for the last days." But this is a treasure of "miseries which shall come upon

you." He who, to amass wealth, keeps back the labourer's hire, or falls into other "fraud"—surely not excepting the fraud which deprives the Lord of the beneficent use of His own gifts—is, in heaping up money for this world, heaping up "treasure for the last days." While the gold and silver distributed for the Lord's sake, to benefit the souls and the bodies of men, will all be found turned into incorruptible treasure "at the resurrection of the just;" this gold and silver, which no thank-offerings hallowed, and no poor man blessed, on which the eye of the needy looked wistfully, and for which the works of God's Church appealed in vain—this, too, will reappear; its "rust shall be a witness against you, and shall eat your flesh as it were fire." This, O money-lover, is the way in which you have heaped treasure "together for the last days!"

"Oh, I have not been selfish! It is not for myself I have got something together. I know I must have it. It is for my children I have saved." Well, perhaps it would have been a blessing to your children had they been left just with the means of honourably starting in life—the rest depending, under God, on their own conduct. Perhaps the stores you have painfully gathered will breed contentions over your grave, and then hurry your children to folly and to sin—ay, perhaps, to poverty.

You have saved for your children! We are ready to admit that in this, if moderately done, you are a public benefactor; for he who finds a family competing with the poor in the labour market, and leaves it in a condition to employ them instead of competing with them, does a general service. But while you have been saving for your children, what have you saved for yourself? In a week your will may be read; and is it possible that all the savings of your life are invested where they will then be in the hands of others, and nothing invested where it will come to account for you? As with our life, so with our money: he that saveth his money shall lose it; and he who, for the Lord's sake and the gospel's sake, loses his wealth shall find it. The only money we save for ourselves is what we give to the Lord. From the moment you depart hence—and how long is that moment away?—not one farthing of all you ever handled will remain to you, except that which you freely gave away. When all the rest is in the hands of others, this will abide for you, and at the great day will be apportioned to you, in new forms, and with wondrous increase, before all eyes that ever counted gold, or even melted with benevolence. Then, if you would save anything for yourself, if you would have any enjoyment from your possessions beyond this uncertain life, go and "put on Christ;" let your own character disappear under His; your own modes of judging and acting give place to His. Give yourself first to Him, and then to the Church and the good works the Church has to do; and then shall you "lay up in store against the time to come."

"Ah, but I should not like to die poor!" Not like to die poor! For my part I should wish to die rich. WHO DIES RICH? He

who, whether he leaves much, or little or nothing behind him, has treasure laid up in heaven. *He dies rich.* WHO DIES POOR? He who, whatever he leaves behind him, has nothing laid up before him. *He dies poor.*

The Ejection from Churches and Manses in 1893.

UNITED FREE MISREPRESENTATION.

WE have just been reading the authorised report of "The Free Church of Scotland Appeals," edited by Mr. R. L. Orr, M.A., LL.B., advocate, and among other things have come across a passage between the Lord Chancellor and Mr. Haldane, K.C. (U.F. counsel), in which the latter gives an absolutely misleading and untruthful statement of events that transpired after the passing of the Declaratory Act of 1892, a statement that affects the ministers and people of the Free Presbyterian Church. We called attention to it when it first appeared in the press report of the *Scotsman*, in a letter published on June 27th, but no notice was taken of the matter. It is still more necessary to refer to it again, as it is now reproduced in complete, and what may be, final form in the authorised report of the whole case.

We may quote the passage. "The Lord Chancellor—The Declaratory Act of 1892 put in very plain form what the views of those who were framing it meant. Has that ever been acted upon in the Church? I mean if there were persons who were disposed to refuse the authority of the Church to change its doctrine; has that question ever risen? Mr. Haldane—I think not, my Lord. The Lord Chancellor—If so, have the people been turned out of their manses for holding it? Mr. Haldane—I want to give your Lordship the accurate answer to that, and, if I may, I will consult my client. (*After consultation.*) Not under the Declaratory Act, my Lord. There have been people turned out for heresy, but it has nothing to do with the Declaratory Act."

Our readers will see at a glance that there is a practical denial in Mr. Haldane's statement that any were turned out of churches and manses in 1893. The facts are notoriously otherwise, and we are not sure but the Lord Chancellor had them before him when he put the questions quoted above. At anyrate let us briefly recount the facts. The Rev. D. Macfarlane, Dingwall, then of Raasay, in 1893, refused "the authority of the Church to change its doctrine," tabled a protest in the Assembly against the Declaratory Act of 1892 as *ultra vires* of the Free Church, and claimed his rights both sacred and civil, as a minister of the Free Church, adhering to its constitution as settled in 1843. The Assembly declined to receive his protest. Shortly thereafter he was joined by the late Rev. Donald Macdonald, Shieldaig. The case of these ministers was taken up by the August Commission of Assembly of that year, and it was decided that legal steps should

be taken to disposes them of their churches and manses. Though fully convinced of the justice of their cause, and the validity of their rights, Messrs. Macfarlane and Macdonald did not feel prepared to involve themselves in the trouble of a legal contest, and so their cases were undefended in the Court of Session. Thus it came about that they were turned out of both churches and manses about two months after the F.C. Commission met. They were followed (as our readers are aware) by a considerable number of students, office-bearers and people in various parts of the country, and the Free Presbyterian Church, which was then formed, claimed and still claims to be the direct representative of the Free Church of Scotland as settled in 1843.

It is difficult to understand, in the light of these well-known facts, how Mr. Haldane's "client" could instruct him to say that none were "turned out" under the Declaratory Act. In the *Scotsman* report the Lord Chancellor's question includes churches as well as manses, and such, on the face of it, seems the more likely version of the matter. But it is still more bewildering to learn that "there have been people turned out for *heresy*." It is the first time we have heard of any person in connection with the Free Church being turned out for heresy during the last twenty years. Surely, they do not mean to fasten the absurd stigma of heresy upon Messrs. Macfarlane and Macdonald? Who can they possibly refer to? Even Mr. Macdougall, Coatbridge, who was dealt with under the Inefficiency Act, was not turned out for heresy. Some explanation from the United Free authorities is very much needed.

It will appear more and more marvellous that Mr. Haldane was not supplied with the proper facts about the ejection of our ministers, when it is known that the United Free defenders in their formal statement of their case make reference to them and their supporters. For example, they say, "Certain ministers and members left the Church in consequence of the passing of said Act, and set up separate congregations, but they did not—as they might have done—raise any question as to their civil rights being affected by the passing of said Act." Again, the Dean of Faculty, in his speech on the U.F. side, said, "There were certain gentlemen in the Church in 1892 who disapproved of what was done, and they left the Church. They now exist; they are a small body—they are called, I believe, the Free Presbyterian Church." In view of all this, there is a clear demand for an explanation and rectification of the absolutely misleading and incorrect answer of Mr. Haldane to the Lord Chancellor's questions. There is too much reason to think that the truth was suppressed for a purpose. Time will show whether the United Free authorities will in any way rectify this wrong. A satisfactory foot-note in a *second* edition of the volume containing the authorised report of the case would so far repair the injury to truth. J. S. S.

[The substance of the foregoing appeared in the correspondence columns of the *Scotsman* on August 27th.]

A Communion Table Service.

By the late Rev. JOHN DUNCAN, LL.D.¹

MOUNT SINAI AND MOUNT ZION.

(Before Table.)

JEHOVAH He is the God. He is a wonderful God, He is a wonder-working God. God quickens the dead, God opens the blind eyes and unstops the deaf ears; and the quickened soul has a voice wherewith to respond to the call—"Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not;" and the opened ear can hear the voice which says, "Look;" and the opened eye can look.

I have been lately, and methinks I still am, at the foot of MOUNT SINAI; and I heard a *voice*, and the voice spake of wrath; the wrath of God, which is revealed from heaven against all ungodliness and unrighteousness of men. God thundered with His voice—who thundereth with a voice like Him? I heard the sound of a trumpet; and the voice of words, concerning which the Scriptures saith, "So terrible was the sight, that Moses said, 'I exceedingly fear and quake.'"

And the Lord showed me a *biography*; a biography written defectively in the memory, which at the best is ever treacherous, but written perfectly in the book of God's remembrance. And the voice said, "Come and read this biography." I said, O Lord, how can I read it? "I have read it," said God, "and you must, you must." And when I had looked, still the voice came, "Turn thee yet again, and I will show thee greater abominations than these."

And not a biography only—He showed me a *heart*. "There are seven abominations in a man's heart"—seven being the scripture number for completeness. And my eye was fixed on that with horror. I speak not now of godly sorrow and repentance, but of horror; and with something that is surely worse, with shame. For it was not simply my eye fixed on the heart, but God showing me His own eye looking on it. "See thy sin under my eye; see my eye sees that." God be merciful to me a sinner!

Now, I heard a voice, at first distant and mysterious; but it came nearer, a *still small voice* publishing peace, proclaiming salvation. A voice which came from ZION, the city of our solemnities, the city of our God. A voice publishing peace, proclaiming the salvation, which came from Zion. A voice proclaiming, as salvation, so also a Saviour. "Behold I bring you good tidings of great joy, for unto you is born in the city of David, a Saviour." And not merely a Saviour, and a Saviour on earth—Emmanuel, God with us, God among us, God for us—but a Saviour slain.

Methought, then, I stood on *Calvary*, and heard these words, "It is finished." God said, "Look into the heart of Christ, and

¹ These notes were taken by a hearer in Free St. Luke's, Edinburgh, on 27th January, 1861.—ED.

behold him in his vicarious death. Behold him, and know the grace of the Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The greatest depth of this poverty being not in His incarnation—though that was a wondrous depth—look at it in His death.

Then methought also that God said, Come by the blood to the mercy-seat. And I heard a voice speak from the mercy-seat, from between the cherubims. And what voice was that? "This is my beloved Son (not merely with whom, but) in whom I am well pleased, hear him!" said He from the mercy-seat, from between the cherubims. "The Lord is well pleased for his righteousness' sake," said He from the mercy-seat, from between the cherubims. "I, even I, am he that blotteth out thy transgressions, and will not remember thy sins," saith the Lord from the mercy-seat, from between the cherubims. "Return unto me, for I have redeemed thee," said He from the mercy seat, from between the cherubims. Sweet invitation to me, a departer, "Return unto me;" God assigning to the sinner the saving cause, "for I have redeemed thee."

Then methought the Lord said, "I know heart secrets." And I said—Lord, show me *a heart which Thou knowest*. And methought the Lord showed me a heart. Whose it was He did not say, and I do not know; but a heart which God knows: He showed me something of it.

It was a heart into which he had put a *new song*. The soul was making melody, attempting to make melody to the Lord. Where it was I do not know; but I heard it singing about the middle of its song. It had been singing other songs before this. It had been singing, "What profit is there in my blood when I go down to the pit?" It had been singing the 51st Psalm, and Jehovah had put a new song into its mouth; He had done it, and it was trying to sing, and I heard it in the middle of its song. It had been reading Rev. v., and trying to sing some of its numbers, and now it was at these words, "For thou wast slain." And O, how it was sobbing and breaking; how it was melting and breaking with a joyous grief and a grievous joy! It could not get its song sung, though it would have liked it. O how it faltered when it tried to sing, "And hast redeemed us to God by thy blood!"

It was the song of a soul known to God, and many such there are. It was the song of one to whom much had been forgiven, and who therefore loved much; and many such there are. But it was the song of the chief of sinners, of the one to whom *most* had been forgiven, and who loved *most*.

Yet it *faltered* and made wrong music; it jarred, and there was discord; and it grated on its own ear and pained it. And God was listening to it; the omniscient God, who knows all things. But the song was presented through and by the Mediator of the new covenant; and if there was discord, it was removed by grace

in atoning blood, by the sweet accents of intercession ; for it came up as music in Jehovah's ear, melody to the Lord. It was not discord in heaven.

I would know, O God, what soul that is ! O God, let that soul be *mine* ! Why tell me of it ? Let it be mine ! Put a new song into my mouth ; teach me to sing it. Teach me to sing it on earth, and to sing it when earth shall be no more.

THE BRIDE, THE LAMB'S WIFE.

(After Table)

John in Patmos, being in the Spirit on the Lord's day, heard a voice ; and when he had looked he beheld the Son of God, and fell at His feet. He saw visions ; and among other visions he saw this :—an angel came and said to him, "Come hither, I will show thee the bride, the Lamb's wife." O when the eye has seen the Lamb, it has seen the best sight ; but next to that is the sight of the bride, THE LAMB'S WIFE. "I will show thee the bride, the Lamb's wife," the espoused one. I have espoused you as a chaste virgin to Christ."

As Richard Weaver said in London lately, in a sermon on the text "The ransomed of the Lord shall return and come to Zion with songs," all the Lord's people are "a singing people, and their way is a singing way." But also the Lord's people are a weeping people, and their way is a weeping way ; they shall come with weeping and with "supplications will I lead them." It is a mixed way ; sweet music, plaintive notes and joyful notes, penitential notes, and eucharistic notes.

I will show thee the bride, the Lamb's wife." Next to the sight of the Lamb, that is the sight I would like to see. I would like to see the Lamb ; I would like to see the Father of the Lamb ; I would like to see the Spirit of the Lamb ; but next to that I would like to see the Bride, the Lamb's wife. I would like to see her ; I would like to be her.

I bless God for Paul. Blessed be God for all His holy prophets and apostles. I bless God for Paul, who said, "I have espoused you as a chaste virgin to Christ." Blessed match-maker ! And blessed be God for Paul, who, by his words since his death, has espoused far more than all they whom he espoused in his life.

"I will show thee the bride, the Lamb's wife ;" a fretting, captious, quarrelsome bride ! We speak of lovers' quarrels. O how many quarrels before this match is completed !—how much off and on ! Yet the Lord bears with it in His long suffering. May He make it, and make me to account it, salvation, and to employ it unto salvation !

"I will show thee the bride, the Lamb's wife ;" a singing people, and a weeping people ; a people receiving and retaining the word of the gospel "in much affliction, with joy of the Holy Ghost."

Now may the Lord show you the Lamb more and more, and show you the bride, the Lamb's wife! And may He carry on in you the objects of His espousals until the full consummation of the marriage. "I have espoused you," yea, married you; yet awaiting the marriage supper of the Lamb.

The apostle in holy prophetic vision saw the end—"The marriage of the Lamb is come, and his wife hath made herself ready;" for "these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." That in vision; but meanwhile the Bride is making herself ready, washing her robes and making them white; working out the bestowed salvation until its final accomplishment with fear and trembling, under the promise and experience of this, that "it is God which worketh in us both to will and to do of his good pleasure."

The Government and the Papal Legate.

THE following resolution by the Dunfermline Protestant Defence Association has been sent to the principal members of the Government and His Majesty the King:—"That the Dunfermline Protestant Defence Association strongly condemns the action of the present Government in handing over the government of Ireland to Popish priests, and bringing Sir Antony Mac-Donnell, a bigoted Papist and Home Ruler, from India to act as Under Secretary for Ireland; that his merciless treatment of Constable Anderson is on a par with the priestly persecution of Dreyfus; that we deeply sympathise with the priest-ruled Protestants of Ireland; that the advent of Cardinal Vannutelli—travelling in his Papal robes and accompanied by his suite—as the Pope's legate to this Protestant country (being the first since the Reformation), and his repeated visits to and dining with the Lord Lieutenant of Ireland, as also the constant honour shown him by the Under-Secretary, as well as the Chief Secretary, for Ireland, all demonstrate a Government intrigue with the Vatican; that the Government having sown the wind will ere long reap a Popish whirlwind; that this Papal legate journeyed through Ireland as a sovereign receiving greater enthusiasm, honour, and glory than our King; that the Corporations, including that of Dublin, which openly ignored and showed disloyalty to our King, ostentatiously displayed their allegiance to the Pope, and presented loyal addresses to his legate, and honoured him with banquets, at all of which the Pope was first toasted and the King insolently ignored; that at a banquet at Armagh on Sabbath, 24th July, attended by a thousand guests, including the Duke of Norfolk, Sir Antony Mac-Donnell, Under-Secretary for Ireland; Sir John Ross, Chief Commissioner of the Dublin Metropolitan Police, the first toast was that of the 'Pope,' and the 'Catholic Herald' boasts that the King was deliberately passed over and ignored, never being once

mentioned. 'The Tablet,' 'Freeman's Journal,' 'Catholic Times,' &c., confirm this, yet the Duke of Norfolk, Sir Antony Mac-Donnell, and Sir John Ross made no protest, and thus connived at sedition; that on 11th August the Papal legate, on his return to London, held a royal Court, surrounded by his suite, when seated on a gilded throne, resting on a dais, 'the great majority knelt to receive the Cardinal's blessing and to kiss the fisherman's ring;' that the same evening, at Norfolk House, the Duke of Norfolk gave a dinner in his honour, no Royal toast being mentioned. Among those present were the following members of the Government, which strengthens the charge that the Papal legate was connected with a Government intrigue with the Vatican, viz.:—The Marquis of Salisbury, Lord Privy Seal; the Marquis of Lansdowne, Secretary of State for Foreign Affairs; Mr. George Wyndham, Secretary of State for Ireland, &c.; that, fearing an outburst of public indignation, on 9th August, an inspired announcement appeared in the newspapers that 'the Cardinal will not visit the King;' and that we rejoice that the King kept on the move, and thus prevented the Government getting His Majesty to make further humiliating homage to the accursed Papacy, and so weakening the stability of the throne.

"In name and on behalf of the Dunfermline Protestant Defence Association,

"JACOB PRIMMER, President.

"WM. WALLACE DRYSDALE, Secretary.

"Dunfermline, 13th August, 1904."

Letters of the late Alexander Kerr, Assynt.

(XII.)

ACHMELVICH, 15th June, 1874.

MY DEAR FRIEND,—It is more than time for me to answer your last letter, but the cause of delay was the illness of my daughter Elizabeth, who was struck with fever and severe pain in her head, so that we were afraid she would not recover, being so low as to be sometimes not taking notice of anything.

But it has pleased the Most High to spare her yet, and she is now mending, though weak. You said you were dreaming about us, and no wonder. Surely you felt we were in trouble. And after all, there is a trouble that never leaves me, my want of submission to the dealings of the Lord.

I was sorry indeed to hear of the death of that godly man, David Steven. Captain Ross, Wick, wrote me of it the day after he died, and said what was true—that he did not leave his like behind him in that part of the country. The last time I saw him, we sat up together till late in the night, and he told me much of his history and of the Lord's dealings with him, speaking of himself as the "chief of sinners," and of the Lord Jesus as being in

mercy and compassion "the Wonderful," His love and grace past finding out. Indeed, he seemed to me to be full to the brim of the love of Christ. May the Lord give to us who are left lonely and desolate in our feeling a taste of His own everlasting love. O! what He went through for those He loved! Shame on us for our poor shallow love to Him.

Remember me to all the friends—they are getting fewer. I will be looking for a letter soon.—Your affectionate friend,

ALEX. KERR.

(XIII.)

ACHMELVICH, 10th October, 1874.

MY DEAR FRIEND,—Many thanks for your two letters, the last one containing a pound-note. You said it was not yourself that sent it, but whoever it was, I should see the goodness of Him who orders and overrules all things.

Now, my dear friend, I am feeling that I am not to be long left in this world, for besides that I have reached the allotted time, I am feeling of late a weakness and palpitation at my heart, which is a token that my bodily frame is falling down. Now, I am to be plain with you, and to ask you—Are you seeking as a poor penitent sinner that spiritual life which Christ by His death procured for sinners, and which must be communicated to them by His Spirit before they can hope to enjoy eternal life hereafter? Oh! see that you be applying to the Fountain daily for that life to melt your hard heart, to purify your corrupt nature, and do not count yourself happy till Christ be formed in you, the hope of glory. My dear, a *form* will not do our turn at last, the truth in word alone will not do—it must be the channel through which Christ Himself will take possession of our souls.

We had the Sacrament of the Lord's Supper administered here last week, and very few among us were missing Christ's presence at the solemn occasion. The means of grace are good, and to be highly valued, but it is a mark of God's displeasure to a people or a place when He is not accompanying the means with divine life. A silent God is a heavy judgment to a soul or to a generation.

The dear people that were constraining His presence among us are mostly all removed, and I am thinking it is because I am such a barren branch that He is leaving me and taking my godly acquaintances off the stage.

Write soon to your affectionate friend,

A. KERR.

The Lord Chancellor.—Apropos of the Lord Chancellor's religious views, it is gratifying to learn that he was for a number of years president of the Lord's Day Association in London.

Searmon.

SEIRBHIS AIG A' BHORD CHOMANACHAIDH.

LEIS AN URR. ARCHD. COOK.

I S e 'tha 'n so samhlachan corp an Tighearna ; agus nam biodh suilean spioradail againne chitheadh sinn tre na samhlachan a chorp naomh air a bhriseadh, agus chitheadh sinn mar a chum sin corp an taghaidh o bhi air a bhriseadh mar thoradh air a chorp sa bhi air a bhriseadh. Chitheadh sinn tre'n fhion fuil an Uain a bha air a dortadh agus mar a ghleidh sin fuil an taghaidh o bhi air a dortadh. Mar sin 's e tha ann am bochdan Chriosd luchd-feich do shaor ghras. Ciod an t-aobhar uail a tha aca ? Nach e a dh' fheudas iad a radh ? " Bu mhise masladh Chriosd, bu mhi ifrinn Chriosd. Ma bhios esan 'na fhlaithneas dhomh-sa bha mise 'nam ifrinn dha-sa." Seallamaid ma ta air son Spiorad nan gras, 's e an Spiorad a bheothaicheas.

Feudaiddh na Papanach bhochd bhi 'n duil gu'm bheil caochladh a' tighinn air na h-eilimeidean, ach, anam bhochd, 's ann ortsa a dh' fheumas an caochladh a bhi is cha-n ann air na h-eilimeidean, agus bi thusa ag amharc airson Spiorad nan gras. Ma thig esan agus gu'n labhair e ann an cluasan an anama bheir e air ais e gu Adhamh agus chi e ma bhios e air a shaoradh gur ann leis a' chorp so a bhi air a bhriseadh agus an fhuil so a bhi air a dortadh a bhios e air a thearnadh. Agus thusa, a gheibh sin, gheibh thu ni eile ; " Cha leibh fein sibh, tha sibh air bhur ceannach le luach ;" agus gheibh thu iarrtus a bhi air a shon fein agus cha-n ann airson na eile. O airson an latha nach e mise tuilleadh a bhiodh ag urnuigh ach Criosd a bhiodh ag urnuigh annam ; nach e mise tuilleadh a bhiodh a' searmonachadh ach Criosd a bhiodh a' searmonachadh annam. " A' bheatha a tha mi 'caitheamh anns an fheoil tha mi 'ga caitheamh 'na beatha creidimh air Mac Dhe a ghradhaich mi agus a thug e fein air mo shon." Thigibh am fagus ma ta agus chi sibh ni air an earb sibh 'ur siorruidheachd agus thig sibh gu bhi 'g earbsa ris airson 'ur naomhachadh.

" Anns an oidhche anns an do bhrathadh e." Oh, an oidhche dhorch ! Ach b' i an oidhche airson an robh e air a theannachadh gus am biodh e air a choimhlionadh. "Ghlac e aran agus thubhairt e, "Se so mo chorp-sa chaidh bhriseadh air bhur sonsa ; deanaibh so mar chuimhneachan ormsa." An oidhche anns an do leag e sios airson an taghaidh shiorruidh an luach a cheannaich iad o'n fheirg agus o chumhachd peacaidh agus o'n t-saoghal agus a chuireas iad ann an seilbh air sin nach fhaca suil, nach cuala cluas agus nach d' thainig ann an cridhe duine. "Ghlac e aran." Sibhse, bhochdan Chriosd aig am bheil ni air bith de'n t-saoghal na biodh sin agaibh agus muinntir eile falamh. Cha bhiodh Criosd riarachta le glair agus a chlann falamh. Cha bhiodh

Criosd riarichte le gloir agus a chlann Ó falamh. Roinneadh e ri 'chloinn.

"Air a' mhodh cheudna ghlac e an cupan an deigh na suipeir ag radh, is e an cupan so an Tìomnadh Nua-ch ann am fhuil-sa; olaibh-se uile dheth. Oir cia minic 's a dh'itheas sibh an t-aran so 's a dh'olas sibh an cupan so tha sibh a' foillseachadh bas an Tighearna gus an tig e."

Is biadh da rìreadh m' fheoil-sa agus is deoch da rìreadh m' fhuil-sa; esan a dh'itheas m' fheoil-sa agus a dh'olas m' fhuil-sa, bidh e beo tromham-sa. Ithibh, o chairdean, seadh, olaibh uile dheth a mhuinntir mo ghraidh. Gu cinnteach dh' fheudadh e radh nach robh aon eile air neamh no air talamh a bheireadh so dhoibh ach e fein, a sheasadh a stigh agus a labhradh focal maith as leth an anam agus a bheireadh e fein mar urras airson an anama ach a fein.

"Feuch a nis a ta mi teachd
An rol an leabhair ormsa fos
Sud sgriobhta tha gu beachd,
'S e sud mo thlachd 's mo mhiaunn, a Dhe,
Do thoil gu'n deantadh leam
Do reachd gu dearbh a ta gu buan
Am' chridhe stigh 's am' chom."

Bheil feum ni air bith ort, 'ma ta? Bheil eagal oir bith ort? Thoir an so e, sgaoil a mach 'na lathair e. Na teid o bhord an Tighearna le miann peacach no ni air bith nach sgaoil thu mach 'na lathair.

Tha thu ann an so agus bhoidich thu agus bhris thu do bhoid-ean. Ca'rson? Nach e gu'n robh miann peacach a' d' nadur? O, ma ta, sgaoil a mach sin 'na lathair. Ged a bhiodh tu air do chuibhrigeadh le peacadh mar an lobhar cha-n 'eil sin 'gad dheanamh ni's graineile 'na shealladh. Cha-n 'eil ni a ni an t-anam graineil 'na shealladh ach gach a' pheacaidh. Ach oh! gaol a' pheacaidh a bhi air a bhriseadh agus an t-anam a' miannachadh bhi air a shaoradh uaith. Ma ta 's ann chum gu'm biodh an saoradh sin ann a chaidh an corp so a bhriseadh. 'S e sud an t-slabhruidh leis am bheil an saoghal ceangailte agus nach bi air a fuasgladh gu sìorruidh. Bha mi a' smuaineachadh air na deis-ciobluibh. Cha robh aon diubh air nach robh clampaan air chor eigin ach Iudas ach mu dheireadh bhris gaol an t-saoghail a mach. Thubhairt e sin cha 'n ann do bhrìgh gu'n robh gaol ann do na bochdaibh ach do bhrìgh gu'n robh e 'na mheirleach. Chi sibh fathasd na meirlich de luchd-aidich a bha anns an t-saoghal.

Feudaidh anam grasmhor ni's mo dh' fheum fhaotainn dhe tuisleadh na gheibh an cealgair dhe mìle urnuigh; gheibh e ni's mo de chnamhan briste ni's mo de chaithris na gheibh an cealgair dhe mìle urnuigh. Sibhse a thug sibh fein thairis le 'ur n-uile chridhe do Chrìosd, le so bidh fios aig an t-saoghal gur sibh a dheisciobuil ma ghradhaicheas sibh a cheile. Cionnus a nochdas iad an gradh d'a cheile? 'N ann le bhi 'g altrum peacaidh ann an aon a cheile? 'N ann am biadh agus an deoch? Mar sin ni

madraidh an t-saoghail. Ach cronaichibh-se a cheile agus na altrumaibh peacadh ann an aon a cheile. Ann an laithibh m' oige cha-n fhaiceadh clann Chrìosd coire ann an aon a cheile nach innseadh iad a dh' aon a cheile ach oh! 's iad a sheasadh dèiteas ann an la d' fheum. 'Nuair a bhiodh an cealgair aig am biodh a theanga mar an t-im 'gad reubadh air do chul sheasadh esan dileas.

Cuimhnichibh-se gu bheil cliu Chrìosd ann 'ur cliu-sa agus gur aithne dha trioblaidean an t-saoghail agus cha'n eil dleasdanas gu am bheil e 'g'ur gairm nach 'eil cosd aige fein air a shon. Bithibh air 'ur faicill o na teagasgan a tha 'dol a mach anns an t-saoghal. Tha tuil o ifrinn air dol a mach anns an t-saoghal fo ainm diadh-achd agus iarraibh-se nach bi sibh air 'ur fagail aig breitheanas naomh no aingeal. Tha iad an diugh ag eigheachd, "dusgadh." Ciod an dusgadh a th' ann? Tha seorsa aighean nadurra gun nì aig am freimh, nì a tha nì's cunnartaich dhuit na do pheacaidhean. Ach cuiribh-se 'ur gleidheadh air an Tighearn agus biodh nì's mo eagail oirbh fearg a chur air Dia na air duine. Nam biodh sinne ceart bhiodh na clachan ag eirigh dhe'n druim. Ach ag eirigh o'n bhord thugaibh leibh na briathran sin, "Bi thusa firinneach chum na criche agus bheir mise dhuit crun na beatha."

Literary Notice.

"FIFTEEN BIBLE NUTS OPENED AND PROVED SOUND." By Rev. Cameron Mackay. Glasgow: William Asher.

THIS is a booklet by a minister of the Reformed Presbyterian Church, in which some unaccustomed views are given on several points of divinity. The author is a hyper Calvinist of a peculiar type, by turns being more narrow and more liberal in his sentiments than the standard theologians of that school. We quote the proposition laid down in Nut 10 to show how divergent Mr. Mackay is from the received interpretation of a common Scripture "Faith" in the 11th of the Hebrews, and in the case of those who came to Christ for bodily healing was not necessarily "saving faith." With respect to all the cases of those who were miraculously healed by Christ in the days of His flesh, it cannot of course be affirmed that they were endued with saving faith, but in respect to the cloud of witnesses specified in 11th of Hebrews the text forbids us to doubt their standing as elect regenerated persons. Mr. Mackay, it seems to us, has not sufficient reverence for the authority of the Church—we mean the divinely enlightened Church. There is, of course, nothing final in any consensus of merely human opinion, still when a man finds himself at variance with the immemorial Christian mind, it is suitable for him to pause and ask if he is right. Now, Mr. Mackay is thus at variance with twenty centuries of Christian thought when he doubts, for example, the spiritual state of Rahab, of Gideon, or even of

Samson. There are other highly disputable views in Mr. Mackay's book, in fact, it fairly bristles with questionable topics, and therefore it is impossible for us to review it in extenso. We suspect Mr. Mackay is pretty far wrong in some things, and believe his usefulness would be increased by following a less erratic line of scriptural interpretation.

A Tract for the Times.—A. Mackay, 3 Buccleuch Street, Glasgow, has reproduced a booklet by the late Dr. Kennedy on "The Doctrine of Inspiration in the Confession of Faith." The intention of the booklet is to vindicate the statement of the Confession from the charge of laxity and obscurity. The Dr. has some interesting thought on the "Spirit bearing witness for and with the word in our heart." This memorial of the "dead hand" is very worthy of perusal at the present time. The price is 1½d. post free.

Notes and Comments.

Note from Free Church Record.—The Free Presbyterians (says the *Free Church Record*) are being remembered by some writers those days ; and it is well. Usually those who recall the existence of this brave body of witnesses do so with intent to damage the Free Church. Let them beware. If Parliamentary aid is to be invoked to secure for the U.F. Church a title which is denied to her by the Law Courts, there are those in the Free Church who will take good care that the prior claims of the Free Presbyterians are not overlooked. If an attempt is made to despoil the Free Church on the plea that she cannot administer the Trust committed to her, it requires no deep sense of propriety to see that the right of the Free Presbyterians to participate is prior to the right of the U.F. Church. The latter has been declared by the Law Courts to have no title ; the question of the title of the Free Presbyterians has not yet been raised. Happily there may be a more excellent way of bringing our brethren into the inheritance, and some of us earnestly hope that the more excellent way may not always be barred.

The Epidemic of Novels.—The craze for fiction is an old feature of these degenerate times, and one upon which we have frequently remarked. The Edinburgh Public Library returns, however, bring up the situation so significantly again that a new affirmation of the moral bearings of the case is perforce called for. The following are the figures for the Central Library for the week ending August 13th :—Theology, 83 ; Philosophy, 62 ; Sociology, 51 ; Science and Art, 219 ; Poetry, 84 ; Fiction, 3577 ; History and Biography, 241 ; General Literature, 107 ; Juvenile Books, 497. The theology dealt out at the Edinburgh Central Library is probably much of it bad ; nevertheless, spiced as it is to the palate of the citizens, they only want 83 volumes theology against 3577

volumes fiction. History and biography are slightly more popular than theology, nevertheless 241 histories against 3577 novels is an appalling disproportion. At the Portobello branch the novel has a tremendous predominance — 844 works of fiction against 7 theology. The effect of novel reading upon the life and character is much the same as that of opium-eating and drug-drinking. It supplants a life of action and reality by a vain programme of dreams and delusions. This demoralising effect of the novel is especially pronounced in the sphere of experimental religion. The latter is a severe and strenuous process rising out of the deep pit of our original apostasy and unbelief into the region of spiritual sight and spiritual activity, and there is a busy fountain-head of delusion and error already at work in the soul to counteract any beginnings of the heavenward life. It is, therefore, a thing extremely superfluous and uncalled for to reinforce this disease of the soul by stimulants from the outside. Effective Bible study and habitual novel reading are in truth things perfectly irreconcilable. But Edinburgh is a specially unsuitable place for the indulgence of this folly. Edinburgh is a solemn, awful place. It is haunted by memories of the martyrs. Their blood is on the stones of the Grassmarket ; their voices can still be heard by the meditative ear ; and the dread scene of final judgment to which their testimony constantly looks forward is no fable, but a fast-approaching reality. "For the Son of Man shall come in the glory of the Father, with the holy angels, and then shall he render to every man according to his works."

Extracts from "Casket of Odds and Ends."

LAST WORDS OF DYING SINNERS.

"Millions of money for one minute of time !" exclaimed a dying lady of rank, of beauty, and of power ; but not a minute was to be found for her in the world of time. She had spent her years in the pursuit of pleasure and never had one moment to spare for the great concerns of the world to come.

"It is too late, I am lost !" was the dying cry of a young man, who had passed through a revival of religion, and had not been moved by the power of the Holy Spirit. Sudden sickness seized him, and death stared him in the face, and he was filled with anguish when he saw the danger of his precious soul. He was urged to fly to the Saviour and trust Him, as did the thief on the cross. But he felt that it was too late, and with the lamentation on his lips, "Too late, I am lost !" he expired.

Mr Harvey called to see a dying man, who thus gave utterance to the deep sorrows of his soul : "I see a horrible night approaching, bringing with it the blackness of darkness for ever. Woe is me. When God called, I refused. Now I am in sore anguish, and yet this is the beginning of sorrows. I shall be destroyed with an everlasting destruction !"

"I won't die now," cried a young lady, when she felt the pangs of death getting hold upon her. But when they increased, and she saw there was no way of escape, and that whether, willing or not, she must die, she cried out, "Lord, what must I do?" and fell back in death.

A rich man was dying, and when the physician had exhausted his skill in fruitless attempts to arrest the violence of his disease, the sufferer asked, "Shall I never recover?" "You are quite sick," answered the doctor, "and should prepare for the worst." "Cannot I live for a week?" "No; you will probably continue but a little while." "Say not so," said the dying man, "I will give you a hundred thousand pounds if you will prolong my life three days." "I could not do it, my dear sir, for three hours," said the doctor, and the man was dead in less than an hour.

"There is no mercy for me now," said a youth, who had been careless and irreligious in health, and now in sickness he felt that the atonement which he had despised was not within his reach. He died without hope, protesting to the end that there was no mercy for such a sinner as he.

How distressing such reflections as these facts awaken! Who would die as these sinners died? Who would not have the Christian's hope to die with, even if he would live as sinners live? It was a wicked man who said, "Let me die the death of the righteous, and let my last end be like his."

New Theology.—New discoveries in matters of revealed truth I look not for; and must confess that whatever is novel I suspect of being false. Light, I have no doubt, is still to be shed on certain obscure passages of Holy Writ, especially in the fulfilment of prophecy; but that the science of theology should advance, as other sciences do, every year, always becoming more perfect and satisfactory, seems to me impossible. The reason is obvious. Theological truth is not come at as other truth is. It is not the result of any long and laborious induction. It is not built up by any experiment. It is a science of pure revelation, and therefore must have existed in its perfection from the date of the revelation. It cannot be affected, as other sciences, by the march of mind; for it is the human mind that marches, not the divine. Now, theological truth is the expression of this mind, to which there can be no accession of new ideas. If 1800 years ago God had made a revelation on the subject of astronomy, the science of astronomy would have been as perfect a science then as it is now. The astronomer of the 1st century would have held in his hand as complete and unerring treatise on his favourite science; and what more could the astronomer of the 19th century have? And why should not the former be as likely to attain to the true meaning as the latter? What I have supposed of the science of astronomy is of theology strictly and literally true; and in this respect it is distinguished from all other sciences.—*Nevins.*