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“The Archbishop of Canterbury and Modern Christianity.”

WE now propose to give some quotations from this work by the Rev. W. Lancelot Holland, which was briefly noticed in our last issue. First, however, we make a few remarks in regard to the views in it, to which we do not commit ourselves. These views are such as Mr. Holland entertains of the glory of the millennium. He believes, as many do, in the personal advent of Christ at the beginning of the millennium, and with this belief we cannot agree. We do not think the Scriptures give any warrant for it. We look for the presence of Christ at that time in a rich and wide-spread outpouring of the Holy Spirit, but not otherwise. His second personal advent will be at the day of judgment. Nor do we feel warranted in accepting some of Mr. Holland's other views in regard to the features of the millennial glory. It is not our present purpose, however, to discuss these things, but simply to make some brief remarks by way of caution to the readers of this, in many respects, excellent book.

The book is divided into three parts, with a large appendix of 43 pages, and a prophetic map. The first part is taken up with the recorded opinions of Dr. Temple, the Archbishop of Canterbury in his books, “Essays and Reviews,” and “The Education of the World.” Mr. Holland shews that at the present day a new false system consisting of “a complete denial of the truth” is working its way in the professing Church. “This new system,” he says, “has for its basis, that there is no such thing as positive Truth, that what was thought Truth at one particular period of the world's history must be accommodated to suit the actual condition of knowledge, of opinion, of mode of thought at another period; in the third Essay in the volume entitled ‘Essays and Reviews’ (8th edition, 1861), this basis is described as follows:—‘The more knowledge advances, the more it has been, and will be, acknowledged that Christianity as a real religion must be viewed apart

from connection with physical things.' The writer then proceeds, by the application of this principle, to overthrow the literal interpretation of Holy Scripture." Mr. Holland here quotes a paragraph in which Dr. Temple refers to "the palpable contradictions" between the discoveries of astronomy, geology, and evolution, and "the letter of Scripture." Our author's comment is: "Here is a remarkable instance of the rejection of the infallible authority of Scripture and the setting up of the infallibility of human reason. We have no wish to evade one jot or tittle of the discoveries made in the realms of astronomy, geology, or any other physical science; but what we strongly assert is, that man's *deductions* from any physical facts or laws must not be taken as equally infallible as the facts and laws themselves. What we are sure of, and that with an unwavering certainty, is that no real advance in physical science has ever or can ever lead to the literal truth of Scripture being overthrown. However, this supposed necessity, this daring and blasphemous assertion of the necessity to separate in the Word of God what is inseparable—to make one part of it speak truth, the other, mere human opinion or the corruptions of a crude age, is the virtual destruction and annihilation of truth and the denial of the God of truth" (pages 3-4).

In the course of his criticism, Mr. Holland alludes to the evangelical utterances of Dr. Temple and the teachers of neologianism (the new theology), and says:—"That Dr. Temple, Farrar, and Basil Wilberforce, and Dr. Clifford, and Horton, and Marcus Dods, and Professor Bruce, and Adam Smith, and many another neologian teacher have "horns like a lamb" to utter evangelical sentiments, we doubt not, yet verily they "speak as a dragon," as anti-Christ's false prophet shall speak (see Revelation xiii. 11). And the sad part of it is, that men look admiringly at the lamb-like horns of these teachers, but put their fingers into their ears when we venture to draw their attention to their dragon-like utterances. The fact is that Evangelicalism has, as a whole, thoroughly connected itself with the very worst anti-Christianity of the day. Are not the Church Missionary Society, the Bible Society, the Young Men's Christian Association, Temperance Societies, many Nonconformist Churches, and the whole Church of England, before God linked on, some with lighter links than others, yet linked on to this abomination, the like of which has seldom, if ever before been displayed? The attacks upon the Bible made in the closing years of the 18th century were probably not so dangerous as those now made" (pages 21-22).

In Part II., Mr. Holland strongly condemns the action of the Established Church of Scotland in giving at its Assembly last year a reception to the Archbishop of Canterbury. In this connection he criticises with well-merited severity the speeches of the Rev. James Paton, a Protestant lecturer; Dr. Scott, ex-Moderator; Lord Balfour of Burleigh; and Dr. Leishman, Moderator. He

further says: "Even if the 'Archbishop' had been the most orthodox in the faith, for the Church of Scotland that had once rightly believed Prelacy to be an unmixed evil; which once endured so many and so great persecutions unto death, torture and banishment at the hands of the prelatie Church of England; for that Church which had renounced Prelacy and taken its stand upon the Westminster Confession, for that Church which had been the home of a long roll of noble martyrs and reformers—for such a Church to act thus is, to all intents and purposes, to trample the Covenant, once signed with blood drawn from the veins of the valiant in the faith, in token of their readiness, by the grace of God, to die rather than betray the faith, and to openly link itself on to a Church which had acted as a monster, and had slain Scotland's best sons and daughters. This act has marked upon Scotland's brow the word 'Apostate,' and until the act has been repented of, apostate she will remain" (page 62). Again, "Men may speak, and are speaking, of unity amongst all Presbyterian Churches in Scotland, but there can be no union except for evil, unless the sole ground of unity be the foundation of the Apostles and Prophets." "May there be formed in Scotland and in England a little company who, seeing the complete wreck and chaos around, shall desire to ascertain what Truth is, and shall recognise its unity, and will unite only with those who are endeavouring to maintain it in all its integrity" (page 71).

It is time for our Scottish people to be awaking out of their lethargy when a voice of reproof from England visits their ears. We hope to give some more extracts in next issue.

Obituary Notice.

WE regret to record this month the death of the aged Mrs. Mackenzie, Conon, which took place there on the 19th January. The deceased, who was long resident in Inverness, was well known as a woman of deep piety and spiritual experience, and one who took a lively interest in the cause of Christ. She belonged to a generation of Christians which is now almost wholly gone, and her reminiscences of the past were very interesting and instructive. Those who visited her spent many pleasant hours in her dwelling. She was much concerned about the welfare of our own Church, and the loss of a deeply exercised and prayerful Christian such as she was is a great one. For the last few years she was suffering from the frailties of old age and delicate health, and unable to attend the public means of grace. May the Lord raise up witnesses for Himself in the room of those who are hastening to their rest!

A more extended notice of the deceased we hope to have in a future issue.

A Sermon.

BY THE REV. JOHN OWEN, D.D.

PREACHED BEFORE THE HOUSE OF COMMONS, 29th APRIL, 1646,
ON A DAY OF PUBLIC HUMILIATION

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 "And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us."  
 —ACTS xvi. 9.  
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(Continued from page 295.)

II. The sending of the gospel to any one nation rather than another, as the means of life and salvation, is of the *mere free grace and good pleasure of God.*

Now, before I come to make out the absolute independency and freedom of this distinguishing mercy, I shall premise three things.

1. That the not sending of the gospel to any person or people is of God's mere good pleasure, and not of any peculiar distinguishing demerit in that person or people. No man or nation doth "majorem ponere obicem," lay more or greater obstacles against the gospel than another. There is nothing imaginable to lay a block in the passage thereof but only sin. Now, these sins are, or may be, of two sorts; either, first, Against the gospel itself, which may possibly hinder the receiving of the gospel, but not the sending of it, which it presupposeth; secondly, Against the covenant they are under, and the light they are guided by, before the beams of the gospel shine upon them. Now, in these generally all are equal, all having sinned and come short of the glory of God: and in particular sins against the law and light of nature, no nations have gone further than they which were soonest enlightened with the word, as afterward will appear: so that the sole cause of this is the good pleasure of God, as our Saviour affirmeth, Matt. xi. 25, 26.

2. That sins against the covenant of works, which men are under before the gospel comes unto them, cannot have any general demerit, that the means of life and salvation by free grace should not be imparted to them. It is true, all nations have deserved to be turned into hell, and a people that have had the truth, and detained it in ungodliness, deserve to be deprived of it;—the first, by virtue of the sanction of the first broken covenant; the other, by sinning against that which they had of the second. But that men in a fallen condition, and not able to rise, should hereby deserve not to be helped up, needeth some distinction to clear it.

There is, then, a twofold demerit and indignity;—one merely negative, or a not deserving to have good done unto us; the other positive, deserving that good should not be done unto us. The first of these is found in all the world, in respect of the dispensation of the gospel. If the Lord should bestow it only on those who deserve it, He must for ever keep it closed up in the eternal treasure of His own bosom. The second is found directly in none, in respect of that peculiar way which is discovered in the gospel,

because they had not sinned against it ; which, rightly considered, gives no small lustre to the freedom of grace.

3. That there is a right in the gospel, and a fitness in that gracious dispensation to be made known to all people in the world ; that no singular portion of the earth should be any longer a holy land, or any mountain of the world lift up its head above its fellows. And this right hath a double foundation.

(1.) The infinite value and worth of the blood of Christ, giving fulness and fitness to the promises founded thereon to be propounded to all mankind ; for through His blood remission of sins is preached to whosoever believes on Him, Acts x. 43,—“to every creature,” Mark xvi. 15. God would have a price of that infinite value for sin laid down, as might justly give advantage to proclaim a pardon infinitely to all that will come in and accept of it,—there being in it no defect at all (though intentionally only a ransom for some), but that by it the world might know that He had done whatsoever the Father commanded Him, John xiv. 31.

(2.) In that economy and dispensation of the grace of the new covenant, breaking forth in these latter days, whereby all external distinction of places and persons, people and nations, being removed, Jesus Christ taketh all nations to be His inheritance, dispensing to all men the grace of the gospel, bringing salvation, as seemeth best to Him, Tit. ii. 11, 12. For being lifted up, He drew all men unto Him, having redeemed us with His blood, “out of every kindred and tongue, people and nation,” Apoc. v. 9. And on these two grounds it is that the gospel hath in itself a right and fitness to be preached to all, even as many as the Lord our God shall call.

These things being premised, I come to the proof of the assertion.

Deut. vii. 7, 8 : Moses is very careful in sundry places to get this to take an impression upon their spirits, that it was mere free grace that exalted them into that condition and dignity wherein they stood, by their approach unto God, in the enjoyment of his ordinances ;—in this most clearly rendering the cause of God’s love in choosing them, mentioned, verse 7, to be only His love. Verse 8, His love towards them is the cause of His love,—His free love eternally determining, His free love actually conferring, those distinguishing mercies upon them. It was not for their righteousness, for they were a stiffnecked people, Deut. ix. 6.

Matt. xi. 25, 26 : Our Saviour laying both these things together, the hiding of the mysteries of salvation from some, and revealing them to others, renders the same reason and supreme cause of both, of which no account can be rendered, only the good pleasure of God : “I thank thee, O Father.” And if any will proceed higher, and say, Where is the justice of this, that men equally obnoxious should be thus unequally accepted ? we say, with Paul, “That he will have mercy on whom he will have mercy, and whom he will he hardeneth. And who art thou, O man, that disputest

against God?" "Si tu es homo, et ego homo, audiamus dicentem, O homo, Tu quis?" To send a pardon to some that are condemned, suffering the rest to suffer, hath no injustice. If this will not satisfy, let us say, with the same apostle, Rom. xi. 33, "O the depth," &c.

Yea, so far is it from truth, that God should dispense and grant His word and means of grace by any other rule, or upon any other motive, than His own will and good pleasure, that we find in Scripture the direct contrary to what we would suppose,—even mercy showed to the more unworthy, and the more worthy passed by; reckoning worthiness and unworthiness by less or greater sin, with less or more endeavours. Christ preaches to Chorazin and Bethsaida, which would not repent; and at the same time denies the word to Tyre and Sidon, which would have gotten on sackcloth and ashes, when the other continued delicate despisers, Matt. xi. 21. Ezekiel is sent to them that would not hear him, passing by them that would have hearkened, chap. iii. 5; which is most clear, Rom. ix. 30, 31, "The Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith; but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness." If, in the dispensation of the gospel, the Lord had had any respect to the desert of people, Corinth, that famous place of sinning, had not so soon enjoyed it,—the people whereof, for *worship*, were led away with dumb idols, 1 Cor. xii. 2; and for their *lives*, you have them drawn to the life, 1 Cor. vi. 9-11, "Fornicators, idolaters, adulterers; effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners."—Some of you were fornicators, some idolaters; but ye are sanctified." Seem not these to the eye of flesh goodly qualifications for the gospel of Jesus Christ? Had these men been dealt withal according as they had disposed themselves, not fitter fuel for hell could the justice of God require; but yet ye see to these the gospel comes with the first, "a light shines to them that sit in darkness and in the shadow of death."

If God send or grant the gospel, which is the means of grace, upon any other ground but his mere good pleasure, then it must be an act of remunerative justice. Now, there is no such justice in God towards the creature, but what is founded upon some preceding covenant, or promise of God to the creature,—which is the only foundation of all relation between God and man,—but only those that attend creation and sovereignty. Now, what promise do you find made to, or covenant with, a people as yet without the gospel;—I mean conditional promises, inferring any good to be bestowed on any required performance on their part? Free, absolute promises there are innumerable, that light should shine to them that were in darkness, and those be called God's people which were not His people; but such as depend on any condition on their part to be fulfilled, we find none. God bargains not with

the creature about the gospel, knowing how unable he is to be merchant for such pearls. If a man had all that goodness which may be found in man without Jesus Christ, they would not in the least measure procure a discovery of him.

I deny not but God may, and perhaps sometimes doth, reveal himself to some in a peculiar and extraordinary manner. Whereunto tends that story in Aquinas, of a corpse taken up in the days of Constantine and Irene, with a plate of gold, and this inscription on it, "Christus nascetur ex virgine, ego credo in illum. O sol sub Irenæ et Constantini temporibus iterum me videbis." But that this should be regular unto men living, or using their naturals aright (which is impossible they should, the right use of naturals depending on supernaturals), is wide from the word.

If there be any outward motive of granting the gospel unto any, it is some acceptable performances of theirs, holding up to the rule and will of God. Now, this will and rule having no saving revelation but by the gospel, which should thus be procured by acts agreeable unto it, make up a flat contradiction,—supposing the revelation of the gospel before it be revealed. Doubtless, according to all rules of justice to us made known, it is an easier thing to deserve heaven by obedience now under the covenant of works, than being under that covenant, to do any thing that might cause a new way of salvation, such as the gospel is, to be revealed.

With some observations I descend to application.

[1.] There is the same reason of continuing the gospel unto a people as of sending it; especially if oppositions rise high, apt and able in themselves for its removal. Never nation as yet enjoyed the word that deserved the continuance of the word. God hath always something against a people, to make the continuing of His grace to be of grace, the not removing of His love to be merely of love, and the preaching of the gospel to be a mercy of the gospel, free and undeserved. Though there be work, and labour, and patience for Christ's sake at Ephesus; yet there is somewhat against Ephesus, Rev. ii. 4, 5, for which He might justly remove His candlestick; and if He doth it not, it is of the same mercy that first set it there. As God lays out goodness and grace in the entrance; so patience, long-suffering, and forbearance in the continuance. He bears with our manners, whilst we grieve His Spirit. Look upon the face of this kingdom, and view the body of the people; think of the profaneness, villany, trampling upon the blood of Jesus, ignorance, contempt of God and His ways, despising His ordinances, reviling His servants, branding and defaming the power of godliness, persecuting and tearing one another,—and yet hear the joyful sound of the word in every corner; and you will quickly conclude, that you see a great fight of God's love against our sins, and not of our goodness for His love.

[2.] There is the same reason of the reformation and the doctrine of the gospel corrupted with error, and of the worship of

God collapsed with superstition, as of the first implantation of the gospel. God, in His just judgment of late ages, had sent upon the western world the efficacy of error, that they should believe lies, because they received not the love of the truth; as He foretold, 2 Thess. ii. Now, whence is it that we see some of the nations thereof as yet suffered to walk in their own ways, others called to repentance, some wildernesses turned into green pastures for the flock of God, and some places made barren wildernesses for the wickedness of them that dwell therein? How comes it that this island glories in a reformation, and Spain sits still in darkness? Is it because we were better than they, or less engaged in antichristian delusions? Doubtless no. No nation in the world drank deeper of that cup of abomination. It was a proverbial speech amongst all, "England was our good ass" (a beast of burden) for (Antichrist whom they called) the Pope. Nothing but the good pleasure of God and Christ, freely coming to refine us, Mal. iii. 1, 4, caused this distinction.

[3.] Though men can do nothing towards the procuring of the gospel, yet men may do much for the expulsion of the gospel. If the husbandmen prove idle or self-seekers, the vineyard will be let to others; and if the people love darkness more than light, the candlestick will be removed. Let England beware! Now this men may do, either upon the first entrance of the gospel, or after some continuance of it. The gospel spreading itself over the earth, finds entertainment, like that of men's seeking plantations amongst the barbarous nations; sometimes kept out with hideous outcries at the shore,—sometimes suffered to enter with admiration, and a little after violently assaulted.

1st, In the first way, how do we find the Jews putting far from them the word of life, and rejecting the counsel of God *at its first entrance*,—calling for night at the rising of the sun! Hence, Acts xiii. 41, Paul concludes his sermon to them with, "Behold, ye despisers, and wonder, and perish;"—and verse 46, it was necessary the word should be preached to them; but seeing they judged themselves unworthy, they were forsaken;—and verse 51, they shake off the dust of their feet against them,—a common symbol in those days of the highest indignation and deepest curse. The like stubbornness we find in them, Acts xxviii.; whereupon the apostle wholly turned himself to the Gentiles, verse 28. How many nations of Europe, at the beginning of the Reformation, rejected the gospel of God, and procured Christ, with the Gardarenes, to depart as soon as He was entered, will be found at the last day written with the blood of the martyrs of Jesus that suffered amongst them!

2ndly, *After some continuance.* So the Church of Laodicea, having for a while enjoyed the word, fell into such a tepid condition,—so little moved with that fire that Christ came to send upon the earth, Rev. iii. 15, 16,—that the Lord was even sick and weary with hearing them. The Church of Rome, famous at the

first, yet quickly, by the advantage of outward supportments and glorious fancies, became head of that fatal rebellion against Jesus Christ, which spread itself over most of the churches in the world; God hereupon sending upon them the "efficacy of error to believe a lie, that they all might be damned that believe not the truth, but had pleasure in unrighteousness," 2 Thess. ii.,—suffering them to retain the empty names of Church and Gospel; which, because they usurp only for their advantage here, to appear glorious, the Lord will use for the advancing of His justice hereafter, to show them inexcusable. O Lord, how was England of late, by Thy mercy, delivered from this snare! A captain being chosen for the return of this people into Egypt, O how hath Thy grace fought against our backsliding! And let none seek to extenuate this mercy, by catalogues of errors still amongst us: there is more danger of apostasy against Christ, and rebellion against the truth, in one Babylonish error, owned by men pretending to power and jurisdiction over others, than in five hundred scattered amongst inconsiderable, disunited individuals. I would to God we could all speak and think the same things,—that we were all of one mind, even in the most minute differences that are now amongst us. But yet the truth is, the kingdom of Jesus Christ never shakes amongst a people until men, pretending to act with a combined mixed power of heaven and earth, unto which all sheaves must bow or be thrashed, do, by virtue of this trust, set up and impose things or opinions deviating from the rule. As it was in the Papacy, errors owned by mixed associations, civil and ecclesiastical, are for the most part incurable, be they never so absurd and foolish; of which the Lutheran ubiquities and consubstantiation are a tremendous example. These things being presupposed,—

Use 1. Let no flesh glory in themselves, but let every mouth be stopped: for we have all sinned and come short of the glory of God. Who hath made the possessors of the gospel to differ from others? or what have they that they have not received? 1 Cor. iv. 7. Why are these things hidden from the great and wise of the world, and revealed to babes and children, but because, O Father, so it pleased Thee? Matt. xi. 26. "He hath mercy on whom he will have mercy, and whom he will he hardeneth." Rom. ix. 18. Ah, Lord, if the *glory and pomp of the world* might prevail with Thee to send Thy gospel, it would supply the room of the cursed Alkoran, and spread itself in the palaces of that strong lion of the east who sets his throne upon the necks of kings; but, alas! Jesus Christ is not there. If *wisdom, learning, pretended gravity, counterfeit holiness, real policy*, were of any value in thine eyes to procure the word of life, it would be as free and glorious at Rome as ever; but, alas! Antichrist hath his throne there. Jesus Christ is not there. If *will-worship and humilities, neglect of the body, macerations, superstitions, beads, and vainly-repeated prayers*, had any efficacy before the Lord, the gospel,

perhaps, might be in the cells of some recluses and monks ; but, alas ! Jesus Christ is not there. If *moral virtues* to an amazement, exact civil honesty and justice, that soul of human society, could have prevailed aught, the heathen worthies in the days of old had had the promises ; but, alas ! Jesus Christ was far away. Now, if all these be passed by, to whom is the report of the Lord made known ? to "whom is his arm revealed ?" Why, to a handful of poor sinners amongst the nations formerly counted fierce and barbarous. And what shall we say to these things ? "O the depth," &c.

Use 2. Let England consider with fear and trembling the *dispensation that it is now under* ;—I say, with fear and trembling, for this day is the Lord's day, wherein He will purge us or burn us, according as we shall be found silver or dross :—it is our day, wherein we must mend or end. Let us look to the rock from whence we were hewed, and the hole of the pit from whence we were digged. Was not our father an Amorite, and our mother an Hittite ? Are we not the posterity of idolatrous progenitors ?—of those who worshipped them who by nature were no gods ? How often, also, hath this land forfeited the gospel ! God having taken it twice away, who is not forward to seize upon the forfeiture. In the very morning of the gospel, the Sun of righteousness shone upon this land ; and they say the first potentate on the earth that owned it was in Britain. But as it was here soon professed, so it was here soon abused ; that part of this island which is called England being the first place I read of which was totally bereaved of the gospel,—the sword of the then pagan Saxons fattening the land with the blood of the Christian inhabitants, and in the close wholly subverting the worship of God. Long it was not ere this cloud was blown over : and those men who had been instruments to root out others submitted their own necks to the yoke of the Lord ; and, under exceeding variety in civil affairs, enjoyed the word of grace, until, by insensible degrees, like summer unto winter, or light unto darkness, it gives place to antichristian superstition, and left the land in little less than a paganish darkness, drinking deep of the cup of abominations mingled for it by the Roman harlot. And is there mercy yet in God to recover a twice over lost backsliding people ? Might not the Lord have said unto us, What shall I do unto thee, O island ? How shall I make thee as Admah ? how shall I set thee as Zeboim ? But His heart is turned within Him, His repentings are kindled together : the dry bones shall live, and the fleece shall be wet, though all the earth be dry. God will again water His garden, once more purge His vineyard,—once more of His own accord He will take England upon liking, though He had twice deservedly turned it out of His service. So that, "coming as a refiner's fire, and as fuller's soap, to purify the sons of Levi, to purge them as gold and silver, to offer to the Lord an offering in righteousness," to reform His Churches, England, as soon as any, hath the benefit and

comfort thereof. Nay, the reformation of England shall be more glorious than of any nation in the world, being carried on neither by might nor power, but only by the Spirit of the Lord of hosts. But is this the utmost period of England's sinning, and God's showing mercy, in continuing and restoring of the gospel? No, truly: we again in our days have made forfeiture of the purity of His worship, by an almost universal treacherous apostasy; from which the free grace and good pleasure of God hath made a great progress again towards recovery.

There are two sorts of men that I find exceedingly ready to extenuate and lessen the superstition and popish tyranny of the former days, into which we were falling.

(1.) Such as were industriously instrumental in it, whose suffrages had been loud for the choice of a captain to return into Egypt,—men tainted with the errors and loaded with the preferments of the times; with all those who blindly adhere to that faction of men who as yet covertly drive on that design:—to such as these all was nothing, and to them it is no mercy to be delivered. And the truth is, it is a favour to the lamb, and not the wolf, to have him taken out of his mouth; but these men have interest by those things which have no ears, against which there is no contending.

(2.) Such as are disturbed in their optics, or have gotten false glasses, representing all things unto them in dubious colours. Which way soever they look, they can see nothing but errors,—errors of all sizes, sorts, sects, and sexes,—errors and heresies from the beginning to the end; which have deceived some men, not of the worst, and made them think that all before was nothing, in comparison of the present confusion. A great sign they felt it not, or were not troubled at it; as if men should come into a field, and seeing some red weeds and cockle among the corn, should instantly affirm there is no corn there, but all weeds, and that it were much better the hedges were down, and the whole field laid open to the boars of the forest: but the harvest will one day show the truth of these things. But that these apprehensions may not too much prevail, to the vilifying and extenuating of God's mercy, in restoring to us the purity and liberty of the gospel, give me leave in a few words, to set out the danger of that apostasy from which the good pleasure of God hath given us a deliverance. I shall instance only in a few things. Observe then, that,—

[1.] The darling errors of late years were all of them stones of the old Babel, closing and coupling with that tremendous fabric which the man of sin had erected to dethrone Jesus Christ,—came out of the belly of that Trojan horse, that fatal engine, which was framed to betray the city of God. They were popish errors, such as whereof that apostasy did consist which only is to be looked upon as the great adverse state of the kingdom of the Lord Christ. For a man to be disorderly in a civil state, yea, oftentimes through turbulency to break the peace, is nothing to an

underhand combination with some formidable enemy for the utter subversion of it. Heedless and headless errors may breed disturbance enough, in scattered individuals, unto the people of God; but such as tend to a peace and association "cum ecclesia malignantium," tending to a total subversion of the sacred state, are far more dangerous. Now, such were the innovations of the late hierarchists. In worship, their paintings, crossings, crucifixes, bowings, cringings, altars, tapers, wafers, organs, anthems, litany, rails, images, copes, vestments,—what were they but Roman varnish, an Italian dress for our devotion, to draw on conformity with that enemy of the Lord Jesus? In doctrine, the divinity of Episcopacy, auricular confession, free-will, predestination on faith, yea, works foreseen, "limbus patrum," justification by works, falling from grace, authority of a church, which none knew what it was, canonical obedience, holiness of churches, and the like innumerable,—what were they but helps to Sancta Clara, to make all our articles of religion speak good Roman Catholic? How did their old father of Rome refresh his spirit, to see such chariots as those provided to bring England again unto him! This closing with Popery was the sting in the errors of those days, which cause pining, if not death, in the episcopal pot.

[2.] They were such as raked up the ashes of the ancient worthies, whose spirits God stirred up to reform his church, and rendered them contemptible before all, especially those of England, the most whereof died in giving their witness against the blind figment of the real presence, and that abominable blasphemy of the cursed mass. In especial, how did England, heretofore termed ass, turn ape to the pope, having set up a stage, and furnished it with all things necessary for an unbloody sacrifice, ready to set up the abomination of a desolation, and close with the god Maozim (god of forces), Dan. xi. 38, who hath all their peculiar devotion at Rome?

[3.] They were in the management of men which had divers dangerous and pernicious qualifications: as,—

1st, A false repute of learning; I say, a false repute for the greater part, especially of the greatest. And yet, taking advantage of vulgar esteem, they bare out as though they had engrossed a monopoly of it,—though I presume the world was never deceived by more empty pretenders, especially in respect of any solid knowledge in divinity or antiquity: but yet their great preferments had got them a great repute of great deservings,—enough to blind the eyes of poor mortals adoring them at a distance, and to persuade them, that all was not only law, but gospel too, which they broached: and this rendered the infection dangerous.

2ndly, A great hatred of godliness in the power thereof, or any thing beyond a form, in whomsoever it was found; yea, how many odious appellations were invented for bare profession, to render it contemptible!—especially in the exercise of their jurisdiction, thundering their censures against all appearance of zeal, and

closing with all profane impieties ; for were a man a drunkard, a swearer, a Sabbath-breaker, an unclean person, so he were no Puritan, and had money,—“patet atri janua ditis,” the Episcopal heaven was open for them all. Now, this was a dangerous and destructive qualification, which, I believe, is not professedly found in any party amongst us.

3dly, Which was worst of all, they had centered in their bosoms an unfathomable depth of power, civil and ecclesiastical, to stamp their apostatical errors with authority,—giving them not only the countenance of greatness, but the strength of power, violently urging obedience ; and to me the sword of error never cuts dangerously but when it is managed with such a hand. This I am sure, that errors in such are not recoverable, without the utmost danger of the civil state.

(To be continued.)

The late Rev. Dr. Begg on the Principles, Position, and Prospects of the Free Church.

THE following lecture was delivered by the late Rev. JAMES BEGG, D.D., to the Free Church Students' Constitutional Society, in the Albert Hall, Bath Street, Glasgow, on the 25th February, 1875. It has a message to many who are at present supporting union between the Free and U.P. bodies. Dr. Begg was sanguine that the tide was about to turn in the Free Church at the time he delivered this address, but his hopes were not realised. The address was as follows :—

Dr. Begg, who was received with loud applause, said :—We meet to-night in circumstances peculiarly interesting, not only to ourselves and to the members of the Free Church, but to many beyond her pale. It seems the beginning of better days. When the important questions which have recently divided our Church are taken up, not in hackneyed ecclesiastical debate, and by men whose minds are already made up, but by the generous youth of our colleges—the future ministers of our Church—there is some decided hope of a good and permanent result. A foolish and wicked anticipation has sometimes been expressed of late, that if a few men would only die out, the distinctive principles of the Disruption might be expected to be buried in their graves ; but truth never dies any more than the God of truth, and when we see so many able and determined students adopting the true principles of the Disruption, and ready to seize and to bear aloft the old blue banner of Scotland's Church when we are removed, we may “thank God and take courage,” rejoicing in the certainty that a better day is about to dawn. Thus it has often been before in Scotland. Times of backsliding and defection have been succeeded—often unexpectedly—by times of true revival and renewed

firmness of principle. I am old enough to remember the decline of the old and long-established domination of Moderatism in the Established Church, and the substitution of an Evangelical majority. The change was small at first, and spread chiefly amongst the younger ministers, although fostered by the noble efforts of Dr. Thomson in Edinburgh, and of Dr. Chalmers and Dr. MacGill in Glasgow. Gradually it became decided and paramount. Great changes have taken place since. It is but yesterday since a man would have been scouted in the Free Church who attempted to pander to an unscriptural and revolutionary Voluntarism. Now our distinctive principles are depreciated in high places, but I cordially believe that we are again to see the turn of the tide. Most assuredly, if the Free Church is to continue at all, except as a degenerate and worthless thing, it will be in connection with the maintenance of the time-honoured principles of Knox, Melville, Henderson, Gillespie, Carstairs, and Chalmers.

I. In reference to the PRINCIPLES of the Free Church, it is scarcely possible to imagine how any serious difference of opinion can exist. She has retained the burning bush as her emblem, and she professes to maintain all the principles of the historic Church of Scotland. She maintains these, emphatically in regard to the headship of Christ over the Church, and His headship over the nations. On this subject her doctrine may be said to be comprised in a single text of scripture, which declares that Christ is "head over all things to the Church, which is his body." The Church is "the body" of Christ, over which He rules, and for which He plans and provides, as the head does in regard to the natural body. But Christ is also "head over ALL THINGS to the Church," as He elsewhere says, "All power is given to me in heaven and upon earth." This also has been the doctrine of the Church of Scotland ever since the Reformation. All parties profess to hold still the first part of this doctrine, but many seem disposed to make light of the second, and some even to exchange it for one of the atheistic figments of the French Revolution—viz., that civil legislation ought not to extend beyond the outward and secular affairs of communities, and that States, as such, should be entirely separated from religion and the Church. That we have thus given a correct view of the true principles of the Free Church may be proved in a variety of ways. It may be proved from the whole Disruption struggle—from the declaration of Dr. Chalmers from the chair of the first General Assembly—from all our Disruption documents, and from our absolute refusal originally to join the United Presbyterians on the ground of their Voluntarism.

Take other illustrations. In the Protest of 1843, which formed the basis of the Disruption, and, "together with the Act of Separation and Deed of Demission," was ordered to be inserted at the beginning of all the Presbytery Records "*as the ground and warrant of their proceedings,*" it is said:—

“Firmly asserting the right and duty of the civil magistrate to maintain and support an establishment of religion, in accordance with God’s Word, and reserving to ourselves and our successors to strive by all lawful means, as opportunity shall in God’s good providence be offered, to secure the performance of this duty agreeably to the Scriptures, and in implement of the Statutes of the kingdom of Scotland, and the obligations of the Treaty of Union, as understood by us and our ancestors.”—*Authoritative Free Church Documents.*

No man, moreover, can be an office-bearer of our Church who does not make and subscribe a solemn declaration in the sight of God to the following effect:—

“I do sincerely own and believe THE WHOLE DOCTRINE contained in the Confession of Faith, approved by former General Assemblies of this Church, to be THE TRUTHS OF GOD; and I do own the same as the Confession of MY FAITH.” (*Formula.*)

Now, it is as clear as anything can be that the Westminster Confession of Faith embodies the doctrine of national religion in express opposition to Voluntaryism. This Confession, indeed, was got up under the authority of Parliament, the delegates who made it had their expenses paid by Parliament, and it is itself now an Act of Parliament and part of the constitution of the country. It has been proved by Mr. Moody Stuart, in a treatise to which no answer has been made, that when it is said in the 23rd chapter of the Confession, section 3, that the civil magistrate “hath authority, and it is his duty” to “take order” that . . . “all the ordinances of God be duly settled, administered, and observed,” the meaning simply is, that in proper circumstances he should set up and keep up a Church Establishment. With reference to this portion of the Confession of Faith, Mr. Dunlop also stated expressly that it maintained the doctrine of a Church Establishment. Here are his words:—

“The question as enjoined by the Assembly requires, of course, an unqualified recognition of the Confession of Faith, in which the doctrine of a national establishment of religion, and of the power and duty of the civil magistrate to support the same as a doctrine of Scripture, is explicitly declared.”—*Campbeltown Revised Case*, p. 11.

Dr. Cunningham also declared, in regard to the meaning of the words in the 23rd chapter:—

“That the true, real, and intended import of the passage is just to declare the great fundamental principle of national establishments of religion.”—*Remarks on the 23rd Chapter of the Confession*, p. 22.

If any office-bearers of the Free Church, therefore, hold the abstract theory of Voluntaryism, or even make light of it, they ought at once to retire from our communion. Their present position cannot fail to be injurious to religion and offensive to all honourable minds.

Take another proof of what the true principles of the Free Church are. In 1853, ten years after the Disruption, John Joseph Griffin & Company, of London, published a "Cyclopedia of Religious Denominations, . . . written by members of the respective bodies." The portion in reference to the Free Church was written by Dr. Wilson, of Dundee, now one of the clerks of our General Assembly. He says, amongst other things:—

"The Free Church originated nothing; it adopted no new article of faith; it organised no new ecclesiastical constitution; it prescribed no new forms of worship. The ecclesiastical laws—the Confession of Faith and Catechisms, the form of Church government, the ritual of worship—which had been received and observed in the National Church, were all retained as they were, not by any specific appointment to that effect, but in virtue of the position the Free Church had been forced to assume. In fact, though disestablished, they held themselves to be the true National Church of the Reformation—the Church which had hitherto been protected and supported by the State, and to which the great bulk of the population of Scotland belonged. The Free Church abandoned nothing but the endowments which the State had conferred; and its ministers abandoned these not because they had changed their views of the relation which ought to subsist between Church and State, or adopted the opinion that it was unlawful to receive the pay of the State, but solely because the State through its Parliament, and the decrees of its civil courts, had essentially changed the conditions under which the Establishment had hitherto acted."—Pp. 14, 15.

These principles, till very recently, have been asserted in declarations and resolutions of our General Assembly, in annual sermons from our pulpits, and in lectures to our theological students. As this latter is a department which has not been much adverted to, it may be well to give an illustration of it. The lectures of Dr. Bannerman bearing on this subject were afterwards published, and they treat largely of the question of Church and State. One of the sections relates to Church and State, "the *duty* of their connection," wherein he lays down and illustrates a series of positions or principles, clearly proving what he understood the doctrine of the Free Church to be. He says, amongst other things:—

"I. The first principle, then, which I lay down is, that both the State and the Church are to be accounted moral parties responsible to God. . . .

"II. The second position that I lay down is, that both the Church and State, in consequence of this responsibility to God, are bound to own and recognise His revealed Word. . . .

"III. The third position that I lay down is, that the State, by a regard to itself, and to the very objects for which it exists as a State, is bound to recognise the true religion, and, so far as it is in its power, to promote its interests."—*The Church of Christ*, vol. i. pp. 126-130.

Under this head he says :—

“To promote the well-being, or rather to insure the existence of the State, it is necessary to call in the aid of powers and influences which the State has not in itself. It finds that what is wanting in civil society for accomplishing the very end of its own existence, the gospel alone can supply, and that for the State to dismiss as a matter foreign to it the religious instruction and spiritual well-being of the people at large, is to forego the main instrumentality which God has put into its hands for securing the authority of law, for promoting the ends of civil government, for protecting the rights and furthering the peace of society. All this is too plain to need illustration. . . . To assert that it is no duty of the civil magistrate to care for the religion of the people, is nothing less than to assert that he is at liberty to forego the chief and the only certain stay of his own authority, and to disregard what is essential to his own existence or well-being.”—Pp. 130, 131.

Dr. Bannerman proceeds :—

“IV. The fourth position that I lay down is, that the State is bound, by a regard to the Church, as God’s ordinance for good, to countenance it, and, so far as it is in its power, to advance its interests.”

In illustrating this statement, he says, amongst other things :—
“The State may furnish out of the national resources pecuniary aid for upholding gospel ordinances, and providing such an endowment for gospel ministers as may secure that they be set apart wholly to their office of ministering in sacred things. This last service the State can discharge, in so far as the resources of the nation may permit, and the true welfare of the Church itself allow. And in doing all this, the State would not overstep the limits of its office, but rather be acquitting itself of its duty to God, whose ordinances the Church is, and whose will it is that the interests of His Church should be furthered by every competent and available means.”—Pp. 132, 133.

Dr. Bannerman still farther says :—

“V. The fifth position that I lay down is, that the duty of the State thus to recognise, and, so far as circumstances permit, to endow the Church, is undeniably countenanced by the whole tenor of Scripture.”

All this is perfectly clear and intelligible. These are the true principles of the Free Church of Scotland. They are thoroughly opposed to Voluntaryism. They are embodied in all her authorised standards and Disruption documents. They should be taught from all her pulpits and professorial chairs; and in connection with the maintenance of them alone has she any title to her present position or property, or to be regarded as a true representative of the historic Church of our native land.

II. In regard to her POSITION. Strictly speaking, her position remains unchanged, or rather has been confirmed by the legislation of 1873, under the Barrier Act, which declares the binding

nature, not only of the Act 1846, "Anent Questions and Formula," but of the preamble to the Act—viz., that we "firmly maintain the same scriptural principles as to the duties of nations and their rulers in reference to true religion and the Church of Christ, for which she [this Church] has hitherto contended."

All men, therefore, who take this ground, stand on the true constitution of the Free Church of Scotland, whether they be many or few, and this will be demonstrated if ever the question is forced to an issue. What we complain of, however, is that, without bringing the question to an issue, the Church is convulsed by stealthy and revolutionary proposals and insidious attempts at change. As we seem on the eve of new devices of a revolutionary kind, it may be well here to glance at our past painful experience in this direction. The general body of the Free Church remained steadfast to her constitutional principles for about twenty years after the Disruption. Suddenly a spirit of change seems to have seized on some of our leading men. The Church at large was not consulted or informed in regard to this, although this would only have been fair, as all were bound together by the most solemn mutual engagements. The people by whom the Church was upheld were not consulted. The representatives of those who had left large bequests to the Church were not consulted. No change was made in the solemn engagements undertaken in the sight of God by all our ministers and other office-bearers—viz., to abide by the original constitution. But in defiance of solemn vows and the brotherly covenant, Free Church principles were quietly being given up, and a determination was formed to carry the Church and her property, if possible, over to the United Presbyterians. This attempt was carried on to the verge of danger, but has hitherto, by firm resistance, been defeated in so far as the constitution of the Free Church is concerned.

(To be Continued.)

Sir William Harcourt and the Ritualists.

SIR WILLIAM HARCOURT has of late done good service to the cause of Protestantism in the Church of England. By his speeches in Parliament and his letters to the press, he has boldly exposed the dangerous, and lawless innovations of the High Church Ritualistic party which is doing its utmost to introduce the whole system of Romish worship and doctrine into the Church. In a recent letter to *The Times*, Sir William proves in a clear and convincing manner that the present ecclesiastical law, if enforced, is quite sufficient to put down this new movement. It sanctions the deprivation from office of all obstinate innovators. Sir William points out that it is the Bishops themselves who are

to blame for the present state of things. They have sympathised with and encouraged Ritualism, and so in the present alarm cannot with any good grace enforce the law of the Church. The final appeal must be to Parliament and the country, which are quite able to compel the Bishops to do their duty, and so to sweep out the Ritualists. In another letter, Sir William brings under public notice, a meeting of the Ritualists against the present measures for their suppression. Some men were saying that "the Bishops had only to speak, and would forthwith be obeyed by a meek and faithful clergy." But says Sir William, "the disguise is now boldly cast off, and the sacerdotalists have driven the Bishops into a corner, in which they must either pluck up courage to do their duty, or else surrender at discretion to the insurgents." He quotes a letter addressed to the Bishops met at Lambeth, by a meeting of Ritualistic clergy, which was held on 13th January, 1899. This meeting was attended by, at least, 200 incumbents of the Church. The letter, which was signed by four Vicars, conveners of the meeting, embodies several resolutions. These resolutions are a defiance of the laws of the Church. The resolutioners practically disavow allegiance to the Church of England. They declare that they "owe it to the whole Catholic Church of Christ, faithfully to refuse to obey any demands, even though they come in the name of authority, which conflict with the law, usages, customs and rites of the Church, whether ecumenical or provincial, which have canonical authority." They declare also, their determination to continue "the reservation of the Blessed Sacrament in parish churches" for the benefit of the "sick and dying," and the "ceremonial use of incense." Sir William characterises this as a "well-considered, deliberate defiance of the law and of the authorities of the Church of England by that conspiracy of faithless priests, who are, and have long been compassing the betrayal of the Church to which they profess to belong." In conclusion, Sir William again declares the perfect workableness of the present Church Discipline Act for the suppression of Ritualistic practices. In the event of this not being taken advantage of, he does not hold out much hope of the leader of the House of Commons giving encouragement to a session devoted to ecclesiastical matters. It is our fear that almost the whole body, civil and ecclesiastical, is infected with the spirit of moral and religious degeneracy, so that vain seems to be the help of men. Much, however, might be done by zealous and judicious agitation and effort, and we do hope that, by the blessing of the Most High, something effectual may be done at the present crisis. May the Lord arise and scatter His enemies!

WHAT some call providential openings are often powerful temptations; the heart, in wandering, cries—Here a way is opened for me; but, perhaps, not to be trodden, but rejected.—*John Newton.*

Brief Notes of Sermons.

BY THE LATE REV. DR. JOHN KENNEDY, DINGWALL.

XVI.

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 "Blessed are the merciful, for they shall obtain mercy."—MATT. v. 7.  
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THESE words were spoken as a rebuke to the Jewish spirit. The Jews were proud and revengeful. They were spoken as words of grace also.

I.—The merciful.

II.—The privilege: they shall obtain mercy.

III.—The link that unites the state and the privilege.

I.—The merciful. They are so because they and they only know what true misery is. They know themselves as sinners, and as such they feel their need of mercy. And feeling themselves to be debtors to divine mercy, they are full of mercifulness to those who, like themselves, need divine mercy. They are merciful because they know the good thing needed. They wisely consider the poor. A poor man fell by the wayside and broke his leg, and was lying there helpless. One passed by caring nought about him. Then another came, and with a handkerchief wiped the clammy moisture from his brow and passed on. Next came one and put some coins into his pocket. Then one came and brought food and drink and laid them down beside him, and left. Last, came one out of the crowd, and finding the man's leg was broken, and knowing that his own folly brought him there, he remembered that he himself had been in a like case through folly and he knew what to do. At once he ran off to the hospital where he himself had been carried and cured, and asked them to send a stretcher for the man. Having thus brought him there he was not at rest till the man was cured. Thus with the merciful ones. They have themselves obtained the good part that cannot be taken away, the provision of God as it is in Christ Jesus.

This mercifulness is an active thing. It extends to soul and body. God has joined in one person soul and body, and what God has joined let no man put asunder. In Christ the pattern we have the two joined. He went about continually doing good. He healed all manner of bodily diseases, as well as quickened and healed souls. The five thousand came again to Him to get another feast, but when He gave them food for their souls they cared not for that but forsook Him and fled. Some may be anxious in a way for the good of souls, the salvation of sinners; but when those they are anxious about need help they won't

give it. Our mercifulness is thus tested. Oh, we give our mouths plenty to do, they talk very mercifully; but it is the heart, not the tongue, that sets the hand to move in deeds of kindness. They seek the good of their brethren and sisters in Christ. The Father has appointed this way of testing their mercifulness.

II.—They shall obtain mercy, or be mercied. All the mercy they need during this life. Every moment they need mercy, for as they breathe they sin, and sinning they need mercy. "Oh," you say, "these are renewed and pardoned." Yes; but they still have sin in them. They come short of divine glory, and coming short they sin, and sinning they come short, and so all through life they need mercy. Fatherly mercy, not mercy simply as criminals, these need; pardon they need as children. Just as in the fifth petition of the Lord's prayer: "Father forgive as we have forgiven." They are chastened as children, and need mercy from the Father in heaven. Some of them think when they come to the Jordan of death that they have been led hitherto that this might be their destruction. No; then God shall sustain them, and carry them through the waters safe to the other side. Then they shall enjoy mercy to the full in glory for ever.

III.—The link that unites the state and the privilege. Not a link of merit, not because of being merciful do they obtain mercy. It is because of mercy received that they are merciful. "Oh," you say, "are not all merciful?" There is a kind of goodwill in neighbourliness natural to men for which we have cause to be thankful, but where that is there also can be murder and bloodshed. The mercifulness of such men is but a smooth polish on the sword that strikes neighbours and brethren dead. The mercifulness here spoken of is a spiritual thing, a disposition of soul. Just as in the fifth petition of the Lord's prayer, after the words, "our Father," we ask, "forgive us as we forgive [or have forgiven] our debtors." Not because we have done so; no. The appeal is to mercy for more mercy. "Having given us the mercifulness which made us forgive our debtors, give us mercy, the mercy we need to pardon our sins." The appeal is to the fatherly mercifulness of God. And it is a very fatherly act on the part of God to make the gift of mercy come on the back of the spirit of mercifulness that is shown in the forgiveness of others. If we come to ask for mercy from God for ourselves, we must see to it first that we cherish no hate to our brother. First see to the forgiving of debtors, then you will have the freeness of a child in asking the Father for the forgiveness of your sins.

In conclusion, I ask three questions: (1) Can you say you are one of the merciful ones? (2) If not, do you desire to be merciful in a spiritual sense? (3) Poor soul, what will you do without mercy? Seek ye the Lord while He may be found. Cry to Him for mercy to make you merciful.

XVII.

"Blessed are the pure in heart; for they shall see God."—MATT. v. 8.

I.—The characteristic here given of the people of God; "the pure in heart." But before beginning, let me say this is the least traceable of the marks given of the people of God; and with this least traceable mark is connected the greatest, the grandest privilege of all; "they shall see God." I shall try to show, first, some respects in which "pure in heart" is not here intended, ere we consider what is actually meant. It does not mean perfect purity in soul, for then it could be no word of hope and grace. It does not mean simply that they have a pure heart in them for all the people of God have that. None that have not the pure heart in them can in the sense of the text be said to be pure in heart. The purity of heart here spoken of is an attainment resulting from the life of God in their hearts. (1) The pure in heart are those who have a taste for purity. They have a liking for purity, and are pained by what is impure. Once a king's son was stolen by gipsies and taken by them to a filthy den. He was the most complaining amongst the lot of filthy, polluted ones. Was that because he was the most impure? No; but because he had carried the taste of the court into the filthy den. He had known better things. So it is with the people of God. In the measure in which they are pure in heart does the presence of pollution caused by sin in their members pain them. An untidy, tawdry woman, living in a dirty untidy house, does not mind the filth. She shows that she is familiar with it; but bring a tidy clean woman in there, how uncomfortable, how unhappy she is, till all is cleansed and put right. And as the process of cleansing goes on, what is still uncleansed looks all the blacker in contrast with what is pure and clean. Thus it is with "the pure in heart." As the sense of purity increases, the sin still in them feels all the viler, and they, when just stepping into the perfect purity of heaven, cry, "O wretched man that I am! who shall deliver me from the body of this death?" but they can add to the cry of bondage the song, "I thank God through Jesus Christ." (2) These "pure in heart" are not satisfied without a God-given security for the hope of yet being perfectly pure. Some people, many in this house (I do not charge you falsely when I say it), are content with a hope got at somehow or other that at last they will be saved. But these are not so easily satisfied. There is no hope for them apart from Christ, the foundation laid in Zion, and resting in faith in Him they hope that through the grace of God in Him they shall be saved from sin. He is called Jesus because He saves from sin. And having hope in Him, they hope to be saved from all sin. (3) They will cherish no known sin. When lust springs up in the heart they must be on their guard to war against it and kill it. "If ye mortify (or kill) the deeds of the body, ye shall live." Lust brings sin, and sin death. Between

the will and the deed, *there* must the sentinel be placed, for sin brings death on the just by bringing decay on the soul. God says, "There is none that doeth good," none just that sinneth not; so that even these just ones sin so long as they are here on the earth. We must seek purity of heart when approaching to God. Our closets are the cold lifeless places they are, because of cherished sin. We must seek purity of heart before special work, before or in view of coming trial.

II.—The privilege; "they shall see God." They shall see Him now by faith, and sometimes hold such close communion with Him, seeing His glory, that they are conscious of nought in the universe but God. But these are but brief moments, bright spots in the darkness of the wilderness. But they *shall* see God. How near does that one word bring us into contact with Jehovah, and what is said of Him! They shall see *God*. They walk by faith now; but then by sight. Now, through the veil of truth; then, face to face. They shall so see God as to be in close fellowship with Him, enjoying Him and serving Him for ever. It shall be ecstasy to these pure-hearted ones to commune with and serve God. They shall have perfect knowledge of Him. The soul shall be fitted for seeing and knowing Him. They shall be purified by the grace of God, so that at last they shall be perfectly pure. The love of God shall secure that they be cleansed from all sin.

III.—We shall lay the disposition and the privilege together, and see the broad foundation whereon the blessedness of these pure-hearted ones lies. God's grace and holiness are both seen in this purity of heart, and in the privilege of seeing Him. Grace makes them pure; holiness requires purity. Grace and holiness both secure their being pure in heart. Grace by the blood of Christ cleanseth them from sin. Holiness makes it necessary that they shall be pure, ere they enter into near communion with God. God can hold no fellowship with a sinner till He has dealt the death-blow to sin in the soul, and that is done in the day of regeneration by the work of the Spirit. The holiness of God shall see to it that they are perfectly freed from sin before they see Him face to face. Sin blinds them to the glory of God; but when free from sin, they shall have full enjoyment of that glory for ever. The Lamb shall be there in His humanity, and His brotherhood shall be guarantee for such friendship as shall make heaven a home. The love of the Holy Ghost! The soul was in His hands to work in it, and to fit it for heaven, and trusting Him now, I shall trust and love Him then. The Father! O, it is there that God has to show the full fatherliness of His love in loving fellowship. "They shall see God."

WHEN a Christian goes into the world, because he sees it is his call, yet, while he feels it also his cross, it will not hurt him.—
John Newton.

Letter of Rev. Finlay Cook, Reay,*

TO JOHN SUTHERLAND, BADBEA.

REAY FREE MANSE, 15th February, 1847.

MY DEAR JOHN,—I am favoured with yours, for which I thank you most kindly. I see you are always complaining of yourself and of the ministers. I hope you do not complain of the dear Saviour who has borne so long with you. He came to save sinners, and He may save John Sutherland, bad as he is. But John says, "If I was a better man, Jesus would save me." Poor John! where did you learn that doctrine? Was it from the Moderates you learned that He came to save the righteous? "Oh, but my wickedness is so great that I am afraid I am nothing but a reprobate." Cry, then, to Jehovah, Pardon, pardon mine iniquity, for it is great. "I am so ignorant that I fear I never had anything but delusion." But Jesus is the teacher sent from God. "I have no faith." Jesus is the author and finisher of faith. "I have nothing but guilty fear." Cry, then, to God for that love which casteth out fear. "I am full of doubts respecting the good work begun in my soul." Cry, then, for the Sun of Righteousness to arise and scatter these dark clouds. "But He hides His face from me in public and private, so that I am ready to give up altogether." Be thankful that you are out of hell. Jesus knows what it is to suffer the hiding of His Father's lovely countenance from Him; therefore He has a fellow-feeling with them, and says to them, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light, let him trust in the name of the Lord, and stay upon his God." "But Satan is so very busy with me that I am sometimes like to quit the field—a lion, a serpent, an unclean spirit, an angel of light, &c. He puts himself into so many shapes that it is impossible for me to escape his devices." My soul is weary because of murderers. Dear Saviour, who came to bruise the serpent's head, of thy mercy cut off mine enemies, and destroy all them that afflict my soul. "Oh! the cold world, the evil heart, the corrupt nature—one cross after another, and death is often staring me in the face." Well, poor John, whilst you have all these, rust will not get leave to lie on your soul. "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

All is quiet here at present. I refused going to Arran, for I thought it my duty. I had a letter from Alick last week. He was well then, labouring at his books. Archibald wrote me not very long since. He has his own trials. We are all well here at present. I send you herewith the widow's mite, to help on a little farther. My love to your sister.—I remain yours affectionately,

FINLAY COOK.

* Hitherto Unpublished.

Letter from Thomas Boston to the Rev. James Hogg of Carnock.

24th November, 1727.

REV. AND VERY DEAR SIR,—Yours of the 22nd September came to my hand 28th October, and I have taken this very first occasion to make you a return, that I may shew the cordial sympathy I have with you in your afflicted lot, and may not put you to a tiresome waiting for anything that can come from me to you, from whom I would rather hear, than speak to in such matters. I could not but think, that the very writing of your letter to me, behoved, through the divine blessing accompanying it, to be of use to you in your affliction for your comfort. Sure I am it was an apt mean; though the most fit means can of themselves effect nothing, but only as they are blown upon by the Spirit, and so rendered effectual to their ends. The account you gave of the situation of matters with you with respect to the way, as it has a comfortable distinctness in it, without any thing of the confusion you speak of discernible to me; so it carries such an agreeableness to the waymarks set up by the Spirit, the leader in the way, to be seen standing for the direction of travellers in the scripture of truth, that you have ground from the word to take the comfort of your being in the way in spite of hell, and consequently of your coming assuredly to the end of the journey in a happy fort, since the great leader drops none by the way, but perfects what he has begun, and never leaves nor forsakes the work of his own hands, nor those in whom it is wrought. I think I need not insist to add to what you have advanced from the scripture on that head. What pincheth you, seems to be the blowing of the wind in your face, particularly the rising of storms and tempests upon you, so that sometimes you lose sight, are blown aside, yea, blown down and foundered. But, dear sir, if you were beyond these you would not be a traveller, but one got home from your travels; you would not be in, or by the way, but come to the end of it. It is the glory of the man who is the Father's fellow, to be "an hiding-place from the wind, and a covert from the tempest," Isa. xxxii. 2, to be a strength to the needy in his distress, a refuge from the storm, when the blast of the terrible ones is a storm against the wall. When should that glory of his be, if these tempests and storms did not rise, if the terrible ones did not get leave to blow sometimes furiously, like a storm against the wall? If then our Lord Jesus, whose strength is made perfect in weakness, sees meet to take away your ease for a time, to make it a stepping-stone to his own glory, where you hear the Lord hath need of it, you will straightway send it. I verily think, that when a poor believer is engaged in a combat with the powers of darkness, our Lord Jesus has an occasion of signalizing his victory over the bruised serpent next to that which he had on the cross. It is true,

that staggering even on, that place is to be lamented as a sinful weakness; but, I think, all the travellers and combatants will be found to have been staggerers through stress, though that gives them not their denomination from their believing. Ye have heard of the patience of Job, yet we hear very much of his impatience too. Peter remained with an unshaking faith when he was sifted, yet he was shamefully foundered. Even Abraham, though in that instance, Rom. iv. he staggered not; yet in another case he did, Gen. xii. 11, and downwards; and in that same instance Sarah, who was a type of the church, as Abraham, was of Christ, staggered: and fell foully, but recovered, Gen. xviii. In this last faith had but one single word, "My Lord," and unbelief had all the rest of the speech; and yet the Spirit of God makes honourable mention of that one word in the New Testament, 1 Peter iii. 6: drawing a vail over the rest. I own that temptation within, and troubles from without, trysting together, make a very heavy case; yet it is scriptural too, that without be fightings and within be fears. You have been particularly honoured of God to contend for the faith; and it is no wonder Satan's malice prompt him to dispute it with you immediately; and the wisdom of the God of truth appears in permitting it to be so, to teach dependence on himself in managing the contending otherwise. The strong champion of truth, Luther, found himself hardly bested in the several conflicts with his own breast. I desire to maintain a cordial sympathy with you in all your trials; being yours very affectionately.

Extracts from the Writings of the late Dr. M'Crle.

THERE is, indeed, but too great evidence that the mass of the people of Scotland, those of the Secession not excepted, would at present, without much difficulty, acquiesce in almost any change or modification of their religious system, which might be agreed on by a majority of their religious teachers; with a little artful management they might be made Independent or Methodist, not to say Arminian or Arian.

There is still another disposition, very common in present times, which tends to render any information or enquiries about truth and duty fruitless, and to hinder any proper appearance for them. Many have both a capacity to understand and a desire to acquire some knowledge about subjects that come into controversy; they will read, converse, and dispute; having some conviction of right and wrong, they will frequently express their approbation of the one, and their condemnation of the other: but this is all the length they will go. Their judgment may be convinced, but their sentiments have no proper influence upon their hearts or conduct.

They make no open or consistent appearance for the truth, when injured or opposed, they will not disarrange their connections, or risk their ease, convenience, interest, or reputation in its support. They will sometimes pay a just compliment to it in speech, while in practice they desert and dishonour it; like those mentioned by the poet, who are loud in praises of virtue, while they suffer it to starve. They will sometimes condemn and lament many evils which yet they support, or concur with those who do so. This is even sometimes worse than sinful ignorance or indifference; it is plain dishonesty. It flows not from defect of light, but from want of conscience and religion. "To him that knoweth to do good, and doeth it not, to him it is sin." Many persons of this description have been found in all corrupt churches, and in degenerate times. Those churches must be far gone in degeneracy, whatever their avowed system may be, when their teachers and members can say and unsay, pretend to dissent and yet conform, can assent to whatever is demanded of them, and acquiesce silently in changes made from time to time by a majority, though opposite to what they formerly professed, and without or contrary to conviction. Such a disposition, though manifesting itself in smaller matters, is an alarming symptom, as it indicates a want of conscience and integrity, which would operate on things of the greatest magnitude.

An Geamhradh Roimh 'n Fhoghar':

No an T-anam a' Fas ann an Gras.

SEARMOIN LE J. C. PHILPOT, MINISTER A DH' FHAG EAGLAIS
STEIDHICHTE SHASUINN.*

(Continued from page 355.)

"Oir roimh an fhaogharadh, 'n uair a bhitheas am blàth iomlan, agus a bhitheas am fion-dhearc an-abuich a' tilgeadh a bhlàtha; gearraidh e dheth na meoir le corranaihbh-sgathaidh, agus na geuga bheir e air falbh, agus gearraidh e sìos. Fàgar iad le chèile gu eunlaith nam beann, agus gu beathaichibh na talmhuinn; agus cuiridh an eunlaith thairis an samhradh orra, agus cuiridh gach uile bheathach na talmhuinn thairis an geamhradh orra."—ISAIAH xviii. 5, 6.

NI beagan do shealladh spioradail a théid a steach a chum a' chridhe a nochdadh do'n anam cho feumail, agus co réusanta's a ta na fiosraichean géura agus cràiteach ud, agus an dìomhaireachd ud fhoillseachadh. Maille ris na gràsan spioradail a tha 'n toiseach a' tighin fuidh bhlàth, agus an déigh sin, fuidh ghathan blàth na grèine a bhris a mach gu barr-guc, tha crìonach féin-fhireantachd, agus uabhar spioradail, agus ceilg, a' fàs suas gun fhios do'n anam. Tha mar an céudna samhladh na diadhachd a' fàs suas mar

* Air a h-eadar-theangachadh gu Gaelic le Iain MacGillios, Tobarmhoire.

ghineil a' chridhe chealgaich, no mar mhealltaireachd Shàtain, an uair a chuireas se e féin 'an cruth aingil soilse. Tha an-dànadas feòlmhor a' fàs suas gu neo-fhaicsinneach taobh ri taobh ri earbsa spioradail. Fuidh sgàile dòchas diadhaidh, tha dòchas dìomhain a' cur a mach a fhèumhan fiadhaich. Tha creidimh nàdurra a' fàs suas bras maille ri creidimh spioradail, uabhar feòlmhor a' fàs suas maille ri éud diadhaidh gràdh coitchionn a' fàs suas maille gràdh nèamhaidh, agus an t-eòlas a dh' atas suas an ceann maille, ris a' ghràs a dh' irislicheas an cridhe. Tha' gach ni tha uabhar, "uabhar malluichte, an spiorad sin a tha Dia a' fuathachadh," a' gabhail cothrom air e féin a shàsachadh air chosg gràis Dé. Tha e 'suidhe air rìgh-chathair Chrìosd, 's ga àrdachadh féin 's a' deanamh tàir air muinntir eile, a' tomhas nan uile le mheidh féin, agus cha mhòr nach saltair e fuidh chasaibh na h-uile aon do shaighd-cìrean Dhaibhidh a chionn gu bheil iad ann an teannachd, fuidh smuairin, 's fuidh fhiachaibh.—1 Sam. xxii. 2. Dhi-chuimhnich e a chéud chor truagh 'n uair a bha e 'na dhlol-déirce air an otrach, agus nach urrainn duine nì air bith a ghabhail mar bi e air a thòirt dha o neamh, agus 's ann a tha e ann an cunnart mòr gu'n d' thoir e lobairt do'n lìon agus gu'n loisg e tùis do'n eangaich. Tha an t-uabhar a' deanamh nan oibrìbh uaigneach ud mar a dh' fheuch *Hart* ri chur an céill, "Tha an cridhe air a thogail le gibhtibh Dhé féin, agus ni e eadhoin gràs 'na ribe." Ach a thuilleadh air na h-uile eile a tha soilleir agus soirbh ri'm faicinn, faodaidh sinn *fèin* a chomharrachadh mar olc air nach 'eil ach ro bheagan eòlais fathast, tha ro bheag do dhoimhneachd uaigneach a' chridhe a tha anabarrach aingidh air a thomhas, tha ro bheag do'n diblidheachd, do'n bhaigeireachd, 's do bhi briste, bàite ann am fiachan air fhair-eachadh leis a' chréutair. Air an aobhar sin, tha luach do-labhairt fuil Chrìosd, tha àirde agus doimhne, fad agus lèud a ghràdh chomharraichte, saibhreas a mhaithéis, fad fhoighidinn agus fad-fhulangas Dhé, doimhneachd na tàmailt agus na truaighe a dh' ionnsuidh an do chròm am Fear-saoraidh a chum iadsan a thagh e a spionadh o'n bhàs agus o ifrinn—air na dìomhaireachdan diadhaidh so uile, anns am bheil smior na fìor dhiadhachd a' co-sheasamh, cha robh ach ro-bheag aithne, agus bha iad ni bu lugha air an cur 'ain suim. A' toirt breith o'm fhiosrachadh féin, tha mi 'creidsinn gu'm bheil aig an àm so dubhar, agus doilleireachd, agus ceò anns na beachdan a tha aguin mu Chrìosd. Ged a tha an t-anam 'ga ghràdhachadh agus a' dlùth leantuinn ris le rùn cridhe, gidheadh cha'n fhaca 's cha d' fhairich e doimhneachd a' ghalair, agus air an aobhar sin cha 'n fhac e àirde na h-locshlaint. Cha robh e fathast air a "thumadh 'san t-slochd gus an gabhadh 'eudach féin gràin dh'e," Iob ix. 31, ni mò a bha e air a thilgeadh 's na h-uisgeachan domhain gun àite seasamh aige. Cha deachaidh uile thobraichean doimhne mòire a' chridhe fhosgladh suas, cha deachaidh truaillidheachd a pheacaidh a làn fhoillseachadh dha fathast, cha deachaidh naimhdeas anabarrach agus ceannairc a nàduir thuiteamaich fathast gu h-uile a nochdadh dhà, ni mò 'chaidh a chréuchdan, a lotan,

no bréine chráiteach truailidheachd an taoibh a' stigh gu faireachail a leigeil ris dha. Agus mar so, 'n uair nach 'eil eòlas na sláinte ach a mhàin a' cumail coiseachd ri eòlas a' pheacaidh, cha 'n 'eil Criosd fathasd ach 'na leth Shlànuighear. Tha 'n so, uime sin, leasan air a theagasg nach urrainn an t-anam fhòghlum ann an aon rathad eile. Tha nis leabhraichean a' fàs gun fhéum, càirdean criosdail air bheag luach, ministeiribh neo-éifeachdach, agus litir an fhocail neo-fhoghainteach. Féumaidh faireachadh àraidh a bhi air oibreachadh anns an anam, eòlas sònruichte a bhi air a cho-partachadh, diomhaireachd shònruichte a bhi air a foillseachadh, agus féumaidh so uile a bhi air a dheanadh 'na leithid do dhòigh 's nach urrainnear aon ni eile a chur 'n a àite. 'S e so a nis an t-aobhar air son am bheil an geamhradh a' teachd roimh 'n fhogharadh, agus air son am bheil na mèid air an gearradh dheth le corranaibh-sgathaidh, agus na géugan air an toirt air falbh, agus air an gearradh sios.

Tha an riaghladh so a tha an tuathanach nèamhaidh a' cleachdadh a' co-sheasamh ann an dà phàirt eadar-dhealaichte.

1. Tha a' chéud phàirt do'n obair so gu sònruichte, agus air ball air a chleachdadh leis féin. "Gearraidh e dheth na mèid le corranaibh-sgathaidh, agus na géugan bheir e air falbh, agus gearraidh e sios."

2. Ach tha e 'fagail an dara pàirt gu bhi air a dheanamh le luchd-gnothaich eile. "Fàgar iad le chéile gu eunlaith nam beann, agus gu beathaichibh na talmhainn; agus cuiridh an eunlaith thairis an samhradh orra, agus cuiridh uile bheathaichibh na talmhainn thairis an geamhradh orra."

Bha mi cheana 'cur 'an céill gu'n d' fhàs crìonach a chreidimh nàdurra suas gu h-uaigneach, cho maith ri bàrr pailt do uabhar, ann an earrach agus ann an samhradh an anama. Is iad so na mèid a tha 'fàs suas taobh ri taobh ris a' bhlàth. 'Nis, ma leigear leò sud gabhail air an aghaidh, seargaidh iad am blàth, air neo cuiridh iad bàs e. Tha meanglan an t-seann stuic, ma tha e air fhàgail, a ghnàth a' cur bàs an fhaillein. 'Se fear-deothail a theirear ris, oir tha e tarruing brìgh agus beathachadh o'n fhaillein, agus tha e beò agus a' fàs beartach air a thàileamh. Uime sin, cha dean an gàradair maith maill car aon mhionaid, ach gabhaidh e a sgian-sgathaidh, agus gearraidh e dheth e dlùth do'n stoc. Ach faodaidh e bhi air a radh; "Cia mar a fhreagras an sambladh so ann an rìoghachd nan gràs? Cha'n 'eil an seann duine agus an duine nuadh air an altrum agus air an àrach leis an aon bhrìgh." Tha e fìor nach 'eil iad mar sin, ach 'n uair a tha gràs a' dol a steach do'n chridhe tha do cheilg dhìomhair anns an nàdur 's gu bheil e 'gabhail air gràdh a bhi aige do nithibh nach 'eil ro thaitneach d'a bhlas. Cha 'n 'eil seann nàdur ro tharmasach no ailghiosach, ach beathaichidh e air ni sam bith a chòrdas r'a shlugan, no a shàsaicheas a chàil chlocrach. Peacadh no féin-fhireantachd, caoimheas no an-ìochd, féisdean no trasgadh, fìrinn no mealladh, creidimh no mi-dhiadhachd, saobh-chràbhachd no as-creidimh, bean-

phòsda no strìopach, tha iad uile co-ionnan le nàdur. Tha càil na seobhaige agus goile na h-ostraiiche aige. Tha 'cho liughna dath air ris an dearc-luachraich, agus tha aige cho liughna deise 's a bhiodh ann an sèdmar-eudaich fir-cluiche. 'S urrainn e pairt a ghabhail anns gach cluiche, labhairt anns gach cànaid, agus e féin a chur 's na h-uile cruth. Ach gach innleachd agus ceilg a tha e 'gnàthachadh 's ann air son aon chrìoch shònruichte a tha e, 's e sin, a chum e féin a bheathachadh agus àrdachadh. 'S e so an t-iartras is àirde tha aige, 's a chum so fhaotainn cuartachaidh e muir agus tìr, talamh agus ifrinn.

Mar so, an uair a tha gràs a' teachd air tùs do'n anam tha nàdur a' cur 'na aghaidh agus a' còmhrag ris an fhear a tha air ùr theachd, a tha air òrdachadh gu nàdur a chur fuidhe agus gu 'righ-chathair a chur an àird air a chorp a tha air a leagadh sìos. Ach mar a tha bhi cur an aghaidh gràis ga dheanamh ni's treise agus ni's treise, tha nàdur air ball a' caochladh a dhòigh, agus o nach b' urrainn e gràs a cheannsachadh le naimhdeas tha e 'g iarraidh a sgrios le 'chairdeas. Fàsaidh nàdur a nis creidmheach, agus tagraidh e air son roinn do lòn gràis. Ma ni gràs, ùrnuigh, 's urrainn nàdur ùrnuigh a dheanamh mar an céudna; ma léughas gràs, 's urrainn dhasan léughadh agus duilleagan a' Bhìobuill a thionndadh; agus ma dh' éisdeas gràs, 's urrainn do nàdur suidhe fo mhinistear soisgeulach. Ni h-eadh, 's urrainn e dol fada seachad air gràs, oir cha 'n 'eil cogais aige mar a tha aig gràs, agus 's urrainn e bruidhinn 'n uair is éigin do ghràs a bhi 'na thosd, seadh, 's urrainn da dol suas do'n chùbaid an uair a bhios e cruaidh air gràs suidhe a dh' éisdeachd. Mar so bheathaich an sea ceud mille a thuit 's an fhàsach air biadh ainglibh gu'n sàth.—Salm lxxvii. 25. Rinn Saul féisd air an t-slinnein, am mir taghta bu chòir a bhi air a ghleidheadh do'n t-sagart.—1 Sam. ix. 24. Mar so gabhaidh nàdur air a bhi diadhaidh, agus tha e 'g aideachadh a bhi 'beathachadh air an lòn a bhuneas do ghràs. Agus ni e so air dhòigh cho cealgach agus cho dìomhair, 's nach toir gràs neo-amhrusach agus neo-ghòthail gu bràth fainear an réubain. Ach ann an so tha an tuathanach nèamhaidh a' toirt ceum a steach, agus a' tòiseachadh ri gearradh dheth le corran-sgathaidh na mèir sin a bha 'cinntinn cho dosrach air chosg gràis.

'N uair a tha an tuathanach neamhaidh a' deanadh feum do'n chorran-sgathaidh, tha dà aobhair aige anns an t-sealladh. 1. Gu bhi 'gearradh dheth géugan garbha nàduir. 2. Gu bhi 'gearradh sìos failleanan gràis gu tomhas iomchuidh—'se sin gus an àirde a's urrainn doibh a ghiùlan.

'Nis tha creidimh nàdurra, dòchas meallta, agus samhladh gràidh uile gu léir neo-chomasach air seasamh an aghaidh deuchainean troma, 'n uair a tha iad air an cur air son an dearbh aobhair sinne chur air a' mheidh. Tha iad a' géilleachduinn, agus a' tuiteam n' am bloighdibh. Sgapaidd iad air faibh mar am moll o'n urlar-bhualaidh, no mar an toit a mach as an luidheir. Tha e mar a thuir Bildad mu dhòchas a' chealgair; "Leigidh e 'thaic r'a thigh,

ach cha seas e: cumaidh se gu daingean e, ach cha mhair e.”—Iob viii. 15. Agus mar a tha an corran-sgathaidh so a' gearradh sìos creidimh meallta, tha e mar an céudna a' gearradh sìos cuid do'n chreidimh fhìlor. Tha e fìor nach 'eil gràs a' fulang call no lughdachadh ach a mhàin 'na oibrìbh agus 'na fhoillseachaidh. Cò aig am bheil seilbh air creidimh do nach aithne gu bheil e 'lìonadh 'sa' tràghadh, ag éiridh 'sa' tuiteam, uair làidir agus uair lag, agus mar sin a' caochladh o là gu là, agus o uair gu h-uair? Mar so, an uair a tha deuchainn ghéur a' tighinn, air ball tha toradh na deuchainn a' bruthadh sìos creidimh. Tha i 'tuiteam air mar chudthrom mòr a tha 'toirt air lùbadh a dh' ionnsuidh an làir. Faodar creidimh a choimeas ris an airgiod-bheo anns a' ghlainne-shìde, no ri meidh thomhais teas 'us fuachd. Cha'n 'eil an tomhas do'n airgiod-bheò a tha anns a' ghlainne a' caochladh, ach tha e 'g éiridh agus a' luidhe anns an fhàireachadh, a réir teas agus fuachd an là. Mar sin, ged a tha creidimh a' fuireach gun chall, gun lughdachadh, gidheadh tha e 'g éiridh no 'tuiteam a réir teas no fuachd an là, no mar a nochdas a' ghrian, no a cheileas si i féin. Mar dhearbhadh air a so, an robh creidimh Iob co-ionnan àrd an uair a mhallaich e a là, agus a ghlaoidh e, “Och nach robh fios agam c'ait am faighinn e?” 's a bha e ann an làithibh 'dige—ann an earrach 'anama, an uair a bha rùn Dhe air a phàillìun? An robh creidimh Pheadair co làidir an uair a chaidh e air chrith roimh chaileig shearbhanta, 's a bha e an uair a bha e ullamh gu dol a chum prìosuin 's a chum bàis? No an robh creidimh Abraham cho làidir an uair a dh' àicheidh e gu'm bi Sàrah a bhean (Gen. xx. 2), 's a bha e an uair a bhuaile e le trì cheud 's a h-ochd-déug armait cheithir rìghrean cumhachdach?—Gen. xiv. Mar a robh ar creidimh riamh 'an imcheist, mar a robh e riamh a' dol fuidhe 's a 'g éiridh, faodaidh sinn sin a ghabhail air ball mar chomharra cinnteach air marbhachd ar n-aidmheil; faodaidh sinn creidimh a ghleidheadh sinn féin mar 'eil e 'crochadh, 's a' co-fhreagradh do dheadh-ghean no do ghruaim Dhé, an sin cha ruig sinne a leas a bhì 'n ar baigeirean ni's fade, no briste le fiachan, 's a' teachd beò air a' chobhair a tha gràs a' toirt seachad, ach neo-eis-eamalach agus féin-fhoghainteach; 'an sin cha bhì atharraichean aguinn agus mar sin cha bhì eagal Dé oirnn. Ach ma tha creidimh a' lìonadh 's a' tràghadh, ciod e an t-aobhar? An ann am féin a tha 'n t-aobhar? An urrainn sinne aon làmh choille a chur r'a àirde, no aon fhuiltèin dh'e a dheanamh dubh no geal? Mar urrainn, féumaidh gur h-ann o *Dhia* a tha 'thràghadh 's a lìonadh a' tighin.

Ach cha ghearr àmhgharan aimsireil gu bràth 'sìos creidimh, dòchas agus gràdh, ni mò a ghearras iad samhlaidhean mealltach nan gràsan ud a leth cho dlùth 's cho sgaiteach 's a ni àmhgharan spioradail. Tha sinn a' léughaidh mu “chorranaibh-sgathaidh,” ni 'tha ciallachadh tuille agus aon. Mar so ni foillseachadh air naombhachd agus air ceartas Dhé, air 'fhearog uamhasach 'an aghaidh a' pheacaidh, air fhuath sìorruidh do na h-uile aingidheachd, mothaichean cràiteach cogais air son a shùil uile-léirsinneach-san

a bhi 'g amharc air, agus a pheacanna dìomhair a bhi air am faicinn ann an solus a ghnùise, sealladh spioradail air *fèin* mar a tha e gu brònach ag eadar-dhealachadh o 'fhìor-ghloine agus o iomlaineachd-san—ni foillsichean do'n nàdur ud gu cinnteach géugan a' chreidimh nàdurra a ghearradh sìos ris an dearbh stoc. Cha b' urrainn do nàdur truailidh riamh fathast sealladh do Dhia fhulang. Theid as da le cronachadh a ghnùise; agus leaghaidh e air falbh mar sheilcheig, no mar thorraicheas an-abuich mna. Theid e a steach do thuill, agus do uambaibh na talmhainu le eagal roimh 'n Tighearna, agus air son glòire a mhòrachd. Cha do ghiùlain creidimh nàdurra riamh buille làimhe Dhé, ach phronnadh e 'na bhloighdibh foidhpe. A nis is e an toradh a tha 'leantuinn foillsichean spioradail air Dia gu'n speal iad gu làr crìonach tiugh a nàdur. Agus mar a tha am buille so a' sguabadh air falbh nan uile shòlasan a tha an t-anam a' mealtuinn, tha e 'faireachadh mar gu'n cailleadh e a chreidimh uile gu léir. Coltach ri duine a rachadh a steach o sholus na gréine do sheòmar dorcha shaoileadh e gu'n robh an dorchadas ni bu mhò na da rìreadh a bha e; no ri duine d'an innste droch sgéul, a rachadh 'na leithid do bhreislich 's nach b' urrainn e shaoilsin gu'n d' thigeadh aotromachadh air a chor tuilleadh. Mar so, an uair a tha dorchadas a' grad thuiteam air an anam, agus a tha droch sgéul a' tighin o nèamh a dh' ionnsuidh a' chridhe, chá'n e 'mhàin gu bheil nàdur uile gu léir a tuiteam fuidh 'n bhuille, ach tha gràs ann an tomhas éigin a' géilleadh cuideachd. Coltach ri neach a rachadh ann an neul, ged a dh' fhuirich a bheatha gu cinnteach bha i 'réir coslais air a call; mar sin tha gràs a' fannachadh fuidh dheuchainean troma, agus gu bitheanta cha 'n 'eil e 'tighin air aghaidh gu cheud neart ach athaiseach.

'S e leithid sud do thoradh a tha 'leantuinn dheuchainean géura. Ach tha dòigh eile aig an tuathanach nèamhaidh air féum a dheanadh do'n chorrán-sgathaidh, agus 'se sin, ma dh' fhaodas mi an samhladh a chleachdadh, gearradh troimh dhara leth a' mheanglain, agus mar sin a' cur stad air roinn do'n t-sùgh air an robh e 'beathachadh. Tha mòran a mheal earrach agus samhradh an anama, a dh' fhairich an comhfhurtachd 's an sìth 'dol a thaobh a chuid 'sa chuid, agus 's gann is urrainn doibh innse cia mar. Cha do thuit buille grad air bith orra, ach tharruing an solus agus a' bheatha, agus na foillsichean air cliù Dhé agus air an truailidheachd féin a bha iad a' mealtuinn a chuid 'sa chuid air falbh. Mar so tha an corran-sgathaidh air a chur gu h-athaiseach agus gu neofhiosrach dhoibh fuidh 'n taobh ìosal do'n ghéig, agus an gearr e troimh 'n dara leth dh' i; agus ged nach 'eil e air fhaicinn, gidheadh tha a thoradh gu luath air fhaireachadh. Tha creidimh nàdurra a' tòiseachadh ri seargadh. Tha mi-thoileachadh dìomhair le *fèin* a' tòiseachadh ri snàg thairis air an anam. Cha 'n 'eil a nis èud cho làidir, agus tha creidimh mar gu'm biodh a cheann air tuiteam sìos, agus dòchas mar gu'm biodh e 'toirt suas an deò. Thòisich gruaim agus an-carbsa ri tighin thairis air an inntinn. Tha faireachadh gu bheil ni-éigin air aimhreit 'an àit-éigin, a' fàs

ni's treise agus ni's treise. Tha amhrusan ag éiridh nach robh an creidimh ceart riamh aige, 's gur éigin gu'n robh ni-éigin gaoideil aig a dhearbhadh chridhe, a nis a' tòiseachadh ri tighin gu minic a steach air an anam. Fuidh na h-amhrusan so, tha e 'dol a dh'ionnsuidh Dhé a dh' iarraidh fuasgladh uaithe ; ach tha gach céum air thoiseach air doilleir, agus tha na nèamhan a' fàs tiugh le dorchadas: oir ghearr an corran-sgathaidh air falbh a bhrìgh air an robh e a' beathachadh. Tha géugan nàduir a' searg air falbh, agus a' bàsachadh o'n stoc ; agus tha géugan gràis a' sealltuinn tinn, agus mar gu'm biodh iad a' dol a shearg air falbh.

Ach tha earrann eile do'n bhinn nach 'eil Dia e féin a' cur an gnìomh, ach a tha e 'fàgail do luchd-gnothaich eile. Tha na h-uile nithean a tha 'tachairt a' sruthadh o'n òrdugh dhiadhaidh. Cha 'n 'eil nithibh air thuairteas no air thuiteamas ann an riaghladh Dhé; ach "tha e 'deanamh mar is àill leis ann an armait neimh, 'sa measg luchd-àitichidh na talmhainn." Gidheadh cha 'n e ùghdar a' pheacaidh e; oir "cha 'n urrainn e bhi air a bhuaireadh le olc, ni mò a bhuaireas e féin duine sam bith."—Séumas i. 13. Féumaidh sinn a nis òrduighean Dhé a roinn: air tùs na h-òrduighean a ta e féin a' cur 'an gnìomh, agus a ris na h-òrduighean a ta e 'ceadachadh. Na h-uile ni 'tha ceart tha e 'cur an gnìomh le 'laimh féin. Tha gach ni a ta olc a' tachairt a réir òrduigh, agus féumaidh iad tighin gu crìch co cinnteach ri nithibh maithe, ach tha e gam fàgail gu bhi air an cur an gnìomh, le droch cridhe, no le droch dhiabhol. Tha iad so a' cur an gnìomh an òrduigh dhiadhaidh gun fhios doibh, agus gun smuain aca air ni air bith a choilionadh ach an droch rùintean féin. Mar so buinidh an aingidheachd dhoibhsan, ach buinidh a' ghlòir do Dhia. 'N uair a bhuaireadh Sàtan Iudas gu Crìosd a bhrath, agus na h-Iudhaich gu 'chéusadh, choilion iad araon an t-òrdugh diadhaidh, agus choimhcheangail iad ri chéile udalain ann an slabhraidh mhòr na saorsa; ach cha do bhròsnuich Dia iad le aon togradh dìomhair gus an aingidheachd a chur 'an gnìomh.

Mar so tha an dara pàirt do'n bhinn a thugadh a mach anns a' bhonn-theagaisg 'an aghaidh na craoibhe a nis air a chur an gnìomh, ach tha 'n Dia nach urrainn a bhi 'na ùghdar peacaidh a' fàgail so gu bhi air a dheanamh le luchd-gnothaich eile. "Fàgar iad ('se sin r'a ràdh na géugan a tha air an sgathadh dheth agus air an gearradh sìos) le chéile gu eunlaith nam beann, agus gu beathaichibh na talmhuinn; agus cuiridh an eunlaith thairis an samhradh orra, agus cuiridh gach uile bheathach na talmhuinn thairis an geamhradh orra."

Tha 'n roinn do'n bhinn a tha Dia a' fàgail gu 'choilionadh aig an luchd-gnothaich eile cho cudthromach, agus cho do-sheachanta feumail ris an roinn a tha e féin a' cur an gnìomh. Tha 'n luchd-gnothaich so do dhà sheòrsa.

1. Eunlaith nam beann. 2. Beathaichean na talmhuinn.

Faodaidh sinn theagamh fhaotuinn a mach cò 'tha air an ciallachadh le "eunlaith nam beann" le tionndadh gus a' mhineachadh

a thug an Tighearna e féin air cosamhlachd an t-sìoladair. Tha sinn a' léughadh anns a' chosamhlachd sin (Marc iv. 4) mu "eunlaith an adhair," a thainig agus a dh' ith suas an sìol a chuireadh ri taobh an rathaid, agus a tha 'n Tighearna a' mìneachadh mar so: "N uair a chluinneas iad am focal, tha Sàtan air ball a' teachd agus a' toirt air falbh an fhocail a shìol-chuireadh 'n an cridhe." Ach tha ni-éigin anns an fhocal "*fàgar*" air nach fhaod sinn dol seachad gu'n a thoirt fainear. "Fagar iad le chèile gu eunlaith nam beann," etc. Cia mòr na tha air fhilleadh anns an fhocal "*fàgar!*" Tha mar gu'm b' eadh an t-anam air a thoirt thairis, air a dhiobradh, air a thréigsinn, ni h-ann gu buileach, no gu bràth, ach mar gu'm b' ann car ùine àraidh, agus air a thoirt suas, coltach ri Samson, gu bhi na fhearas-chuideachd d'a nàimhdebh. Tha 'chraobh le 'meòir air an gearradh dh i dlùth do'n stoc, leis na géugan a bha 'fàs as a freumhaibh air an gearradh sìos, agus air an toirt air falbh, agus am faillein féin air a sgathadh sìos gu fuigheal do na bha e aon uair, a' seasamh na stoc muladach. Tha an geamhradh a nis air teachd; agus cha 'n 'eil a ghrian ni's mò a' dealradh. Tha 'n sùgh air sìoladh sìos do na freumhaibh. Tha 'bheath ag amharc coltach ri bhi air a mùchadh, agus tha an tuagh ullamh gus na d' fhàg an corran-sgathaidh a chrìochnachadh. Agus a nis, ciod air son a tha e freagarrach? Tha air son spiris do gach eun neoghan. "An sin ni a' chailleach-oidhche mhòr a nead, agus beiridh i a h-uighean; agus ni i gur, agus cruinnichidh i a h-àlach fo sgàile; an sin fòs cruinnichear na faing, gach aon le a chèile féin."—Isaiah xxxiv. 15. Tha eoin gheur-shuileach nam beann so a ghnàth a' feitheamh a chothrom air luidhe air an anam a ta air a thréigsinn le Dia. "Gabhaidh an iolair còmhnuidh anns a' charraig, agus fanaidh i air scòr na carraig, agus anns an daingneach. As sin iarraidh i 'cobhartach; chi a sùilean fadas. Agus sùgaidh a h-àlach suas fuil; agus far am bi na mairbh an sin bithidh ise."—Job xxxix. 28-30. Agus mar so tha e coltach gur h-e tha eunlaith nam beann a' ciallachadh na h-ainglean a thuit o'n ceud inbhe—na spioradan mallaichte is e an toil-inntinn a bhi 'sgrios nan uile a's urrainn iad, agus a bhi 'cur campar air an dream nach urrainn iad a sgrios; agus mar sin le "beathaichibh na talmhuin," tha sinn a' tuigsinn anamiannaibh talmhaidh, mar a tha iarrtasan feòlmhor, agus oibrìbh truailleidh a nàduir thuiteamaich a tha cogadh an aghaidh anama. 'Nis tha e ro dhuilich, mar 'eil uile gu léir neo-chomasach, do'n anam a ta air a bhuaireadh eadar-dhealachadh a chur gu soilleir, cinnteach, eadar am buaireadh a tha 'sruthadh o Shàtan agus am buaireadh a tha 'g éiridh o'n inntinn fheòlmhor. Agus air son an aobhair so a mhàin, is urrainn an diabhol oibreachadh air ar nàdur tuiteamach, agus mar so tha sinne neo-chomasach air dealachadh a chur eadar anamiannaibh toileach a' chridhe fheòlmhoir agus na h-anamiannaibh a tha 'g éiridh o innleachdan Shàtain. Tha esan a' buaireadh an uair is lugha a tha sinne a' toirt fainear. Ach ged nach urrainn duinne an uair a tha sinn fuidh 'n bhuaireadh dealachadh a chur dà rìreadh eadar

innleachdan Shàtain agus anamiannaibh toileach ar cridhe féin, gidheadh, le amharc air gach aon diubh treis uainn, faodaidh sinn an dealachadh so a chur eatorra, an aingidheachd spioradail ris am bheil Pòl ag ràdh, 2 Cor. vii., “salchar an spioraid,” agus a dh'fhaodas sinn a chur as leth eunlaith nam beann, agus an aingidheachd fheòlmhor—“salchar ne feòla,” a chur as leth beathaichean na talmhuinn. Mar so faodaidh sinn na buairidhean sònruichte sin mu thimchioll bith agus cliù Dhe, mu nach 'eil aon chuid eòlas no faireachadh aguinn ann an làithibh ar n-aineolais, ach a tha 'na dhéigh sin gu tric a' taoghal an anama, a chur as leth Shàtain.

Faodaidh, mar gu'm b' eadh, buaireadh teachd a steach do'n anam mar phlath dealanaich. Faodaidh maith a dh'fhaoidte gur teagamh as-creidmheach a léumas suas 's an inntinn. Faodaidh e bhith nach 'eil mòran buaidh aig a' phuinnsean fholaichte ud a' cheud uair, do bhrìgh gu'n do chuireadh grad chùl ris. Ach cho luath 's a dh'fhosgail e focal Dhé, no thainig e dlùth do chathair nan gràs, bha na smuaintean dubh, na ceisdean cudthromach, agus na h-amhrusan claoidhteach a lion an inntinn a' nochdadh dhuinn air ball cionnas a sgaoil am puinnsean géur ud troimh gach cuisle. Chaill focal Dhé a mhìlseachd 's a chumhachd, agus dh'fhàs guth na h-ùrnuigh balbh; agus lìon iomaguin agus dorchadas an t-anam. Tha na nèamhan air an eudachadh le dorchadas agus tha saic-eudach mar chòmhdach orra. Is freagarrach a tha briathran Ieremiah a' cur an céill staid anama's an àm so, “Chunnaic mi an talamh agus feuch! bha e gun dealbh agus falamh, na nèamhan fòsagus bha iad gun solus. Chunnaic mi na sléibhteann (bunaiteann maireannach na firinn), agus feuch! chriothnaich iad; agus bha na cnuic uile air an luasgadh gu mòr. Dh'amhairc mi, agus feuch! cha robh aon duine ann; agus uile eòin na h-ealtuinn theich iad.”—Ier. iv. 23-25. Cha d'fhairich mi féin aon ni riann a sguab air falbh mo chreidimh ann an rathad air bith coltach ri'n leithidibh sud do smuaintibh. Chrath as-creidimh e gu tric gus an dearbh chridhe, chòmhdach cionta e le dòrchadas a mheadhoin oidhche, agus ghearr eagal a bhàis ann an tinn-eas e sìos gu 'fhreumhaibh. Ach sguab smuaintibh teagmhach mu bhith Dhé air falbh an stéidh féin, agus ma theag a' bhunait a sgrios ciod a ni na fireanaibh? No, math a dh'fhaoidte gu'n d'fhoir smuaintibh uamhasach leum gu grad a stigh do'n inntinn, ris am bheil *Hart* ag ràdh gu ceart, “àrd-innleachd na h-ifrinn.” Bheir iad so a leithid do shàthadh a steach ann am mionaid, 'n uair, theagamh a bhios sinn air ar glùinibh, no 'léughadh nan sgrìobtur-an, no 'g éisdeachd an fhocail. Tha ni-éigin cho uamhasach annta 's nach urrainn an duine car mionaid smuainteachadh orra, eadhoin leis féin, ach tha e 'deanamh na h-uile strì a tha 'na chumhachd chum am fudach air falbh à inntinn. Eiridh e gu grad o ghluinibh, tilgidh e 'm Biobull a thaobh, agus cuiridh e a smuaintibh air an t-saoghal, seadh, b' fhearr leis an cur air anamiannaibh na feòla, no nach faigheadh e an leithid sud do smuaintibh eagallach fhuadach air falbh. Tha e nis mar gu'm biodh e an déigh am peacadh anns nach faighear maitheanas a chur an gnìomh, mar

gu'm biodh Dia air a bhrosnachadh gus a ghearradh slios air ball, agus a thilgeadh do ifrinn, mar gu'm biodh an talamh féin a' dol a dh' fhosgladh a bheòl a chum a leithid do dh' ulbheist aingidh a shlugadh suas. Cha 'n 'eil mi dol a leantuinn ni's faide ris na smuaintibh ud na chur an céill gur h-e mo bheachd gu bheil mòran do chloinn Dhé gu brònach air an claoidh leò. Tha nis caochladh mòr air tighin air an anam—tha eadar-dhealachadh mòr eadar a staid 's an àm so seach mar a bha e roimhe so, anns na mìosan a chaidh thairis air, an uair a bha'n Tighearna ga ghleidheadh agus a bha 'choineal a' dealrachadh air a cheann agus a thaom a' charr-aig a mach sruthain ola dha. Tha an caochladh mòr so ris nach robh sùil aige, ni's leòr ann féin gu fadadh uile cheannairc agus naimhdeas na h-inntinn fheòlmhor air am bheil Sàtan e féin maille r'a dhroch spioradan ag oibreachadh. 'S iad so "eunlaith nam beann" a tha 'teachd a nuas 'nan treudan le'n sgiathàn sgaoilte, agus a' gur thairis air an stoc a tha Dia a' fàgail dhoibh féin. Tha e air a ràdh gu'n "cuir iad thairis an samhradh air," briathran a tha 'ciallachadh gu'n caith iad ùine àraidh air a chraoibh a ghearradh slios, agus nach bi an céilidh car latha no seachdain, ach car na h-aimsir agus an àm a chaidh a shònrachadh. Ach tha mi 'saoil-sinn gu bheil an earrann a' comharrachadh a mach mar an céudna an toillinntinn ifrinneach leis am bheil na h-eòin shalach so a' teachd a nuas 'n am buidhnibh a dh' ionnsuidh an creiche; oir tha an samhradh acasan an uair a tha an geamhradh aig an anam. Ma dh' fhairich an diabhol riann sòlas 'n ann ann an deanamh anamaibh truagh. 'S e éigheach na muinntir chaillte a cheòl, 's e am mallachadh 's an toibheum 'òran buaidh, agus 's e an dòruinn agus an anearbsa a chuir thruagh. Mar so an uair a tha eunlaith nam beann a' dorchadh an stuic, agus a' sgaoileadh an sgiathan dubha thairis air, tha an samhradh acasan. Agus mar a tha iad a' gur thairis air tha iad ag analachadh a steach ann an naimhdis thruaigh a tha annta féin ann an aghaidh na h-uile ni a tha naomba agus beannaichte. Tha smuaintibh cruaidh mu Dhia, an naimhdeas a tha 'g éiridh suas 'an aghaidh 'àrd-uachdranachd, an toibheum a tha 'goil suas anns an taobh a stigh, agus a leithid sud do fhaireachd-uinnean nach 'eil a chridhe agam a chur an céill, an dara cuid air an dortadh a stigh, no air am brosnachadh suas leò. Ach is e tròc-air an anama gu bheil an siol naomh agus a' bhrìgh ann ged a thilg e an duileach, Isa. vi. 13; "Oir tha dòchas à craoibh, ma ghearrar slios i, gu'm fàs i a ris, agus nach fàilnich a faillean òg. Agus trid fhaile an uisge gu'm fàs i 'suas agus gu'n d' thoir i mach géugan mar òg chraoibh."—Iob. xiv. 7, 9. Cha 'n 'eil ni air bith ach beatha dhiadhaidh 's an anam is uarainn an leithid sud do ionnsuidhean a sheasamh. Mar so tha aig an anam 'n am meadh-on, a dh' aindeoin gach mealltaireachd, agus ceannairc a tha 'g éiridh suas anns an taobh a stigh dh'e, strì 'n an aghaidh, agus osnach fodhpa, gràin diubh, agus gràin dh'e féin air an son, agus air uairibh glaothaich dhùrachdach air son a bhi air a shaoradh uatha.

Ach tha "beathaichean na talmhainn" cho maith ri eunlaith

nam beann a' suidhe air an stoc a chaidh a thréigsinn. Tha e air a ràdh gu'n cuir iad "thairis an geamhradh orra," 's e sin air fuigheall nan géugan briste. Tha am focal "geamhradh" a' comharrachadh a mach gu soilleir aimsir de'n bhliadhna anns am bheil beathaichean na talmhainn a' gabhail còmhnuidh air; agus tha e coltach gu bheil e' ciallachadh gu bheil iad féin agus eunlaith nam beann gus a' bhliadhna a roinn eatorra. Tha an dara seòrsa a' cur thairis an t-samhraidh air, agus an seòrs' eile a' cur thairis a' gheamhradh air. Tha ann an so atharrachadh, ach cha 'n 'eil fois do'n chraoibh; caochladh bhuaireadhean, ach cha'n 'eil saorsa do'n anam.

Tha beathaichean na talmhainn, mar a thug mi fainear, coltach ri bhi ciallachadh anamhiannaibh ar nàduir thuiteamaich, an oighreachd through a fhuair sinn a nuas o ar ceud phàranta. "An ceud duine o'n talamh, talmhaidh. Agus mar an duine talmhaidh, is amhuil sin iadsan a tha talmhaidh."—1 Cor. xv. 47, 48. Tha peacadh ar nàduir thuiteamaich na ni ro dhìomhair. Tha sinn a' léughadh mu rùn dìomhair na h-aingidheachd, cho maith ri rùn dìomhair na diadhachd; agus tha aig a' cheud aon doimhne, fad, agus lèud, cho maith ris an aon mu dheireadh—doimhneachd nach do thomhais sreang riaghailt thalmhaidh riamh, agus lèud nach d'fhuair creutair bàsmhor riamh a mach le sreang thomhais. 'S e so an rathad anns am bheil peacadh air uairibh coltach ri bhi 'na chodal, agus air uairibh eile ag éiridh suas le neart as ùr, na caochlaidh crutha, 'us choslasan 's an cuir nàdur crosda, teòma, gun fhoighidin, gun fhois e féin, na tuill shalach agus ghràineil 's a bheil e 'snàg, na h-oiseanan anns an crùb e, a' chuilbheartachd, a chealgairachd 's a sheòltachd, fhéinealachd làidir, a neo-churam, a chuthach dian, agus a shannt gionach do shàsichte, is dìomhair-eachd so—dìomhaireachd chràiteach a dh' fhòghlumar le féin-fhiosrachadh searbh. Is ann an eòlas spioradail air an dà dhìomhair-eachd—dìomhaireachd a pheacaidh, agus dìomhaireachd na slàinte, a tha fìor chreidimh gu h-uile a' co-sheasamh. Tha sinn air ar cumail là an déigh là ann an sgoil an fhéin-fhiosrachaidh, a' fòghlum agus a' dearmad an dà leasin ud, gun a bhi gu bràth comasach air an tuigsinn agus fathast gun a bhi riarichte as eugmhais aithne orra, a' sìor leantuinn an déigh eòlas orra, ach a' faotainn a mach gu bheil iad coltach ris a' bhogha fhreòis a tha 'teannadh uainn cho luath 's a tha sinn a' dol air a thòir. Mar so, tha sinn a' faotainn na h-aidhcheidhean neamhaidh agus na mì-choslasan diadhaidh so air an toirt gu buil 'n ar n-anama féin, 'se sin, gur h-ann mar is glice tha sinn a' fàs, is mò tha 'sinn a' fàs 'n ar n-amadain, 1 Cor. iii. 18, mar is treise tha sinn a' fàs 's ann is anmhuine a tha sinn, 2 Cor. xii. 9, 10, mar is mò tha sinn a' sealbhachadh 's ann is lugha tha aguin: mar is mò na fiachan 's am bheil sinn a' bristeadh 's ann as saoire a maitheanas Lùcas vii. 42, mar is builiche a tha sinn cailltie 's ann is iomlaine a bhios ar saorsa, agus mar is coslaiche ri leanabh beag 's ann is mò ann an rìoghachd nèimh. Mata xviii. 4.

A nis, mar nach urrainn sinn nàdur eunlaith nam beann aithneachadh le dearcadh orra ag itealaich 's an iarmalt, mar sin cha'n urrainnear nàdur bheathaichean na talmhainn fhòghlum o bhi 'g amharc orra ag imeachd, no bhi air an glasadh a stigh ann an gàraidh fhiadh-bheathaichean. 'S aithne dhuinn iad mòran ni's fearr le'n spuir 's le'n laoran fhaireachadh. Tha na beathaichean fiadhaich so, fad an t-samhraidh, an uair a bha 'ghrian àrd, 's an latha teith, a' luidhe crùibte 's na tuill 's nan uamhaichean. "Eiridh a' ghrian, cruinnichidh iad le chèile, agus 'n an àitibh-tàimh luidhidh iad."—Salm civ. 22. An apa thruaillidh, sheòlta, mhi-nàrach, an cù dranndanach, am madadh-alluidh gionach, an *hyena* neo-chàllda, an créutair gràineil a bhios a' sealg creich do'n leòmhnan, an sionnach seòlta, ialaideach, am math-ghamhain siubhlach, bradach, an tìger an-ìochdmhor, 's gach aon do bheathaichean na coille a tha 'nuallaich an déigh an creiche—tha iad uile ann an doimhneachd na coille, neo-fhiosrach agus neo-aithnichte, cho fad 's tha ghrian gu h-àrd anns na neamhaibh. Ach tha an geamhradh a' tighin, agus tha beathaichean na talmhain a tional mu'n cuairt air an stoc a chaidh a ghearradh sìos.

(*Ri leantuinn.*)

Notes and Comments.

The Union Vote in the Presbyteries.—In Dingwall Presbytery the Anti-Union Party were an overwhelming majority; the Union motion was supported by only two votes, these being given by Rev. Messrs. M'Caskill and Mackenzie (Maryburgh). In Skye Presbytery the voting was 9 to 5 against Union; Tain, 11 to 5 against; Inverness, 10 to 9 against; Lewis, 10 to 5 for Union (in this Presbytery Rev. Hector Cameron proved rather troublesome to the unionists); Abertarff (Fort-William), 7 to 4 for Union. The southern Presbyteries, with few exceptions, are voting solidly for Union.

"At what time ye hear the sound of the sackbut, dulcimer, &c."—"There is," says *The British Weekly*, "an Orchestral Society in connection with St. Matthew's Free Church, Glasgow (Dr. Stalker), which is surely unique in Presbyterian Scotland—an orchestra which is part of a church organisation. It is not yet, indeed, permitted to take part in the services of the sanctuary, but, the organ being granted, it is believed that this innovation will be brought about in the near future."

Mr. M'Caskill and the Union Movement.—Mr. M'Caskill's experiences during the present crisis are not pleasant. His former associates of the Constitutional Party are rounding on him, and attacking him by letters in the papers and speeches in the presbytery. They cannot, it is true, extract the mote out of their own eye, but they have little difficulty in showing the bigness of the beam which darkens Mr. M'Caskill's vision. His

former speeches provide the assailants with many weapons of offence, a circumstance which makes the situation all the more awkward for this deserter from the Constitutional camp. Mr. M'Caskill is not silent under these provocations. His epistles and speeches are both lengthy and vehement; but, in our opinion, it would be far better for him to remain silent, or candidly to own that he has changed his mind. In conducting his defence, he makes a great deal of the Relieving Act of 1894. But the situation created by that Act is immoral, inasmuch as while it suffers Mr. M'Caskill to retain his Calvinism it binds him over to a disloyal toleration of Arminianism in his fellow worshipper. We fear the result of such a vicious scheme of church fellowship will be to kill the things that remain, which are ready to die, and to sell the rising generation into the hands of the spoiler.

"Free Church" Movements.—The "Free Churches" of England, as they term themselves, are showing great activity just now. The Wesleyan Methodists have undertaken to raise a million guineas for aggressive work at the beginning of the twentieth century. A committee of Methodists, Presbyterians, Independents, &c., have also constructed another catechism called the "Free Church Catechism" for the instruction of youth. Also, they have launched a weekly paper called the *Free Churchman*, and they will shortly publish a magazine called the *Puritan*. We are afraid, however, that most of these projects will end in smoke.

The Death of Pastor Chiniquy.—The report has reached this country of the decease of the Rev. Charles Chiniquy, D.D., the eminent champion of Protestantism in Canada. Dr. Chiniquy would have been 90 years of age if spared to July. A long eventful life, and a remarkable career of usefulness have come to an end. Dr. Chiniquy's chief literary work is his "Fifty Years in the Church of Rome," in which he gives an account of his life up to the time of his becoming a Protestant. This is a book of rare interest and power, and leaves an impression upon the mind of the reader that a lifetime cannot erase. No one really knows the Church of Rome, as it lives, and moves, and works, that hasn't read this book. We understand that Dr. Chiniquy has been recently engaged upon another work, entitled, "Forty years in the Church of Christ," which takes up the story of his life during the years in which he has stood forth as the leading champion in the army of Protestantism throughout the world.

Items.—Rev. Alexander Robinson, the deposed minister of Kilmun Parish, author of the "Saviour in the Newer Light," has been elected minister of Crieff Congregational Church.
 . . . Rev. J. R. Mackay, Gairloch, has been chosen for the pastorate of the Free Presbyterian Congregation of Inverness.
 . . . Rev. Mr. Macintosh, F.C. minister of Fort-William, is very sanguine about the impending Union. He says, "The United Church will be the strongest, most active, and most evangelical church in Scotland."

Literary Notices.

LIFE OF AN ARRAN DISRUPTION MINISTER. W. & R. Holmes,
Glasgow. Price, 4d.

THIS is a reprint of the life of an able minister of the New Testament, the Rev. Angus M'Millan, Disruption minister of Kilmorie, Arran. The writer is the late Rev. Alexander M'Bride, North Bute. The subject of the memoir was born 1776, and died October, 1843. In his youth he came under the shaping hand of Dr. John Love, Glasgow. He was settled as a missionary in Lochranza, Arran, in 1812, a day of the Lord's power throughout the whole island. His neighbour was the pious and useful Mr. M'Bride of Kilmorie Parish, whose successor Mr. M'Millan ultimately became. As a parish minister he abounded in labours and prayers, and his work was not without good results to both saints and sinners. This little book is interesting, and should be read.

THE HIGHER CRITICISM: THE GREATEST APOSTASY OF THE AGE.
New and Enlarged Edition. By D. K. Paton. London:
Marshall Brothers, Paternoster Row. Price, 1/6 nett.

THE first edition of this book was favourably reviewed in these columns in June, 1897. A new and much enlarged edition, consisting of 216 pages, has now been issued. The author proceeds in this edition from the general subject of the Higher Criticism to an exposure of the views held by several Scottish theological professors who belong to the school of the Higher, or we should say Lower, Critics. He deals in a vigorous and skilful manner with Professor Bruce's book, entitled, "With Open Face," and exposes what can only be termed its fearful irreverences and profanities. He also gives short and pointed criticisms of some of the writings of Professors Marcus Dods, George Adam Smith, and James Denney. Mr. Paton condemns and confutes in a way that is fitted to carry conviction even to opponents the errors of modern teachers; and his book, with the divine blessing, cannot fail to be highly useful in removing the apathy which is so widely prevalent on that most momentous of subjects—the infallibility and inspiration of the Word of God. Probably he may have formed too charitable an opinion of some men, and we think his allusions in preface and postscript respectively to Mr. Gladstone and Professor Drummond might have been omitted. However, he has done an excellent work, and we wish his book, which is already completing its twenty-second thousand, a world-wide circulation.