

T H E

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The Supreme Need of the Times.

MANY are the crying evils of the times in which we live. In this the closing decade of the nineteenth century, notwithstanding our boasted progress and advance, society appears to be in a disordered and unhappy condition. The increase of our wealth has not lessened the poverty and misery that abound on many hands, especially in the slums of our large cities. The increase of our light has not led us to understand or carry into practice even the right relations which should subsist between man and man, for the servant is against the master and the master against the servant. The increase of our civil liberty has not taken away the fury of the oppressor, for the cry goes forth that the hireling is oppressed in his wages, and that in our great centres of industry work has to be done by many a poor creature at a dying pittance. All the inventions of modern science have not wrought any moral or spiritual deliverance for the multitudes that are carried captive by the devil at his will, and whose raging lusts and reeking corruptions are hastening their bodies and souls to hell. Our public prints teem daily with murders, thefts, adulteries, and every species of moral evil. Abounding misery, disorder, immorality, all proclaim that society stands in need of something which wealth, learning, philosophy, scientific inventions, and the newest religious ideas cannot give. The evils that molest us have their roots in the total depravity of man's nature by sin. Not until the tree be made good will the fruit be good, and not until the fountain be purified will the water be sweet and wholesome. There are two extremes of opinion into which worldly-wise philosophers have fallen in regard to the condition of our race. Some have regarded man as on a level with the brute creation, and others have exalted him to the platform of perfect nobility. Be it ours to view man from the standpoint of Christianity, to view him in one aspect as but a little lower than the angels, and in another as lower even than the brutes that perish. Christianity takes at once a higher and a lower view of man than does the philosophy of the infidel. Man

was invested with high dignity in his first creation, and to it he may again be restored by the grace of God. He is now in a fallen condition, and his whole nature being depraved by sin he debases himself by his enmity against God, and his sinful indulgence lower than the brute creation.

What then is the remedy for this depravity and its attendant evils? Hear the words of an ancient prophet, the messenger of the Lord of hosts, "Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city; . . . until the Spirit be poured upon us from on high . . . Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever."—(Isaiah xxxii. 13, 15, 17.) The need of our times is an outpouring of the Holy Spirit on the hearts of men. It was the Spirit of God that on the day of Pentecost caused to spring into new life like the dew of the morning, a large company of men and women, who, adorned with moral and spiritual excellencies, presented in the happy and harmonious relations of a Christian society the beginnings of a well-nigh ideal world. It was the same Spirit that raised up at the glorious Reformation the noblest band of witnesses that have appeared since the Christian era, witnesses who were instrumental in bringing moral, spiritual, and material prosperity to these lands. In the Highlands of Scotland in the middle of last century the Spirit of God began a mighty work that continued with more or less degree of fruitfulness down to the middle of this century. Now for a number of years it would seem that the Spirit of God has been withdrawing in a very large measure from all parts of our country, and deadness, indifference, atheism, and immorality prevail. By the malign power of infidelity, religion in the professing Church has been sorely wounded, and the moral standing of the national character has fallen.

What fruits, we may now ask, would begin to appear again in our land were the Spirit poured from on high?

First.—The authority of the Bible as the unerring Word of God would anew be acknowledged. From the peasant in his cot to the sovereign on the throne the Bible would be esteemed as the infallible guide and authoritative rule of life. Our tradesmen, our men of learning, our counting houses, and our courts of parliament would make it the supreme standard of all their conduct. It was by disobedience to the authority of God's Word that man lost paradise at the beginning, and it is only by the acknowledgment of the authority of that Word in a larger and fuller revelation that we shall now attain to a better than primeval bliss. Reverence for the Bible has decreased in our midst within recent years. It has been wounded in the house of its friends. The leading teachers in most of our churches have treated it with less respect than a common book. In the name of learning, research, criticism, they have denied its veracity, and ascribed lies to its

penmen. Proud depraved reason seeks the throne of supremacy, and cannot be satisfied that any book, though it be the Word of God, should have authority over it. What will be the result of the present triumph of rationalism in our midst? Atheism and irreligion. When the Spirit of God returns, the Word which He employs as the seed of the new birth, the guide to holiness, and the sword of spiritual conquest will be restored to its rightful supremacy.

Secondly.—The moral law would be owned in all its precepts. Carnal policy and greed of gain would not have dominion over the consciences of men. They would obey the commands of the law of God though the heavens should fall. The holy Sabbath would be honoured, and not desecrated, as it is at present, upon every unworthy pretext. Honesty and uprightness toward God and men would characterise all our dealings. Regard for the glory of God, unselfish love to one's neighbour, and purity of life and conversation would shine forth everywhere. Oaths, blasphemies, and unclean language would be swept from our thoroughfares. Righteousness would run down our streets like a mighty river.

Thirdly.—The Lord Jesus Christ would be acknowledged in all His mediatorial offices by individuals and by the nation at large. As prophet He is "the light of the world," as priest He "taketh away the sin of the world," and as king He shall reign until all His enemies are made His footstool.

The Christ that is widely acknowledged nowadays is a Christ without a priesthood. Sin has no place in the popular religion and theology of the times. It follows, therefore, that no atonement or priest is needed. The example of Christ is the chief feature of modern theology. Salvation by character is the Gospel preached. Men are exhorted to imitate Christ, and they shall reach heaven. This is merely a new version of the covenant of works, and shall destroy every soul that lives by it. "As many as are of the works of the law are under the curse." Christ as an example will be the condemnation of multitudes, for nothing imperfect shall enter heaven, and none can follow His example perfectly. It is Jesus Christ and Him crucified as the substitute of guilty sinners that men need. Without atonement for sin no individual of our fallen race can be accepted in the sight of God or obtain eternal life. If the Spirit of God were poured out, a sense of sin would be produced in men's hearts, and Christ as a priest would be highly esteemed.

Christ as "the light of the world" is the divine teacher who instructs us in all the mysteries of the kingdom of God. It is by sitting at the feet of Christ that we learn our deep spiritual needs, and acquire a gracious willingness to acquiesce in the way of God's salvation. It is by sitting at His feet that the soul is enlightened in the knowledge of the glory of God, and that it attains to living contact and communion with the great and incomprehensible Jehovah, to know whom is life eternal. If the

Spirit were to descend in power, the sinful sons of men would be brought with cheerful willingness to learn of Christ as the prophet of the Church.

Lastly, Christ would be acknowledged as a king. He is in His own person God over all, and is therefore King eternal. But also in His mediatorial capacity as God and man He is invested with the kingly office. "God hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."—(Phil. ii. 9-11.) All individuals, communities, nations must bow to Him in a day of mercy or in a day of judgment. In vain do nobles, princes, parliaments ignore the claims of Christ. He has all power in heaven and earth, and when the appointed time comes He shall subdue every principality under Him. Nowadays the will of the people is supreme, whether it be the will of Christ or not. But the will of Christ as embodied in the Scriptures of the Old and New Testaments shall one day have absolute supremacy, for the pen of prophecy has already recorded the event, "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—(Rev. xi. 15.)

Outlines of Two Sermons

BY THE LATE REV. JOHN SINCLAIR, BRUAN, CAITHNESS,

PREACHED ON 1ST AND 8TH MARCH, 1840.

(Continued from Volume I., page 332.)

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*"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou would have asked of Him and He would have given thee living water."*—JOHN IV. 10.

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IN speaking of the purpose for which God gave the gift of His only begotten Son, it was observed in general that the purpose was that all who receive the gift might have everlasting life. "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."—(John iii. 16.) This implies (1) that we are by nature under the sentence of eternal death. "In Adam all die." "The wages of sin is death." The final sentence is "Depart, ye cursed, into everlasting fire." The reward of disobedience is already declared, "Dying thou shalt die," that is, "Thou shalt die in all the terrors of death." (2) God

gave according to our need. The provision extends to the supply of "all your need." He did not mock man with an inadequate gift. (3) It is well worth receiving. The gift is "worthy of all acceptance." It will make up for all sacrifices, even to the loss of life here. There remains "a far more exceeding and eternal weight of glory." Christ despised the shame for the joy set before Him. So shall His people. Weigh all things here, and they are but vanity. (4) None are bidden to ask less than the gift. "Ye will not come that ye might have life." "Open thy mouth wide, and I will fill it." Come for anything less, and we show pride and disobedience. This opens a wide door to poor creatures. "I am come that they might have life." "Hear, and your souls shall live."

We observed the purposes for which God gave His Son more particularly as set forth in these words: "I will give thee for a covenant of the people."—(Isaiah xlii. 6.) Here there is implied (1) a deliberate act of God. This is not a hasty thought. The covenant is "ordered in all things and sure." It is not to be recalled. (2) "Give thee." The covenant cannot be broken so long as Christ stands. (3) God is at peace with sinners in Christ. He is in Christ reconciling the world unto Himself. (4) Christ is for a covenant "of the people." He was given to obey and suffer in their room. O glorious gift!

I. God gave His Son to fulfil the requirements of the covenant of works. He was "made under the law." He took up His people where Adam left them. (1) His holy person stood in their room. "Such became us," suited us. It is by "the holy child Jesus" we sinners have access unto a holy God. (2) He became a servant. This He did so as to obey by suffering even to the death of the cross. He obeyed most willingly for rebels. He became a servant so as to obey the precept of the law. He fulfilled all righteousness in the room of His people. (3) He was made under the law that He might mediate between God and sinners. "There is one mediator between God and men, the man Christ Jesus." He came to bring back to men communion with God. Hence there is an Advocate within the veil, who was slain and now pleads the merits of His own blood, carried in and sprinkled on the mercy seat. The incense of this sacrifice goes up in heaven. All this is for us who believe.

II. God gave His Son for a covenant to deliver by almighty power poor sinners from the miserable state in which sin left them. They are in that state of spiritual death, hardness, self-righteousness and self-dependence wherein they were left by the covenant of works. Christ came to say to the prisoners "Go forth," and to them that sit in darkness, "Show yourselves;" "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—(Isaiah xlix. 9.)

We had said that He is an advocate. He is an exalted one. His people could do nothing for themselves more than any others. They were bound hand and foot in the cords of their

sins, but He, having paid their ransom price, has got power as well as price to redeem. (1) He is exalted by God's right hand "to be a Prince and a Saviour for to give repentance to Israel, and forgiveness of sins."—(Acts vi. 31.) Nothing can resist the day of His power. It is supported by the right hand of the power of God. The Father has sealed a bill of repentance and pardon for all those whom He gave the Son. And further, He has granted the Son power to carry this bill into effect when He will. (2) The Father has given the Son power over all flesh to give eternal life to as many as He has given Him.—(John xvii. 2.) This grant extends to all nations, peoples, kindreds, languages, the heathen, and the ends of the earth. It also extends to "all flesh," to whatever fleshly depth of sin His people have fallen into. So the apostle says, "Such were some of you, but ye are washed." Some of every clime, and some of every crime are included among these. (3) The Father has given Him power over everything that can help or hinder their salvation. He has given Him "all power in heaven and earth." He has given Him power over angels to send them to minister to the heirs of salvation. He has given Him power over devils to subdue them and bind them at His pleasure. He has given Him power over the iniquity of the heart that He may subdue His people to Himself, as in the case of Manasseh, Saul of Tarsus, and the three thousand on the day of Pentecost. (4) He has power to send the Holy Spirit. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed for this, which ye now see and hear."—(Acts ii. 33.) And so also the Father said, "Sit thou on my right hand, until I make thy foes thy footstool." (Acts ii. 34, 35.) When the Lord shall send forth the rod of His strength out of Zion, then, in the day of His power, a willing people shall come to Him.—(Psalm cx. 2, 3).

(I.) The whole work of the deliverance of the soul from sin is contained in the word repentance. Christ is exalted "to give repentance," so that repentance and remission of sins be preached in all nations, and that in His name. This is to say to the prisoners, "Go forth." This repentance includes:—

1. Conviction of sin. This is the first work of the Holy Spirit. He shall reprove or convince the world of sin. Armed with the covenant right of the Father and the Son, the Spirit comes to convince the soul of sin, and in doing so not to make a slight work of it. (1) The Spirit convinces by the Word. If this is not done, then there is no light in the soul. However the Spirit may begin the work, He will give the Word. "I had not known sin, except the law had said, Thou shalt not covet."—(Rom. vii. 7). (2) The Spirit convinces by bringing home the leading sin. Take the case of Paul and the three thousand. This is done by their names. They know that it is spoken to them. "Thou art the man." Whoever else the charge may apply to, it is to me, says the soul. (3) The Spirit makes personal sin clear.

"My sin I ever see." "My sin is ever before me."—(Psalm li. 3.) The Spirit leads the soul on to see sin and nothing but sin in itself. "Behold, I was shapen in iniquity." (4) The Spirit convinces by bringing home the reality of a God. "For he that cometh to God must believe that he is."—(Heb. xi. 6.) "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance."—(Psalm xc. 8.) The case is now no longer doubtful. Often death, judgment, and eternity are brought near. The soul cries, "Cast me not from thy sight." (5) The Word thus casts the man into prison. He is tried, proved guilty, condemned, and sentenced. He was before in a prison of ignorance, he is now in chains under sentence of death. "When the commandment came, sin revived, and I died, saith the Apostle."—(Rom. vii. 9.) Others may shake the arrow of conviction out, but not so here. Christ's power is at work.

2. Sin is made hateful. They abhor that which is evil. "I hate every false way," says the psalmist. It cannot be otherwise. The Lord hates the abominable thing. The Spirit has the same nature, and therefore they, in whom He is, abhor sin. They hate wicked company outwardly, and vain thoughts inwardly. The psalmist says of wicked men, "I hate them with perfect hatred; I count them mine enemies."—(Psalm cxxxix. 22.) "I hate vain thoughts," he also said.

3. Self-loathing. They are made to loathe themselves for their iniquities. Before, they had many excuses for their sins, but now they believe the word, "Thou hast destroyed thyself." They find, instead of excuses, a thousand aggravations to their sins. They are divorced from themselves.

4. Shame. "I am ashamed, and blush to lift up my face to thee, my God."—(Ezra ix. 6.) They are ashamed when they contrast their sins with the light, the mercies, the patience, the warnings extended them by the Lord. They are ashamed of their slavish fear and presumptuous boldness. The Lord saith to these prisoners, "Go forth."

5. Sorrow. "I will declare mine iniquity; I will be sorry for my sin."—(Ps. xxxviii. 18.) They are made to sorrow "after a godly sort." They see God's cause injured by their sins. This leads them to see God as the injured party. "Against thee, thee only, have I sinned."—(Ps. li. 4.) This sorrow is called godly sorrow, because the soul sees sin as committed against God. This leads them to desire holiness, though they were in a desert, away from their fellowmen. This leads them to complain to God against sin. Although sin would injure no creature, themselves nor any other, yet they hate it and sorrow for it, as committed against God. He saith to these prisoners, "Go forth."

6. Lastly, a desire to leave all sin is implanted in them. The Lord says, "Turn ye from your evil ways." And the soul replies, "What have I to do any more with idols?" These idols are his sorrows, and he is willing to renounce them as such. He desires

to leave sin, as a man would leave one who was not only his own enemy, but the enemy of God. "Shall I do this great wickedness, and sin against God?" The flesh is still dragging at the soul, and warring against it, but the flesh cannot reign. It is a usurper, not an enthroned prince in actual dominion. It has been cast down by the soul, not only for fear of the lawful sovereign, but from love to Him as the rightful Governor. The Lord saith to these prisoners, "Go forth."

(Seventh Outline.) When the Spirit comes He convinces of sin, and proves the sinner to be guilty. The Spirit makes it clear that no other person is intended. He says, "Thou art the man." He shows the soul that it is in prison, under sentence of death, condemned already. In the prison He makes convinced persons to hate sin, to hate every false way, to hate the society of the wicked, and their own vain hearts. He makes them ashamed of their ways, and to loathe themselves in their own sight. They would now flee out of themselves if they could. They are unclean lepers now. He causes them to sorrow after a godly sort, bemoaning and bewailing themselves. They see the justice of God in casting them off for ever, if He chooses. They say, "Thou art righteous," and look for satisfaction to justice, for blood, for righteousness, not mere unsatisfied mercy, but "a covenant by sacrifice." The Spirit also makes them turn from all sin. They are led to confess and forsake sin, and to loathe its very existence in the soul. They "would be quite free" from it.

Further, sinners giving up sin are ready to flee to duties, to seek righteousness by the works of the law. Here we may see that the Spirit will leave them unable to perform duties to their satisfaction. Our tears cannot flow, nor our words run, nor anything can we do aright. Our righteousnesses are made to us filthy rags, not merely rags, but filthy rags. What atheism, unbelief, coldness, wanderings, worldliness, hardness, deadness, etc., they feel, so that out of these evils they must flee. The sins of their holy things make them afraid they will be lost by the very things that saved others. They must therefore flee from all their righteousnesses. The Lord saith to these prisoners, "Go forth."

Lastly, they will now believe in Christ, and in Him only. But they will believe in their own strength. Many rest here, but the Lord says, "Go forth." "If any man have not the Spirit of Christ he is none of his."—(Rom. viii. 9.) No man can call Christ Jesus Lord but by the Holy Ghost. In this strait Christ is shown by the Spirit in the Word to the lost and the sick, to sinners, helpless, rebellious, and disobedient. The Spirit reveals Christ as the author and finisher of faith. Faith is the gift of God, and is bestowed in and with Christ. The Spirit therefore persuades the soul to depend on Christ, as for blood to redeem, so for the Spirit to apply redemption.

We now give from Scripture the following marks of those to whom the Lord has said, "Go forth."

I. A true hatred of sin. (1) They hate all sin. "Now, if I do that I would not, it is no more I that do it but sin that dwelleth in me."—(Rom. vii. 20.) "For what I would, that I do not; but what I hate that do I."—(Rom. vii. 15.) "I hate every false way."—(Psalm cxix. 104.) (2) They hate little sins. "Vain thoughts." No sins are really little to them. (3) They hate sin in others. "Rivers of waters run down mine eyes, because they keep not thy law."—(Psalm cxix. 136.) (4) They hate sin so as to leave the company of the wicked. "I hate them with perfect hatred."—(Psalm cxxxix. 22.) "I have not sat with vain persons."—(Psalm xxvi. 4.) (5) They hate sinful self. "Thou hast destroyed thyself."—(Hosea xiii. 9.) They do not charge their destruction upon others. (6) They hate sin as against God. "Against thee, thee only have I sinned."—(Psalm li. 4.) So they hate secret sins, the world or friends never knew of. (7) They have jealousy of unseen sin. "Cleanse thou me from secret faults."—(Psalm xix. 12.) They are in fear of some deception which may ruin their souls. (8) They have as great a desire for sanctification as for justification. They are equally desirous to be cleansed from pollution as to be freed from guilt. See Psalm 51 throughout. (9) They mourn for sin in the time of the most hope. So it was with Paul. He cried, "O wretched man that I am!" even when he knew there was no condemnation to him. (10) They are more afraid of sin than suffering. So were Joseph, Daniel, the three children in Babylon, the Apostles and the Martyrs.

II. A renunciation of self-righteousness, or of cleaving to the works of the law for justification. "For Christ is the end of the law for righteousness to every one that believeth."—(Romans x. 4.) "For as many as are of the works of the law are under the curse." (Gal. iii. 10.) Here (1) we have renounced self-righteousness if we are thoroughly convinced of the insufficiency of our own righteousness to save or justify in whole or in part. "All our righteousness are filthy rags." Divine justice is perfect, and can only take, as the law is perfect, a perfect righteousness. Now we must be convinced that not only some, but all our righteousnesses are filthy rags, and that in every thing we come short of the glory of God. We must be in everlasting despair of mercy by self-righteousness. Without this we cannot profit by Christ; "Christ shall profit you nothing." (2) We have renounced self-righteousness, if ordinances cannot satisfy without Christ. He is the pearl of great price. The field is only barren sand, of no value without Him. He is the bread of life that supports life. The finest language is but empty dishes without Him. They are hungry, and empty dishes will not serve. They are thirsty and need drink to quench their thirst. Is sin lying on your conscience? What will cleanse your guilt but His blood? Is duty neglected? What will meet the law's demands but His righteousness? Have you no light? What will meet your case but "the light of the world?" Are you ignorant, guilty and rebellious? He is a prophet, priest,

and king. If any other can heal your wound but Christ, you are not truly sick.

III. A feeling of the need of the Spirit. "If any man have not the Spirit of Christ, he is none of his." Now where the creature is divorced from his own faith, he needs the continuance of the Spirit. But as all pretend to seek the Spirit, observe (1) where the Spirit is, sin becomes truly black, for He convinces of sin. Now since all men sin daily, if you be not a sinner, and do not find sin daily more bitter and loathsome, then you have not the Spirit or faith. He is light and makes sin manifest, discovering new heart abominations and new aggravations of old sins instead of extenuations of them. The cry is not, "Oh, only a temptation which I feared!" Ah! Job found the sins of his youth bitter things. So did David. "Remember not the sins of my youth."—(Psalm xxv. 7.) It needs clear ground to show a charge of guilt to be only a temptation. (2) Where the Spirit is, He mortifies sin. "If ye through the Spirit do mortify the deeds of the body ye shall live."—(Rom. viii. 13.) Formerly you could think of a sin, meditate whether you would do it or not, but now when the Word shows the sin and it arises, the sin is slain. Is this the case with some sin or sins? (3) Where the Spirit is, there is liberty. There is liberty to pour out requests, to take hold of Christ. There is liberty, not of words only, nor affections, but of heart. The heart is loosed by the hands of Christ himself, I mean, by something seen in Him to suit the case. (4) Where the Spirit is, there is love. "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."—(1 Cor. xvi. 22.) "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—(Rom. v. 5.) The Spirit shows the things of Christ, and then He is made lovely to the soul, yea altogether lovely. He has nothing but what is lovely in His natures, offices, relations, and dispensations. Even His cross is lovely. They seek to glory in the cross of Christ. "Unto you, therefore, which believe he is precious."—(1 Peter ii. 7.) (5) Being precious He is worth a price, and for His sake they will part with husband, wife, children, lands, or life. They enter into covenant and make a full surrender of themselves and all theirs to Him. They surrender sin to be slain, themselves to serve Him, and are willing to take from Him any lot He chooses. The soul closes with Christ freely and fully on His own terms. "Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."—(Jer. l. 5.) All this they are often renewing, and all this is often renewed.

Application. 1. "Though hand join in hand, the wicked shall not be unpunished."—(Prov. xi. 21.) 2. "As many as are of the works of the law are under the curse."—(Gal. iii. 10.) (3) "If any man have not the Spirit of Christ, he is none of his."—(Rom. viii. 9.) (4) "There is now no condemnation to them which are in Christ Jesus."—(Rom. viii. 1.) Amen.

Diary of the late Alexander R. Coltart.

(Continued from page 140.)

APRIL 18th, 1861.—This is the Sacramental Fast for this parish, and if I know my own heart, seldom has it been in a better frame for communicating at the table of the Lord. But I may beware of delusions for there are many, many ways of coming to that table. So insinuating and subtle are the human heart and intellect that they cannot be their own guides. Real truth and wisdom are from God alone, and whatever good I may experience on this occasion will be the work of His Spirit, and to Him be all the glory.

May 12th.—There is no real comfort or joy but what is had by communion with God and comes through Jesus. To abide in Him, to pray in His name, to feel His spirit inclining the heart to come to God, to put on Christ Jesus, to be found in Him, to be united to Him, are states or conditions which can only be attained or enjoyed by the teaching of the Spirit. And yet there is labour to be done to attain or retain them. This condition of heart is the soul's perfect health, and the way truly to enjoy this present life, and the beginning, if not part, of life eternal. I have never yet mentally seen my soul stand thus related to Christ without unspeakable joy accompanying it, and without a renewing and sanctifying influence being presently and sensibly felt.

May 19th.—How hard I have felt the task to be to keep my heart to its duty this Sabbath day! I grow weary of watching thus constantly. My own way and nature must ultimately get the upper hand did not God's grace help in time of need. But faith finds a footing on the remembrance of former experience in recalling to mind former mercies. Courage and strength are imparting, and beget trust for future times, which is all-comforting.

June 8th.—There is one thing that seems plain and sure, that as I proceed on in the Christian life confidence in God's goodness grows more and more strong, and it is still as wonderful, fresh, and new as I found it at the first. For to see Jesus revealed to my mind as my Saviour is the life of my soul, the only thing that turns my heart from vanity, &c. The most careful watching and earnest resolutions I can perform, and best efforts I can make, have not the thousandth part of the effect of one moment's spiritual sight of Him as my Saviour in turning my heart and affections to God. The best of my works is of no account whatever. They are never such as to merit the approval of my own conscience, much less can they merit the approbation of Almighty God. I am satisfied to be nothing, and Christ to be all.

16th.—Feeble and inconsistent is my life. I really appear to have two natures opposite to each other. Sometimes I do things which I at other times hate, and I resolve to be wise in future,

but yet my heart turns back when temptation comes in the way. It seems strange that those temptations and weaknesses occur generally before or after my soul has divine consolation. I have much yet to learn and to do before I become what I should or what I even may be.

24th.—I am conscious of great weakness and helplessness to do good. I cannot take to heart those important truths which I have heard and read; things which at one time have filled my soul with joy and gladness now make no impression. I can readily turn my mind to worldly business, but with regard to spiritual things it is far otherwise, a cloud seems to hang. The longer I live, the more I am convinced that all healthy spiritual thoughts are from the Spirit of God only. He reserves to Himself the power of dealing with the soul. He alone it is who reveals His own mercy and goodness, and on this way of revealing Himself there is an unmistakeable stamp and seal signifying from whence it comes, and which no one can counterfeit. His ways of teaching are not only different from other ways but for excellency they stand alone, being incomparably greater, clearer, and sweeter than the inexperienced can conceive. I must wait in hopeful expectation of assistance from God. I lose communion with Him by want of faith and despondency of mind. I must trust more steadily and be more watchful of myself, distrusting myself more until I can wholly rely upon Him. Nothing short of this will do.

29th.—The want of confidence in God's goodness is one of the chief reasons why I do not get more comfort. When sin lies on the conscience confidence leaves me, and I am days without comfort. O that I could see my Saviour as I have sometimes done! O how I shall esteem the first intimation of His coming! I hunger and thirst for Him. I will endeavour to strengthen my hope by the remembrance of former favours and grace.

July 7th.—The whole secret of the formation, preservation, and continuation of grace in the soul is in abiding in Jesus. There is a union between the soul and Christ, a real communication does exist between it and Him. He doth as distinctly and clearly manifest Himself in strengthening, comforting, and teaching as any temporal thing is made known to the senses. I realise the truth of this mystery, that the believer died with Christ, and is saved by the merit of that death as a sacrifice. By the influence of the Holy Spirit on the soul it is made to know and feel the wondrous closeness of the union between itself and Christ, that they are one. Yes, this oneness is sometimes sensibly brought home to the conception so that it is clearly seen, known, and felt. The soul feels that in Christ its sins must be atoned for and taken entirely away, and as Christ's life was one of perfect holiness, the believer is fully entitled to participate in the rewards such a life deserved. God the Father has given me His Son with all His great worth. This is the rock on which I build my

faith and hope. The benefits of His unerring wisdom are mine, and I may, with the confidence of an heir, claim all I need.

September 8th.—How often I come short of what is my duty! O, that I could seek after Christ more earnestly, love Him more fully, and have more fear lest I grieve Him! This is the Sabbath day, and like others it is passing away unprofitably. Though I am alone my thoughts wander away after vanity, and my mind is listless and inactive. But yet, during the last week, I had some comforting views of my Redeemer's work. To lead a Christian life one thing is absolutely necessary, namely, to have a constant view of my union with Christ, to learn to wear His righteousness on my head, so shall His love be in my heart. Under the influence of these things it is not difficult to lead a Christian life, prayer becomes natural and easy. The foundation of my claim is God's mercy.

October 15th.—My soul to-day is enjoying much comfort, and feels strengthened in the thought that the righteousness and atonement of Jesus are continually before God in Heaven. He ever sees with delight His law honoured, and is well pleased with all who believe in His Son, but I well know I can only feel this when helped by His Spirit. "My righteousness is before God always." These words I read several days ago, and they have since been meat and drink to my soul. How perfect, how complete are His dealings with me! The joy He confers is so excellent that nothing can be conceived to be added. Whatever way it is examined it bears the stamp of most excellent on every side. I have oft rejoiced in God, yet to-day I am struck with amazement at the greatness of God's gift of His Son. O, wonder of wonders! Are the perfections of the Redeemer mine? Most glorious salvation! It floods creation with gladness, it saves the sinner, and it reflects unspeakable honour back to God.

Letters of the Late Rev. Hugh Martin, D.D.

(XIV.)

MONTROSE, 22nd April, 1880.

MY BELOVED FRIEND,*—I want to come in spirit beside you, for I would fain turn aside and see the voice that speaks with us, even although I should fall at His feet as dead; for He lays His right hand upon us and says—"Fear not, I am He that liveth and was dead, and behold I am alive for evermore, and have the keys of the unseen world and of death."

We have all heard the sound of these "keys," as they hang at the golden girdle of our risen, ascended Lord, and which have been the means, I believe, of bringing to dear —— the first

* Written on getting notice of a bereavement.

ecstasy of perfect love, perfect certainty, and perfect bliss, and of calling forth the first rapturous cry—"Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever, amen."—And we shall all soon need the use of these "keys" for our own poor weary souls, and sweet music shall they be to those who have already heard the sound of the "golden bells" that adorn the hem of the garments of our great High Priest, as from within His holy place He is the minister of peace to His sin-stricken people—that peace from which spring true humility, holiness, and love, and which springs itself from forgiveness of sin, even from redemption through the blood of the Lamb.

I cannot write to you, but I have wept sore with you and for you these days. What did the Lord mean by making me—a blind, ignorant creature—give you warning that He was coming?—coming, as I said, to break down the secret fortresses in which you were hiding, and to bring you out to meet with Himself. And now that He *has* come, I trust it is in order to His enabling you to fall down before Him and to say—"Thy will be done. Be it unto me even as Thou wilt." Seize, then, the opportunity of His coming very nigh, and seek by grace to make an absolute and complete surrender of yourself, and of all that concerns you, into the Lord's hands. O! it is a sweet sight—a sight that even Jehovah delights in—when a humbled sinner is brought to lie low at the feet of the sovereign Lord, at the feet of infinite love, at the feet of crucified grace, and, while recognizing His holy smiting hand, yet looks up, even amid breaking heart-strings, and says—"Thy will be done." For, in a love that hath been from everlasting, are there never to come moments of rapture?—moments giving token of the time when, the flesh being abolished, that which is born of the spirit and is spirit shall look forth through creation and providence with an eye like unto God's own eye, and in response to His "I am the Lord thy God, worship thou Me," shall reply in deepest, lowliest adoration, "Thou art the Lord my God." Ah! a broken-hearted sinner at Christ's feet has a keen scent and a tender feeling, though it may have poor logic, and then is the time when one may be trusted not to abuse grace but to welcome it, and to rejoice in it, and in it alone.

I shall not intrude further. It may be a little while before you can write to me, but never mind, I shall get a letter by-and-bye, when it will be no effort. Remember David's gracious meekness, how he arose and anointed himself and went into the house of the Lord and worshipped. Grace and peace be with you.—Your smitten brother,

HUGH MARTIN.

Don't appear in public in either such tawdry or such gaudy garb as will make others look twice at you.—*John Tait, "Ministers and Men."*

Union Negotiations.

(SECOND LETTER.)

(*To the Editor of the F. P. Magazine.*)

DEAR SIR,—In a former letter I dealt with some aspects of Union Negotiations past and present, in this I intend to touch on some subjects connected more or less directly with the same matter. But perhaps it might be advisable to treat first of all of an idea that is very current but very open to criticism.

The U.P.'s are spoken of as the descendants of the Erskines, the original seceders. Now, the brothers Ebenezer and Ralph Erskine, were men held in the highest esteem by the pious people of Scotland in their own time, and ever since their reputation has been green and flourishing. It may serve a useful turn at times for a society to attach themselves to the memory of such men as these, and to derive as much influence as possible from the free unstinted use of their names. To people who do not know better, or who do not look beneath the surface of things, this claim may seem one that is fully warranted. Yet warranted it is not. A general impression prevails that the Erskines were great men in their day, and famous men in their way, and the weight of their names is thus foolishly allowed by many to count in an estimate of the value of U.P. principles as they now are.

Were the Erskines to rise again in Scotland they would not recognise in the U.P.'s their representatives. There is a body in Scotland that does represent them, and that body is the original Secession Synod. Now, the U.P. Synod has for the last fifty years been known as a voluntary church, opposed alike to the principle and the practice of State religious establishments. Such were not the Erskines. Such are not their successors. So far indeed were these worthies from being opposed to a State Church that they pleaded even for a covenanted State, and as far as related to their own grievances their appeal was to the first free, faithful, and reforming Assembly of the Church of Scotland.

Again, with regard to the cardinal doctrine of a truly substitutionary atonement as understood by the Original Seceders, the U.P.'s cannot now be said to represent either them or their views. The late minister of Kilmun pleaded that his views on various matters of faith were within the line of legitimate development from the Confession of Faith of the Church of Scotland. When yes and no come to mean the same thing this will be so. So too is the case with the U.P.'s representing the views of the Erskines on the atonement. The Amyraldian view of a double reference in the atonement found its way into Scotland in the seventeenth century, and was countenanced in a way by a man of such unquestioned credit as Fraser of Brea. It was not, however, held by the Marrowmen nor by the Fathers of the Secession Church. In the answers of the Marrowmen to questions put to

them this doctrine is expressly repudiated, and such also was the conduct of the early Seceders. At an early period in their history a case of discipline for doctrine came before them. This double reference was the point at issue. They made short work of the case. Mr. Mair, who held this view, was condemned.

Now, a controversy with regard to this very doctrine took place about fifty years ago, or somewhat more, within the borders of the United Secession Synod. Drs. Brown and Balmer, the professors of the Synod, were accused of holding the Amyraldian view that Christ by dying, while He secured salvation for the elect, also really expiated the sins of the reprobates. Discipline in this case was not exercised, yet the matter seemed clearly to be one that called for discipline. So unsatisfied was Dr. Andrew Marshall of Kirkintilloch with the decision in this case that he withdrew from the Synod, and sought for admission into the Free Church with his congregation.

Dr. Marshall had formerly been a prominent opponent of church establishments, yet he did not sympathise with the advancing party in doctrine within the Synod. The treatment he then received from the Free Church showed how the matter of voluntarism was then viewed in the Free Church. The correspondence between Dr. Marshall and Dr. Smyth, clerk of the Free Presbytery of Glasgow, on this matter was published in the *Watchword* during the union controversy before 1873. Unless Dr. Marshall was prepared to recant his voluntary views he could not be received by the Free Church then. This he was not prepared to do, as he was conscientiously a voluntary, and so he was not admitted.

This however, Mr. Editor, is by the way. What I am now trying to prove is that the modern U.P.'s have neither part nor lot in the testimony of the Erskines, and the boldest defender of U.P. principles would not care to claim the Erskines as either anti-establishment men or holders of the double reference view of Christ's atonement. Since this is so, and clearly undeniably so, no one need attach any importance to the loudest claim of modern U.P.'s to be the legitimate successors of the first seceders. Let us now pass to consider projects of union.

Does it not seem a strange thing to you in the opposition offered to union with the U.P.'s by a minority in the Free Church that there is nothing now said about the doctrine of the atonement? This was not how the subject was regarded twenty-five years ago. The doctrine of Christ's Headship over the nations for His Church, and the doctrine of His perfect atonement by dying for the sins of His people, and securing life by His death for those for whom He died were alike strenuously defended by Begg, Martin, Miller, Kennedy, and the rest of the F.C. worthies of that time. These doctrines were in danger in the event of a union. Open questions with regard to them were the point from which danger was to be expected. But open questions seem

harmless enough to the professed successors of these worthies. The Declaratory Act of 1892 secured that open questions should be tolerated in the Free Church on all such matters as do not enter into what each successive General Assembly may consider to be the substance of the Reformed Faith set forth in the standards. This, we are persuaded, is the cause of the ominous silence that prevails with regard to the essential doctrine of the atonement. Consistent opposition to union with a body in which lax views on this doctrine are recognised is impossible, as now the Free Church position itself throws the door open to such open questions.

But if this explains the silence of the minority on such a point as the atonement, why should it not also secure silence on their part on the whole matter? This question permits me to remark, what may seem uncharitable, but is not untrue, that nowadays political prepossessions weigh more in determining the action of some of our churchmen than consideration of the spiritual interests at stake. The fact that the régime of open questions holds in the Free Church might silence any murmurings of opposition to union with the U.P.'s on the ground of principle, but men who are in politics conservatively inclined are naturally opposed to anything that plays into the hands of the opposite party. This would account for the appearance of some names in the anti-union ranks that have not distinguished themselves, though they may occupy Moses' seat, for their faithful resistance to past declensions within their own borders.

The opponents of union cannot be so bold as to affirm that the position of the U.P. Church with regard to the atonement is more satisfactory now than it was thirty years ago. Their silence, however, tells either that they have satisfied themselves as to the justness of the lax views or that their own position is so palpably one with that of the U.P. Church that opposition on such a matter would seem but captious on their part. The doctrine of the atonement in its purity has not lost, as it cannot lose, its central position and its supreme importance.

A remark was made by one of the anti-union speakers at last assembly—a quotation it was from Dr. Begg—to the effect that he would prefer to be in the smallest church with a testimony than in the largest without one. The speaker, however honest he was in recalling such a remark, seems to have been quite unaware of how it cuts at the position he and his friends have occupied for years back now. That remark, however, shows what view the anti-union leaders of former days took of the importance of having a clear and unmistakeable testimony to the fulness of Christ's truth, and in connection with it let us for a moment look at Mr. Macaskill's use of Dr. Begg's name.

Mr. Macaskill quoted statements of Dr. Begg's in the year 1863, when the negotiations were first entered into by the Free Church. Parties were then but feeling their way, and in such circumstances an open mind is necessary. Negotiations, however,

proceeded for some time, and Dr. Begg discovered what he probably knew or at least suspected from the first, that the U.P. testimony was defective and unsatisfactory, and not only so, but also that the U.P.'s were not prepared to remedy its defects and render it satisfactory. Had Mr. Macaskill thought fit to quote Dr. Begg's late utterances he would have been more straightforward, and the attempt to cover his own retreat from his old position would not have been protected by the use, unwarranted though it was, of Dr. Begg's name.

The articles of union were not by Dr. Begg regarded as satisfactory. Have the U.P.'s advanced since these articles were drawn up? No, rather by their Declaratory Act of 1879 they have retrenched themselves in the position taken up in these articles, if they have not even gone further away from the form of sound words. If then Dr. Begg was dissatisfied, and justly so, with the articles of agreement, would he be satisfied with the later position? Assuredly not. The use then of his name to justify Mr. Macaskill's present move is a mere throwing of dust in the eyes of the public. Dr. Begg would certainly never have moved Mr. Macaskill's rider to Dr. Rainy's motion in last assembly. For Mr. Macaskill, alike by his motion and his speech in support of it, expressed himself satisfied if his former views are permitted or tolerated in the Union Church. No testimony is to be found here, and so we may fairly conclude that no such motion would have been proposed by Dr. Begg. He was too clear-sighted a man to come on to the quaking morass on to which Mr. Macaskill has ventured. The passing of the Declaratory Act of 1892 would have severed his connection with Dr. Rainy and his followers. In connection with the one matter of the disestablishment resolutions of the F.C. Assembly, Dr. Begg remarked that the majority did not venture to send them down to Presbyteries, "else we would show them what the Barrier Act means." If he was prepared to show this on the single question of establishments, how much more when under the Barrier Act such a host of open questions were legalised by the Declaratory Act of 1892?

I have now, Mr. Editor, touched on a number of the matters I proposed to deal with, it remains, however, for me to say a word as to the Macaskill-Rainy manœuvre. Some correspondence has appeared in the newspapers on this matter, and an outsider may be allowed to say a word as to its meaning. It seems that the remnant of the constitutional party held a consultation as to what motion they should place before the assembly when the question of union came up to be discussed. A small committee drew up a motion, and this was to be moved by Mr. Macaskill, to be seconded by Mr. Archibald Macneilage. Before the day came Mr. Macaskill submitted his motion to Dr. Rainy for his inspection. Dr. Rainy, naturally wishing to have a unanimous vote of assembly at his back, suggested some slight alterations. With these he was able to accept Mr. Macaskill's motion as a rider or addition to his

own. Thus the shadow of attachment to old positions might be preserved even where the reality was gone. Dr. Rainy's suggestion was accepted, and thus Mr. Macaskill, while appearing still as a constitutional leader, carried over his forces to the opposite side.

The change made in the motion as originally drafted became known in time to allow Mr. Robertson of Rayne to arrange for a direct counter motion to Dr. Rainy's, and thus to break the unanimity of the assembly. Mr. Macneilage too discovered the change in time to send word to his leader to find another seconder. Though he did this, however, during the discussion, he supported Mr. Macaskill's motion as against Mr. Robertson's. A seconder was found by Mr. Macaskill in one of his more pliable henchmen, Mr. Dingwall of Aultbea, and, we believe, for the first time, Mr. Macaskill carried a majority of assembly with him. That he should do this does not tell of any improvement in the assembly. It tells of marked degeneration in Mr. Macaskill. He is now carrying out his logical position of one that submits to the Declaratory Act and the rule of open questions. Whether he himself is aware of the change that six years have brought about in his policy or not, onlookers see it clearly, and many regret that the position he once took up was ever abandoned by him. His abandonment of it accounts more than any other single thing for the present divided state of the Highlands, and by his temporising policy he has done more harm than he is ever likely to repair. Indeed, if he follows consistently the course he now pursues he will do nothing towards repairing what he has injured, and, at the same time, will effectually throw away any modicum of influence he ever had.

These remarks, Mr. Editor, are neither so clear nor so forcible as I should like to make them. They call attention, however, to some features of present movements worthy of our best attention, and if they succeed in attracting or directing the attention of your readers to the subjects they refer to the writer will feel himself amply repaid.—Yours, &c.,

J. M.

Dr. Kennedy and Separation from the Free Church.

A FRIEND in Dornoch has kindly sent us the following interesting letter, which originally appeared in the *Northern Chronicle*:—

FREE CHURCH MANSE, OLRIG,
10th November, 1894.

SIR,—A letter appears in your issue of this week in which the question is asked—“Could anyone who knew and esteemed Dr. Kennedy ever think of him for one moment as embracing the views and agreeing with the action of Mr. Donald Macfarlane and Mr. Donald Macdonald? To do so would be to cast a slur on

his memory as a man and a minister, as a theologian and an ecclesiastic."

In reply, please permit me to state a conversation held with Dr. Kennedy two years before his death, which it was deemed inadvisable to publish in his "Life," the Free Church being then unbroken, but his position being now questioned in your columns, it would seem not right to withhold it.

It was in the summer of 1882, shortly after the permission by the Assembly of the use of instrumental music in public worship, and a friend said to Dr. Kennedy—"Was not that an un-Presbyterian decision of last Assembly allowing each congregation to bring in or not as they pleased instrumental music; is there not something in our standards about uniformity of worship?"

"Yes," he replied, "there is, but what does our advanced party care about the standards?—to them the Confession itself is a burden too grievous to be borne."

"But they cannot get out from under it and remain in the Free Church."

"No, they cannot, nor can they alter it, but they can frame an Act modifying its doctrines, as has been done by the U.P. Church—a suicidal Act, in my opinion."

"But will the constitutional party submit to that?"

"I should hope not; and yet the other party is revolutionising the Church bit by bit. Do you know I am contemplating a Caledonian Church?"

"A Caledonian Church; what do you mean?"

"I mean this, that I believe the Lord has a remnant in our land who will not brook a creed framed to suit and to shelter men of Arminian and Rationalistic opinions, a remnant that will separate, and, as I think the separating party will be found especially in the districts lying north and west of the Caledonian Canal, I am naming it prospectively 'the Caledonian Church.'"

"Doctor, what an idea! you know that even if a Church was formed in these parts it could not support itself."

"No, not adequately, but our Caledonian Church will not, like our Disestablishment friends, throw overboard the 'Claim of Right and Protest,' and a fitting opportunity may yet arise for their pressing that 'Claim' on behalf of the people of the Highlands, and securing for them a share in the endowments pledged to Scotland for the maintenance of religious ordinances practised in accordance with the Confession of Faith and Presbyterian standards."

"Well, doctor, if these are your views I hope they will not be realised in a hurry, for I believe the difficulties and responsibilities connected with the organising of your 'Caledonian Church' would end your days."

"Perhaps so; and perhaps I shall have joined the Church of the first-born before the crisis comes, but that it will come within a very few years appears to me inevitable."—I am, &c. C. R. A.

Ephraim Chastised and Instructed.

CLASS EXERCISE BY THE LATE REV. JONATHAN R. ANDERSON,
2nd July, 1856.

“ I HAVE surely heard Ephraim bemoaning himself thus ; Thou hast chastised me and I was chastised, as a bullock unaccustomed to the yoke : turn thou me, and I shall be turned, for thou art the Lord my God. Sure after that I was turned, I repented ; and after that I was instructed, I smote upon my thigh ; I was ashamed, yea, even confounded, because I did bear the reproach of my youth.”—JER. xxxi. 18, 19.

1. Who is represented as using this language? Ephraim.
2. Who was Ephraim? Whose son was he? The son of Joseph.
3. To what people was this name afterwards applied? The ten tribes of Israel.
4. Mention one of the prophets in whose prophecy—What people are often spoken of by this name? Hosea.
5. What then are we to understand by this passage, as taken in its first meaning? The ten tribes under the exercise of repentance.
6. Mention some other passage where language of similar import regarding them is used? Hosea xiv. 1, 2, 8.—“ O Israel, return unto the Lord thy God ; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord : say unto him, Take away all iniquity, and receive us graciously ; so will we render the calves of our lips. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him ; I am like a green fir tree. From me is thy fruit found.”
7. May we regard this passage as descriptive of anything else than the repentance of the ten tribes? Yes. A sinner, in the exercise of repentance.
8. In what light does the person here regard himself, while he thus speaks? Good or bad? Bad. He regards himself as a sinner.
9. Who is here mentioned as observing this sinner? The Lord.
10. Is there any sinner unobserved by Him? No.
11. Does this sinner feel that he is observed? Yes. That is more than most of you do. You may creep into corners, and commit sin without any compunction, if so be you can hide it from the eyes of men. But it will come out :—“ Be sure your sin will find you out.”
12. We have found, that he felt himself in the presence of God, as a sinner ; but he feels himself to be more than in his presence. Where is it? In the hand of the Lord. “ Thou hast chastised me.”
13. How many of the creatures He has made are in His hand? All. Joy to some. Horror to others. Some think nothing about it. So is it with most of you. Think not of it ! He can save you, or damn you eternally.
14. As what, does he feel himself in the hand of God? *As a sinner.* Have you done that? You will feel it sooner or later. A day is coming. How, oh how, will you feel when your sinful

soul escapes from the clay tenement, and in a moment appears before Him, against whom all your sins were committed, and whose salvation you despised? Then you will feel in earnest what you are in His hand, and you will feel it for ever. Do, oh do bethink yourselves now. "Why will ye die?"

15. In what condition does he as a sinner feel himself in His hands? In a helpless condition. Sin makes helpless. A sinner is truly helpless. An awakened sinner feels he is helpless. Have you done that? You confess it, but do you realize it? Well, you will know this yet too; and if not in grace, then in wrath. But "can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it."

16. While feeling himself in the hand of God as a sinner and helpless, is he inactive there, or is he dealing with God? Yes, he has real felt dealings with God. Have you had that? You have had dealings with ministers, missionaries, teachers, parents. But have you in truth transacted business with Him? If you had, it would have humbled you. You would walk warily. Has He ever heard a word from you; and have you ever got a word from Him? Is it not to be feared, that most of you will continue strangers to real dealings with Him, till you meet Him in the eternal world?

17. About what does he deal with God, while thus in His sight and in His hand? Sin and helplessness. Now, these are things about which you must deal with Him too, and about which you are dealing with Him from day to day, if you have any real acquaintance with Him. But, dear friends, is it so? Or do you think it enough, that you deal with Churches or ministers about your sin? Oh, if you do not deal with Him now to get sin taken away, He will deal with you in another place, and in another way, in punishing it.

18. With a view to what particular thing did he deal with God about sin and helplessness? About the salvation of his soul.

19. What was there about his soul, that made him to be in such a state regarding it? It is precious, and in danger of perishing. That is a thing you have felt, if ever you were where Ephraim was, and in his exercise. Now, how is it with you, as regards concern about the salvation of your soul? Have you any, or have you not? Had you any last Sabbath? Have you any at this moment? Why came you here, if you have no concern about the salvation of your soul? It is for that purpose we profess to teach, and for that purpose you profess to come to hear. We ought to agree together this evening to come no more here unless it be to transact business about the soul. What is your chief concern from day to day? Is it "what shall I eat? what shall I drink? wherewithal shall I be clothed?" Are you so taken up about temporal things, as to have no time to attend to those which are eternal? Well, eternity is not far off. What will be our employment there? You will have to make up for it there. Through eternity, you will

never forget your souls. No, never. Oh, that you would awake to repentance for the sin of neglecting your souls! You have nothing to compare in value with your immortal soul. The time is near, when you will be stripped of everything but your immortal soul. You will go into eternity, a naked spirit. How great will your folly then appear to be in not caring about your souls! Some of you have had some concern about your souls. You felt uneasy. You were pierced by the word; you wept under it; and perhaps wept and prayed in secret. You for a time said, "Oh for salvation!" But where is your concern now? It has all vanished, and you are more dead and careless than before your supposed awakening. Yet perhaps you suppose yourself to be converted, to be a Christian, and are a member of what is called a Christian Church. Yet there you are without any concern about your immortal soul. A Christian, and yet no concern about your soul! That is a contradiction! It is an absurdity. One of the clearest evidences that the most in the present day who are called Christians are still heathens is, that most of them seem to have no concern about the immortal soul. You that have any concern—if there be any such here—is that concern deepening? Is it growing? If it is not growing, perhaps it will be rooted out. What is to become of your concern, if it is not on the increase? It ought to be deeper; it ought to be tenderer; it ought to press more on you than ever it did. There may indeed come a season of winter over you, when all growth seems to cease. But winter is succeeded by spring and summer. Has there been a spring of revival of spiritual concern in your soul? Do you say, "Oh, it is winter with me at present!" Well, how do you feel under it? You know that in winter everything seems to feel that it is winter. The trees, the animals, and the very ground seem clad in sadness and sorrow. Now, it is a sorrowful time with you if winter has laid hold of you. Do not say it is winter, yet be cheerful and gay. Are you sad at heart, when your affections are frozen up? Do you feel grieved at your deadness and coldness? Do you sorrow because you cannot sorrow for sin? Do you mourn because you cannot mourn over it? Do you grieve at your want of grief?

20. Does the condition into which Ephraim was brought seem to be one he desired himself, or was willing to take? No, he rebelled against. "Like a bullock unaccustomed to the yoke."

21. How does a bullock unaccustomed to the yoke act? It kicks.

22. Do you remember the name given to the instrument used in driving bullocks in ancient times? Goads. These were furnished with a number of sharp points called pricks, which entered the flesh of the animal, so the more it kicked, the more it was goaded.

23. In these circumstances, what would be derived by continuing rebellious? It would be worn out. "It is hard for thee to kick against the pricks."

24. Was it out of hatred or love to Ephraim, that the Lord dealt with him thus? Love.

25. Does Ephraim seem to have come to know that the Lord thus dealt in mercy? Yes.

26. What proves that he came to see it was in love? "Turn thou me, and I shall be turned, for thou art the Lord my God."

27. What, then, was it which led Ephraim to use this prayer? A sense of the mercy of God. So here we are just back at the point at which we concluded last night: the mercy of God in Christ Jesus. The Lord is a God of mercy. He was pleased to shew mercy to Ephraim in the way of chastising him, and He so chastised him as to lead him to lie prostrate at His feet, pleading for mercy. Have you ever been there? Most of you profess to have religion, but would it not be wise for you to enquire at this time if your religion began as Ephraim's did? Did it begin with the Lord or did it begin with yourself? Has He had any hand in the commencement, and is His grace required by you in the keeping of it? Multitudes, it is to be feared, have taken up their religion without being indebted to Him for it, and they can keep it—such as it is—without any dealings with Him; but it will go in a little while, and they shall be left more destitute than if they never had any. "From him that hath not shall be taken away, even that which he hath." He will never acknowledge any religion but what flows from His own love and mercy, is conveyed through the obedience and death of His dear Son, is wrought in the soul by the gracious, irresistible agency of His blessed Spirit, and is constantly supplied and sustained by His grace. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." See you to it, dear friends, that God be the Alpha and the Omega in your religion; that the foundation of it in your souls is a work of grace coming from Him; that it is of such a nature as to need new supplies of grace continually coming from Him; that, in sustaining it, you must constantly apply to Him; and that the end you have in view in the exercise of it is His honour and glory. Oh, be not deceived in this important matter! Be examining your foundation. You have need to dig deep when you are to build for eternity. You cannot possess anything more precious than genuine religion. You cannot have anything more dangerous and ruinous than false religion, under the name of true. The ruin of this country at the present time is a Godless, Christless, lifeless religion.

28. What was there in his soul which led him to have an apprehension of the mercy of God? Faith. No repentance without faith. "No man cometh unto the Father, but by me." No coming to Christ without faith.

29. What would you say there was in his mind regarding his sin when he thus prays? Grief.

30. What is the nature of such grief? Is it merely an apparent grief, or real? Real.

31. Is it a grief that soon passes off? No, it is abiding.

32. What is it which causes the soul to be thus grieved at sin? It is offensive and dishonouring to a holy and gracious God. "Behold I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken, but I will not answer; yea twice, but I will proceed no further."

33. Will there be love to it, when it thus causes grief? No, hatred: ashamed of, and loathing, and abhorring our sin, and ourselves on account of it. "Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the king, the Lord of hosts. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge! In all things ye have approved yourselves to be clear in this matter."

34. How far does this hatred extend? To some or to all? To all. "I hate every false way." "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations."

35. Can the soul ever again be reconciled to any sin—secret or open. No. Is there any sin, secret or open, that you can really take pleasure in? Does it please you to keep anything sinful before your eyes? "I will set no wicked thing before mine eyes. I hate the work of them that turn aside; it shall not cleave to me."

IN CONCLUSION.

1. See whence a work of grace comes to the soul—from God. He is the God of all grace. He is gracious in His nature and gracious in His dealings. He purposed in eternity to shew mercy to sinners of mankind, and He makes good His purpose wherein it pleases Him. Do get acquaintance with Him; see if He will begin and carry on a work of grace in you.

2. See what He does with a sinner in introducing him into a state of grace: lays him low at His feet, makes him feel that he is in His hands as a sinner—lost and helpless—needing mercy.

3. See what the sinner seeks after in such a case—the mercy of God for the salvation of his soul. "Turn thou me, and I shall be turned." "Save thou me, and I shall be saved." Oh, that you were there: at the feet of God, pleading for mercy that your souls might live! There would be some hope of you then. Why will ye sleep on? Be assured that if you are lingering, your damnation lingereth not.

4. See what a sight of sin, and of the mercy of God in saving from it, produces in the soul—genuine contrition, grief, and hatred to all sin: "Surely after that I was turned I repented"—and a habitual turning from it to God. See that there be in your religion much confession, much grief—real hatred of sin.

The late Donald Macmaster, Strontian.

IN a godless generation, when the authority of the Word of God, the foundations of our once beautiful Zion, the true and unfeigned love of the brethren are fast vanishing away, it is incumbent upon all who love the truth of God, take pleasure in the stones, and favour the dust of Zion, to gather up the fragments that nothing be lost. It is indeed a pleasure to us to recall the sweet memory of the godly men and women of the past, and the few still left will, like David, say, "When I remember these things, I pour out my soul in me; for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day." In Scotland, as well as in Judah's land, God was well known, and His name great in Israel. Not less was this true of Strontian, near the head of Loch Sunart, than of many other places in the Highlands of Scotland.

Loch Sunart is in the north of the county of Argyll, and within a mile from the head of this beautiful loch, stretching northward, is the charming valley of Strontian. No scenery in Scotland can surpass the natural beauty of this place. There, at the head of this valley, made lovely by the Author of nature, the subject of the following remarks saw first this valley of Baca. Donald Macmaster came of pious parents; both his father and mother were known as God-fearing persons. He was born in the year 1821. In his childhood and youth, a good example was set before him. In the place there were a goodly number of pious men and women, who influenced greatly the young by their godly example. In the year 1843 Donald was awakened to realize that he was a lost sinner, under the preaching of the Rev. Alexander Macintyre. Mr. Macintyre was truly a polished shaft in the hand of the Holy Spirit, and many not only in Scotland but also in Australia (where he died a few years ago) will bless the adorable Head of the Church throughout eternity for making the feet of this witness beautiful upon the mountains of these widely separated lands. His text that day was—"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."—(Judges v. 23). The effect upon Donald's mind was both deep and lasting. About the same time, a discourse upon Luke xv. 4, by the godly Kenneth Ross, influenced his mind greatly. But, as he was of a very reserved disposition, few or none got any of his experiences at that time. The thoroughness of the change none ever doubted, and the true people of God found in him one who sympathised with them both in their joys and sorrows. In private conversation, he manifested a deep insight into the depravity of man's nature; the awful majesty and spirituality of the law of God; the abject inability of the sinner to

obey the infinite claims of justice; the rectitude of God in demanding perfect obedience, on pain of eternal punishment; the efficacy of Christ's atonement to satisfy both the justice of God and the conscience of the sinner; and the unavoidable necessity of the regenerating work of the Holy Spirit in order to be saved. In his public exercises he was very helpful to the humble, causing them to feel low in their own eyes, and making Christ more precious to them. We often compared him to the woman who broke the alabaster box on Christ's head—the house would be filled with the odour of the ointment. None could hear him pray without feeling that he drank deeply of the waters of Marah, and also of the river which flows clear as crystal from the throne of God and the Lamb. His knowledge of the Word of God was both profound and accurate. The Bible was his constant companion, but especially on the Sabbath day. A friend who lived with him told us that, while in robust health, he always rose on the Sabbath morning between five and six and spent the whole day, except the time required for public worship, between prayer and reading. He never read any book on the Sabbath but the Word of God. He often said, "A house without worship or prayer is the most pitiable of all places on earth." On the Fridays, at the fellowship meetings, he often gave the question but could never be got to speak. It is believed that his reason was that he never deemed himself capable of expounding the truth, probably from the fear of not doing it justice and of hurting the oil or the wine. His low estimation of himself caused him never to do anything in the public save to read the Word and pray. He fulfilled the office of the eldership for 28 years, and manifested a real interest in, and deep concern for, the affairs of the Church of Christ. In this he was not alone, as it could be truly said of his brother elders that they feared God and spoke often one to another about these things. As time rolled onwards, one after another of these faithful men departed to be with Christ, and left Donald—with another of the good old stamp—to mourn the evils done in the sanctuary. This other still survives, like a sparrow on the housetop, alone. May the Lord be the strength of his heart now, and his portion for ever. The brotherly love which existed between Donald Macmaster and those godly men was truly stronger than death. The two ministers to whom his affections clave to the last were the Rev. Alexander Macintyre and the Rev. John MacQueen (late of Daviot). Both predeceased him a few years. It was not the Demas-like love of this generation that united these men; but the true, unselfish, and easily-to-be-entreated love from the pure fountain of life. "He that loveth Him that begat, will also love him that is begotten of Him." It was the charity which cannot bear with that which is evil. Uprightness, strict honesty, and truthfulness characterised these men. Their friendship was sincere, constant, and faithful, and Donald was not surpassed by any of them in this. His maxim was, "Owe no man anything, but to

love one another; for he that loveth another hath fulfilled the law." He was of a very retiring, meek, and modest disposition, but, being very intelligent and observant, he watched all the movements both in the Church and State with deep interest and concern. The deplorable departures of the Free Church from the principles and doctrines of the Reformation caused him much grief and anxiety. He often spent the most of the night on his knees, pleading for the cause of Christ in the land, and for the rising generation. When that odious Declaratory Act became the creed and constitution of that Church—as it manifestly shows how she receives the Word of God and the Confession of Faith—and when a few refused to leave the good old foundations laid by our godly forefathers on the eternal rock of truth, he became one of them in spirit though confined to the house and mostly to his bed. He compared the ministers who submitted to this new creed and constitution to those who accepted the "indulgences" at the time of the last persecution in Scotland. Indeed, the comparison almost agrees in every detail. He said:—"Though I had the wealth of Sir William Mackinnon I would not support that Church in the least, in her faithlessness to the truth of God, and to immortal souls." He gave it as his opinion that it was right of the people of God to have no fellowship with her. He was for a long time very anxious that the true state of the question between the Declaratory Act Church and the Free Presbyterian Church should be explained to the people of Strontian. After this was done, he was much grieved that none of the men there led the people by holding meetings separate from that Church. Soon thereafter he heard that the young were to have a soiree or concert, and he said—"They have banished the gospel out of their coasts, and they have opened their doors to all ungodliness." He considered the times very perilous and exceedingly dark. Till the Saturday before his death there was nothing unusual to be observed about his trouble, but during that day he became much weaker. Towards the evening he said—"The end of all things is at hand." At nine o'clock he conducted family worship as usual. After this he got much weaker, called them to his bedside, and told them that he was now going to leave them. "I have," he said, "endeavoured to set a good example before you. Search the Scriptures late and early, and who knows but the Lord may bless it to your souls. And oh, remember the Sabbath day! The Sabbath, the Sabbath, the Sabbath! And if my end should come on the Sabbath day, which is very likely, see that you will not break that holy day by sending telegrams or notices of my death." Shortly after this he said—"This is death. 'O death where is thy sting? O grave where is thy victory?' He has taken the sting out of death Himself; blessed for ever be His name." About one o'clock in the afternoon of the Sabbath, 29th March, 1896, he peaceably breathed his last, at the age of 75 years. So ended the earthly career of this man of God. His cheerful, meek, but grave

countenance we shall see no more till Christ shall come in the clouds to judge the quick and the dead. On that day he will be a witness against many who neglect the great salvation at Strontian. A few still living there will cherish his memory till they close their eyes in death, and will lift their heads with him in the joys of eternal immortality on the last day. N. C.

The Testimony for Christ.

IN a former article, we found that the testimony is the banner for the truth of God unfurled by the Lord Jesus Christ on the fall, in opposition to the lies of Satan, the prince of darkness, who then became the god of this world. This banner is taken up and held forth by the faithful followers of Christ in all subsequent generations. "For we wrestle," says the inspired apostle, "not" (only or chiefly) "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," or in "things heavenly." By which seems to be intended, that the schemes of the great enemy are sometimes most successful when most secret, and not infrequently most deadly when carried on under the very name and profession of that heavenly religion which he seeks to subvert. It has been well remarked that nothing but the mystery of godliness can afford us security against the mystery of iniquity, especially in these last and perilous times of which we are clearly warned in the Book of Revelation, when Satan shall deceive the whole world, and the delusions of the beast and the false prophet shall become deeper and darker, till the dawn of the millennial day. The matter of the testimony is the Word of God, given by the inspiration of the Holy Spirit. That Word is the instrument by which souls are begotten to Christ; the true bread and the living water, by which the children of grace are nourished and fed; the standard under which the Captain of Salvation rallies His soldiers; and the armoury from which their spiritual weapons are drawn. It supplies the sword of the spirit, the shield of faith, the breastplate of righteousness, and the helmet of hope. Wherever a child is born into the covenant, it is an heir, a joint-heir with Christ in the promise, a combatant having the assurance of final victory. As it was said of the Head, "the seed of the woman shall bruise the head of the serpent," so is it said to the members, "The God of peace shall bruise Satan under your feet shortly." On the birth of the new creature a two-fold conflict ensues, the one within being that famous contest between the flesh and spirit, sin and grace, delineated in the seventh of Romans and referred to in the Epistle to the Hebrews—"Ye have not yet resisted unto blood, striving against sin." The other without, against the devil working openly in the profane world by pride and wickedness, or secretly in the professing church as Antichrist. The one conflict

forms a useful rest and check on the other. Are we much taken up with outward affairs, professing to contend for the faith, and to be valiant for the truth and cause of Christ? Then let us see to it that we always begin with the world within, that we are more severe against our own sin than the sin of any other, and that we can only prosecute the conflict with the enemy without when we have attained to some measure of purity and integrity of heart, and victory over inward corruption. On the other hand, are we much exercised with inward struggles, and do we long for evidence that grace and not sin has its dominion? Then let us see if we are not selfish but of a public spirit, not looking only on our own things but on the things of others and the glory of Christ. If Christ is for us in the world within, we will be for Him in the world without. But He Himself gives it as a sad mark of hypocrisy that men can discern the face of the sky, but cannot discern the signs of the times.

For either conflict, it is evident human wisdom and strength can avail nothing. "The weapons of our warfare," says the apostle, "are not carnal but mighty through God." The soldiers of Jesus Christ must look simply to, and rely entirely on, their heavenly commander. In our times they are commanded to depart and come out from corrupt religious bodies, and they are implicitly to obey.

Some complain, "we have no light," "we see not the path of duty," "we see difficulties and dangers." But let us look to ourselves, lest our want of light be our sin, and our complaint be just the old attempt of our first parents to cast the blame of their sin on the Creator. "Unto the upright, there ariseth light in the darkness." Christ said to the Jews, "If any man will do His will, he shall know of the doctrine whether it be of God." And Peter warns of some who "stumble at the Word, being disobedient." It is, no doubt, difficult for an upright man to thread his way to heaven through the confusions of such a slippery time as this, but let this be pondered and laid to heart. Nothing can be an excuse for sin. The Christian must in anywise keep himself from the accursed thing. It is sin, heinous sin, to countenance the corrupt teachers of the day, or join in their carnal, ceremonial, idolatrous worship on any occasion, or for any advantage whatever. As long as there is a garret in the city, a glen among the hills, where a soul can be alone with Christ in His own Word, he has not the shadow of an excuse for going with the multitude to profane God's holy day amid the abominations of Antichrist. Those whom God reserves for Himself in the day of wrath are described as those who have not bowed the knee to Baal, whose mouth hath not kissed the idol.

In the light of these remarks, we fear that few, very few, in our land can be regarded as making a credible profession to a connection with the testimony of Jesus Christ which He Himself will own at the great day.

J. A.

Eachdraidh Eaglais na h-Alba.

1559.] Shuidh an dà choinneamh so aig an aon àm; agus air do chàirdibh an Ath-leasachaidh tighinn an ceann a chéile, shònruich iad Buidheann d' an àireamh féin, leis am biodh an gearana air an cur an làthair an dà choinneimh. Chuir a' Bhuidheann so an cùis-thagraidh air beulaobh coinneimh na h-Eaglais Pàpanaich — a' guidheadh, mar chùmhantaibh a chum Ath-leasachadh na h-Eaglais, gu 'm biodh seirbhisean aoraidh air am frithealadh ann an cànan na dùthcha; gu 'm biodh an luchd-dreuchd bha 'g an nochdadh féin le an giùlan neo-chubhaidh air son nan dreuchd 's an robh iad 's an Eaglais, air an cur as an dreuchd, agus am beathachadh air a thoirt uapa; gu 'm bitheadh o 'n àm so a mach, Easbuigean air an taghadh, fuidh bhreth, no le aonta mhaithean na dùthcha anns na cèarnaibh fa leth anns an rachadh an suidheachadh; agus gu 'm biodh sagairtean nan Sgìreachd air an *gairm* le luchd-àiteachaidh nan Sgìreachd fa leth; agus gu 'n gnàth-aichteadh meadhona iomchuidh chum agus nach biodh daoine aineolach agus luchd mibheus, air an cur a stigh ann an dreuchdaibh 's am bith 's an Eaglais. Bha cùis-thagraidh eile air a cur a stigh an làthair na Comhairle, le dream àraid a bha iad féin 'n am buill do 'n Eaglais Phàpanaich,—a' deanamh gearain air iomadh mearachd ann an riaghladh na h-Eaglais air feadh na h-Alba. Thaisbein a' chùis-thagraidh mu dheireadh so, gu 'n robh, an taobh stigh do 'n Eaglais Phàpanaich féin, dream a bha an geall air gu 'm biodh an Eaglais sin air a h-ath-leasachadh; agus thog so imcheist nach bu bheag a measg luchd-dreuchd na h-Eaglais Papanach; agus 's e a rùnaich iad, tòiseachadh a ris le làmhachas làidir, obair an Ath-leasachaidh a chur gu lár, mar le h-aon bhuille. Chuir iad an céill le h-ùghdarras (an ùghdarras féin) gach teagasg Papanach a bha 'n an Eaglais, an aghaidh an robh luchd an Ath-leasachaidh a' togail an guth agus am fianuis: dh'òrduich iad dream 's am bith a dh' fhanadh air falbh o sheirbhis-aoraidh na h-Aifrinn, (*mass*) gu 'n rannsaichteadh a mach iad, a chum peanas a dheanamh orra; agus gu 'm biodh Ascaoin-Eaglais (no iad bhi air an cur fuidh mhallachdaibh na h-Eaglais), air a gairm, an aghaidh gach aoineach, a chuireadh an céill, no a leanadh ri teagasgaibh an Ath-leasachaidh. Bha, tha coslach, comh-réite, air mhodh uaigneach, air a daingneachadh eadar màthair na Ban-rìgh agus Cinn-iùil na h-Eaglais Pàpanaich an Alba, anns an do gheall iadsan sùim mhòr airgid a thogail, leis an cuireadh ise fuidh uidheam armailt mhòr chum agus le neart cogaidh gu 'm biodh obair an Ath-leasachaidh air a cur sìos gu h-iomlan.

Fhuair càirdean agus cinn-iùil an Ath-leasachaidh, bha cruinn 's an àm an Dunéidin, fios, ciod e bha mar sud a' dol air aghaidh; cha d' fhan iad tuilleadh ri obair tagraidh, a' faicinn mar a rachadh dhoibh; agus dh' fhàg iad Dun-éidin. Cha bu luaithe bha iad as a' bhaile, na chaidh Gairm fhollaiseach a thoirt aig crois-mharg-

aidh a' bhaile mhòir, le òrdugh màthar na Ban-rìgh, a' toirmeasg do neach air bith an soisgeul a shearmonachadh, no na sàcra-maindean e fhrithealadh, gun chead fhaotainn o na h-Easbuigibh Pàpanach; agus ag àithneadh do ìochdaranaibh na Rìoghachd air fad, ulluchadh a dheanamh, chum na Càisge a choimhead a réir riaghailtean na h-Eaglais Pàpanaich. Dh' amhairc càirdean an Ath-leasachaidh air so uile, mar thòiseachadh cogaidh 'n an aghaidh féin, agus an aghaidh an creidimh. Chunnaic iad, gu 'm feumadh iad a nis, an dara cuid, seasamh a mach gu iad féin a dhionadh, no cùl a chur ris na mheas iad mar "an t-aon ni feumail." Cha do sheas iad eadar dà bharrail; ach chuir iad a' ghairm an dimeas, sreachain iad, agus dh' fhan iad air falbh o chomhpàirt 's am bith bhi aca ann an iodhol-aoradh nam Pàpanach; agus bhunaich iad ann an aoradh Dhé, a reir guth an coguiséan féin, agus a réir soluis an Fhocail agus a riaghailt. Bha, a nis, màthair na Ban-rìgh air dol tuilleadh agus fada air a h-aghaidh gu pilleadh; agus chaidh Gairm-mòid a chur gu *Pol Mebhin*, Iain *Christison*, Uilleam *Harlatha*, agus Iain *Uilic*, iad féin a nochdadh air beulaobh cùirt nam Morairean Dearga, an *Sruileadh*, air an deicheadh là do cheud mhìos an t-samhraidh 1559, fuidh chùisdhithidh 'n an àghaidh, gu 'n d' rinn iad tàir air Gairm fhollaiseach na h-uachdaranachd; gu 'n robh iad a' teagasg theagasgan anacreidmheach, agus a' togail ar-a-mach agus buaireis a measg an t-sluaigh. Bha iad mi thoileach fathast iad féin a chur ann an suidheachadh cogaidh an aghaidh na h-uachdaranachd aimsireil. Chuir cinn-iùil an Ath-leasachaidh Iarla *Ghlinne-càirn*, agus an Ridire Eòghan Caimbeul, triath *Lobhdain*, far an robh màthair na Ban-rìgh, gu asluchadh oirre gun i a ghiùlan na cùise an fhad so air aghaidh. Ach 's ann a fhreagair i a nis iad le àrd-cheannas; ag ràdh—"A dh' aindeoin an cridhe, agus olc air mhaith leis na bha a' deanamh taoibh riutha, gu 'm biodh na ministerean ud gu léir, air am fògradh a mach à Alba, ged shearmonaicheadh iad co gleusta 's a rinn an t-abstol Pòl. Chuir iad 'n a cuimhne na geallaidhean a thug i dhoibh roimhe, gu 'n dionadh i iad, an àit i bhi mar so 'g an geur-leanmhuinn. Ach 's ann a fhreagair i nis gun athadh gun nàire, "Nach b' ion do ìochdaranaibh bhi a' tighinn air geallaidhibh a bheireadh uachdarana dhoibh, ach a mhàin mar fhreagradh e gu goireasach do na h-uachdaranaibh an geallaidhean féin a chuimhneachadh." Ach 's ann a ghabh iad brosnuchadh, agus cha b' e eagal, o na briathraibh ud: agus fhreagair iad i, ag ràdh rithe; ma 's e agus gu 'n robh ise a nis a' briseadh nan geallaidhean a thug i dhoibhsan, gu 'm measadh iadsan iad féin saor o cheanglaichibh 's am bith fuidh 'n robh iad roimhe gu géill a thoirt d' a h-uachdaranachd sa os an ceann. Chuir am freagradh sgairteil so, ni-eigin eagail oirre; agus dh' oidhirpich i a ris miodal a dheanamh riutha; agus gheall i dhoibh mu dheireadh, gu 'n cuireadh i dàil 's a' mhòd a dh' ionnsuidh an robh na ministerean air faotainn na gairme; agus gu 'n amhairceadh i fathast ris a' ghnòthuch; agus gu 'n smuainicheadh i air.

Air an oidhche cheudna, an déigh do Iarla Ghlinne-càirn agus an Ridir Eoghan Caimbeul, an còmhradh ud bhi aca ris a' chaillich; 's ann a thàinig fios d' a h-ionnsuidh, gu 'n robh baile mòr *Pheairt*,—no sluagh a' bhaile sin uile air gabhail ri teagasg-aibh an Ath-leasachaidh. Las corruich na caillich gu h-anabarrach, air dhi fhaicinn gu 'n robh cuisean mar so a' dol 'n a h-aghaidh. Chuir i fios air Morair *Rùthain*, a bha 'n a' àrd-bhàillidh air baile *Pheairt*; agus dh' àithn i dha e a dhol air ball, agus casg a chur air an obair ud. Fhreagair e, gu 'm feudadh esan cuirp agus cuibhrionn an t-sluaigh a thoirt fuidh reachd d' a toil, ach nach robh cumhachd aige-san os ceann an inntinnibh no an coguisibh. Ars ise, "Is mi-mhodhail thu,—a leithid do fhreagradh a thoirt do m' àithne-sa; ach bheir mise ort féin agus orra-san, gu 'n dean sibh aithreachas le chéile. Agus ann an naimhdeas a cridhe, dhi-chuimhnich i a gealladh do Iarla Ghlinne-càirn, agus do 'n Ridir *Eoghan Caimbeul*: dh' aithn' i gu 'n gairmteadh na ministeirean a chum a' mhòid air ball, agus iad a sheasmh na deuchainn fuidh an robh iad gu dol, air an là a dh'ainmicheadh cheana dhoibh.

Bha cùisean a nis a' tighinn gu cabhagach air an aghaidh gu a leithid do sheasamh, agus nach gabhadh a' chòmhstri seachnadh ni b' fhaide. Rùnaich maithean agus uaislean na Tìre bha air taobh an Ath-leasachaidh, air ball, tighinn an ceann a chéile, agus dol an cuideachd nam ministeirean do *Shruileadh*, gu an dìonadh. Chruinnich luchd-baile *Dhundeada*, *Mhontròis*, agus daoine inbheach lìonmhor à siorramachd Aonghais, agus timchioll nan cèarnan sin, a stigh do bhaile *Pheairt*. Ach roimh dhoibh tighinn air an aghaidh gu *Sruileadh*, mheas iad iomchuidh—*Erscin*, triath *Dhuin*, a chur air thoiseach orra, agus e a thoirt fios do mhàthair na Ban-rìgh, nach robh 'n an aire ach sìothchaint a mhàin; agus gur h-e bha a rùn orra le iad a thighinn, mar so, aideachadh follaiseach a dhèanamh air an creidimh féin, maille r' an luchd-teagaisg, agus an luchd-teagaisg a dhìonadh o gach ana-ceartas. Thòisich am boirionnach cealgach a ris ri a h-innleachd-aibh; agus chinnich leatha impidh a chur air *Erscin*, triath *Dhuin*, e a dh' fhanuinn an *Sruileadh*, agus sgriobhadh a dh' ionnsuidh na drèama bha air cruinneachadh ann am baile *Pheairt*, a' guidh-eadh orra iad a philleadh dhachaidh; agus i a' gealltuinn nach gairmeadh i a nis na ministeirean air beulaobh a' mhòid,—gu 'n leigeadh i leotha. Chreid cuid dhiubh an gealladh so, agus phill iad dachaidh; ach dh' fhan cuid mhòr dhiubh am *Peairt*, agus am faiceadh iad cia mar a thachradh; a' cuimhneachadh mar mheall i iomadh uair iad roimhe, le a geallaidhibh. Agus dìreach mar bha càirdean an Ath-leasachaidh 's an imcheist chruaidh so, thàinig deadh chuideachadh d' an ionnsuidh an àm am feuma—thàinig Iain *Nocs* dhachaidh do Alba.

Chaidh ainmeachadh cheana, gu 'n do phill Iain *Nocs* do *Ghenebha*, an déigh dha litrichean mi-mhisneachail fhaotainn ann am baile *Dieppe* 's an Fhraing. Ach air dha a nis an ath chuireadh fhaotainn o "Mhorairibh a' choimhthionail," agus air dha aith-

neachadh mar bha a bhràithrean agus a chàirdean air an teannachadh an Alba, ann an obair mhòr an Ath-leasachaidh, rùnaich e air ball cabhag a dheanamh gu tìr a dhùthchais; agus a bheatha a ghabhail 'n a làimh, agus a coisrigeadh o sin a mach, gu obair an Ath-leasachaidh an Alba a chur air a h-aghaidh. Chaidh a dhiùltadh dha tighinn air tìr an Sasunn, no a thurus a ghabhail tre' 'n rìoghachd sin; ach chaidh e air bòrd luinge an *Dieppe*'s an Fraing, agus thàinig e air tìr an *Lide* air an dara là do cheud mhìos an t-samhraidh, 1559.

Cha robh ni 's am bith a 's mò a thaisbein a' bhuaidh a fhuair obair an Ath-leasachaidh, fuidh làimh an Tighearn, ann an Iain *Nocs* a thighinn do Alba aig an àm so, na 'n t-eagal a ghabh naimhdean an Ath-leasachaidh, 'n uair chual' iad gu 'n robh e air tighinn. Bha an latha a nis aig làimh, air an deachaidh òrduchadh do na ministearibh iad féin a nochdadh air beulaobh a' mhòid ann an *Sruileadh*; agus bha na naimhdean gu saothrachail a' cur an comhairle r' a chéile cia mar b' fhèarr a gheibheadh iad cur as do na daoineibh urramach, dìleas sin. Bha comhairle na h-Eaglais Pàpanaich 'n a suidhe an Dun-éidin air a' ghnòthuch so, rè iomadh latha. Air maduinn an treas là do cheud mhìos an t-samhraidh, shuidh iad a ris; agus an déigh dhoibh tòiseachadh;—gu h-obann, bras, thàinig fear d' an àireamh a stigh 'n an ceann,—'anail 'n a uchd, 's a ghnùis air bànach le h-eagal, agus e a' glaodhaich a mach,—Iain *Nocs!*—Iain *Nocs!* Tha Iain *Nocs* air tighinn!—thàinig e!—choidil e an raoir an Dun-éidin! Chlisg a chomhairle!—chunnaic iad a nis, roimh làimh, le h-uamhunn, gu 'm biodh an innleachdan uile air an tilgeadh bun os ceann. Fuidh bhreislich bhalbh, dh'éirich agus sgaoil a' chomhairle air ball, agus sgap siad iad féin thall 's a bhos ann an cabhaig.

Chaid teachdaireachd a chur air ball chum màthair na Ban-rìgh, leis an naigheachd mhithaitneach so. Agus ann am beagan làithean chaidh Iain *Nocs* a ghairm gu follaiseach 'n a fhearceannairc, agus 'n a fhear-fuadain,—mar theirteadh, an uair ud; 's e sin gu 'm b' fhògarrach o cheartas e; agus gu 'm feudadh neach 's am bith, gun choire, a bheatha a thoirt air falbh. Cha d' fhan e ach aon latha an Dun-éidin; shònruich e e féin a nochdadh air ball an teis-meadhan na h-iorghuill, agus comhairt a ghabhail do gach gabhadh maille r' a chàirdean. Rinn e cabhag agus an d' ràinig e Dun-deadha; agus á sin gus an d' ràinig e na càirdean bha air tì dol air an aghaidh fathast do *Sruileadh*. Ràinig e baile Pheairt, far an robh mòran sluaigh a nis air cruinneachadh a ris, agus iad a' feitheamh gu fhaicinn cionnus a rachadh mu dheireadh le *Erscin*, triath Dhuin.

Gheall màthair na Ban-rìgh, mar dh' ainmich sinn cheana, gu 'n rachadh dàil a chur anns a' mhòd far an robh na ministearan gu bhì air an cur fuidh dheuchainn. Ach, 'n uair thàinig an latha air an d' òrduicheadh dhoibh iad féin a thaisbeanadh an toiseach, agus nach d' thàinig iad air an aghaidh, chaidh an gairm 'n am "fir-fuadain," le binn na cùirte, agus le gairm fhollaiseich chaidh

a thoirmeasg do neach 's am bith, fuidh pheanas ceannairce, cuideachadh 's am bith a dheanamh riutha,—comhfhurtachd 's am bith a thoirt dhoibh,—gabhail riutha, aoidheachd no beòlaid a bhuileachadh orra air aon dòigh no dòigh eile. Bha uaislean àraid a chaidh an urras orra, gu 'n nochdadh siad iad féin an eathair a' mhòid. Chaidh ùmhladh a chur orra sin. 'N uair chunnaic *Erscein*, triath *Dhuin*, agus e fathast an *Sruileadh*, mar chaidh an gnothuch, agus eagal a nis air gu 'm feudadh iad làmh a chur ann féin, theich e gu h-uaigneach á *Sruileadh*, agus thug e baile Pheairt air, far an robh na càirdean cruinn, a dh' innseadh dhoibh mar thachair.

Laoidh Spioradail.

“Co e so tha teachd o Edom le culaidhean daithte.”—(Isaia, chap. lxiii. 1).

CO so o Edom? ach gèill an t-sluaigh,
Leanabh n' eibhneis is Mac nam buadh;
Mac Dhe le dearbhachd, gun bheud gun chearb air,
An Ti a thearb' sinn le'r 'n aing'eachd uainn.

Feuch! theachd o Bhosra, gu glormhor buan,
'Se dearg na chnodach gu gloir gach buaidh;
Gu gloir a ghrasan is gloir a bhraithrean,—
Seadh, gloir na thearnair o bhàs 's o uaigh.

Bhà cumhachd tearnuidh na lamh teachd 'nuas,
'S cumhachd dusgaidh o uir 's o uaigh,
Rinn a bhriathran ciuine na mairbh a' dhusgadh,
'S cha luidh orr' dusail 'san duthaich shuas.

C'arson tha thu dearg ann t-earradh mìn,
Thaobh 's gu'n stamp mi 'm preas-fion leam fein,
'S mi gun neach dhe'n t-sluagh dheanamh comhnadh uaireach,
Se mo ghairdean buadhach a fhuair dhomh saors'.

Bidh 'n la-sa daor dhuit, mur d'thoir thu geill,
Tha na bhliadhna saoiridh do dhaoine Dhe;
S la searbh e do Chain feargach,
Ach bliadhna dhearbhas do Abel reidh.

Bha earradh diolaidh air Mac an Rìgh
Gu naimhde iorgalt a chuir fo chis;
Oir fo stol-chois uasal bidh gach namh 's gach truaighe,
'N uair a bheir e suas leis a shluagh gu'n sìth.

Thoir comas iomra air do mhaitheas dhuinn,
'S air t-uile throcairibh Dhe dh'ar taobh,
Dheth n' h-uile trocair a bhuilich riamh oirn,
'Se so an trocair a chuir orr' crùn.

So trocair Dhaibhidh, tha grasmhor buan,
 Shìn Dia 's gach àlach o Adhamh 'nuas ;
 Ach 's mòr a bhàsaich do'n ghoirte ghraineal,
 Do thaobh-s' nach b'aill leo am mana buan.

Thoir dhuinne am mana-s' a Rìgh nam buadh,
 Bh'anns an tairgse ghrasmhor 's gach à a nuas,
 A chaidh do'n amhain o theas a ghraidh dhuinn,
 'S 'n uair thainig e'n airde b'e gradh a shnuadh.

Oir bha Eis air eaidh le eud mar chleoc,
 Air dhasa cheusadh tha cheile beo,
 Air dhasa sgiursadh, chaidh iad sa chaomhnadh,
 'S gur naigheachd ùr sud 's na litribh òr.

Bidh tu-sa grasmhor a ghraidh dha d' thìr ;
 Brist sruth san fhasach 'a craig na saorsa,
 A rinn rùm an Samaria le t-fhocal gradhach ;
 Dean rùm 'san ait' sò 's na fag an tìr.

DOMHNALL MAC-COINNICH.

Bha ughdair na laoidh so 'na cheistear urramach measail ann an sgìre Asuinn an siorramachd Chataibh. Tha mu trì fichead 's a deich bliadhna o chaidh na h-orain aige a chlo-bualadh ann an Inbhirnis. Aig am an Dealachaidh bha e 'na dhuine feumail air ceann an t-sluaigh eadar Loch-Bhraoin agus Eadarachao-lais. Chrìochnaich e' thurus o chionn timchioll air sea bliadhna deug thar fhichead air ais an deigh dha bhi 'na cheistear airson mu leth-cheud bliadhna.

The late Mr. Spurgeon and the Free Church.

THE following is a quotation from an article by Mr. Spurgeon in *The Sword and Trowel*, at the time of the Dods and Bruce controversy. In view of all that has taken place in the Free Church since then—the passing of an erroneous Declaratory Act, &c.—and in view of present union negotiations, Mr. Spurgeon's pointed remarks are worthy of serious consideration :—

“The Free Church of Scotland must unhappily be for the moment regarded as rushing to the front with its new theology, which is no theology, but an opposition to the Word of the Lord. That Church, in which we all gloried as sound in the faith and full of the martyrs' spirit, has entrusted the training of its future ministers to two professors who hold other doctrines than those of its Confession. This is the most suicidal act that a Church could commit. It is strange that two gentlemen who are seeking for something newer and better than the old faith should condescend to accept a position which implies their agreement with the ancient doctrines of the Church ; but delicacy of feeling is not a common article nowadays, and the action of creeds is not automatic, as it would be if consciences were tender. In the Free Church there is a Confession, and there are means for carrying out discipline, but these will be worth nothing without the personal action of all

the faithful in that community. Every man who keeps aloof from the struggle for the sake of peace will have the blood of souls upon his head. The question in debate at the Disruption was secondary compared with that now at issue. It is Bible or no Bible, Atonement or no Atonement, which we have now to settle. Stripped of beclouding terms and phrases, this lies at the bottom of the discussion, and every lover of the Lord Jesus should feel himself called upon to take his part in an earnest contention for the faith once for all delivered to the saints. From the exceeding boldness of Messrs. Bruce and Dods, we gather that they feel perfectly safe in ventilating their opinions. They evidently reckon upon a majority which will secure them immunity, and our fear is that they will actually gain that which they expect. We are not sanguine enough to believe that they are mistaken. Unless the whole Church will awaken to its duty, the evangelicals in the Free Church are doomed to see another reign of Moderatism. Have they suffered so many things in vain? Will they not now make a stand?"

Examine Thyself.

NOW try whether your weapons be mighty or weak! What can you do or suffer more for God than a hypocrite that is clad in fleshly armour? I will tell you what the world saith, and if you be Christians, clear yourselves, and wipe off that dirt which they throw upon your glistening armour. They say—These professors, indeed, have God more in their talk than we; they are oftener in the mount of duty than we; but when they come down into their shops, relations, or worldly employments, then the best of them all is like one of us; they can throw the tables of God's commandments out of their hands as well as we; come from a sermon, and be as covetous and griping, as peevish and passionate, as the worst; they show as little love to Christ as others, when it is a matter of cost, as to relieve a poor saint or maintain the Gospel; you may get more from a stranger, an enemy, than from a professing brother. O Christians, either vindicate the name of Christ, whose ensign you seem to march after, or throw away your seeming armour, by which you have drawn the eyes of the world upon you. If you will not, Christ Himself will cashier you, and that with shame enough, ere long. Never call that armour of God which defends thee not against the power of Satan. Take, therefore, the several pieces of your armour and try them; as the soldier, before he fights, will set his helmet or headpiece as a mark, at which he lets fly a brace of bullets, and as he finds them, so will wear them or leave them—but be sure thou shootest Scripture bullets. Thou boastest of a breastplate of righteousness; ask thy soul, Didst thou ever in thy life perform a duty to please God, and not to accommodate thyself? Thou hast prayed often against

thy sin; a great noise of these pieces has been heard coming from thee by others, as if there were some hot fight between thee and thy corruption, but canst thou indeed show one sin that thou hast slain by all thy praying? Joseph was alive, though his coat was brought bloody to Jacob, and so may thy sins be, for all thy mortified look in duty, and outcry thou makest against them. If thou wouldest thus try every piece, thy credulous heart would not so easily be cheated with Satan's false ware.—*William Gurnall.*

Notes and Comments.

THE REIGN OF USURY AND OPPRESSION.—The hard-hearted, oppressive dealings of a certain Jew calling himself "Isaac Gordon" have lately come to light in the law courts. He is a money-lender, holding out offers of help to needy persons. But, if any of his clients become anyway involved in their dealings with him, woe betide them. It is the old story of the spider and the fly. Many of his victims are silent, but some of them have had their wrongs ventilated through giving evidence in actions at law which Isaac has taken against them. This has turned, in a manifest way, to the odium of the usurer. A Parliamentary Commission is at present sitting on the whole subject of money lending and usury. A book entitled "The Money-lender Unmasked" brings to light this, amongst other facts, that in the Black Country in England workpeople are under a system of terrorism whereby they are forced to borrow money from foremen and managers, at the rate of 1,300 per cent. per annum. Before the deluge, we are told that the "earth was filled with violence, and was corrupt before God." The word violence suggests to our minds highway robbery and housebreaking, but this impression may easily be wrong. We think genteel robbery and legal thieving constitute a good part of the "violence" referred to. There are a good many people who will stop short at stealing apples from the fruit merchant's door who, nevertheless, allow a spirit of greed and covetousness to rule all their actions. The ancient Pharisee was too good a legalist to rob an orchard, nevertheless he knew plenty of respectable, law-abiding ways to devour the widow's house. In this age of getting and spending, it is easy for all of us to be found breaking, if not the letter, at least the spirit of the eighth command. But He that speaks from heaven says—"Except your righteousness—in this as well as in other respects—shall exceed the righteousness of the Scribes and Pharisees, ye shall not enter the kingdom of heaven."

THE CRITICS AND THE MONUMENTS.—Dr. Hommell, professor of Semitic languages in Munich university, has published a book on "Hebrew Tradition, as illustrated by the Monuments," which undermines the whole position of the "higher critics." Of course, the *British Weekly* takes care to discount the book as a work of little value, but every beast must be after its kind. Professor

Hommell we understand not to be wholly free from the infection of theological freethinking, but in respect of the *bona fide* character of Scripture history, the monuments appear to have reduced him to orthodoxy. In regard to the alleged pious frauds perpetrated by the Old Testament writers, the professor says:—"After all, black is black, however much we may desire, on opportunist grounds, to prove it to be white. Black is black, and swindlers swindle, and it were impossible to associate any real reverence for the God of Truth with the daring and gigantic swindles which he [is said to have] suggested to those who 'spake as they were borne along by the Holy Ghost.'"

THE OPENING OF A NEW CHURCH AT HALKIRK.—The new church at Halkirk, Caithness, was opened on Wednesday, 14th July at 1 p.m. The services were conducted by the Rev. John R. Mackay, M.A., Gairloch, who preached from John xvii. 22, in which Christ says, "The glory which thou gavest me I have given them; that they may be one, even as we are one." Mr. Mackay referred, in the closing part of the discourse, to the efforts for union among the Churches, and pointed out that no union was of any value that was based upon a compromise of the glory of Christ by making open questions of the doctrines of His Word. There was a good congregation, a number of friends of the cause being present from Wick and other parts of the county. The service was impressive throughout. The collection, which was on behalf of the Building Fund, amounted to £27 7s. 6d. On Thursday—the day following—the sacramental services (Gaelic and English) began, which were conducted by Rev. J. R. Mackay and Rev. J. S. Sinclair, Glasgow. Mr. William Campbell, missionary, Wick, and Mr. George Mackay, divinity student, also assisted. On Friday evening, Rev. J. R. Mackay preached in the Public School, Westerdale, upwards of five miles from Halkirk. The ordinance of baptism was dispensed. On Sabbath, the Lord's Supper was dispensed at Halkirk. A brief Gaelic service was held from 11 to 12 noon, and the English then began and continued till 5 p.m. The church, which is seated for about 400, was almost quite full, a large number of strangers being present. There are now in Caithness five sections of the Free Presbyterian Church, viz.:—at Wick, Lybster, Dunbeath, Keiss, and Halkirk. The latter congregation alone has the privilege of a church.

MEETING OF NORTHERN PRESBYTERY.—At a meeting of this Presbytery at Portree, on 8th August, Mr. George Mackay, divinity student, having completed his theological curriculum and passed the necessary examinations, was licensed to preach the Gospel. It was also intimated that the Rev. John Macleod, M.A., probationer, had accepted the call to Ullapool. The ordination is (D. V.) to take place on Tuesday, 14th September.

OMISSION.—In the report of the meeting of Synod in last issue, we omitted to state that Rev. Neil Cameron was appointed to assist the editor in the management of the Magazine.

Literary Notices.

WISDOM'S REQUEST: a Sermon to the Young. By the Rev. J. R. Anderson. Fifth Edition. Glasgow: John M'Neilage, 65 Great Western Road.

This able and interesting sermon on Proverbs xxiii. 26, "My son, give me thine heart," has been reprinted under a new title, and in very neat form. The matter of the sermon, it is almost unnecessary to add, is well-directed and highly instructive, and forms a contrast to the trash that is widely served up to the young nowadays. We trust it will find its way into the hands of all our young people, and that its important injunctions will be seriously laid to heart.

ENGLAND'S PRIVILEGE AND CURSE: a sermon preached in the Parish Church of Elworthy, Somerset, 20th June, 1897, being the sixtieth anniversary of Her Majesty's Accession. By the Rev. J. M. Sangar, B.A., rector. Price one penny. London: William Wileman, 27 Bouverie Street, Fleet Street, E.C.

This is a powerful sermon to the times by a minister of the Church of England. He exposes with vigour and faithfulness the corruptions of the High Church ritualistic party, and the degeneracy of our national legislature. In reference to the recent National Thanksgiving, he says—"But neither at St. Paul's Cathedral, nor anywhere else, can a service of national thanksgiving be otherwise than hateful to God, so long as a Crown sworn for the defence of the Gospel continues to patronise idolaters and to tolerate their accursed idolatries. To those strains of lovely music that will be heard outside St. Paul's Cathedral on Tuesday next, the Majesty of Heaven will give no more encouraging response than He once gave to hypocritical worshippers by Amos the prophet, 'Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols.' So long as the State tramples upon that Protestant religion which the Sovereign swore to maintain to the utmost of her power, every religious profession of the State will be an abomination to the Lord. But let there be national humiliation for the religious crime of the last 68 years, a repeal of every Act that has given power to the Roman Beast, a merciless demolition of all that is Romish in our Churches, a wholesale expulsion of Romanizing prelates and clergy, and a wholesome provision for the future indictment of every rogue at the bar of justice who perjures himself in respect of his Protestant contract with the Church of Cranmer, Ridley, and Latimer; and then, indeed, it may reasonably and scripturally be expected that our State and people, upon such national recognition of Him by whom 'kings and princes decree justice,' shall learn by experience that 'righteousness exalteth a nation,' and be blessedly requited for their constitutional loyalty to that inspired but now utterly despised precept, 'My son, fear thou the Lord and the king, and meddle not with them that are given to change.'"