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The House of Lords' Decision and its Bearings on the F.P. Church.

IN last issue we expressed our deep satisfaction at the decision of the House of Lords in favour of the Free Church. We shall now notice for a little some of the bearings of this remarkable judgment on the Free Presbyterian testimony. The verdict may possibly have stirred considerable reflection and even unrest in some minds in view of two circumstances in particular; first, that the highest legal tribunal in the country has declared that the minority who refused to enter the union in 1900 are "the true and lawful Free Church of Scotland," and, secondly, that since 1893 the Free Presbyterians have claimed to be the said Church. Viewing the whole subject from various sides, we see no reason for disquietude on the part of any of our people. Their claim to represent the Free Church of 1843 remains unaffected, while nothing has transpired that should make them have any doubt as to the rightness and wisdom of the step of separation taken after the passing of the Declaratory Act. It is admitted that the minority in the recent lawsuit have obtained a legal standing in the country as the Free Church of Scotland, but much will depend on their future line of action as to whether they will justify in the highest sense their possession of the title. We fear they are not all equally resolute to maintain the Free Church testimony unimpaired in every point—say, on purity of worship, a matter that did not come up in the law suit. We shall be glad to be disappointed in this fear. Certainly the House of Lords has shut them up to the constitution of the Free Church as settled in 1843, with the Confession of Faith as the chief subordinate standard; the Confession makes no provision for anything in public praise but "the singing of psalms," and so, whatever may be done in future practice, uninspired hymns and instrumental music are constitutionally excluded. But, not to digress from our present purpose, let us take a glance at the bearings of the judgment of the Lords on the ecclesiastical position of our Church.

In one sense the judgment may be said to have no bearing on it at all. The Free Presbyterian Church was not a party of the lawsuit; its special claims to recognition were not before the Courts. No doubt references were made to it by both parties, but these were only partial, and did not call for special adjudication. If the Lords had found no ground in law or justice for a judgment in favour of either party before them, they might have felt compelled to look out for a third claimant, but they found an overwhelming body of evidence in favour of the minority as distinguished from the majority, and so they gave their verdict for the former, and upheld their claim to be "the true and lawful Free Church of Scotland." The case as between the Free Church and the Free Presbyterians was not in court as a distinct issue; the Lords pronounced no judgment thereon; and so our position and claims stand where they were, and are in nowise shaken or condemned.

We are not left, however, with this merely negative and but scanty consolation from the case. One of the pleas put forward by the minority, and the general grounds on which the five Lords based their judgment, are favourable to the views of the Free Presbyterian Church. In fact the conclusion is forced upon us that, if our ministers had contested their civil rights in 1893, the likelihood is that they would have obtained a victory. It appears to be a grand distinguishing principle of the House of Lords that every case is decided absolutely on its merits, irrespective of numbers or social position on either side. It is all one if it were two, let alone twenty-five, against two thousand. May our chief legal tribunal ever possess this noble mark of distinction!

Now, one of the pleas of the minority was the following, as stated by Mr. Johnston:—"That Declaratory Act of 1892, with a sequel of 1894, we maintain were Acts which really abolish the authority of the Westminster Confession." (Orr's Report, page 180). This is exactly the view that was taken by the Free Presbyterians. The courts of the Church adopted these Acts, and so we declared that we could no longer recognise these courts as representing the Free Church of Scotland, nor suffer the constitution of the Free Church in this illegal manner to be set aside and rendered powerless and ineffective. It was in order to preserve intact the authority of the Westminster Confession, and the constitution of the Free Church in general, as settled in 1843, that we took up a separate position; and the Church's integrity in these important respects we have maintained to the present hour. It appears to us that in the case before the Lords the minority took up the strong attitude against the Declaratory Act that has been maintained all along by the Free Presbyterians. Possibly the Frees have learnt something since 1893. Is it not, therefore, a decided confirmation of the testimony of our Church that the victorious party in the present lawsuit put forward as one of their chief pleas, and a plea that was practically maintained, a

main position of the Free Presbyterian Church, that the Declaratory Act abolished the authority of the Westminster Confession? And surely there is here abundant justification for our separate testimony in 1893. Can Free Churchmen now assert without compunction that the Free Presbyterians were too early in leaving a body where the authority of the Westminster Confession was abolished?

Again, the general grounds on which the Lords based their judgment are favourable to our position and claims. They proceeded on the well known principle that the identity of a Church is the identity of its doctrine. The Lord Chancellor thus expressed himself during the course of the pleadings, and in similar terms in his formal judgment. In the latter he says—"The identity of a religious community described as a Church must consist in the unity of its doctrines." Lord James of Hereford also affirms that the Church "is a body of men united only by the possession of common opinions, and if this community of opinion ceases to exist, the foundations of the Church give way." Here we remark that the identity of doctrine ceased in the Free Church when the Declaratory Act of 1892 was passed. The community of opinion ceased to exist. A new standard of belief was set up that superseded and overthrew the Confession of Faith. (The Declaratory Act expressly professed to declare what the Church—not the majority merely—held and taught). The Church of the Declaratory Act was, therefore, not the Free Church of 1843. A dissenting minority no doubt continued in it, but that did not alter the real character of the Church of which they formed a part. If the identity of the Church ceased, as we have said, in 1892, then the new Declaratory Act Church forfeited its rights to the property, while the Free Presbyterians, who adhered to the original constitution unimpaired, retained their rights intact and unclouded. Further, we find that the Lords declare that there was no provision in the constitution of the Free Church for the alteration of any of its doctrines or principles. Lord Davey does not hesitate to say that there was no evidence to show that the Assembly had the "right to impose any innovation from established doctrine on a dissentient minority." The Lord Chancellor expressly condemned the Arminianism of the Declaratory Act as inconsistent with the Confession of Faith on Predestination, and upheld the appeal on this plea. In view of these particulars, it is clear that the courts of the Free Church went entirely beyond their powers in adopting a Declaratory Act that set aside the Confession of Faith, and altered the doctrinal position of the Church. The Church in which this alteration was adopted immediately ceased to be the Free Church as settled in 1843; the Free Presbyterians were, therefore, fully justified in renouncing it; and the terms of this judgment by the House of Lords, instead of condemning the course they took, supply strong confirmation

of its logical consistency, and uphold our well-grounded claim to be the Free Church of Scotland in direct historical continuity.

Much more might be added on the subject, but we forbear. The present is a time of great mental stir and tumult. May we be permitted to express the hope that Free Presbyterians will possess their souls in patience, and do nothing rashly in any direction? While looking with a friendly eye on any who really appear to seek the good of the Church of God in the land, let us remember the divine injunction, "Hold fast that which thou hast, that no man take thy crown."

A Sermon

By the REV. GEORGE WHITEFIELD.

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

(Continued from page 174.)

"They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace."—JER. vi. 14.

LET me, therefore, exhort you that have got peace to keep a close walk with Christ. I am grieved with the loose walk of those that are Christians, that have had discoveries of Jesus Christ; there is so little difference betwixt them and other people that I scarce know which is the true Christian. Christians are afraid to speak for God—they run down with the stream; if they come into worldly company, they will talk of the world as if they were in their element; this you would not do when you had the first discoveries of Christ's love; you could talk then of Christ's love for ever, when the candle of the Lord shined upon your soul. That time has been when you had something to say for your dear Lord; but now you can go into company and hear others speaking about the world bold enough, and you are afraid of being laughed at if you speak for Jesus Christ. A great many people have grown conformists now in the worst sense of the word; they will cry out against the ceremonies of the church, as they may justly do; but then you are mighty fond of ceremonies in your behaviour; you will conform to the world, which is a great deal worse. Many will stay till the devil bring up new fashions. Take care, then, not to be conformed to the world. What have Christians to do with the world? Christians should be singularly good, bold for their Lord, that all who are with you may take notice that you have been with Jesus. I would exhort you to come to a settlement in Jesus

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

Christ, so as to have a continual abiding of God in your heart. We go a-building on our faith of adherence, and lose our comfort; but we should be growing up to a faith of assurance, to know that we are God's, and so walk in the comfort of the Holy Ghost and be edified. Jesus Christ is now much wounded in the house of His friends. Excuse me in being particular, for, my friends, it grieves me more that Jesus Christ should be wounded by his friends than by his enemies. We cannot expect anything else from Deists; but for such as have felt His power, to fall away, for them not to walk agreeably to the vocation wherewith they are called—by these means we bring our Lord's religion into contempt, to be a byword among the heathen. For Christ's sake, if you know Christ keep close by Him; if God have spoken peace, O keep that peace by looking up to Jesus Christ every moment. Such as have got peace with God, if you are under trials fear not, all things shall work for your good; if you are under temptations, fear not, if He has spoken peace to your hearts. All these things shall be for your good.

But what shall I say to you that have got no peace with God?—and these are, perhaps, the most of this congregation; it makes me weep to think of it. Most of you, if you examine your hearts, must confess that God never yet spoke peace to you; you are children of the devil if Christ is not in you, if God has not spoken peace to your heart. Poor soul! what a cursed condition you are in. I would not be in your case for ten thousand thousand worlds. Why? You are just hanging over hell. What peace can you have when God is your enemy, when the wrath of God is abiding upon your poor soul? Awake, then, you that are sleeping in a false peace; awake, ye carnal professors, ye hypocrites that go to church, receive the sacrament, read your Bibles, and never felt the power of God upon your hearts; you that are formal professors, you that are baptized heathens, awake, awake, and do not rest on a false bottom. Blame me not for addressing myself to you; indeed, it is out of love to your souls. I see you are lingering in your Sodom, and wanting to stay there; but I come to you as the angel came to Lot, to take you by the hand. Come away, my dear brethren—fly, fly, fly for your lives to Jesus Christ, fly to a bleeding God, fly to a throne of grace, and beg of God to break your hearts, beg of God to convince you of your actual sins, beg of God to convince you of your original sin, beg of God to convince you of your self-righteousness—beg of God to give you faith, and to enable you to close with Jesus Christ. O you that are secure, I must be a son of thunder to you, and O that God may awaken you, though it be with thunder; it is out of love, indeed, that I speak to you.

I know by sad experience what it is to be lulled asleep with a false peace; long was I lulled asleep, long did I think myself a Christian, when I knew nothing of the Lord Jesus Christ. I went perhaps farther than many of you do; I used to fast twice-a-week,

I used to pray sometimes nine times a-day, I used to receive the sacrament constantly every Lord's-day, and yet I knew nothing of Jesus Christ in my heart, I knew not that I must be a new creature—I knew nothing of inward religion in my soul. And perhaps many of you may be deceived as I, poor creature, was; and, therefore, it is out of love to you, indeed, that I speak to you. O if you do not take care a form of religion will destroy your soul; you will rest in it, and will not come to Jesus Christ at all; whereas these things are only the means and not the end of religion; Christ is the end of the law for righteousness to all that believe. O, then, awake, you that are settled on your lees; awake you Church professors; awake you that have got a name to live, that are rich and think you want nothing, not considering that you are poor and blind and naked; I counsel you to come and buy of Jesus Christ gold, white raiment, and eye-salve. But I hope there are some that are a little wounded; I hope God does not intend to let me preach in vain; I hope God will reach some of your precious souls and awaken some of you out of your carnal security; I hope there are some who are willing to come to Christ, and beginning to think that they have been building upon a false foundation. Perhaps the devil may strike in and bid you despair of mercy; but fear not, what I have been speaking to you is only out of love to you—is only to awaken you and let you see your danger. If any of you are willing to be reconciled to God, God the Father, Son, and Holy Ghost is willing to be reconciled to you. O then, though you have no peace as yet, come away to Jesus Christ; He is our Peace, He is our Peacemaker—He has made peace betwixt God and offending man. Would you have peace with God? Away, then, to God through Jesus Christ, who has purchased peace; the Lord Jesus has shed His heart's blood for this. He died for this; He rose again for this; He ascended into the highest heaven, and is now interceding at the right hand of God. Perhaps you think there will be no peace for you. Why so? Because you are sinners? because you have crucified Christ—you have put Him to open shame—you have trampled under foot the blood of the Son of God? What of all this? Yet there is peace for you. Pray, what did Jesus Christ say to His disciples when He came to them the first day of the week? The first words He said was, "Peace be unto you;" He showed them His hands and His side and said, "Peace be unto you." It is as much as if He had said, "Fear not, My disciples; see My hands and My feet how they have been pierced for your sake; therefore, fear not." How did Christ speak to His disciples? "Go tell my brethren, and tell broken-hearted Peter in particular, that Christ has risen, that he is ascended unto his Father and your Father, to his God and your God." And after Christ rose from the dead he came preaching peace, with an olive branch of peace, like Noah's dove: "My peace I leave with you." Who were they? They were enemies of Christ as well as we, they were deniers of

Christ once as well as we. Perhaps some of you have back-slidden and lost your peace, and you think you deserve no peace; and no more you do. But, then, God will heal your back-slidings, He will love you freely. As for you that are wounded, if you are made willing to come to Christ come away. Perhaps some of you want to dress yourselves in your duties that are but rotten rags. No, you had better come naked as you are, for you must throw aside your rags and come in your blood. Some of you may say, We would come but we have got a hard heart. But you will never get it made soft till ye come to Christ; He will take away the heart of stone, and give you a heart of flesh; He will speak peace to your souls; though ye have betrayed Him, yet He will be your peace.

Shall I prevail upon any of you this morning to come to Jesus Christ? There is a great multitude of souls here; how shortly must you all die and go to judgment!—Even before night or tomorrow's night some of you may be laid out for this kirk-yard. And how will you do if you be not at peace with God—if the Lord Jesus Christ has not spoken peace to your heart? If God speak not peace to you here, you will be damned for ever. I must not flatter you, my dear friends; I will deal sincerely with your souls. Some of you may think I carry things too far. But, indeed, when you come to judgment, you will find what I say is true, either to your eternal damnation or comfort. May God influence your hearts to come to Him! I am not willing to go away without persuading you. I cannot be persuaded, but God may make use of me as a mean of persuading some of you to come to the Lord Jesus Christ. O did you but feel the peace which they have that love the Lord Jesus Christ! “Great peace have they,” says the psalmist, “that love thy law; nothing shall offend them.” But there is no peace to the wicked. I know what it is to live a life of sin; I was obliged to sin in order to stifle conviction. And I am sure this is the way many of you take; if you get into company you drive off conviction. But you had better go to the bottom at once; it must be done—your wound must be searched or you must be damned. If it were a matter of indifference I would not speak one word about it. But you will be damned without Christ. He is the way, He is the truth and the life. I cannot think you should go to hell without Christ. How can you dwell with everlasting burnings? How can you abide the thought of living with the devil for ever? Is it not better to have some soul-trouble here than to be sent to hell by Jesus Christ hereafter? What is hell but to be absent from Christ? If there were no other hell that would be hell enough. It will be hell to be tormented with the devil for ever. Get acquaintance with God, then, and be at peace.

I beseech you, as a poor, worthless ambassador of Jesus Christ, that you would be reconciled to God. My business this morning, the first day of the week, is to tell you that Christ is willing to be

reconciled to you. Will any of you be reconciled to Jesus Christ? Then, He will forgive you all your sins, He will blot out all your transgressions. But if you will go on and rebel against Christ and stab him daily—if you will go on and abuse Jesus Christ, the wrath of God you must expect will fall upon you. God will not be mocked; that which a man soweth, that shall he also reap. And if you will not be at peace with God, God will not be at peace with you. Who can stand before God when He is angry? It is a dreadful thing to fall into the hands of an angry God. When the people came to apprehend Christ they fell to the ground when Jesus said “I am he.” And if they could not bear the sight of Christ when clothed with the rags of mortality, how will they bear the sight of Him when He is on His Father’s throne? Methinks I see the poor wretches dragged out of their graves by the devil; methinks I see them trembling, crying out to the hills and rocks to cover them. But the devil will say, Come, I will take you away; and then they shall stand trembling before the judgment-seat of Christ. They shall appear before Him to see Him once and hear Him pronounce that irrevocable sentence, “Depart from me, ye cursed.” Methinks I hear the poor creatures saying, Lord, if we must be damned, let some angel pronounce the sentence. No, the God of love, Jesus Christ, will pronounce it. Will ye not believe this? Do not think I am talking at random, but agreeably to the Scriptures of truth. If you do not, then show yourselves men, and this morning go away with full resolution, in the strength of God, to cleave to Christ. And may you have no rest in your souls till you rest in Jesus Christ!

I could still go on, for it is sweet to talk of Christ. Do you not long for the time when you shall have new bodies—when they shall be immortal and made like Christ’s body? and then they will talk of Jesus Christ for evermore. But it is time, perhaps, for you to go and prepare for your respective worship,² and I would not hinder any of you. My design is to bring poor sinners to Jesus Christ. O that God may bring some of you to Himself! May the Lord Jesus now dismiss you with His blessing, and may the dear Redeemer convince you that are unawakened, and turn the wicked from the evil of their way! And may the love of God, that passeth all understanding, fill your hearts. Grant this, O Father, for Christ’s sake; to whom, with thee and the blessed Spirit, be all honour and glory, now and for evermore. Amen.

The New College, Edinburgh.—For their work in the New College the Free Church Commission have secured the services of the following gentlemen:—Professor Morton, O.S. Church; Dr. Kerr, R.P. Church; Dr. Hay Fleming, Rev. John Urquhart, and Dr. Alexander. With the exception of the last, the appointments are all provisional.

² This sermon was preached in the early morning.

The Westminster Doctrine of Holy Scripture.

By the Rev. DONALD BEATON, Wick.

THE first chapter of the Confession of Faith, which deals with the doctrine of Holy Scripture, has been regarded by scholars and divines of different schools of thought as one of the finest statements of the doctrine of Scripture in the Protestant symbols. It moved Dean Stanley to compare it more than favourably with the Byzantine and English Confessions and to say—"In the first chapter, describing Holy Scripture, while it maintains with the Sixth Article its exclusive authority, it enters into a much larger and nobler description of the sacred volume than is to be found either in the Tridentine or the Anglican Confessions, and which is not to be found at all in the Nicene or Constantinopolitan." Dr. Schaff also testifies that "No other Protestant symbol has such a clear judicious, concise, and exhaustive statement of this fundamental article of Protestantism." Dr. Mitchell's testimony is no less laudatory. "If any chapter," he says, "of the Westminster Confession of Faith was framed with more elaborate care than another, it was that which treats 'of the Holy Scripture.' It was considered paragraph by paragraph—almost clause by clause—by the House of Commons, as well as by the Assembly of Divines, before it was finally passed; and its eighth paragraph was deemed worthy to be made the subject of a special conference between certain members of the House and the divines of the Assembly." And without multiplying further testimonies, these notices may fitly conclude with that of Dr. Warfield, the distinguished Princeton theologian. "There is certainly," he says, "in the whole mass of confessional literature no more nobly conceived or ably wrought-out statement of doctrine than the chapter 'of the Holy Scripture' which the Westminster divines placed at the head of their Confession and laid at the foundation of their system of doctrine. . . . Such a statement of a fundamental doctrine is a precious heritage, worthy not only to be cherished, but understood."

The superficial reader may discover nothing more in this chapter than the mere commonplaces of Protestant theology, but the trained theologian and careful student cannot fail to notice the fine balance of doctrine with that remarkable precision of statement so characteristic of this symbol. Withal the chapter reveals that remarkable knowledge of experimental religion which placed the Puritan writers in the very first rank of experimental theologians. It is this combination of the scientific and experimental

Macmillan's Magazine, August, 1881, xliv. 286.

Creeks of Christendom, vol. I., p. 767. Report of the Proceedings of the First General Presbyterian Council (Edinburgh, 1877), appendix vi., p. 371.

Presbyterian and Reformed Review, vol. iv., p. 582.

that has given the Westminster standards such a hold over the minds and hearts of pious men and women.

It is suggestive that the confession starts not from any specific doctrine in theology however important, but directly from the Word of God as the only rule of faith and life. In this it differed from most of the Reformed symbols with the exception of the First and Second Helvetic Confessions (1536 and 1566) and the Articles of the Church of Ireland (1615). It places Scripture at the very beginning. "It was no accidental circumstance," says the Rev. John MacPherson, "that led to the placing of the article of Holy Scripture in the forefront of the Confession. Especially in the 9th and 10th sections of that article it is shown that the setting of Scripture in the first place among the articles of faith is intended to indicate that, according to the Confession which it opens, Holy Scripture is regarded as the one source of Christian doctrine, and that it is the intention of the framers of that Confession to give in it to each doctrine that place and proportion which it seems to have in Scripture. Its Scripturalness does not rest on the Scripture proofs attached to the several articles. . . . The authors of the Confession intended that their work should approve itself as Scriptural in the broad sense of reflecting the whole teaching of the Word of God. The Confession is far more exactly Scriptural than one reading the selected proofs would suppose. And it is this above everything that has commended our Confession to the lovers of God's Word—that its authors were men whose last resort and final appeal at all times and on all occasions were to the law and to the testimony."

The whole arrangement of the chapter shows the care with which it was drawn up. The sections may be said to come under four heads:—

- I. Introductory—Section 1.
 1. Reality and Trustworthiness of Natural Revelation.
 2. Insufficiency of Natural Revelation.
 3. Necessity of Divine Revelation.
 4. The Committal of this Revelation to Writing.
 5. Consequent necessity of Scripture.
- II. The Contents of Scripture—Sections 2 and 3.
 1. Positively—the Canon.
 2. Negatively—the Apocrypha.
- III. The Properties of Scripture—Sections 4, 5, 6, and 7.
 1. Its Authority.
 2. Its Perfection.
 3. Its Perspicuity.
- IV. The Use of Scripture—Sections 8-10.
 1. In its Form and Transmission.

Morris' *Theol. of West. Symbols*, p. 67. ²Presbyterian and Reformed Review, IX., 260.

British and Foreign Evangelical Review xxvi. 166 and Presbyterian and Reformed Review iv. 610.

2. In Relation to Interpretation.
3. In Relation to Controversies.

The whole chapter impresses one with a sense of the very high place the Westminster divines gave to Holy Scripture. To them the Word of God was of absolute authority in matters of faith and duty. "The student," says Prof. Norris, "of the deliberations and the acts of the Westminster Assembly will not fail to discover such supreme, loving, unflinching loyalty to the Bible signaling and controlling the proceedings of that venerable body throughout. Its members were not only learned in the Scriptures, but devout believers in all that Scripture taught them, and determined in their purpose—according to the pledge or vow approved by Parliament and solemnly taken by each member at the first organization—that whatever they affirmed as doctrine should be both tested and sustained by the Word of God and by that Word only."¹

From these introductory remarks on this important subject it will be observed that it is the opinion of eminent divines of different schools of thought that the Westminster statement of the doctrine of Holy Scripture is as fine a statement as can be found in any of the great creeds, and that furthermore the authors of the Confession placed Scripture on a peerless eminence and demand for it supreme, loving, and unflinching loyalty. Anyone, therefore, who accepts the Westminster symbols as the confession of his faith must, if he be consistent with his profession, hold a very high view of Scripture and recognise its absolute authority in matters of life and faith. To say, as has been said within the past few weeks, that a church which is bound to the Confession has placed the Bible in the background is downright nonsense. No church which sincerely accepts the whole doctrine of the Confession dare place the Bible in the background, for in the very act of so doing she ignores what the Confession insists on, and what is placed in the very forefront of the Westminster standards. It is not too much to say that this whole cry is the veriest claptrap, and it ill becomes men who have as little love to the Bible as they have to the Confession to flood the country with their misrepresentations. A few weeks' study of the Westminster doctrine of Holy Scripture and some lessons in Christian ethics as to the moral standing of gentlemen who have broken ordination vows might produce silence on many a platform and give their hearers a not unwelcome rest.

The War in the East.—The end of this terrible trial of strength between superstitious Russia and heathen Japan is not yet in sight. The Russians suffered a severe reverse at Liao-yang, and have retreated northwards. Both nations are bracing themselves for further conflicts.

¹ Morris' Theol. of West. Symbols, p. 68.

An Address to Volunteers.

By the late Rev. JOHN KENNEDY, D.D., Dingwall.

Delivered at the Opening of the New Drill Hall, Bonar Bridge,
in April, 1880.

THE first application to me for an address, at the opening of this hall, your Captain described as "a charge on the right." This he followed up by "a charge on the left," threatening "a charge in front of the whole line," if I still refused to surrender. Lacking courage to meet this formidable attack, I at once sent on the white flag. I have now followed it, and I am here to attempt what I was asked to do. I hope you will accept my assurance that my compliance was not altogether due to cowardice: for I have less *desire* than *courage* to engage in a conflict with our gallant Volunteers.

Of the Volunteer movement I think with pleasure. I feel grateful to Him, in whose hands are all hearts, that He stirred, into the activity of such a movement, the patriotic feeling of the young men of our country. When there seemed to be a menace from the Continent, bearing on these islands of ours, it would have been a reproach to the stalwart sons of Britain if they had not risen as one man to equip themselves for the defence of their native land. Our land is sea-girt. The great Creator, who gave us our place in the great waste of waters, has given us walls of waves as our defence. But it is well to have our line of living men on the shore on which beat the formidable billows of the great Atlantic, and the blustering waves of the restless German Ocean. He who made the waters of two oceans a bulwark around us, is He who moved companies of young men to organise themselves as an army of Volunteers for the defence of the land we live in. In saying so, I do not aver that all who offered themselves for this service were intelligently and consciously swayed by a regard to the will of the Supreme. But His great hand moved them, and the cause is great on the side of which they have rallied. For our Queen and our country are well worth fighting for; and it is only the blood of craven hearts that would be grudged for the defence of both.

Our beloved Sovereign was very young when the responsibilities of her high position were laid upon her shoulders. It was well for her, and it was well for us, that she soon found in Prince Albert one on whom, as a wife, she could safely lean, and one by whom, as a Queen, she was wisely counselled; while having the innate dignity that disposed her to maintain the rights of her position, and fitted her for acting so as to command the respect of all her subjects. Her part as wife she acted with meekness, and her part as Queen with dignity. As a wife, most wifely; as a mother, most motherly; and as a Queen, most queenly did she prove herself to

be. And when the great calamity of her life came on her, as a true widow she bowed low beneath the weight of her great affliction, but was unselfish enough to raise her head again as Queen, that the dark shadow of domestic trouble might not hide her crown from the eyes of her loyal subjects, who, because of the desolateness of her widowhood, were all the more disposed to accord to her their homage. It had indeed been a struggle to merge the widow in the Queen. We would have loved her less if the struggle had been less severe. But the Queen is Queen again, though neither she nor we can forget the good Prince Albert.

And we have a country deserving of being defended as no other country on the face of all the earth. There are wider realms than Britain under the sway of other potentates. There are other climes on which the sun shines more brightly. There are many lands of richer soil and of more genial climate. Our islands, in their place in the world's map, seem as if they were outcasts from the Continents with all their great advantages. We seem as if we were disowned by the great nations of the world while quite dependent on their vast resources. Out in the great sea how desolate and small seem these isles of ours. And yet our Sovereign's sceptre extends over a wider range of territory than that of any ruler on the earth. These islands are but the home-farm of our great estate. In all Continents of the globe we have Colonial possessions, one of these so extensive that one prairie or one lake in it is larger than all Scotland. Out of the myriads in our great Empire in the East, a population equal to that of all Great Britain would scarce be missed. Islands, too, are under our Crown, beside which, if we could moor our Britain, great as we call it, off their shores, this land of ours would be dwarfed into comparative littleness. Whence came to us these vast possession? Who gave us all this power? Why has Britain become great? It cannot be that her greatness is underived. We must owe it to Him who ruleth over all nations, and who as the Omnipotent can, as He pleaseth, dispose of all parts of the earth, and distribute power to the nations which people it. True, we have made conquests by successful wars, but it was the God of battles who gave us the victory. True, we had our navy manned by sailors of daring courage, led by men of skill and enterprise. True, also, we had our army with its ranks filled by men of muscle and of bravery, and under the command of Generals some of whom have never been surpassed. But who gave us these men? Who overruled the events which evolved the crises that secured the triumph of our arms? To the MOST HIGH we owe all additions to our territory, and all accessions to our power. A glance at the map of the world should suffice to make this evident. Strength working in weakness alone achieved such a result as Britain's greatness.

But there is something vastly better than the extent of our possessions and the greatness of our power—*Great Britain is a free country.* As there is none greater, there is none freer on the

face of all the earth. Our Constitution, with its security against anarchy on the one hand and against despotism on the other, with its recognition of the divine supremacy, and its countenance of the great Christian institution, with its distinctive Protestantism, is such that, in its defence it were an honour to the best of Britain's sons to shed their blood. The Volunteers did well to rally around the banner of British freedom. Our hereditary monarchy and our hereditary peerage, with our representative House of Commons, give us a peculiar government—a guarantee for order and for freedom which cannot be found in any other nation in the world. To change in the direction of greater freedom I do not demur, if the security for order be preserved. I am not disposed to complain of the right of election being more widely extended, if only the power to use it wisely is advancing *pari passu*. But I do protest against what has been done in the way of making our Constitution *less distinctly Protestant* than it was before. To admit to our legislature men who are the sworn subjects of an alien and a hostile power, as well as members of an alien and a hostile Church, was the fruit of a sham zeal for liberty. Liberty did not surely call for power being put into the hands of those who never rule but to enslave, and who in this land of ours clamour for liberty only that they may acquire a power that shall prove itself intolerant of all freedom, except the liberty to oppress the conscience and shed the blood of all who differ and protest. Shattered be the power that would move our nation to sever the link that binds the Crown of Great Britain to the cause of truth and righteousness, and to the Church for whose sake even He reigneth who is King of kings and Lord of lords.

There are nations which claim to have greater liberty than we enjoy, simply because they are Republican. But it is in *boasting*, not in *liberty*, that they excel us. There is despotism in a democracy as surely as in an irresponsible monarchy. It sometimes exposes one to as much risk to differ from the majority in a republic as to refuse to submit to the edict of an imperial despot. With us there is freedom from the pressure of the crowd, as well as from the oppression of the few. The rich man is amenable to the law as surely as the poor. It is not so in some other countries which boast of liberty and equality. Rulers and judges have *there* their price, and their favour can be bought by money. It is not so *here*. There is yet too much of an opportunity to oppress the poor allowed to the rich, within the fence of law, even in this land of ours. But the time has passed for the use of all the power allowed by law being quietly borne. It were good policy on the part of those who have the power to refrain from the offensive use of it. By going as far as the present state of the law allows them in the assertion of their rights, and in making felt their power over their dependents, they but provoke a rising which, in a great wave of popular indignation, shall sweep away alike their position, their power, and their possessions.

There are countries, too, where a blaze of pageantry invests the ruler's position with a halo so dazzling as scarcely to allow the pomp of our Sovereign's position to appear beside it. But this is but the glare of a despot's flaming power. It is but the means of producing an unintelligent awe, which shall cause the fawning sycophants of the Court, and the servile poor, to yield themselves to an inconsiderate oppressor's will. Our Queen has found the happy medium between occupying a position too far removed from the subject's level, and the lack of dignity which would expose her to the contempt of those who are bound to honour her; and our laws so define her position as to secure to her sufficient honour, while wisely limiting her personal power.

Our religious liberty is a richer boon than even our social and political freedom. We have it because our ancestors loved it to the death. They loved it because they would fain worship God according to His Word, and be free to proclaim and to do His will. It is ours now because, at the cost of their blood, they won an acknowledgment of the right to enjoy it. But there is scheming to deprive us of this precious boon. Rome is mapping out, on the old lines, our country into dioceses again, to be presided over by men who are to act as the executive of a foreign power in applying the working of the Canon laws. The crafty and ambitious scheming of this power may ere long produce a crisis in this land of ours. Those who are its agents in the midst of us are but waiting for the time when they shall have nurtured into such strength the influence of Popery in this country, that foreign aid, added to that of the mutineers within, shall suffice to secure our subjection again to the full power of Antichrist. If this crisis should arrive, there will be needed an army of Protestant Volunteers to fight for liberty, resolved, like the Covenanters of earlier times, not to allow the soil of their beloved Scotland to be trodden by the foot of the oppressor, till they first *had* dyed it with their blood.

And the beauty of its scenery combines with all our social, political, and religious advantages to attach the hearts of all of us to our native land. We lack the vastness of other regions in this area of ours. We have no one great outstanding object, like an Alpine summit or a Niagara, to draw from all lands eager sight-seers to our shores. But we have in our Bonnie Scotland, the impressive sternness of our many hills and the quiet beauty of our many glens, forming a combination, with lake and river interspersed, which prints itself deep into the hearts of its sensitive sons, while yielding a restfulness of feeling that makes their country the home of their choice. "*Tir nam beann's 'nan gleann,*" should be "*tir nan gaisgeach,*" ready to fight for their native land against all invaders, as well as resolute to banish all wrong from its borders.

And it is the land of the quietest, happiest homes on earth. If we have not always plenty, we have long had peace. If we lack

the fertility of other soils, and the genial warmth of other climates, we have a stimulus to exertion which keeps us from the indolence of those who dwell amidst the plenty of summer climes. British homes should have a rampart of British Volunteers around them. We in this land know the blessing of quiet home life, and should be ready at all hazards to defend it. And when the love of home combines with the love of country to inflame a soldier's zeal, there can be no daring to which his spirit will not rise—no feat of arms from which he will withhold his hands.

Yes, Britain is worth defending, and I am rejoiced that her sons have risen in the great Volunteer movement to tell to all the nations that they are ready to defend their native land. I am not to express approval of all that may have accompanied the Volunteer movement. I approve of it only in so far as it tells that the fire of patriotic zeal is still alive, and that Britain's sons are freemen sworn to defend their country. But neither am I disposed to ridicule the Volunteer army as if all its soldiering were in its uniform. I am not at all in sympathy with those who institute an unfavourable comparison between it and the standing army because the latter does all the fighting. I am rather disposed to be thankful that there is no fighting work for Volunteers to do. Long may it be so. It will help to prolong the season of exemption if they appear meanwhile to be prepared. We need not be bullied into submission by threats of invasion when we have such an army of defence; and the presence and equipment of such a force will help to preserve us even from the bullying. The very choicest of our young men of all ranks have joined the army of Volunteers. A finer body of men is not in arms in any country. Long may it be ere they know what it is to be *under fire*, instead of being *behind* it; and ere they have to show the marks of bullets on their bodies instead of counting them on their targets! Long may it be ere they themselves are targets for the bullets of a foe!

But if you have asked me to speak at the opening of this hall, is is, *of course*, in my capacity as a soldier you have asked me to do so. For a soldier I am—at least, I profess to be so. If I am true, according to my profession, a soldier I am, and if I have any accredited place in the army to which I belong, it is that of a recruiting sergeant. And you will allow me, I know, to act according to my commission; for in the army to which I belong a sergeant is not a non-commissioned officer. He has a commission, and stands only under the Commander-in-Chief—"the Captain of Salvation."

As the recruiting officer, I have the King's shilling to offer to all without exception, and all who will take it will be at once enlisted. And to accept it will not interfere with any lawful work or soldiering to which anyone is already bound. Those who fight for my King may fight for your Queen and country. All the better British soldiers would they make who were Christian soldiers first. Mine is no rebellious move. I am no promoter of mutiny

or desertion. I am not decoying men from the army of their lawful earthly Sovereign, but I am bent on promoting desertion from all unlawful service.

As you have asked me to speak to you, you will allow me to act according to my commission. I know you would not care for a soldier who would be ashamed of his colours; and, as I am a recruiting sergeant, you will allow me to try to persuade you to take my King's money that you may be added to the ranks of the army with which I am connected. You will allow me to tell you of the King under whom, and of the cause on the side of which, I ask you to enlist, of the way of accepting "the bounty," and of the service in which all who enlist must take part.

THE KING is "chiefest among ten thousand." There never was, and there never will be, His peer. Like Him in *rank* no King besides could be, for He is infinitely high. Like Him in *beauty* none, for in His person all Divine glory is combined with all possible human loveliness. Like Him in *wealth* none, for He is "Heir of all things." While possessed of all Divine resources, He has wealth of glory wherewith to ravish, wealth of merit wherewith to ransom, and wealth of grace wherewith to save all who touch His sceptre. Like Him in *power* there can be none, for to Him all things are possible. At His fiat countless worlds sprang into being. He is "upholding all things by the word of His power." By the power of His word the hosts of hell were driven from His presence, and the bands of death were broken. And the climax of His wonder-working on the earth shall be reached when He brings all the dead to life, and all the risen to judgment, and gives the earth, with all its elements and form and mass, over to consuming fire. And in *love* there is none like Him. Infinite was the proof He gave of how He loveth, when He died upon the tree, bearing the shame and agony involved in the endurance of the curse, and infinite will be the boon His love will yield to all who join His banner. He gave His life for all His soldiers, that they all might live, and their life He binds up with His own, that they may never die. And in *righteousness* none is like Him. He died the death of the cross that in His blood justice might have its due; and the infinite power of His life shall be put forth in securing all His people's rights, and in defeating all injustice. And in *faithfulness* none is like Him, for it is impossible for Him to lie. Each word that cometh from His mouth is more steadfast than the everlasting hills. And in *the glory of His royal state* none can be compared to Him. His glory is not something from without that dignifies the position which He holds, as it is with the pomp of earthly kings. But His glory is from Himself. He glorifies His place and throne by the revelation of Himself. His honour is underived. It is the light of His own eternal glory, or it is the product of His own creating power. O this is a King in whom to glory. All Zion's children, standing armed in Zion's gates, may well be joyful in their King.

THE CAUSE is that of truth, and righteousness, and salvation. It is a foul shame to take the side of falsehood. To contend against the truth is the most degrading of all humiliations. For this is to be in the ranks of an army which has "the father of lies" at its head, an army of slaves and cowards. All in it are traitors to the cause for which they ought to contend. And false hearts are always craven hearts. They lack the principle of true courage, which is truth, and they lack the strength which is found in leaning on the God of truth. The maniac courage of the man who is bold to sin is not true bravery. The bravest man in the world is the man who is most afraid to sin. It is "the righteous" who is "bold as a lion." "The wicked fleeth when no man pursueth." To "contend for the faith once delivered to the saints" is the conflict to which the "good soldier of Jesus Christ" is called. And he is called to contend for *right* as well as for *truth*—for what the law claims as well as for what the gospel offers—for *virtue* as well as for *faith*—for a *righteous practice* as well as for a *scriptural creed*—for liberty to serve the Lord as well as for liberty to *hold and to avow His truth*. To espouse such a cause is to stand on the side of the Lord of Hosts, and all devoted to that cause have Him on their side. All who fight under His banner are sheltered under the covert of His wings. The cause of *truth* and *righteousness* is the cause of *grace* and *safety*. None is safe but among the soldiers of the Lord Jesus Christ. They side with grace who contend for truth, and grace sides with them. It was grace that won them to the side of truth and righteousness, and it is well their part to be zealous for its honour. It secured their life at the outset, and ere they were called to fight. Their life is hid beyond the reach of shaft, or spear, or arrow, even in the very thickest of the fight. What seems the post of danger to the Christian soldier is the surest post of safety. The cowards are the men for whom to tremble. Those who try to save are those who endanger their life. Truth met with mercy, and righteousness and peace embraced in the death of "the Captain of Salvation," who "was made perfect through suffering," and they meet and embrace in the issues of every conflict in which His soldiers shall take part till time shall be no more.

RECRUITS for such a service I fain would have. My King's own money, in the King's own name, I would implore you to accept. It is placed before you in the offer of Christ in the gospel. Christ Himself, in the offer of the gospel—that is the King's money. It is the King Himself, with all His wealth of grace, and merit, and glory. How different this from the shilling usually given in enlisting recruits for the British army. Only one paltry coin is given—sometimes a little bounty is added—but not unfrequently both the shilling and the bounty are soon spent in the dram-shop. But here are *unsearchable riches*, and you are called at once to accept them. To be enlisted thus is to be enriched for ever. All things are yours if ye are willing to be

Christ's—yours at the very moment in which you close with the terms proposed in the gospel—in the moment in which you are willing to be debtors for all things to Jesus as a Saviour, and to be His servants as the Lord of all. You get King's money then to the whole extent of the King's treasury; enough to carry you to the end of all your conflicts—enough to last you for evermore. But you get it not in hand. You get in hand only what you presently enjoy of peace. But you are entitled to all that is in the King's, and you will have Him graciously and wisely to dispense it as help in every time of need. O surely these are good terms—so good that it must be both madness and iniquity to refuse them.

The King for whom I profess to act is not like earthly sovereigns. They care not to have their armies made up but of able-bodied and healthy men. Sergeants recruiting for the British army are not asked to enlist any but such as the examining surgeon will find to be free of disease. No hunchback will be taken, and no dwarf, none who is blind, or deaf, or dumb; no cripple can pass into the British army; none below and none above a certain age, and none but males. But the Captain of Salvation imposes no such restrictions on His recruiting sergeants. His orders to them are—"Bring in hither the poor, and the halt, and the maimed, and the blind." What a strange army such as these would make! But it is such an army that befits a Saviour King to gather. Such an army is fitly led by one who is "Prince and Saviour." True they seem fit only for being in hospital, and yet though they really need to be cured, they are ready also to take the field. In other armies they who go to hospital cannot at the same time be in the ranks. But it is otherwise in the Christian army. They can have hospital treatment even on the field of battle, and while engaged in actual conflict with the enemy. The King calls them to be *patients*, that He may make them *soldiers*; and they may keep their place in the wards of His Bethesda, even when they fight beneath His banner. What is impossible elsewhere is the rule here. And how becoming this arrangement is! I often used to feel, in earlier years, that too little credit was given to the rank and file of an army for the achievement of a victory. The Commander-in-Chief seemed to have all the praise accorded to him. But the more I have read and thought of the matter, the more persuaded I am that the commander's influence on the fate of the day has not been so much overrated as I at one time thought it was. But, in the achievements of His army, the Captain of Salvation is "all in all." It is by His own strength, made perfect in the weakness of His ailing followers, that fighting work is done by any of them. From Him they derive all their courage and all their strength. The power that achieves the victory is only and wholly His. He does all, while having only infirmity to work with. Let no amount of disease and weakness, then, be made a reason

for refusing to enlist under the banner of King Jesus. The King is the Captain of Salvation. Come to Him to be cured, come to Him to serve. Leaning on Him in conscious impotence, and following the guiding light of truth, go forth to meet all that may await you, hoping for a victory, of which the King shall have all the glory, and you the eternal gain.

The EQUIPMENT is ready for recruits. The royal arsenal holds enough for the equipment of all possible recruits. We hear sometimes of the supply of the best rifles from our national armoury being inadequate. But it cannot be so here. The Power that wins one to be a soldier equips the recruit in the very act of enlisting him. He comes armed into being as a soldier. It is in his case alone that the fabled birth in armour can be realised. But he requires skill to use the armour. Recruits need DRILLING. And that of the Christian recruits is not like that to which you, Volunteers, are subjected. You, in the course of your drill, have no foe before you. You have to imagine an enemy in front of you. You beat only the air with your bayonets, and you strike only dead targets with your bullets, and your fire is not returned. But it is not so with the gospel volunteers. True, their first experience is not on the high places—not on the open field. But it is that of real conflict with a very real foe. It is not in mimic warfare they acquire their skill; it is not in “sham fights” they learn the art of war. It is, though their closets are the scene, in deadly struggles with an enemy who is both strong and subtle. In their hearts and homes, in the course of their drilling, they meet with every enemy, with whom they will have to contend, till the days of conflict are ended. In new forms the opposition may present itself, but the enemies are ever the same. The errors against which they may be called to bear a public testimony they encountered in their own secret thoughts; and the onsets of an opposing world are but in another form the mutinous uprisings of their own deceitful hearts, which, in the seclusion of the closet, they were enabled, by the help of grace, to resist and quell. All that they shall have to bear, in experience of deceit and violence, through the opposition of the world, is only what they bore before, when nothing intervened between their consciousness and “spiritual wickedness in high places.”

ACTIVE SERVICE there must be to all the soldiers in the Christian army. They all must face the foe. And they must not shrink from doing so. They are weak, they are sick, they are unskilful, but they must fight. And such an enemy too! The power of a mighty traitor within the camp. the forces of the world around, and the hosts of darkness. These are their foes, and if they do not slay them, they must be slain by them.

But very various are the experiences of soldiers during a campaign. In the Peninsular war some men went through all the series of its battles and survived to fight at Waterloo. Others were under fire for the first and last time on that bloody field.

Some join the army only in the moment of victory. But all Christian soldiers are called to a lifelong conflict. And why should they shrink from the battle? Sometimes cowards sham illness in prospect of an engagement, and some desert, and others hide themselves till the danger is past. Well, I cannot greatly wonder though they should, if their commander is unskilful, if their cause is bad, and if their death is certain. But if He who has the command in chief is infallible, if the cause is of all the best, and if the soldier's life is perfectly safe what excuse for cowardice remains? For craven-hearted cowards there is no place in the Christian army, and for shrinking no excuse.

To be decided for the Lord is the way to be bold in the fight. Let his Captain be in his heart, and their will be no tremor in the soldier's arm. Let there be no shrinking from the conflict, for the Christian's life is safe, and his VICTORY is certain. Ere he goes down to the battle his life is taken into Divine keeping. He does not bring his life into the fray. And when the campaign is over he will bring no scars to his home. He will be even "more than a conqueror." His is not mere victory. The conqueror himself is often a contrast to his triumph. He shows wounds and weakness beneath the laurel wherewith his brow is crowned. But those who overcome through the Lamb, while wearing their crowns of glory, enjoy the health of perfect holiness. They parted with all their ailments in the moment of victory; and everlasting gladness is in their hearts, as well as everlasting joy on their heads, as they pass into the rest and bliss and glory of their Father's house.

Notes on the Church Crisis.

U.F. ABUSE OF THE HOUSE OF LORDS.

THE country still continues all aflame with the Church case, and will likely so continue for some time to come.

The representatives of the United Free Church have been extremely busy during the past month endeavouring to stir up to the utmost the feelings of their people against the judgment of the House of Lords. We need not be surprised at these efforts, seeing that their material all—the chief object of their affections—has passed from them by the law's decree. Nor, indeed, are we much surprised at the flood of misrepresentations and lies that they have been sending forth, as it is long since they forsook "the truth," and it is difficult for them to speak it. A very disgraceful feature of the business is the way in which they have been and still are trying to drag down the House of Lords in the estimation of the people, as also the most unworthy, contemptible arguments they have employed with a view to this. The Lord Chancellor is the special object of their abhorrence, and they have done their best to bespatter him with mud, but all they have accomplished is

to show the element in which they themselves live and move. He has shown a strength of mind and conviction as well as a sturdy independence that will outlive and overcome all abuse. We are certain of this, that if the decision had gone in favour of the United Free the House of Lords would have been proclaimed the grandest institution in the world, and the Lord Chancellor a most admirable and learned gentleman, but since it has gone in favour of a despised minority nothing is too condemnatory to be uttered against the said tribunal and its head.

Some of the childish arguments may be briefly handled. The bench of the House of Lords, it is argued, was composed of Englishmen who could not understand Scottish Church matters. We do not affirm that the English people in general are very deeply versed in Scottish Church distinctions, but the gentlemen who sat in this case were not only men of most capable intellects for the task given them, but had the very fullest information from both parties to the contest. We defy anyone to say that their judgments betray anything like incapacity or ignorance. Besides, one of them was a Scotsman, Lord Robertson, and his judgment was clear and emphatic for the Free Church. In fact, if the United Free were not completely blinded by prejudice, they would perceive that a decision by English judges was likely to be more thoroughly impartial than one by the Court of Session. The former were at a distance from the respective fields of the parties of the controversy, and were entirely outside the range of any prepossession or bias towards either side. We have no desire to be disrespectful to any of "the powers that be," but we cannot help expressing our feeling that the general current of popular thought and the social position of the big United Free Church had their own place in contributing to the decision of the Scottish court. A very striking circumstance has been brought to light in connection with this particular point in the discussion, namely, that for a number of years past a greater proportion of cases have been referred from Scotland to the House of Lords than from England or Ireland. The Scottish people evidently value the House of Lords more than the English or the Irish, so that they must violate their own convictions and experience if they are to accept the present opinion of its detractors. The fact of the matter is, that the whole nation should thank the House of Lords for its present decision. It shows that justice will be done by the highest legal tribunal in the realm irrespective altogether of the numbers or social position of parties. The poor man will get fair play as well as the rich, yea he will get the victory over the rich should he have truth on his side.

The United Free also object in the most irrational manner to this decision because it has been determined according to "the law of trusts." The terrible law of trusts has done all the mischief. And what is this awful law that has come down with such tremendous force upon the poor, innocent United Free Church?

Is it some twisty, intricate device of the legal mind? No; but just a simple rule of common honesty, that if property and funds are left for certain special purposes, the trustees thereof are not at liberty to divert them to other or contrary purposes. This is the law which applies to ordinary trusts, and happily also to Church ones. Common honesty is very hard on the United Frees at the present time. And, indeed, no wonder, for it received very bad treatment from them for many a day. During the last twenty years or more there has been a flagrant disregard of solemn promises and engagements by men who now figure in the United Church. They declared at ordination that they accepted the whole doctrine of the Confession of Faith, and that they renounced Arminianism and all other contrary tenets, and they vowed to assert, maintain, and defend all the principles of the Free Church. In spite of all this they proceeded to encourage and promote the very things they professed to renounce, and parted company with that common honesty which may be found even among men of the world as well as with doctrines and principles that have stood the test of centuries, and are founded upon and agreeable to the Word of God.

There is great talk at the present day to the effect that if you break any physical law that law will inevitably punish its violation. But it is too often forgotten that law in the moral and spiritual sphere will also bring punishment of transgressors whether religious or profane. Some of us were beginning to think that the punishment of an unfaithful, truth-despising majority in this country was to be deferred to some remote date in the future, and that they were to get their own way for many years to come, but God is showing before our very eyes that He sitteth in the heavens and beholds the earth, and that He will not allow His laws to be despised and His Word contemned with impunity. J. S. S.

United Free Missions in India.

LETTER BY REV. JOHN URQUHART.

IT has been known for some time that the poison of the infidel Higher Criticism had found its way to the Foreign Missions of the Free Church. And, indeed, how could it be otherwise? Has not this pernicious Criticism been a feature of the theological colleges of the Free Church for years, whence have come forth young men for the foreign as well as the home field? It may be regarded as an andoubted fact that very few, indeed, of these young men have refused to accept the teaching of their professors (since 1900 in the United Free Church), and have not imbibed the ruinous ideas of the Higher Criticism. It is very gratifying on the other hand to learn that "the educated and intelligent native Christians" in India hold by the old and sound views of the Bible.

The following letter of Mr. Urquhart's bears upon the case of Indian Missions, and should contribute to open the eyes of a deceived public at home. Mr. Urquhart had spoken on this subject at a recent Free Church meeting at Inverness, and his letter (which appeared in the *Scotsman*) was evoked by a writer who in irate ignorance had taken exception to his remarks :—

U.F. MISSIONS IN INDIA.

Parkview, Cambuslang, September 21, 1904.

SIR,—I have just come to know of Mr. D. M. Traill's letter, which criticised my statement at Inverness. He writes to protest as strongly as he can ; but I need hardly remind your readers that, in order to be really strong, a protest must rest upon something better than mere assertion and unstinted personal abuse.

The real nature of the Indian missions has long been concealed from the contributing laity. They no more deserve the name of "missions" than English secondary schools. That is a fact which the country ought to know, and my statement of it cannot be successfully contested.

But, says Mr. Traill, the education is imparted from a Christian standpoint. Undoubtedly that was so formerly. Now the standpoint is largely, if not wholly, that of German rationalism. If Mr. Traill contests this, it can only be because he is not aware of the change that has come over the mission field. I referred in my Inverness speech to a paper by "Rev. J. M. MacPhail, M.D., U.F. Church of Scotland Mission," published in "The East and the West" in January of the present year. Referring to the recent mission conference held in Calcutta, he says :—"A considerable number of European missionaries were present, but it was noticeable that the representatives of the extremely orthodox view were chiefly, if not entirely, confined to the educated native Christians, who were uncompromising in their opposition to the more modern theories of inspiration." He then sets himself to explain how the modern missionary and the native convert find themselves in separate and opposing camps. He says :—

"For various reasons it is natural that the educated and intelligent native Christians should be biased in favour of the older views. The earlier missionaries as a rule were men who held intensely strong convictions on the doctrine of inspiration, and they earnestly impressed them upon their converts. No man has left a deeper impression upon the mind of Christian Young India than Alexander Duff, and the vehemence with which in his last days he opposed the views of the late Professor Robertson Smith was no less than that with which in earlier years he had thrown himself into the conflict with the errors of Hinduism. . . . It is but to be expected that those who looked upon him as their father in Christ, and whose opinions and characters were largely moulded under his magnetic influence, should hold tenaciously to his teaching."

All this is, of course, thoroughly in keeping with the "discoveries" of the higher criticism. All the orthodox are traditionalists. Not a man of them ever had a mind of his own. There is this to be said for the higher critic, that the measure he metes out to us he has also meted out to himself. He has long since ceased to think, and has betaken himself to the most childlike imbibing of the opinions of "authorities." It might, however, surprise Dr. MacPhail to know how much the convictions of these native Christians owed to their acquaintance with the Scriptures. The rest of the article in "The East and the West" is an attempt to show that the old position is now untenable.

When the appeal was made to send out missionaries to India, and pious donors dropped their contributions into the plate, did it ever occur to preacher or to people that what was needed for India was to send out a man, who could hold up his Lord as a discredited teacher? Is not that a kind of thing that every man of them would bring to an end if he could? And did I go beyond due bounds when I said that it would be a distinct gain to India if the whole of these men were bundled home?—I am, etc.,

JOHN URQUHART.

The King at High Mass.

MR. PRIMMER'S PROTEST.

THE Rev. Jacob Primmer, though retired from active service, is not idle in the good cause of Protesiantism. The following resolution has been addressed by the Dunfermline Protestant Defence Association, of which he is president, to the Prime Minister, Home Secretary, and Sir Henry Campbell-Bannerman:—

"That the Dunfermline Protestant Defence Association regards with amazement that within two and a half years of His Majesty King Edward making the Royal Declaration that he was a Protestant, and believed the sacrifice of the mass to be 'superstitious and idolatrous,' that on 18th August, in the Popish Mass-house at Marienbad. His Majesty freely and deliberately not only attended, but did actually take part in the Popish sacrifice of the mass, using the mass book, aising and sitting, and in the uniform of an Austrian Field-Marshal, and, after the manner of Popish soldiers, stood at what is called the 'Elevation,' i.e., when the Popish priest pretends that he has manufactured the wafer into Almighty God and now offers Him in sacrifice for the sins of the living and the dead; that His Majesty thus joined with Papists in the most superstitious and idolatrous rite of the Church of Rome, and which is declared by the Church of England to be 'blasphemous fable,' and by the Church of Scotland to be 'most abominably injurious to Christ's one only sacrifice,' in violation of the Bill of Rights, did thus hold communion with the See or

Church of Rome; that we believe that His Majesty was advised by His Majesty's advisers openly, as the Popish Tablet puts it, 'to do as Rome does;' that it is ominous that this should take place immediately after the reception of and intriguing with the Papal Legate Vannutelli by the Government authorities in Ireland; that it is evident that the Government is desirous of getting the help of the Pope and his subjects in this country to assist them in governing the British Empire; that things are fast drifting into the same condition they were in when James II. sought to overthrow Protestantism and liberty by restoring the Papal despotic rule—and that we strongly protest against the Throne being tampered with in the interests of the Papal Anti-Christ, which has proved itself to be the foe of every government and every country.

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

"JACOB PRIMMER, President.

"WM. WALLACE DRYSDALE, Secretary.

"Dunfermline, 3rd September, 1904."

Popery in the Poorhouse.—The restless aggressive spirit of the Papacy, which finds its opportunity in the easy indifference and false liberalism of our country, has recently asserted itself in a way that has startled some sleepy Protestants. Through the treacherous apathy of the Protestant part of the Parish Council and the active zeal of the Romanist section a Popish altar has been erected at the public expense in Barnhill Poorhouse, Glasgow. The Established Church minister of Springburn, intending to hold a Communion service there, found this symbol of idolatry and superstition standing in his way, and the Protestant table consigned to a lumber closet or outhouse. Accordingly Mr. Dickie, the minister of Springburn, has made an outcry in the Presbytery and in the papers. The editor of the Glasgow "Evening Citizen" has also protested in a temperate way against the outrage. There is, however, no universal blaze of indignation and impatience such as the case well demands. The sense of the danger we are in, both for time and eternity, from this abomination that maketh desolate has died out of the minds of the men of the twentieth century, and we perceive that the revival of Popery long ago prophesied by seers of our nation will in due time take place, and that the tragedies of the past, in respect of bloodshed and ruination of souls, will be enacted over again. The fatal stupor in regard to Popery which characterises the body of the people, and the strange hostility of the press to any assertion of the rights of the Protestant public, are things which paralyse the energies of those who hate, with an honest patriotic hatred, these revelations of Antichrist. However, One sits in Heaven whose hatred is effectual, and will one day reveal itself terribly.

Notes of a Sermon.

By the late Rev. DONALD MACDONALD, Shieldaig.¹

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 " My Beloved spake and said unto me, Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land."—SONG ii. 10-12.

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THERE is no temporal relationship so close as that of husband and wife; they are "one flesh." The husband chooses his wife from among all others; and the wife also makes choice of her husband, looking to his beauty to please, his strength to uphold, and his wealth to sustain. The Church is the mystical spouse of Christ, and she here declares what her Beloved has said to her. Jesus uses tender language, as an affectionate husband to an afflicted wife. He is united to His people in a spiritual marriage which is indissoluble. He chose His people in Himself before the world was, and His people were made willing in time to choose Him, and renounce all other lovers. "We forsook all and followed thee." They forsook the works of the law, and followed the works of faith with Moses. They forsook the world, Satan, and the works of the flesh. Their minds became absorbed in Christ's beauty. "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." That glory was human and divine, created and uncreated. When His divine glory appeared, its effulgence darkened the glory of all created objects, because it was infinite and eternal, surpassing all created glories.

I. When Christ addresses His Church in this verse, she was under a *spiritual winter*.

Christ calls her His "love," or beloved. He had loved her from all eternity. In the exercise of this love in the bosom of God, He had unspeakable joy, for He looked forward to the time when He would purchase, redeem, and deliver her. "My delights were with the sons of men." Christ gave proof of His love to His people in His bodily and soul sufferings in the furnace of God's wrath. That love was hotter than the furnace; along with the satisfaction He rendered to the law, it quenched the fire of the furnace. He set them free from the curse.

Christ here tells her to rise up, and it is clear from this that her soul had been "among the pots," and was lying low. Her enemies had got the victory over her; sin, awakened by temptation, had pulled her down from her elevated position in fellowship with the Lord. Sin was an old Canaanite, which, after the land of Canaan was reached, was still a thorn in the flesh. It was "the law in the members warring against the law of the mind." (Rom.

¹ This Sermon is taken from the "Memoir and Remains" of Rev. D. Macdonald, by Rev. D. Macfarlane, Dingwall.—Ed.

vii.) Or Satan might be groundlessly accusing and tormenting her as in the case of Job. Or God Himself was permitting her to be cast down through worldly persecution, so that her faith would be glorifying Him in the fires.

The Church had a winter before now, when she was convinced of sin and its guilt, and the wrath of God, as storms, floods, and darkness went over her head, and her hope perished from the Lord. But Christ made Himself known to her as her Saviour, and restored her to His favour. Christ the Sun with His refreshing beams of life and light broke in upon her soul. The winter disappeared, and the summer of consolation set in upon her soul, and she began to apprehend what God in Christ had done for her and in her. She began to be fruitful in the Lord. It was a time of love, enjoying communion with God, like the sweet moments our first parents had with Him before the Fall.

But the severe winter sets in again upon her soul. God withdraws from the soul when sin gains ascendancy. His blessed face was withdrawn, as the sun when he hides himself. Darkness sets in, and the soul now becomes dark with respect to his hope of safety. And Satan tempts the afflicted soul to believe that it was all delusion, its pretension to godliness. The storm and floods of God's wrath play heavily upon the imagination; the soul is tossed at the mercy of these tempests mixed with the thunders of the threatenings which conscience arouses for sin. The poor soul is like a vessel that has lost her anchor and moorings.

In winter one needs shelter, clothing, and a friend. God's people need friendship in the bosom of God. They need the shelter which Christ, as their tower, has secured for them in the covenant of grace. They are afraid they are not clothed with Christ's righteousness. They need the favour of God renewed to their souls as they once enjoyed it. This sad winter took away everything they had from the Lord. The natural winter leaves nothing of the beauty and fruitfulness that preceded it; everything around looks dull, dark, and dreary. The birds that used to sing are dumb and shivering with cold. It is the same in the spiritual winter of the soul. The joy the soul had with God is gone. Her ability to worship Him is at an end in her estimation. Prayer becomes empty of God. Instead of rejoicing she is mourning.

II. Christ says to her "Rise up." His heart is full of sympathy towards her. He comes through the promise, and anew infuses life and light into her soul. He declares that she is still His beloved. She could not be satisfied in His absence with any other. She loved Him and was looking through faith to Him to make up her wants. Like Job, though He should slay her, yet she would trust in Him. "Rise up," He says, "with me, your God, your Creator and Husband, to take your journey to glory."

"Rise up, my love, my fair one." Christ uses the word "my" twice to encourage her against unbelief, and to assure her she was His. "You are My love that got room in My thoughts and affec-

tions from eternity. Many sore thoughts I had about you when bearing you and your sins, when wrestling at Gethesemane and suffering at Calvary. Alas, you often let Me out of your sight and thoughts, which is ungrateful in you—for example, when you slept with the foolish virgins. But I have never let you out of my sight or thoughts; I have carried you all along to glory. I began then to intercede for you, and the floods of the Spirit's supplies that came down to refresh you are the blessings that flowed from My death and intercession, which remind you that your Husband is your Advocate within the veil."

Christ declares that she was His fair one, beautiful as she was shining with His own image, and increasing in knowledge, righteousness, and holiness. She was fair in Christ's sight when she appeared to herself to be very ugly. The more sense one has of a filthy heart, and the more one abhors it and pants after a new heart, the more dependent is the soul upon Christ for cleansing in His blood. The less confidence one has in oneself, the more one is beloved and admired of God. The soul has no love for those that brought it into spiritual bondage, no more than the Israelite had to the Egyptians that brought them into natural bondage. The more progress holiness is making in any soul, the more that soul hates sin, and the more vehement is its desire to get rid of it. Christ says, "My fair one, you call yourself black, and you mourn over your blackness. Satan and the world also say you are black. But you are not black in My estimation, considering the time is short until you shall be white all over. You are fair through My blood, My righteousness, and My Sanctification. (Song iv. 7.) You are fair with tears of repentance, you are fair, longing to be perfectly white. I see you very fair. I do not like to be always putting you in remembrance of your blackness, for you are tired remembering it yourself; and it is not worth My while to find fault with your defects, seeing you shall soon be with Me in heaven, without spot, or wrinkle, or any such thing. It encourages you greatly when I declare you are fair. Faith infers from this declaration that you will soon be white."

III. "Lo, the winter is past." It had been the winter of God's wrath. There never was a winter in nature like it. People are weary of the severity of winter. Oh, how weary is a child of God of the winter of God's chastisements!

How did the winter of God's judicial wrath go away at first, when he dealt with the sins of His people? His wrath did not return to Himself. Christ met the severity of it, and it exhausted itself upon Him. Otherwise it would have annihilated the whole elect in a minute. Oh, what glorious news it was to the Church when she heard that His anger was turned away! Although all the saints in heaven and earth should tell the Church that God's wrath was removed, she could not have peace till God Himself would speak peace to her. The people of God shall have winters and summers all the way to heaven. On the meadows of glory

they shall have an eternal summer. Their winters here shall make their happiness in glory more precious to them. Their winters here shall not destroy them, no more than the fire destroyed the three children in the fiery furnace.

But you, that are out of Christ, you have no sense that God is angry with you for your sins that are not pardoned. Your winter is *not* past. If you go with your sins to God's bar, you shall endure an eternity of God's wrath. When millions of years are past in hell, you shall be saying, "Alas, when shall my winter be past?" but Christ shall never say to you, "Arise from eternal torments; your winter is past."

Christ says to His spouse, "Rise up; the winter that laid you low is past." She replies, "I am so weak; I cannot rise; for strangers have eaten up my strength." He answers, "My grace is sufficient for thee; roll all your burdens on Me and My finished work; My strength is made perfect in weakness. I shall be life and light unto thee. Rise; you cannot do without Me, and I cannot do without you. The honour of My name is in danger, if I will not implement My promises relative to you. Arise from sorrows, doubts, and fears to partake of the full blessings that you can realise at the throne of grace. Come to the means of grace, to prayer, to reading, to hearing the Word preached. Come with an enlightened mind to dive into the mysteries of My death and resurrection, that you may see what I have done for you: that I have purchased and redeemed you from the curse of the law, from sin and its various evils; that I have overcome all your enemies that would have delighted to destroy you eternally. Come to Mount Pisgah to see a view of the land of Canaan above. When you shall come, I shall put you in the Spirit, and you shall see more clearly, and there shall be less dimness upon your eyes, yet it shall be through a glass darkly. A view of the glory of Immanuel, and the sweet odour of honey off the land, and its riches shall be a strength to you going down to the chambers of death." Faith is the telescope which shows the rich fruit of the land to the souls of God's people. Their hope revives as a man whose bands are broken and dances with joy, the heart, thoughts, and affections joining in the dance. "Come, 'the flowers appear on the earth;' they are breaking forth upon the ground." The promises are coming with power and conveying all needed comforts. As apples are pretty and sweet, so are God's promises.

"Come with Me through a frowning Providence. I shall be with thee, as I was with Job and David. Come with Me through pain and sickness. I shall bless you and make everything work for your good at last. Come with Me from Lebanon, which is sometimes termed a pleasant and glorious place, at other times a barren wilderness, abounding with wild beasts. 'Come with me from Lebanon, my spouse, with me from Lebanon; look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.' Come with Me,

because where you are is barren and dangerous, exposed to privations and ill-treatment from tyrants and persecutors as savage and bloody as wild beasts. Come with Me to Mount Zion to consider your glorious and exalted position, as also the heavenly society to which you belong. (Heb. xii. 22-24.) Come with Me to death and then to glory, to perfect your happiness and to drink eternally out of the wells of living waters, and where My presence shall put you in possession of an eternal summer."

Searmon.

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

"Mur gleidh an Tighearn am baile, gu diomhain ni am fear-coimhid faire.
Salm cxxvii. 1.

'S E a tha ann suil a' Chruitheir anns an fhocal a bhi 'cur chreutairean peacach a mach as an neart fhein agus bhi 'gan toirt ann a eisimeil fhein. 'Se sin a tha ann an suil a' Chruitheir anns a h-uile freasdal agus meadhon grais, bhi toirt an anama 'na eisimeil fhein airson slainte, agus cha-n 'eil sin furasda. Their daoine gu bheil e furasda do'n Tighearn ni sam bith a dheanamh, ach 's ann o'n aineolas orra fein a their iad sin. 'Se creutair peacach a thoirt an eisimeil Dhe airson tearnaidh ni a bha faisg air Dia o shiorruidheachd, agus tha E a' labhairt air mar mhor-chumhachd Dhe, agus tha sin a' foillseachadh nach eil e furasda. Ann an cruthachadh na cruitheachd cha-n 'eil sinn a' leughadh moran mu mhor-chumhachd Dhe. Ach ann an toirt air ais an anama dh' ionnsuidh Dhe 's e th'ann mor-chumhachd Dhe—"foillseachadh gairdean an Tighearn." Tha E a' labhairt air a' chruthachadh mar "oibre a mheur," ach air tearnadh an anama mar fhoillseachadh "gairdean an Tighearna"; mar sin cha-n 'eil e furasda anam a thoirt air ais a dh' ionnsuidh Dhe. Tha e labhairt anns an t-sailm roimh so air toirt air ais braighdeanas Shioin agus iadsan a chuireas siol le deuraibh buainidh iad le gairdeachas; thig e ris le gairdeachas ag iomchar a sguab. Ach mur gleidh an Tighearn sin gu diomhain ni am fear-coimhid faire.

Ann a bhi labhairt o na briathraibh so tha sinn a' runachadh a bhi nochdadh,

- I. Gur e dleasdanas a h-uile aoin a bhi ri faire,
- II. Mur gleidh an Tighearn am baile gur diomhain a ni am fear-coimhid faire.

'S e dleasdanas a h-uile aoin aig am bheil anam neobhasmhor a bhi ri faire, agus gu n-araidh 's e dleasdanas an anama ghrasmhoir bhi ri faire timchioll na cruitheachd. Thusa, a fhuair gras, thainig farsuinneachd a stigh a ghabhas ni's mo na thu fein. Thusa, a

tha gun ghras, tha thu cho cumhann 's nach teid thu ni's fhaide na thu fein. Ach 's e dleasdanas an anama ghrasnaibhoir curam a bhi aige dhe na h-uile creutair anns an t-saoghal, agus cha-n 'eil anam grasmhoir sam bith anns nach 'eil iarrtus gu'm biodh anaman eile air an tearnadh, agus mar sin tha ann ni a tha dol a mach ann am faire air an t-saoghal uile. Cha-n 'eil anam grasmhor sam bith a bhiodh riarachtaiche le a shlainte fein a mhaire. Chuala sinn creutairean ag radh, "ma theid mise dh' ifrinn theid iomadh comhladh rium," ach cha-n 'eil mi a' leughadh gu'm bi sin 'na chomhfhurtachd dhoibh ann an ifrinn, moran a dhol maille riu ann. Meudaichidh sin an cruaidheachd. Ach tha sinn a' leughadh, gu'm bi "aoibhneas air neamh airson aoin pheacaich a ni aithreachas." Agus tha an spiorad sin air a chomhpairteachadh riu air an talamh. Tha sinn 'gam faicinn air uairibh mar gu'm biodh iad a' toirt buaidh air an Tighearn fein airson pheacach, mar a chi sinn Heseciah. Tha e 'na chomharradh maith air neach, spiorad na caithris a bhi beo ann; agus an t-aon aig nach 'eil sin tha aobhar aige a bhi gairm a staid ann an ceisd.

Tha an t-anam grasmhor a faicinn ni eigin de'n aineolas air Dia a tha anns a' chreutair gun ghras. Tha sinn a' faicinn an fhaidh air a thoirt a mach agus air a chur sìos ann am meadhon a' ghlinne a bha lan de chnamhan agus feuch bha iad ro-thioram. C' airson a fhuair e an sealladh ud? Direach, chum spiorad comhfhulangais agus truais a dhusgadh. Ciod a bu chomasach cnamh tioram a dheanamh air a shon fein? Cha mho na sin a tha e 'n comas anam gun ghras a dheanamh air a shon fein. Thusa, a fhuair spiorad na caithris, tha thu a' faicinn an aineolais air Dia a tha anns an anam agus aineolas air peacadh. Am bheil e comasach a nis an neach a fhuair aithne air sin gu'm bi e gun truas ri 'chochreutairean a tha aineolach air Dia? C'aite an teid an creutair le sin ach a dh' ionnsuidh an Tighearn fein? Cha-n 'eil creutair anns a' chruitheachd anns nach 'eil an sgall sin ris an anam, cha-n 'eil cabhair agam dhuit. Nach priseil *drap* de'n chomhfhulangas so anns a' chreutair a tha ri caithris? 'S e obair na Morachd bhi 'gleidheadh an t-saoghail agus bidh e air 'fhaicinn anns an t-siorruidheachd mar a bha E a' caithris urnuighean agus curaman an anama.

'Nuair a ta an t-anam ag amharc air an aineolas air Dia tha anns an t-saoghal bidh sin 'na phian da. Cha-n 'eil aon anns an t-saoghal a fhuair aithne air a mhillseachd a tha ann an Dia nach bi *drap* de phian 'na anam gu'm biodh neach anns an t-saoghal dealaichte ris. Tha cridhe na Morachd iongantach farsuinn, ghabhadh e stigh a' chruitheachd uile. *Drap* a tha tighinn a mach o Dhia tha e de'n aon ghne ri Dia agus mur 'eil Spiorad Chrìosd aig neach cha bhuin e dha. Faic an t-anam gun ghras am bheil pian sam bith ann airson gu'm biodh muinntir eile ann an ifrinn? Cha-n 'eil Thusa, a tha gun ghras, tha thu de'n aon inntinn ris an diabhul. Ach 'nuair a tha an t-anam a' tighinn gu aithne air a' Chruithear agus a' faicinn eucomas a' chreutair air tighinn a dh'

ionnsuidh Dhe gur e a nadur a bhi teicheadh o Dhia an comasach e nach bi truas aige ris na creutairean sin? Oir fhuair e an nadur sin ann fein; tha e anns na h-uile, agus mur gleidh an Tighearn am baile, gu diomhain ni am fear-coimhid faire.

Tha sealladh aig an anam ghrasmhor air peacadh mar a tha e an aghaidh Dhia, mar nathair a' lot Dhia. Tha so a' deanamh a' chreutair ni's miosa na na bruidean. Tha aig cloinn Chriosd *drap* broin 'nan anam airson a bhi 'lot Dhia! 's e sin a tha 'fagail an t-saoghail falamh dhoibh nach fhaic iad ni aca ach ni a tha cràdh Dhia. O's milis sin an creutair ag iarraidh naomhachd a chum gu'n sguireadh e dhe bhi lot Dhia. Ach mur gleidh an Tighearn am baile gu diomhain ni am fear-coimhid faire. Tha am peacadh uamhasach. Loisgidh e gus an ifrinn a's iochdaraich. Nam faiceadh neach so, an comasach e bhi nach biodh bron ann a' faicinn neach air fhagail anns a' staid sin? Ach 's iongantach an sealladh a nis gu'm faicteadh aon ri bron airson peacanna a theaghlaich. Cha-n 'eil peacaidhean na cloinne a' toirt pian do'n pharant.

Thig crìoch air la nan gras do'n t-saoghal agus tha a h-uile la mar gu'm biodh e 'toirt sin ni's fhaigse, mar gu'm biodh e falamh-achadh stor fad-fhulangas Dhe. Tha sinn a' faicinn a' Chruitheir mar gu'm biodh E a' giorrachadh la a' chreutair airson peacaidh, "na bi ro-aingidh; c'airson a dh' eugadh tu roimh d' am?" "Chamhair daoine fuileachdach agus cealgach leth an laithean." Tha cuid beo ann am peacadh 's tha glòir Dhe ag agairt gu'm biodh iad air an gearradh as. O pheacaich, sguir dheth, sguir dheth. Thig crìoch air la nan gras agus feudaidh sin a bhi ni's fhaigse ort na tha thu an dùil. Nis 'nuair a tha an t-anam grasmhor a' faicinn mar tha sin, an comasach e bhi gun churam air, 's nach bi e ri caithris? Cha-n 'eil ni a' pianadh an diabhuil ni's mo na la nan gras agus tairgse trocair do pheacaich. 'S e tha an diabhuil ag iarraidh gu'm biodh creutairean air an cumail mar phoit air ghoil gus an teid la nan gras seachad agus tha uiread de phlannachan aig cuid 's ged a bhiodh iad beo gu la a' bhreitheanais nach ruigeadh iad an crìoch. Nis 'nuair a tha an t-anam grasmhor a' faicinn gur ann mar sin a bha e fein aon uair beo nach bi comh-fhulangas ann riu-san a tha mar sin a' call an la? Tha an creutair gun ghras cho cumhann 's nach teid e ni's fhaide na e fein, ach nam faigheadh tusa *drap* de ghras rachadh tu mach gus a' chruith-eachd uile agus cha tuig thusa millseachd caithir nan gras gus a sin, "Ach mur gleidh an Tighearn am baile gu diomhain ni am fear-coimhid faire."

(*Ri leantuin.*)

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Outlines of Lectures on the Bible.

By the Rev. NEIL MACINTYRE, Glendale.

(Concluded from page 179.)

WE have rapidly travelled over the extensive history of Bible translation in the English language. We shall now conclude these lectures by offering a few remarks on our Gaelic translations.

Although several attempts were made at a Gaelic translation of the Bible both in Ireland and Scotland in the seventeenth and eighteenth centuries, yet down to the beginning of the nineteenth century the Gaelic Bible was almost unknown in the Highlands of Scotland. The practice common both in pulpit and family was to translate from the English Bible. Education was taught in English both in the Parish Schools and in others connected with the "Society for Propagating Christian Knowledge," and those of the people who had learned to read English were in the habit of translating, as they read, into their own native tongue.

The first attempt at a translation was by the Synod of Argyll. They set about the task of translating the Psalms into Gaelic metre, and finished about fifty of them, which were published in 1659. The Synod did not complete its metrical version until 1694. The first completed edition of the Synod's version, which was known to Reid, of the "*Bibliotheca Scoto-Celtica*," and Dr. Cameron of Brodick, was published in 1702. This edition had the third edition of the Shorter Catechism bound up with it. After the edition of 1702 several editions were published—one in 1715, another in 1729, and still another in 1738. Mr. Robert Kirke, minister at Balquhiddy, executed a version, which was published in 1684. This version does not appear to have been much used, for there never was a second edition. The version of the Psalter known as Dr. Ross's is just a slight revision of the Synod of Argyll's Psalter. This accounts for its Irish idioms and words, and also for its disuse among the people. In 1873 Dr. Smith's version of the Psalms was published.

The Old Testament was translated into Irish Gaelic by William Bedell, Bishop of Kilmore and Ardagh, and was published in London in 1685. Some 200 copies were sent to Scotland for use in the Highlands. In 1603 the New Testament was published in Irish, and in 1681 a second edition was published, which was prepared by Bishop O'Donnell. In 1690 Bedell's Old Testament and O'Donnell's New Testament were published in London, in one volume, in Roman characters (before this they were in Irish characters), for the use of the Highlanders of Scotland. It was through the efforts of Robert Kirke of Balquhiddy this boon was procured for the Highlanders, hence it is called "Kirke's Bible." Another edition of the Irish New Testament was published in 1754 by John Orr, bookseller, Glasgow, for the use of the Scottish Highlanders.

The first attempt to give the Scriptures in Scottish Gaelic was by the Drs. Stewart, father and son, ministers of Killin and Luss. Dr. James Stewart of Killin, with the assistance of Dugald Buchanan and others, translated the New Testament in 1767. It was published in Edinburgh. Dugald Buchanan was proof reader, and supervised the work going through the press. This edition was regarded at first to be free from Irish idioms, but in 1832 it was regarded to be more Irish than Scotch.

The work of translating the Scriptures into Gaelic was now taken up by the Society for Propagating Christian Knowledge. The Old Testament was published in four parts, and at different times. Part I., containing the Pentateuch, with vocabulary, and also five pages of rules how to read Gaelic, was published in 1783. Part II., containing Joshua to the end of I. Chronicles, was published in 1787. Part III., containing II. Chronicles to the end of Song of Solomon, was published in 1801. Part IV., containing the Prophets, with an advertisement stating the use that had been made of English translations, was published in 1786. The first three parts were translated from the Hebrew by Dr. John Stewart of Luss, and the fourth part was prepared by Dr. John Smith of Campbeltown. Their translations were revised by a committee of Highland ministers. In 1782 the General Assembly ordered a collection to be made to defray expenses in connection with the work of translation and printing, which cost £2300. In 1802 the whole Bible in three volumes was published in octavo size by the Society for Propagating Christian Knowledge. There were 5000 copies of this edition printed.

In 1807 the British and Foreign Bible Society printed 20,000 copies of the Old and New Testaments in one volume. The Old Testament was printed on blue paper and the New Testament on yellow. The price of each copy was 6s. 6d., but they were sold to subscribers for half that sum. In the same year the S.P.C.K. published 2000 copies of the whole Bible, also in one volume. Then, for the first time, the Gaelic Bible began to be cheap, and plentiful in the Highlands of Scotland.

In 1816 the General Assembly received the report of the Committee appointed for the Gaelic translation of the Scriptures, which, among other things, contains the following:—"Your Committee are further of opinion that a final revision of the translation, now in use, by means of the acknowledged skill and matured experience of the Rev. Dr. Stewart, of Luss, and the Rev. Mr. Stewart, Dingwall, in order to improve the translation and render it as complete as possible, and the publication of a new edition thereafter, in quarto, the work in which the Society (S.P.C.K.) are now engaged, are of great importance, and should receive the countenance, support, and encouragement of the General Assembly." A full account is given in "the Acts of the General Assembly" (Act VI., Sect. 9), May 25, 1816. The Assembly received the report, and appointed the following Committee:—

The Moderator (Dr. Cook, Professor of Divinity, St. Andrews), Dr. Gordon, Sir H. Moncrieff, Dr. Hill, Dr. Inglis, Dr. MacDougall, Dr. Fleming, Mr. MacDonnel of Forres, Mr. MacGibbon of Inveraray, Mr. Campbell of Dunoon, Dr. MacLeod, Dr. MacLea, Mr. D. Campbell of Kilmichael, Mr. H. Fraser of Kilmoran, Dr. Irvine of Little Dunkeld, Dr. Robert Anderson of Edinburgh, Dr. Stewart of Strachur, Mr. Fraser of Boleskine, Mr. Ross, Kilmonivaig; Mr. MacLeod, Morven; Mr. MacKay, Reay; Mr. MacKinnon, Sleat; Mr. Munro, Uig; Mr. D. Campbell, Kilfinchewan; and Dr. Campbell, Edinburgh, who acted Convener. The Committee drew up an interesting report, which is appended as an Appendix IV. to the Acts of the General Assembly. The Committee express themselves as peculiarly happy in getting the services of the Rev. John MacDonald, preacher of the gospel (afterwards Dr. MacDonald). Dr. Stewart and Mr. Stewart both died before the work was finished, with the result that the Committee abandoned the idea of a revised and improved version, contenting themselves with a reprint of the last edition. Irish phrases and idioms, occurring chiefly in the prophetic books, were altered, and the whole orthography was conformed to that of the Pentateuch, which had been superintended by Dr. Stewart himself. This report was presented to the General Assembly, and by Act IV., Sect. 8, May 26, 1846, it is stated—"The General Assembly, receiving with the warmest satisfaction the intelligence that the quarto edition of the Gaelic Bible is at last completed, unanimously approve of the report, authorise and ordain this version of the Scriptures in Gaelic, with the versions of the Psalms and Paraphrases now attached to it, and no other version, to be used in the churches and chapels within the bounds of this Church where public worship is conducted in the Gaelic language, and appoint this enactment to be inserted in their printed Acts."

In 1868, when a report on a new revision of the Gaelic Scriptures was presented to the General Assembly of the Free Church, Dr. Cameron, Brodick, stood up in defence of the 1826 version, and again in his controversy with Dr. MacLauchlan and Mr. (afterwards Dr.) Clerk, of Kilmallie, he wrote in the Edinburgh "Courant" (22nd May, 1870)—"The last authorised edition—the quarto of 1826—although containing typographical and other errors, which might easily be removed in a new edition, has always been highly prized by the people, who have been from their childhood familiar with its words and phrases, and, therefore, any extensive interference with it, beyond the removal of various errors and anomalies, is much to be deprecated." In the year 1870, Drs. MacLauchlan and Clerk's edition appeared. It may be known, by the way, it begins Genesis and the Gospel of John with "An toiseach," which is Gaelic for "the first," instead of "in the beginning," as Dr. Cameron points out. This edition was very severely criticised by Dr. Cameron, especially in articles

which appeared in the "Celtic Review." In the letter referred to above, he mentions twenty grammatical mistakes. For instance, "An Ceud beo-chreutair" (the 100 living creatures), for "An ceud bheo-chreutair" (the first living creature). Again "Feuch bha leth-*aoin* 'n a bolg," which is (there was half a child in her womb), instead of "leth-*aona*" (twin child). This edition was prepared for the National Bible Society of Scotland. Since its first publication it has undergone many corrections, in part due to Dr. Cameron's criticism. In 1880 appeared another edition by the same editors, which contains references. This edition did not satisfy Dr. Cameron either. He points out that the editors did not seem to know the difference between "*a'* m' ionnsuidh" (into me) and "*a* m' ionnsuidh (unto me).

In 1887 a revised version of the Gaelic Bible was commenced under the auspices of the S.P.C.K. Nine commissioners were appointed for this arduous undertaking—viz., Rev. Drs. Clerk, Kilmallie; MacLachlan, Moy; MacLeod, Inverness; Blair, Edinburgh; MacLean, Glasgow; and Revs. A. D. MacKenzie, Kilmorack; Dewar, Kingussie; also Sheriff Nicolson and Professor MacKinnon. Death and resignation reduced their number, and the work devolved latterly on Drs. MacLeod, Blair, MacLean, and Mr. Dewar. Their labour, which was a disappointment to many, was completed in 1902. No doubt, as far as Gaelic scholarship is concerned, the revisers were men thoroughly competent to carry through the work they undertook. On account of the reception the English Revised Bible received in this and other countries, one would think, and even hope, that our Gaelic reviewers would not have adopted the same *text* as the English revisers. In this many were sadly disappointed, for practically they have followed the same. This, according to Dean Burgon, means that the revised version of the Gaelic Bible is untrustworthy from beginning to end. It means that it differs in over three thousand places from the text on which former translations were made. It means also that the last twelve verses of the Gospel of Mark are not to be held by us any longer as part of the inspired Scriptures, for they (the revisers), like the English revisers, placed them within square brackets, showing that they had grave doubts about their authenticity.

In conclusion, we beg to apologise for how very little light we are able to throw on such an interesting subject. It has been our endeavour, however, to present a condensed but an accurate account of the various English and Gaelic translations.

We are told that in the last days perilous times shall come, and false teachers shall rise up denying the Lord that bought them, also that the way of truth shall be evil spoken of. These days, in a manner, have overtaken us. It is sad to contemplate the way in which the Scriptures are despised and denied in this generation. We are in danger of being like what Josephus tells us concerning the Jews. In their last dreadful ruin, he says, it was familiar

with them to make a jest of divine things, and to deride as so many senseless tales and juggling, the sacred oracles of their prophets, though they were then but being fulfilled before their eyes and upon themselves.

Let us therefore hold fast the Word of God.

The "Scotsman" and the Church Case.

THOUGH no admirers of the "Scotsman" in its general religious attitude, we cannot refrain from expressing our admiration at the remarkably able manner in which it has defended the position of the Free Church as against the United Free in the present case. It has taken the side of law and justice, and has exposed in masterly, and oftentimes withering, terms the unrighteous claims, arrogant pretensions, and hollow arguments of the United Frees. The following is a sample quotation from a leading article of October 5th:—

"There is one thing that ought to be remembered about this widespread sympathy in England and abroad with the United Free Church. Public opinion outside of Scotland has been swayed by copious presentations of the United Free Church view of the case in the Press, especially in the religious papers, and has had little or no means of seeing the other side. The Free Church has been pictured to the imagination as "a handful of Conservative Highlanders," and little better in fact than an execrable pack of thieves. The English Baptists, for example, yesterday passed a resolution, in which it is declared that the United Free Church has been "stripped of almost all its property for action well within its constitutional right." The strippers are this handful of Highlanders. These English Baptists do not consider—because, in all probability, they do not know—that it was the big Church that began by stripping the little one. It carried out the act of spoliation with the high hand. The Free Church, if it now strips the United Free, has the highest legal sanction. When the United Free Church sent the Free Church remnant naked to its mountains, it had no authority but Rob Roy's simple rule that they should take who have the power, and they should keep who can. That is the simple, naked truth. It was one of the hardest, cruelest acts ever done under the sun. The United Free Church stripped the Free Church of everything, though everything legally belonged to it. The good Moravians who have, it seems, not got very full information from the Mound, say in their letter that they 'unreservedly acknowledge the right of those, comparatively so few, ministers and congregations disagreeing with the Union to dissent, and to such property as is adequate to their needs in doing the work of a Christian Church.' It could not have occurred to these pious simple folks that the big wealthy United

Free Church refused to acknowledge that those who dissented from the Union had any right to any property at all. And the world saw the poor little remnant stripped of its all with almost complete indifference. But when a big Church parades its nakedness and its sores, the world and the Christian Churches overflow with sympathy. It is the fact that a big property is being taken from a big Church and given to a little one that has stirred up so much uninformed sympathy on the side of the United Free Church. That is natural; but it is carrying sympathy too far to weep over the great original robber when the weak wee victim gets back its own from him by the help of the law."

Church Notes.

Communions.—Gairloch, 2nd Sabbath of month; Edinburgh, Plockton, and Lochinver, 3rd; Wick, 5th; Helmsdale and Oban, 1st Sabbath of November.

Sustentation Fund Notice.—The attention of congregational treasurers throughout the Church is respectfully drawn to the desirability of their forwarding to the general treasurer at Inverness as much as possible of the current Sustentation Fund *in ample time* to meet the payments to be made at November 11th. Sometimes delay in this respect is apt to cause a good deal of inconvenience.

Memoir of Rev. D. Macdonald.—It may be proper to call the attention of our readers to the fact that the Rev. Mr. Macfarlane has still on hand a considerable number of copies of the "Memoir and Remains of the Rev. D. Macdonald, Shildaig" (price 2s. 9d., including postage). At the present time, when there is so much discussion of Church matters, friends of the cause should take the opportunity of circulating this interesting and instructive volume. In this month's issue we give the notes of a very striking sermon of Mr. Macdonald's as a sample of the good things to be found in the book. Orders may be sent direct to the Rev. D. Macfarlane, Free Presbyterian Manse, Dingwall. Copies can also be had from the Rev. Neil Cameron, 4 Shaftesbury Terrace, Glasgow; or the Rev. James S. Sinclair, 248 Kenmure Street, Pollokshields.

F.P. Church in Edinburgh.—The Free Presbyterian congregation in Edinburgh recently acquired a church at East Fountainbridge. The building, which is well equipped with many conveniences, including a large hall, was originally erected by members of the Evangelical Union, commonly known as Morisonians. Thence it passed into the hands of the United Free Church, while now it has become a Free Presbyterian place of worship. It is capable of holding 500 persons, and the price at

which it has been secured is £1600. The bargain is considered a very good one. An opening service was held on Thursday evening, the 22nd September, when the Rev. Alexander Stewart presided over a large attendance. He said that the beginnings of the history of the Free Presbyterian Church were associated with the passing of the notorious Declaratory Act. For his own part he had always regarded that Act as rather the occasion than the cause of their setting up a distinctive ecclesiastical organisation in Scotland. He should like to represent their Church as embodying a practical protest against the higher criticism. The Free Presbyterian Church were old-fashioned enough to believe in a whole Bible. They were not fine enough in intellectual acuteness or nimble enough in moral adaptability to be able to turn and vilify and pour the vials of their contempt and their scorn and their reproach on what they solemnly engaged before God to assert, maintain, and defend. (Applause.) "Excuse me," Mr. Stewart at once observed, "we shall have no applause in the House of God." Continuing, he denied that their adhesion to the Confession of Faith precluded them from preaching a free gospel, and said that they adhered exclusively to the Book of Psalms in the service and song of the sanctuary, and dispensed with instrumental music in the worship of God. The Rev. George Mackay, Stornoway; Mr. Archibald MacNeilage, Glasgow; and the Rev. John Macleod, M.A., Kames, also spoke.

Obituary.

ALEXANDER CAMPBELL, ROGART.

WE have learned with very deep regret the death of Mr. Alexander Campbell, Rogart, Sutherlandshire, which took place on Tuesday, 27th September. Mr. Campbell, who had only attained middle life, passed away after an extremely brief illness. He was a truly godly man of a weighty stamp, and as an elder was very useful in the Rogart congregation. His death is really a great loss, as so few men of his attainments are to be found in the present day. Our aged Christians must soon pass away, according to the allotted time of life, but when worthy persons who might be expected to have many years of usefulness before them are cut down, the loss is felt in some respects to be much greater, and the hearts of friends are affected with a deeper sadness.

Mr. Campbell, who was not very long married, leaves a widow and one child, for whom the deepest sympathy is felt. May the Lord be a husband to the widow and a father to the fatherless.

J. S. S.

"What I do thou knowest not now, but thou shalt know hereafter."