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Setting Out on the Greatest of All Journeys.

BUNYAN, in his immortal allegory, has told us in an impressive and winsome way the setting out, progress, and culmination of the great journey of Christian. He does not tell us what kind of life Christian was leading—whether it was better or worse than that of others in the City of Destruction. The first glimpse we get of him is of one in trouble, who is already leaving the city. He is clothed in rags, with his face from his own house, a book in his hand, and a great burden on his back. The Book may have been read a thousand times before, but now it is reading his inmost thoughts. A voice is speaking wonderful words as he reads, and weeps and trembles until the dispeace of his mind becomes so great that he breaks out in a “lamentable cry, saying, ‘What shall I do?’ (Acts ii. 37).” The Spirit of God is speaking to the man, and do what he will he cannot shut his ears to the voice that is speaking. The work of the Holy Spirit is very diversified, but in all true conversion there is a marvellous unity of purpose, and in a more or less degree these three elements enter into all true Christian experience—the rags, the book, and the burden.

(1) *The Rags.*—The Bible makes it very clear that if we are to be saved it is not by our own righteousness, but the sinner cleaves to his own righteousness, and will not look upon it as “filthy rags” until the Spirit of God makes this plain and clear to him. We will not submit to the righteousness of God, and God’s people have had painful experience of how self-righteousness cleaves to them. “What do you think is the most difficult thing in Christian life to give up?” asked the Rev. James Hervey on one occasion of an aged ploughman. The old man hesitated, and suggested to the young minister that he would prefer to hear his answer first. “Well,” said Mr. Hervey, without hesitation, “I think the most difficult thing to give up is *sinful* self.” “Well, my opinion,” said the aged Christian, “is that it is *righteous* self.” Hervey says he could not help pitying what he then thought was the ignorance of the aged believer, but with a deeper knowledge of his own heart after he had travelled a

few years on the way it was James Hervey he pitied, and admired the old ploughman for the answer he had given in days when Hervey had yet a great deal to learn. At first sight it seems almost incredible, in view of the clearness of New Testament teaching, that there should be such a cleaving to our own righteousness, but experience bears out what Scripture says on this matter. Paul knew what this meant, and in his writings he warns sinners not to depend on their own righteousness, but the righteousness of the Lord Jesus. And it is a hopeful day when a sinner's righteousness is turned into rags in his own sight, and filthy rags at that. The Jews were cast away because they went about to establish their own righteousness, and had not submitted to the righteousness of God. Dr. Kennedy tells of a man who went from place to place with a bundle of rags upon his back. He became so attached to his bundle that it must accompany him wherever he went. On one occasion he came to a house and asked for lodging. His request was granted on condition he would leave his bundle outside. "If my bundle is to be out, so will I," was his ungrateful reply. It was a bitterly cold night, and when the inmates of the house went out in the morning they found the poor man lying dead beside his bundle of rags—fit symbol of so many of the human race, who perish cleaving to their self-righteousness.

(2) *The Book*.—The Word of God is living, powerful, discerning the thoughts and intents of the heart. The awakened sinner reads in it for the first time his own condemnation. Before this he may have read it or heard it read a thousand times, but it never troubled him; but now, as he reads, he, like Christian, weeps as it speaks of condemnation. God's law is holy, and the appointed meeting of the sinner with this law in God's Word causes disquiet of mind. But the Word does not only condemn, it directs the steps, raises hopes, and sustains Christian on his way to the Celestial City. It became a lamp to his feet and a light to his path. If it speaks of condemnation and makes him weep, it also speaks of mercy and makes him rejoice. For the first time in his life he realises that God's Word is living, powerful, sharper than any two-edged sword, and a discernor of the thoughts and intents of the heart.

(3) *The Burden*.—"I am in myself undone," says Christian, "by reason of a burden that lieth hard upon me," and he says later to Evangelist, "I fear this burden that is upon my back will sink me lower than the grave, and I shall fall into Tophet." And again to Worldly Wiseman, who seeks to dissuade him from his purpose, he says, "Why, sir, this burden upon my back is more terrible to me than are all these things which you have mentioned; nay, methinks I care not what I meet with in the way, if so be I can also meet with deliverance from my burden." What, then, is this burden? One is ready to answer, Sin, and to quote in proof the Psalmist's words, "Mine iniquities are gone over mine head; as an heavy burden they are too heavy for me" (Ps. xxxviii. 4). The townsfolk of Christian were sinners, but they felt no burden. The correct answer to the above question is not simply Sin, but the sense of guilt he feels of the sin he has

committed. It is this which constitutes the load. This, again, is clearly set before us in the Word as the work of the Holy Spirit. When Christian turned out of his way to get help at Legality's house, Bunyan significantly adds, "his burden now seemed heavier to him than while he was in the way." It was not till Christian came to the Cross that the burden fell from his shoulders into the sepulchre, and he adds, "*I saw it no more.*" Burdened though the sinner is, yet it is the beginning of days for him. He is setting out on the path of life that is to ultimately bring him into the presence of God, where there is fulness of joy, and to His right hand, where there are pleasures for evermore. He has set out on the greatest of all journeys. "Do you see yonder wicket gate?" asked Evangelist (Matt. vii. 13, 14). "No," said Christian. "Do you see yonder shining light? (Ps. cxix. 105; 2 Pet. i. 19)" was the next question, and Christian replied, "I think I do," and with his eye on that light he set out on the journey with all its difficulties, but which had such a good ending for him, and for all like him who have set their faces Zionward.

Notes of a Sermon.

*Preached by the late REV. DR. GEORGE MACKAY in the
Free North Church, Inverness.*

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail" (2 PETER i. 10).

LET us make a few observations on the following points:—
First—The exhortations the Apostle gives us, and the duty here imposed upon us. There are just a few things under this head to which I would like to turn your attention. The duty to give all diligence to make our calling and election sure. This work, my friends, is a very important work which the Apostle sets before us, and we should study well the duty. It is not less than that which affects our salvation through eternity, and we should make strict enquiry whether it is heaven or hell in the end. If an eternity of happiness or woe, depend upon it it is certainly an important and imperative duty. Let me press this upon you—the duty described is a necessary duty, and it is an absolute necessity to perform it. We must leave this world ere long, and we must be in heaven or hell, either where the spirits of just men are made perfect, or in hell with the devil and his angels. The duty set before us here describes a work which is very difficult. It is very difficult to perform this work, and while the devil, the world, and the flesh are alive, we must fight the good fight of faith, and, depend upon it, religion is not such an easy thing, as so many fancy. My friends, Satan is the god of this world, and his servants will do his work, for he has only to say go and he goeth, and do and he doeth it. While the breath is in you, the flesh wars against the Spirit, and the Spirit against the flesh. Let us notice before we leave this point that it is a

constant duty. It is not by fits and starts, as some imagine, but it is a constant work in which the true Christian must be engaged while he is in this world, for it is he that endureth until the end that will be saved. We must see that our calling is from God, and hence we must again and again be enquiring whether we are in the election of grace, and make this sure. We are to make all diligence to make our calling and election sure, and I am afraid there are thousands who deceive themselves upon this important point. They take for granted that they are chosen of God, and hence they go on, going down to the eternal world without having an interest in Christ. They are deceived, and we should be on our guard.

In the *second* place, under this head, let us notice how this duty is to be performed. I notice, in the first place, that it is not a duty that you can perform with carelessness and indifference. There are some in the world that think nothing of religion; they have no doubt or difficulty; they are living under an awful curse. The first thing I would notice here is that the command is that we ought to give all diligence to make our calling and election sure, and an important duty surely requires diligence; preparation for eternity is a hard work. You can do nothing in the world without diligence. If you are a student you must be diligent, and if a merchant you must be diligent before you can be rich. Diligence evidently implies in it the use of all the lawful means which God appointed in His word. We must be diligent in prayer. We must diligently use all the means God has appointed, and if we neglect this we cannot be diligent. We must refrain from all sinful propensities; we must cultivate the graces of the spirit; we must be diligent in regard to all these, bringing into exercise the graces of the Spirit; all diligence must be given to the graces which God communicates to us, and hence surely this is an important duty. The question comes to be: "Are you diligent in prayer; how often do you pray in the day? Twice in the day—morning and evening?" Be diligent in prayer, and if you be diligent you must be constant at prayer, like Joshua keeping up Moses' hands, not the literal hand of prayer which some people have, for it requires the Spirit in the performance of this duty. We must also exercise diligence in listening to the word. We must pay special attention to the word of God when we read and study it. Seek and strive to know what is the mind of the Spirit in the word you read. Giving all diligence implies that we must use all the powers of the mind; the understanding must be opened to see what God says; the affections must be raised to things above, where Christ sitteth at the right hand of God. We must also have all the diligence of the soul engaged. In the *third* place, under this head, the duty that is enforced upon us. What does it imply to be diligent, and what is it in regard to which we must be diligent? Your Bibles say, "Make your calling and election sure." There are two kinds of calls; there is the call I give you to come to Christ, but I cannot make you come to Christ; none can come to the Son except the Father draws him. We must be

born again, and this call evidently implies in it all that is necessary for salvation, and what we need for salvation through Jesus, the only name given under heaven, whereby we can be saved. There cannot be an effectual call without the Spirit and the word. Man cannot do it. We can preach the Gospel and give the call, but it is the Spirit that calls effectually. You will notice this calling springs from your election by God, who purposed from all eternity to make provision for the human race. These are secrets we do not know, and we should not try to pry into them, but we should try to make our election sure. In the second place, let us see the things which are necessary in order to make this calling and election sure. There is an evidence that it can be made sure. If you go back a few verses and refer to them you will find, "And beside this giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if these things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." I only purpose to make a few observations as I find them set down here. In regard to faith, it is written: "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." You will notice that diligence follows true faith, for where there is faith there must be works—faith without works is dead. In regard to knowledge, we must have a knowledge of Christ, knowledge of the way of salvation; but I notice again in regard to this knowledge there must be added to it temperance. We must be temperate in our knowledge. In regard to patience, we must be patient in trouble. It is hard when our friends are removed and when our earthly possessions are taken away, to say, like Job: "The Lord gave, the Lord hath taken away, blessed be the name of the Lord." We must exercise patience in regard to these things if we have the mind of Christ in us. We must exercise godliness and brotherly kindness. If I rebuke sin this is love—"Whom the Lord loveth he correcteth"—and if He chastens us it is in love, for it is for our good. In regard to charity, let us see that it is of the right kind. It is not charity to indulge in sin or to have a love for sin.

Let us notice, briefly, in the last place, the motive that is implied, "for if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of the Lord Jesus Christ." This is the motive that is here implied. We must be seeking perfection for these things. Are we seeking perfection? This is a question to be answered by those who hear me.

Commentary on Song of Solomon.—Rev. A. Mackay wishes us to state that all the free copies of the above were disposed of before 9th November. Those whose applications were sent after this date will understand, therefore, the reason why copies were not sent them.

The Resolutioners and Protesters.

(Continued from page 212.)

SEVEN days after the passing of the Act of Classes (30th January, 1649) Charles was executed at Whitehall. The news was received in the Courts of Europe with horror. The Scots immediately indicated their willingness to set his son upon the throne provided he accepted the two Covenants, all the Westminster standards, Presbyterian government, and remove from his presence the Marquis of Montrose—already “cast out of the Church of God.” This statute made it imperative that the King should be a Presbyterian and Covenanter. Then began a series of negotiations with Charles, which must fill the mind of every true patriot with feelings of pity and disgust—pity that serious-minded men should have been so duped by a scheming scoundrel, and disgust at the duplicity of a man who was selling his soul for a crown. This, with the rejoicings at Charles’s Restoration in 1660, is one of the most humiliating episodes in our history, and Scotland was to pay for it in blood and tears. The Commissioners sent from Scotland to negotiate with Charles were the Earl of Cassillis, the Laird of Brodie, Bailie Jaffrey (Aberdeen), Provost Barclay (Irvine), and Revs. Robert Baillie and James Wood, and Mr. George Winram, elder, Libberton. Dr. King Hewison does no injustice to Charles when he says of him:—“Time developed him in his true colours as a man who concealed his lack of virtue, principle, and grace by plausible manners, courteous acts done for expediency, and pleasant promises made to be broken if convenient. He inherited his father’s genius for dissimulation, and his grandfather’s inability to understand that subjects had rights as well as rulers” (*The Covenanters*, I., 456). At the very time he was negotiating with the Scottish Commissioners he was over head and ears in the most subtle intrigues, and fooling the delegates all the while. “Babbling” (as Carlyle happily characterised him) Baillie wrote to Robert Douglas about this cunning schemer:—“He is one of the most gentle, innocent, well-inclined, princes, so far as yet appears, that lives in the world; a trim person, and of a manly carriage; understands pretty well; speaks not much; would God he were amongst us.” And, as if this was not sufficient, he adds:—“If God would send him amongst us without some of his present counsellors, I think he would make, by God’s blessing, as good a king as Britain saw these three hundred years.” Deluded Baillie! The Commissioners had to return without accomplishing their purpose, but negotiations were again renewed, when three ministers were included among the Commissioners—John Livingstone, James Wood, and George Hutcheson.* Livingstone foreboded evil of these negotiations, and had resolved not to go to Breda, and to take his “hazard of any censure of the kirk”

* This is the Rev. George Hutcheson whose sermons have been appearing in the Magazine.

for his disobedience. In his "Account of the Treaty with the King at Breda" he tells of his forebodings, and how his resolution to remain at home was overcome. "But according as my nature," he writes, "is blunt and ready to yield, chiefly to those whom I knew both pious and wise, Mr. David Dickson, Mr. James Guthrie, Mr. Patrick Gillespie, after some whiles dealing, prevailed with me to go. One word I foolishly spoke then to them, which many a time thereafter met me—that ere I condescended to go and to have an hand in the consequences that I apprehended would follow, I would choose rather to condescend, if it were the Lord's will, to be drowned in the waters by the way" (*Select Biographies*, I., 171). His wife, like-minded with himself, and a worthy helpmate of such a husband, met with a serious accident while Livingstone was in Holland. While riding by the mill of Nether Ancrum, through the unskilfulness of the servant riding before her, she fell into the dam, and was carried down by the water to the mill wheel, in which she was entangled and severely bruised and crushed. She wrote to her husband saying "that she thought she was therein an emblem of what the treaty was like to bring on the land" (*Select Biographies*, I., 184). While negotiations were going on, Montrose landed at John o' Groat's, marched south along the Caithness coast, breaking his march at Dunbeath Castle, and then proceeding to Carbisdale (now Culrain), where he met with a crushing defeat. The Royalist troops were pushed into the Oykel near where the Highland Railway bridge crosses the river at Invershin. Montrose fled to Assynt, and was handed over to the Covenanter authorities by Neil Macleod of Assynt. On his way southward he was kept a night at Skibo Castle, and then brought to Edinburgh, where he met with barbarities that few will now justify, and afterwards he was tried and executed. This was an event on which Charles had not reckoned, and with characteristic duplicity the two-faced schemer wrote a letter to Parliament in which he expresses regret for Montrose invading Scotland, and asks the Parliament "to do himself that justice as not to believe that he was accessory to the said invasion in the least degree." Dr. King Hewison has, with becoming vigour, exposed the hollow hypocrisy of Charles when he says:—"No knave could have stooped lower than Charles to betray and then to calumniate a noble friend" (*The Covenanters*, I., 470).

Charles reached Speymouth on 23rd June, 1650, and before putting foot on Scottish soil he was required to subscribe both Covenants. He wished to do so with reservations, and tried to get free of the clause that bound him to give legal sanction to Presbyterianism both in England and Ireland when he ascended the throne. The Commissioners were inexorable, and Charles appeared to surrender. John Livingstone saw through the hollow hypocrisy of the King in accepting the Covenants "without any evidence of any real change in his heart, and without forsaking former principles, counsels, and company." The people, ignorant of Charles's deceit, welcomed him to

Edinburgh with open arms; bonfires, ringing of bells, blowing of trumpets were the order of the day. Edinburgh was to witness other days ere this reign was ended. Oliver Cromwell now appears on the scene, and he is to play his part in connection not only with his armies in the field, but also in the ecclesiastical controversy into which the Covenanters are so soon to be plunged and divided.

Charles had become as great an adept at taking oaths as in using them, and one will heartily agree with Lord Guthrie when he says:—"There was something truly pathetic in the attempt of the Covenanters to fashion a Scriptural King out of a heartless rake" (*Records of the Commissions of the General Assemblies*, III., xxv.). Charles not only became an adept at taking the most solemn oaths, which he never meant to keep, but, like the true hypocrite he was, he, with remarkable facility, used expressions of piety which he knew would please the Covenanters. In connection with a Fast Day appointed by the Commission of the General Assembly, after he had signed the Covenants, the King wrote to the Commission a letter, in which he says:—"We are really and unfeignedly convinced of our ancestors', grandfather's, father's, and our own sins, for the which we do humbly from the Lord beg pardon and forgiveness, and shall (as we trust in His grace) before the Day of Humiliation, and upon it, and all our life, strive to be humbled for what had been done in the Royal Family, to the offence of God, and the grief of His good people." But in his letter to the Commission after the defeat of the Scots army by Cromwell at Dunbar, Charles's feigned piety reached a point that made the Covenanters' zeal appear quite Laodicean. "Being informed," he wrote to the Commission; "of your being at Stirling we thought good to send these unto you to assure you that, notwithstanding of what hath befallen in this dispensation from the Lord, which we humbly acknowledge to be just for our sins (for what have the poor people done? upon ourself we lay the guiltiness, as knowing best our own wickedness and transgressions; for the Lord's judgments are just and right, and in faithfulness He afflicts), that yet we hope His merciful kindness will comfort according to His word, and that the proud that have dealt perversely without a cause shall be ashamed and confounded. . . . I assure you for myself, we are not casten down; and it is not in a fleshly confidence, in a sword and in a bow. There were little cause for that. But I trust that the Lord that had mercy upon us, and brought us into the Covenant and this land, will perfect that which concerneth us and will glorify Himself in mercy and not in justice. We purpose on the strength of His grace faithfully to prosecute the ends of the Covenant, and that the friends of it shall be by us esteemed our friends, and the enemies of it our enemies, and that we shall be ready to lay down our life for the maintenance and defence of it."

The Royalist party were resolved, if possible, to effect a conjunction of the diverse parties in Church and State. Opinions differed as to the wisdom of acquiescing in the proposal, which was afterwards known as the Public Resolutions, and from which the Resolutioners, as supporters, and the Protesters, as

opposers, derived their names. The Commission of Assembly, already referred to, on being appealed to, answered that they resolved, according to former grounds, to receive persons accessory to the Engagement, only upon their petition and public satisfaction. At the same time they appointed a Committee, consisting of James Durham, John Duncan, James Guthrie, Robert Ker, and John Short, with the Moderator, Robert Douglas, to draw up a Remonstrance to the Committee of Estates. This was issued under the title, *A Shorte Declaratione and Varninge*. This document called upon all to search for the iniquities which had provoked God's wrath against Scotland, and summoned the King to consider his hypocritical acceptance of the Covenant in order to gain an earthly crown. Another document was issued entitled "Causes of a Solemn Public Humiliation upon the Defeat of the Army, to be keepit throughout all the Congregations of the Kirk of Scotland." The dissatisfaction of the "honest party" was becoming more vocal, and in the "Humble Remonstrance of the Gentlemen, Commanders, and Ministers, attending the Forces in the West," commonly known as the Western Remonstrance or Covenant, there is straightforward speaking. This document attributed the Lord's wrath to (1) the admission of Charles to the Covenant without proof of the reality of his professions; (2) provoking God by the hasty conclusion of the Treaty, after the crooked dealing of Charles stood disclosed, thus overlooking his dissimulation; (3) the King's action in conjunction with the apostate Montrose and other malignants and Papists, in opposition to the work of God and the Covenant; (4) the unjust design of some to invade England to obtain booty and to force a king upon an independent nation; (5) backsliding from the Covenant, neglecting to fill public offices with Covenanters, and tolerating malignants; (6) the sins of covetousness, extortion, self-seeking, and trust in the flesh instead of in God. The Committee of Estates were highly displeased with the Remonstrance, and they endeavoured to get the General Assembly to condemn and to impeach James Guthrie and Patrick Gillespie. This the Assembly would not do until Guthrie and Gillespie were given an opportunity at a later diet of explaining themselves.

The Committee of Estates now brought matters to an issue by authorising that outward compliance with the Covenants should be the right of entrance to the Royalist ranks. They ordered Robert Douglas, Moderator of the General Assembly, to convene the Commission of Assembly in Perth on 12th December, and to obtain a judgment on the question whether it was lawful to reinstate those formerly purged out of the Army by the Act of Classes. A quorum, chiefly of Five ministers, assembled, and a majority resolved to reply that all persons, except excommunicates, the forfeited, vicious, Discovenanters, and professed enemies of God's cause were eligible for defence of their country against the Cromwellian forces or Sectaries. This was the first resolution. The Commission were asked also whether it was lawful to admit to the Committee of Estates persons formerly debarred but now, after satisfaction, admitted to the Covenant. The Commission answered that all except a few "prime actors

against the State" should be admitted. This was the second resolution. To begin with, the Protesters had more influence in shaping in the decisions of the Commission, but as time went on the Resolutioners outvoted the Protesters. Six hundred ministers adhered to the Resolutions, and, with the exception of forty, all conformed to Episcopacy in 1661. Among the Resolutioners were men of noted piety and outstanding influence, such as Robert Douglas, Robert Baillie, Robert Blair, David Dickson, James Wood, and James Durham, and their evil genius James Sharpe, whom we regret to have to mention with those men. The outstanding Protesters were Patrick Gillespie, John Carstairs, James Guthrie, Samuel Rutherford, and Robert Traill. "The latter," says the younger Dr. MacCrie, "were accustomed, as Baillie alleges, to call themselves 'the godly party;' and though Baillie was specially offended at this, reckoning it at once presumptuous, uncharitable, and untrue, yet there is ground to think that the greater part of the piety of the country was on the side of the Protesters" (*Autobiography and Life of Robert Blair*, p. 362, footnote).

The Presbytery of Stirling made a strong protest, which Cromwell caused to be printed with the title: *A Remonstrance of the Presbytery of Stirling against the present conjunction with the Malignant Party*. The Protesters were more favourably inclined to Cromwell, and some of them visited him while in Glasgow and discussed the situation with him.

In the summer of 1651 the General Assembly, which met at St. Andrews in July, had to listen to a protest from James Guthrie against certain members taking their seats. And Prof. John Menzies, Aberdeen, proposed debarring the whole Commission for falling in with the Committee of Estates. Douglas challenged this; while Robert Blair acted as a peacemaker, Rutherford and other twenty-one sympathisers protested against the meeting as unconstitutional. Douglas was voted into the Moderator's chair by the Resolutioners. The King sent a request asking that the Protesters should be censured. The Assembly had to give up its sittings at St. Andrews owing to the disturbed state of the country, and continued them at Dundee. There, on 22nd July, Samuel Rutherford's Protest, declining the Assembly, was read. Balcarres, the Lord High Commissioner, demanded, but in vain, that the twenty-two absent Protesters should be reported for civil punishment for their reflections on the King, Parliament, and Church. The Assembly, however, ordered Presbyteries to deal with them. James Guthrie, Patrick Gillespie, James Simson, James Naismith, and John Menzies were cited to appear before the Assembly, but refused. The Assembly thereupon deposed Guthrie, Gillespie, and Simson; suspended Naismith, and referred Menzies to the Commission of General Assembly. After the meeting of the St. Andrews Assembly a work was published under the title: "*A Vindication of the Freedom and Lawfulness of the Late Assembly*." It was from the pen of the Rev. James Wood, a worthy minister. The Vindication was answered by "*The Nullity of the Pretended Assembly at Saint Andrews and Dundee*." The question of the lawfulness of these Assemblies

comes up time and again in the conferences for union between the Resolutioners and Protesters, to which reference will be made later on. The "Nullity" gives a list of forty Protesters, among whom may be mentioned Henry Semple, Dumbarton; Patrick Gillespie, Glasgow; Pollock, Perth; S. Rutherford, St. Andrews; Grant, Aberdeen; John Livingstone, Jedburgh; John Veitch, Earlston; Robert Traill, Edinburgh; and James Guthrie, Stirling.

The action of the Dundee Assembly was ill-advised, and one can readily consent to the opinion expressed by Dr. King Hewison when he says:—"This ill-advised policy of the Moderates of conciliating a faithless King and worthless politicians while coercing their conscientious and wiser co-religionists—the Protesters—was forever fatal to the unity of the Church of Scotland. That great schism, which the Covenant itself banned and time never remedied, was not the only fault of this Laodicean Assembly" (*The Covenanters*, II., 35).

Charles was crowned at Scone, 1st January, 1651. The sermon was preached by Robert Douglas from the text, "And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king and anointed him; and they clapped their hands and said, God save the king. And Jehoiada made a covenant between the king and the people that they should be the Lord's people; between the king also and the people" (2 Kings xi. 12-17). Sermon being concluded, the National Covenant and the Solemn League and Covenant were distinctly read, then the minister prayed for grace to perform the contents of the covenant, and administered the oath to the king, who, kneeling and lifting up his right hand, swore:—"I Charles, King of Great Britain, France, and Ireland, do assure and declare by my solemn oath in the presence of Almighty God, the Searcher of Hearts, my allowance and approbation of the National Covenant and of the Solemn League and Covenant, above written, and faithfully oblige myself to prosecute the ends thereof in my station and calling; and that I, for myself and successors, shall consent and agree to all acts of Parliament enjoining the same, and establishing presbyterial government as approved by the General Assemblies of this Kirk and Parliament of this Kingdom, and that I shall give my royal assent to acts and ordinances of Parliament, passed or to be passed, enjoining the same in my other dominions; and that I shall observe these in my own practice and family, and shall never make any opposition to any of these or endeavour any change thereof." After certain other matters the King was asked if he was willing to take the coronation oath. To which he replied:—"Most willing." This oath binds the King in the strongest terms to defend the ecclesiastical constitution as settled by law; and ordains that all princes and magistrates, before admission to public offices, shall give similar pledges for their support of the same constitution. The oath having been read, Charles knelt, and with uplifted hand swore, "By the eternal and Almighty God who liveth and reigneth for ever, I shall observe and keep all that is contained in this oath." The proceedings were very solemn, but what are the most solemn oaths to a conscienceless man?

Memoirs of Elizabeth Cairns.

Written by herself some years before her death, and now taken from her original Copy with great care and diligence.

“Come and hear, all ye that fear God, and I will declare what he hath done for my soul.”—PSALM lxvi. 16.

“As we have heard, so have we seen in the city of the Lord of Hosts.”—PSALM xlviii. 8.

“Beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.”—2 COR. iii. 18.

(Continued from page 144.)

SIXTH PERIOD.

Containing an account of the various exercises I came under from particularly how I was made to lay aside my own private case the twenty-seventh year of my life to the thirtieth, more for a time, and how He laid on me a concern for Zion and public concerns of His glory; the fore-view I got of a stroke coming on church and land; and also the assured faith of a deliverance: both which came to pass in the years 1715 and 1716.

IN the beginning of the next year there fell a new cloud on my soul, and for the space of a month I had not one blink; but there was one word that was very sweet to me, “Because I live, ye shall live also” (John xiv. 19). I got leave to apply this word, as said to me, and so believed that I should live really, though not always comfortably and sensibly: thus again I was put to the back of the door, which I could not well bear, who, in the end of the last year, had such a pleasant season of the light of His countenance, and such access to Him in prayer and other duties, with a high tide of the manifestations of His love; but now I was deprived of those enjoyments, as also of the exercise of grace and strength to perform duties as to my sense and feeling.

When I was in this case, one night as I was trying prayer I could get no access to the throne of grace, but was still barred out; upon which I felt a party in me turning inveterate, and beginning to draw hard conclusions of glorious Christ, but immediately it was brought to my mind what I had resolved on at the last communion, that in the strength of covenanted grace I should never question His love any more, after I had gotten so many pledges of it.

The consideration of this was a present help, and, by the blessing of the Lord, gave a dash to my unbelief, and so faith took the field again by and on that word, “Because I live, ye shall live also.” Here I thought there was both the fountain and the stream of the promise discovered to me. After this I had some revivings as to a life of faith, but as for sense it was gone.

After this I was removed by Providence from Stirling, where I enjoyed two years and a half of a clear gospel-light, accom-

panied with much power and life on my soul, the parting with which was like the rending of the bones asunder. This step of Divine Providence was very trying to me; I had no light from the Lord to this, but only an outward providential call, and in answering of it I found great bitterness of spirit, for my parents continued calling me back, and nature and reason said I should answer them; but still I could get no light, yet I yielded to them, and took a new trial, but I could get no peace, which brought me in a great strait what to do. Here God continued to hide His face from me, and providence seemed to work against me. I cannot express the bitterness of spirit and language of unbelief I did undergo. I wished with myself the Lord would take me to a desert where none that ever saw me before might see me again: the pretended reason of this foolish wish was, lest my discouragement and melancholy countenance should shame religion.

But it pleased the Lord to open a door to me in a strange place, but the change of place and company was very trying unto me, as also the gospel there was not so pleasant to me. Thus I remained for the time of two months stript of all comfort, but God was still my all, for at this time I was deprived of my former comfort I had by the gospel. The truths preached here were both sound and real, but not so applicable to my case. I was also deprived of my former comfort I had in acquaintance and relations, but that which crowned my misery was, my God did still hide His face from me.

At this time I had opportunity to hear a sermon in another place on these words, "Yea, though I walk through the valley of the shadow of death, yet will I fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Ps. xxiii. 4). This sermon was very useful to me, and I got much good of it in after meditation.

Another step of the Lord's kindness I met with in this time of the hiding of His face: there was a place where the Lord's Supper was to be administered, and my master and mistress went there with the rest of the family, and they allowed me to come on the Sabbath, where I heard several sermons with great satisfaction; but I behoved to return at night, and knowing there was one to preach in the evening who had formerly been made singularly useful to my soul, and I would fain have stayed to hear him, and my master desired me to stay, but I considered with myself that no person being in the house, and if any evil should befall it, it would bring reproach on religion; and so I resolved to go home, believing God would make up my loss. So I came off, and on the way home my glorious Redeemer was pleased to answer my desire: He drew aside the veil and let down such blinks and rays of divine light, and manifestations of His love; so that I went more than two miles as if I had been in the gate of heaven, so to speak. Oh, that was a sweet night to my soul! and on the morrow I asked where that minister* had

* This minister was Mr. James Brisbane, minister at Stirling, who preached the sermon in the evening of the Communion Sabbath at Airth, June, 1713.

his text, and they told me that it was those words, "Thy God, thy glory" (Isa. lx. 19), and that the whole substance of his discourse was about glory.

Oh, here I cannot but admire the wonderful condescension of a sovereign God that gave me the very same in substance immediately from Himself which He sent to His people by that minister as an instrument. Here I desire to learn a lesson, that the Lord never allowed one duty to put out another; if the soul be kept in the way of duty, it hath the better ground to expect the outmaking of the promise. But alas! this blink was soon over, and my darkness did return, and unbelief got the field. There were two parties fought within me; unbelief said, "Thy God hath forgotten thee," but faith, looking to the promise, said, "I have engraven thee on the palms of my hands," and "Can a woman forget her sucking child? yea, she may, but I will not forget thee," as in Isaiah xlix. 14, 15. This struggle continued a while, but faith at length did overcome, and took the field again on that word, "Because I live, ye shall live also." Thus I felt a power on my soul that made me say, "God is my all, and I desire no more; and 'although the fig-tree should not blossom, nor fruit be on the vine,' although all my comforts should be smitten down together, yet will I rejoice in a reconciled God through Christ for a portion to my soul in time and through eternity."

After this my own case was laid by for a time, and the Lord laid on me a concern for Zion. Here I had a case of the land and church laid before me, and how we were brought low as a nation by the woful union that was made between the two kingdoms, under which many among all ranks are made to groan. And how we are brought low as a church. The government is now wrested out of her hand by a woful act of toleration and patronage; also a woful oath of abjuration, which has caused a rent in hearts and affections both among ministers and people, together with many other steps of defection, both before and since the Revolution, that I am not so well acquainted with. But that which seals home our misery is, the Lord is away from the spirits of His people. And so I was led back, as far as I could mind, to consider what pains God had been at with this church and land, both by mercies and rods, these twenty and four years of gospel-light, with much peace and some measure of purity of doctrine, and yet were not turned to God with all our hearts. This and many other things were brought under my consideration which bred in me great fear that God would proceed in justice against us.

Here it pleased my gracious God to allow me a part of a wrestling spirit, and as I went to prayer I had all those sad things laid before me with their particular aggravations, both as to church and land, and they appeared so great that I was made to consent to the justness of the sentence, although God should disinherit the Church of Scotland and tear His contract with her, and so cast her out of His sight.

Oh, here I was confounded and dashed out of countenance, but

yet there was such a concern laid upon me for the poor Church of Scotland that I knew not what to think; only I thought on the example of Moses, who was dust as well as I, yet he went in and stood in the breach between God and rebellious Israel; on this consideration I began to think, Might not I, as a member of the rebellious and backsliding Church of Scotland, though as one of the vilest of all the race of Adam? yet the more vile I am, let the more glory be to grace. When I had thus reasoned with myself I felt a power by which my spirits were raised up, and I was brought under a deep meditation on the adorable mystery of the Holy Trinity, and allowed by faith to behold a God in Christ reconciled to sinners, "through whom there is access by one Spirit unto the Father." Here I got leave to order my cause before Him, and I felt a power that made me wrestle and plead with sovereignty, and would not quit the poor Church of Scotland although I should have died on the spot; and while I was thus wrestling as in an agony, there was like a voice that said, "Come hither, and I will show you things to come," at which I was surprised.

So I fell a reasoning if it was my duty to ask the Lord's mind of events concerning His Church, at which the enemy took his advantage, and threw that into my mind, Was there ever any of the female sex that obtained the Lord's mind concerning His Church? With this I was put to a stand and durst not ask; for although there were some of my sex under the old dispensation the Lord revealed His mind to, yet now in the gospel times it was not so.

Oh, here I was put to a strait, for the impression I was under called me to ask, and Satan forbade me; and while I thus reasoned with unbelief it pleased the Lord to let out Satan's chain, and so permit him further to tempt me; but that word came with power that Christ said to Peter, "Simon, Simon, Satan hath desired to have thee, that he might sift thee as wheat, but I have prayed for thee, that thy faith fail not" (Luke xxii. 31).

Oh, how was I refreshed and strengthened by this scripture; yet several times in prayer the tempter presented himself in several shapes to my fancy, but during the time of his temptation my dear and kind Lord was good to me, for I enjoyed sweet out-lettings of a spirit of prayer, and frequent blinks of divine light, and manifested love; so that not only when I was in prayer, but also in meditation, my mind was transported, and when I had any turn in my hand that required little of my mind, my spirits were so wrapped up in the views of unexpressible mysteries that I could think on no other thing at these times. My mistress would have been obliged to say I was either deaf or stupid, for sometimes when she spoke to me I either did not hear, or when I spoke to her it was not suitable to what she asked, my mind not being present when I spoke. This became exercising to me: I being both amongst strangers and in service could get little time by myself.

After this it pleased the Lord to restrain the tempter, and so

renewed my former exercises about the land and church, and my former call was renewed, and as much of a wrestling spirit as I was able to endure, but I was still afraid to ask; yet I sought that the Lord would show me His mind conform to His Word, for fear of a delusion. So one morning about six of the clock I was in prayer, and the Lord showed me that both church and land were in great danger, yet He would bring about a deliverance. But I forbear to mention particulars.

Next, I began to reflect on what passed, and doubted if it was from the Lord, and immediately I said, "Lord, if it be from Thyself, oh, show it me again;" so I went to my employment all day, but with great difficulty, my thoughts being so carried away, and there were two parties fought within me the whole day; the one said, "I will believe," the other said, "Dare I believe?" It was my prayer all that day and the night following, that God would conform it to me from His word; and on the morrow about the same time, namely, six of the clock, all was shown me as formerly, with these words, "Blessed is she that believeth, for there shall be a performance of those things which were told her from the Lord" (Luke i. 45), and if thou wouldest believe, thou shalt see the glory of God in Scotland.

Oh now! I was confounded at the condescension of a sovereign God to me, who would not believe the first information, but would have it doubled; at which I fell a-wondering and praising, and it pleased a gracious God to draw aside the veil, and filled me full of a sense of His love that smote me down as dead; yet my soul was drawn up, and allowed a clearer faith's view of Immanuel's land than ever I got before.

Oh, here I got leave to stand by, as it were, to view my glorious Redeemer. Oh! I thought I saw the glory of a Deity in Him, and my soul grasped about Him; I got leave, as it were, to look into the palace and view the inhabitants with sweet solace and pleasure, as if they had been friends and acquaintances to me. Oh, I dare say no more of what I here both felt and saw by faith! for though I would, I cannot mark down one word of a thousand that might be framed.

I remained in this frame about an hour, and when I came to myself again, and my body and spirit sensible of one another's actings, I asked of the Lord what would become of me when all these things will be accomplished that are told me concerning the church and land? And it was impressed upon me that I should behold part of the stroke with mine eyes, and yet be preserved.

Oh, the sovereignty and condescension of a gracious God and a dear Redeemer to sinful, vile, and worthless me! But the more vile I am, the more glory will redound to grace; and that word was brought to my mind in Ps. xci. 7, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee: thou only shall be a beholder."

From this I was persuaded of a stroke, in less or more degree, on church and land; yet I believed a deliverance, so there remained a felt power and sense of the Lord's love on my soul, by which I was so overcome that I was made to cry for a greater

capacity to hold more and more of the communications of His love.

This was on a Sabbath morning, and there remained a light on my mind the whole day, so that in time of hearing sermon I could not get my mind brought to hearken to what I heard, being still taken up in the manifestations of the love of God. Oh, this was a good day to me! And thus about the time of three months this exercise about the church and land continued, which left a savoury set of God on my soul, and I was made to believe that the Lord would bring about a deliverance for as great danger as we are in at the time, in spite of devils and wicked men. This was some time before the death of Queen Anne.

(To be continued.)

Searmon.

Cuid de Chomharraidhean air Feasgair Dhubhach aig Eaglais Dhe.

LEIS AN URRAMACH RALPH ERSKINE, A.M.,
Ministeir an t-Soisgeil a bh'ann an Dunfermline.

(Air a leantuinn o t. d. 63.)

“Ach tarlaidh air tra feasgair gu'm bi solus ann.”—SECHA. xiv. 7.

3. Tha e na chomharradh a tha bagradh am feasgair, an uair a tha daoine gu coitchionn air toiseachadh ri bhi leisg agus codalach; oir iadsan a tha codal, 'sann anns an oidhche a tha iad na'n codal, deir an t-abstol; mar sin, an uair a thoisicheas daoine ri dùsail, tha e a' nochdadh gu'm bheil an oidhche a teachd air a h-aghaidh.—Mar sin, an uair anns a choitchiontas a tha mi-churam, agus codal spioradail, is leisg, air toiseachadh gu gréim a dheanamh air eaglais, tha so na chomharradh air oidhche breitheanais a bhi tarruing am fagus. Tha sinne a faotainn na h-oighean uile, mar-aon glic agus amaideach, ri dùsail 'us codal mu'n d'rinneadh glaoth na meadhon oidhche. 'Nuair a tha muinntir ag radh, “Sith, sith; 'an sin tha leir-sgrìos obunn a' teachd.” Tha iomadh comharradh air codal is mi-churam mu'r timchioll; agus cha'n 'eil sinn cosmhail ri bhi air ar dùsgadh, gus an tig glaoth meadhoin oidhche Dhe, ann an rathad breitheanais: ni mo a dhùisgeas an glaoth sin fein ginealach fein-thearuinte, mur d'thig an Tighearn gu cumhachdach maille ris.

4. Tha e na chomharradh air am feasgair a bhi teachd, 'nuair a tha'n drùchd a' toiseachadh ri tuiteam. Tha sinn a' faotainn an Tighearn a labhairt r'a eaglais chodalach anns na briathran so, Dan. v. 2, “Fosgail dhomh, oir tha mo cheann comhdaichte le drùchd, mo chiabha le braonaibh na h-oidhche:” aig ciallachadh na nithe a dh'fhuiling e air a son, eadhon drùchd agus braonaibh oidhche fheirg agus dhioghaltais Dhè. An ni, as e 'san dol

seachad, a h-aon deth na h-aobhairean a's mò air son am bu chòir dhuinne ar cridheachan fhosgaladh dha-san, a ruigs e fein do do'fhearg Dhè air ar son-an. Ach a nis, tha mi a gradh, an uair a tha'n druchd a' tòiseachadh ri tuiteam, gu'm bheil e na chomharradh air am feasgair. Mar sin, an uair a tha drùchd agus dropan breitheanais Dhé air tòiseachadh ri tuiteam air eaglais, tha e a chiallachadh gu'm bheil àm feasgair na's duirche a' teachd air aghaidh; gu sonruichte mur bi aig na dropan so is lugha do bhreitheanais an toradh iomchuidh orra, a chum an dusgadh agus am beothachadh, ach gu'm fan iad rag-mhuinealach: oir, cosmhail ri leighiche, an uair nach obraich cùngaidh-leighis na's lugha, òrdaichidh se a h-aon na's treise; mar sin, tha breitheanais bheaga, an uair a tha iad air an cuir suarach, na'n roimh-theachdairean air breitheanais na's mò a theachd 'nan deigh: Mur leasaichear sibh leis na nithe so, deir an Tighearn; an sin smachdaichidh mise sibh seachd uairean fathasd air son bhur n-aingidheachdan." Cia iomadh drop de'n oidheche bha tuiteam oirnn' air cuid deth an am a chaidh seachad, tha so soilleir do na h-uile aig am bheil an sùilean fosgailt; 'seadh do'n dream a bheir fainear 'sa choitehiontas: cha'n e mhàin bàs iomadh duine gràsmhor, ach mar an ceudna gloir Dhe a bhi gu mór air imeachd air falbh: reubadh farsuing agus roinn na h-eaglais; a thuille air iomadh breitheanais aimsireil, lasraichean dùthchasach, ceannaircean, claidheamh, bochdainn, tràilleileachd, agus na's ro-shònraichte breitheanaisean spioraduil, dòilleinntinn, cruas-eridhe, amraiteas fo'n t-soisgeil, agus dropan gun aireamh do dhrùchd a thuit, nach 'eil iad so uile ag innseadh gu'm bheil an oidheche a' teachd?

5. Tha e na chomharradh air àm feasgair a bhi tarruing am fagus, an uair a tha'n t-àileadh (a bha blà le dearsadh na greine rè an la) air teachd gu bhi gle fhuair: an uair a tha a ghrian air falbh, agus an t-àileadh a' fàs fuar, tha e na chomharradh air an oidheche dhorch a bhi teachd air a h-aghaidh.—Eadhon mar sin, an uair a tha aingidheachd a' meudachadh tha gradh mòran a' fas fuar. Mata xxiv. 12. Tha am fuachd so do ghràdh Crìosduidh do Dhia agus do dhaoine, na chomharradh air am feasgair na's duirche de thruaighe a bhi teachd. Thuit eaglais Ephesus o a ceud ghradh, agus bha'n coinnleir air atharrachadh as àite, Taib. ii. 4, 5. An uair a thainig Laodicea gu bhi meagh-bhlàth, gun bhi aon-chuid fuar no teth, 'an sin rinn Dia a sgeith a mach as a bheul; sin ri radh, a diultadh le grain. Feudaich e bhi nach robh aileadh na's fhuair riamh ann, na sin anns am bheil a ghinealach so ta nis ann a' tarruing an anail; tha gràdh do Dhia agus do a shluagh, eud air son Dhe agus air son a ghloir aig cuid do dh'amaibh a chiadh seachad a bhlathaich cridheachan Chrìosduidhean, an nis air tionndaidh gu a leithid deth dh'fhuachd feasgair a's gu'm bheil fuachd an ailidh a' gealltainn storm a bhi aig lamh?

6. Tha e na chomharradh air àm feasgair a bhi tarruing am fagus, an uair a thòisicheas na neoil agus an iarmailt air fas dearg agus fuilteach, mar gu'm biodh iad air dath sgarlaid; ciod sam bith laithean taitneach a dh'fheudas e a chiallachadh an deigh so, gidheadh tha e na chomharradh anns a cheud àite air

feasgair, a bhi aig laimh. Mar sin an uair a tha neoil tioram, triomh athshoillse dhealraidhean na greine, a' toirt sealladh sgiamhach, agus gun tuille a bhi ann: Tha mi a' ciallachadh, an uair a tha cealgaireachd coitichionn, agus nach 'eil ann an luchd-aidmheil ach neoil gun uisg, lude rann 12, deadh-mbaiseach o'n taobh muigh, ach falamh as eugmhais an Spioraid; agus an uair, aig an am sin fein, a tha daoine mor na tíre, co-dhiubh 's ann 'san eaglais no 'san staite, tha ag itealaich oscionn muinntir eile, cosmhail ris na neoil, ann an áite a bhi feumail ann a bhi ag uisgeachadh muinntir eile tha fodha fein, ach gu'm bheil iad air tionndaidh gu bhi gun a bheag sam bith ach na'n neoil dhearg, na'n neo-nithean falamh dealrach, gun bhrìgh sam bith annta, as eugmhais grás: agus gu dearbh, an uair a ta muinntir mhòr na tíre air an tabhairt thairis le Dia, agus air teachd gu bhi 'sa choitichiontas gun ghrás, agus as eugmhais diadhachd, tha so na chomharradh air àm feasgair deth chorruich, 'Nuair a tha Rìgh Saul air a dhiultadh le Dia, agus a' ruith a dh'ionnsuidh an diabhuil, ag cuir a chomhairle ri bandruidh Endor; an sin tha e fein agus Israel a' tuiteam air beanntaibh Ghilboa. An uair a tha Sedeciah air a thoirt thairis, maille ri chuid ard-uaislibh, gu ceannaire a dheanamh an aghaidh rìgh Bhabailoin, agus cumhnant a bhriseadh; an sin tha e fein agus a shluagh air an tabhairt air falbh na'n ciomaich do Bhabailon. An uair a bha Diabhidh air fhagail cho fada as eugmhais Spiorad an Tighearna, air doigh a's gu'n robh a chridhe air a thogail suas ann an ardán agus an t-sluagh aireamh; 'an sin tha buille gheur o Dhia a' teachd an nuas air Israel. Mo thruaighe! An uair a tha daoine mor agus uaislean air am fagail le Dia, agus air fas feolmhor, as eugmhais an Spioraid, ciod a tha annta ach co lion neul dearg soilleach, o'm bheil Dia gu h-iomlan air dol air falbh; agus cho lion comharradh fuilteach air oidhehe dhorch a bhi teachd?

7. Is comharradh eile air am feasgair, an uair a tha enuic agus beanntan a' toiseachadh air teachd eadar sinne agus a ghrian, an uair a tha iad air tòiseachadh air a bhi folach na greine uainn, an sin tha'n oidhehe a' teachd air a h-aghaidh.—Eadhon mar sin, is comharradh e air àm feasgair a bhi cabhagachadh air eaglais, an uair a tha beanntan do chiont agus do pheacadh, beanntaichean mora ag eadar-dhealachadh eadar Dia agus sinne, eadar Crìosd, grian na fireantachd, agus eaglais-san. Co a's urrainn staid ar la a thoirt fainear, agus lion-mhoireachd aingidheachd agus mi-naomhachd gach uile inbhe agus ranc, gun a bhi faicinn deadh aobhar ann a bhi firinneachadh an Tighearna ann a lathaireachd a tharruing air ais, agus gabhail ris a chronachadh, Isa. lix. 20. "Chuir bhur n-eaceartan dealachadh eadar sibh fein agus bhur Dia; dh'fhòlaich bhur peacanna a ghnuis uaibh?" Tha na beanntan air teachd eadar sinne agus a ghrian, agus tha'n oidhehe a' tarruing air a h-aghaidh.

8. Tha e na chomharradh eile air àm feasgair, an uair a tha an solus lion ceum 'us ceum, a' caitheamh sa 'g imeachd air falbh.—Mar sin tha e na chomharradh air am feasgair a bhi teachd air eaglais, an uair a tha glòir Dhè a lion ceum is ceum a' dol air

falbh. Tha sinn a' leughadh mu grlòir Dhè a bhi lion ceum is ceum a' falbh o'n a cherub gu starsnaich an tigh, agus an sin sheas e; o' na sin gu meadhon a bhaile; agus o' na sin gus a bheinn, Esec. x. 4, 18; xi. 23. A' feuchainn dhuinn, le sin, cia mar a tha'n Tighearn le cho liugha ceum 'us gluasad a' dol air falbh o shluagh peacach, mar nach bàill leis falbh; agus a' feitheamh a dh'fhaicinn an dean neach sam bith eadar-ghuidhe ris gu ath-philltinn. Tha glòir Dhe a bhi lion ceum is ceum a' dol air falbh, na chomharradh air am feasgair a bhi lion ceum is ceum, a tarruing am fagus.

9. Is comharradh eile air am feasgair a bhi teachd, an uair a tha eòin a chiùil 'nan tosd, agus a' sguir dheth an cuid nòtaichean ciùil.—Nis, tha fhios agaibh, gu'm bheil am soluis na h-eaglais air a shamhlachadh ri am seinn nan eoin. Dan. ii. 12. Mar sin tha sinne ag radh, gu'm bheil e na chomharradh air feasgair dhorch a bhi am fagus, an uair a thòisicheas eoin a chiùil air sguir: Tha mi ciallachadh an uair a tha luchd seinn binn Israeil air call am fonn ciùil, agus a tha iad a mach á cuirt: air dhoibh a bhi cho fad a mach a cuirt 's nach 'eil iad feumail na's fhaide ann an eùirtibh Shìoin. An uair a chuir Dia Eli am mach a cùirt, agus nach labhradh e ris-san ach ri Samuel òg: an sin bha oidheche feirge 'am fagus do theaghlach Eli, do Hophni agus Phinehas; 'seadh, do dh'Eaglais Dhe; oir gu h-ath-luath ghlacadh àire Dhe, agus dh'fhagadh i ann an lamhan na'm Philisteach. An uair a bha Solamh a mach á cùirt; an sin bhris feachd do naimhdean a steach air fein agus air a shluagh-san. An uair a tha seann luchd-aidich air an cuir a mach a cùirt, eòin a chiùil air an cuir 'nan tosd, agus seirbhisich urramach, a bha feumail air an latha, air an cuir air falbh, mar nach biodh tuille feum air an son, tha so ag radh gu'm bheil am feasgair a' teachd air aghaidh. An uair a tha Dia ag radh, ann a fhreasdal r'a sheann chairdean agus a luchd-fàbhair, nach 'eil na's mò aig r'a dheanamh leo anns an t-saoghal so, air dha am an cuid seinn a bhi seachad: an uair a tha' innealan feumail air teachd gu bhi na'n salann mi-bhlasda, air dhiobh am feumalachd a chall, an deadh-bhlas, agus an ceòl, tha e na chomharradh gu'm bheil an oidheche a' tarruing am fagus, an uair a tha eòin an latha a' crubadh.

10. Tha e na chomharradh gu'm bheil am feasgair a' teachd, an uair a tha eoin an latha an dara cuid aig itealaich a dh'ionnsuidh an cuid nid, no a' crùbadh agus a' cuir an guib fo'n cuid sgiathan, mar sin tha eoin na h-oidheche 'gan taisbeanadh fein agus ag itealaich mu'n cuairt; an uair a tha eoin na maduinn a' dol as an t-sealladh, agus eoin na h-oidheche, a leithid a's an ialtag 'us a chailleach-oidheche, nach urrainn solus an la a ghiùlan, 'gam foillseachadh fein, tha sin na chomharradh air an oidheche a bhi tarruing am fagus.—Mar sin, a mhuinntir ionmhuinn, tha e na chomharradh brònach air oidheche gle dhoreh a bhi teachd air eaglais, 'an uair nach h-e a mhàin, air an aon làmh, gu'm bheil eoin an la, a tha seinn gu binn an cuir an céill am fuam aoibh-neach, an dara cuid ag itealaich air falbh a dh'ionnsuidh am fois neamhaidh; no ma tha h-aon sam bith dhiubh air am fágail, mar a tha dochas agam u'm bheil iomadh, gidheadh tha iad gu

coitichionn fo ni-eigin do neul no do sgail dorch de thosdachd, a tha milleadh am feumalachd agus an cuid ciùil; ach mar an ceudna, air an lamh eile, an uair a tha eòin na h-oidheche, an leithid is saobh-chreidmheach agus luchd teagaisg meallta, aig itealaich mu'n cuairt, agus 'gan leigeil fein ris. Na'm biodh e na la soilleir anns an eaglais, an leithid sin do dh'eoin oidheche, a tha gabhail tlachd ann an dòrchadas a mhearachd, cha togadh iad an cinn 'am mach á'n cuid tuill; ach tha iadsan a bhi 'gam foillseachadh fein, a roimh-innseadh gu'm bheil oidheche dhorch a' teachd; oir tha tuil do mhearachdan a' toirt air aghaidh tuil do dh'fhearg, 2 Tes. ii. 10, 11, 12. 2 Pead. ii. 1, 2. Gu cinnteach cha'n 'eil mearachd as damnaite agus is milltiche, na bhi 'g àicheadh an Tighearn a cheannaich iad, agus a bhi tilgeadh neul air ard-dhiadhachd an Tighearn Iosa Crìosd: tha neul dorch so na'n Arianaich na aon de na neoil is duibh a chomhdaich eaglais an t-soisgeil rianh; agus fathast, a thuille air a so, is iomadh neul dorch eile do mhearachd a dhorchnaich ar n-iarmailt. Gidheadh, feumaidh mearachdan agus saobh-chreidimh a bhi ann, deir Spiorad an Tighearn, a chum's gu'm bi iadsan a tha air an dearbhadh air an deanamh aithnichte, agus feumaidh iad a bhi ann mar an ceudna, a chum 's gur mò a dhealraicheas firinn dhearbhte an uair a bhriseas i mach 'o bhi fuidh neul dorch a mhearachd.

11. Tha e na chomharradh air gu'm bheil àm feasgair aig lamh, an uair a tha daoine gu coitichion air an sgitheachadh le'n saothar agus air an sàrachadh le obair an là. Mar sin tha e na chomharradh air feasgair air eaglais, an uair a tha iad ag radh 'sa choitichiontas mu sheirbheis Dhé, agus obair an là, "Cìod an sgìos a tha ann?" An uair a tha muinntir sgìth do Chrìosd agus de' a chuing-san, sgìth de'n fhìor dhiadhachd, &c. Tha so ag innseadh gu' bheil Dia sgìth dhiubh-san; nach 'eil Dia agus iadsan gu common a chumail fada cuideachd; no gu'm bheil cuing eigin ni's truite gu bhi air a cuir air am muineal, gu thabhairt orra fadail a bhi orra, agus gabhail ni's roghnaichte ri a chuingsan a tha furas agus eutrom.—Tha an sgìos so deth sheirbheis Dhé soilleir do thaobh coitichiontas dia-àicheadh agus mi-chreidimh ar là; daoine a bhi 'g radh ris an Uile-chumhachdach, "Imich uainn, oir cha'n àill leinne eolas a ghabhail air do shlighean." Co e an t-Uile-chumhachdach, gu'n deanamaid seirbheis dha? Iob xxi. 14, 15. Tha e soilleir o' na bhacadh a thá air a chuir air ath-leasachadh, ni tha dearbhadh nach 'eil ann ach leanabh an-abuich, tha e fantainn ann an aite na breith, no na's roghnaichte a' dol air ais, 's a' tarraing air a h-ais a làmh; ni a tha 'g radh gu'm bheil leanabh na feirge gu bhi air a bhreith roimh leanabh na tròcair; tha mi ciallachadh an eachdraidh sin, Gen. xxxviii. 27.—Tha e soilleir o' na so, nach 'eil neach ann gu seasamh anns a bhriseadh, air am bheil fearg aig dol a steach. Esec. xxii. 30, 31. 'Nuair a tha daoine ann an coitichiontas air fas sgìth do dh'ùrnuigh, tha am briseadh fosgailt, agus breitheanasan ullamh gu theachd a steach. Agus aig cuid do dh'amaibh tha sluagh air fas cho sgìth do Dhia, agus cho abaich air son buille, is ge d'bhiodh iarmad ann a bhiodh gleachd agus dripeil da'n taobh, nach deanadh iad feum dhiobh. Feudaidh peacadh a theachd

gu a leithid do dh'airde is gu'm 'bhi ionracas ceartais Dhe cho mòr ann an geall air a pheanasachadh, ann an eaglais no ann an rioghachd, air doigh 's nach urrainn cadar-ghuidhe a's ro chumhachdaiche dhaoine buadhachadh, Iere. xiv. 1. Tha àm ann anns nach dean ùrnuighean no tagraidhean buannachd do shluagh; seadh, an uair nach dean eungaidh-leigheis feum, Esec. xxiv. 13, 14.

12. Tha e na chomharradh air àm feasgair a bhi teachd an uair a tha'n solus air teachd gu bhi an-shocrach, agus uinneagan air teachd gu bhi neo-fheumail air son leigil a steach an t-soluis; agus an uair a tha daoine a' dùineadh na'n uinneagan gu cumail a mach a beag sam bith de' sholus a tha dealradh; tha fhios agaibh gu'm bheil so cleachdaichte, an uair a tha'n oidheche a' teachd.—Eadhon mar sin, a mhuinntir ionmhuinn, tha e na chomharradh air oidheche dhorch a bhi dlùth do làmh ann an eaglais Dhe, an uair a tha solus an t-soisgeil air fàs an-shocrach do dhaoine, an uair is roghnaiche leò dorchadas an aineolais, na solus an eolais, agus dorchadas na mearachd roimh sholus na firinn; dorchadas na'm barailean laghail roimh sholus diomhaireachdan an t-soisgeil, Eoin iii. 19. Tha orduighean an t-soisgeil air an coimheas ri uinneagan air son leigil a steach an t-soluis, Dàn. ii. 9. 'Nis, an uair a tha iad so air fàs neo-fheumail a chum na eriche so, agus an soisgeil air teachd gu bhi fuaidh thàir choitchionn, tha e na chomharradh dubhach air oidheche a bhi teachd, 2 Eachd. xxxvi. 15, 16. Bha là mòr dheth an t-soisgeil aig Ierusalem; ach thoisich i air clachadh na'm faidhean, agus cha b'aithne dhi là a fiosrachaidh trócaireach; uime sin thainig fearg orra gus a chuid a biomalaich'; agus, "Feuch, dh'fhagadh a tigh dhi ná fhàsach." Tha againn ar là soisgeil; agus bha'n t-am ann anns an robh an soisgeil gu h-àrda air a mheas; ach feudaidd e bhi gu'n d'thug da-fhichead no deich bliadhna-fichead do sheilbh air an t-soisgeil do mhòran an leoir dheth, air doigh's gu'n do ghràinich iad am mana neamhaidh; tha e air teachd gu bhi na lòn eutrom agus gun bhlas do na chuid a's mò; bithidh ni sam bith eile 'san t-saoghal na's blasda leò, 'nam beul, na uisgeachan an ionaid naomh. "Tha'n solus a' soillseachadh anns an dorchadas, agus cha do ghabh an dorchadas e;" 'Seadh, tha'n dorchadas a' druidealh a mach an t-soluis, no, aig an àm cheudna, "A' bacadh na firinn ann an neo-fhirinn-teachd," Rom. i. 18.

II. Tha comharraidhean foillseachaidh ann a tha nochdadh gu'm bheil an t-àm air làthair na am feasgair. Tha mòran de' na nithe a dh'ainmich mi, cha'n e mhàin ag innseadh, gur am feasgair e, ach tha iad mar an ceudna na'n roimh-radh air feasgar na's duirche bhi tarruing am fagus. Agus mar nach deach mi mach as mo Bhiobull a dh'fhaistneachd air ciod a tha gu teachd; ni mo a ruigeas mi leas a dhol fad as a dh'fhaotainn comharraidhean agus dearbhachdan, gu'm bheil an t-àm anns am bheil sinn beò, gu dearbh, na àm feasgair, air iomadh doigh: agus am feadh a tha mi 'tairgse na'n comharraidhean so air am feasgair, feudaidd sibh, agus bu chòir dhuibh sibh fein a rannasachadh, a dh'fhaicinn am bheil e na oidheche dhorch maille ribh fein, co maith a's maille ri eaglais Dhe anns a choitchiontas,

a chum's gur mò a bhios do dhoilgheas oirbh airson dorchadas bhur staid, agus gur mò a chuireas sibh do dh'fheum air Crìosd tobair an t-soluis, a chum is air trà feasgair gu'n toir air solus dealrachadh.

Tha comhar'an na h-oidhe aig an àm so lionmhor! ainmichidh sinne iad so a leanas fathast a' deanamh fèum dhe'n t-sàmhladh a tha Spiorad Dhé a' cleachdadh.

1. Tha e na chomharradh dubhach air àm feasgair 'san am a tha làthair, 'nuair a tha reultan a mhain a' taisbeanadh agus a ghrian a' dol as an t-sealladh; 'nuair nach'eil ach reultan a mhàin ri'm faicinn anns an samhachadh ri reultan a tha faotainn an soluis o' na ghrian; tha iad air an gairm reultan ann a lamh-dheas: ach 'se Crìosd e fein grian na fireantachd. 'Nis nach'eil e na dhearbhadh gur àm feasgair a th'ann, 'nuair nach urrainn solus na grèine, gloir Chrìosd, a bhi air fhaicinn, ach a mhàin solus na'n reultan a bhi ri'm faicinn? Agus nach 'eil tuille ann ach solus cuspaireach o'n leth a' mach deth mhinistireileachd-soisgeil, as eugmhais solus eòlais gloir Dhia o'n leth a stigh, ann an gnùis Iosa Chrìosh?

Agus 'nuair a tha muinntir ag amhare a mhàin air na reultan; a' sealltainn a mhàin ri meadhoinean agus air an togail leò, as-eugmhais a bhi ag amhare ri Crìosda fein?

2. Tha e na chomharradh brònach air àm feasgair 'nuair a tha sin a tha air a ghairm tuiteam na'n reultan so-fhaiesinneach. Agus nach'eil e na àm feasgair leis an eaglais, 'nuair a tha na reultan am faicinn a' tuiteam mar gu'm b'ann, o neamh gu talamh; 'nuair a tha iadsan a bha na'm ministeirean agus na'n luchd-aidich ainmeil, a tuiteam air falbh o'na chreideamh, agus 'nuair a' tha iad air am faicsinn ann a bhi deanamh long-bhristeadh air a chreidimh agus air deadh-choguis: 'nuair a tha'n dràgon a' spionadh sìos na'n reultan le earbail, agus mic na maduinn a' tuiteam a chum na talmhainn? Gu cinnteach tha àm clàonaidh agus tuiteam o'n a chreideamh mar so.

3. Tha e na chomharradh air àm feasgair, 'nuair a tha teine coimheach a' dearsadh, agus teintean fallsa air an leantuinn, agus tlachd a bhi air a ghabhail anna, agus earbsadh air a dheanamh asda. Agus nach'eil e na àm feasgair dorchas, ann an seadh spioradail, 'nuair a tha solus nadur fiadhaich, solus gliocas dhaoine agus reuson feòlmhor, aig gabhail aite solus spioradail, soisgeileach, scriobturail, agus 'nuair a tha daoine a' leantuinn luchd-iùil dhall, soluis mheallta, a tha ullamh gu'n treòireachadh a chum na dìge; agus gu sonruichte 'nuair a tha daoine aig earbsa as an soluis fein? Cha'n'eil comharradh eile na 's mò air daoine a bhi ann an oidhe dhorch staid naduir, gun solus tearnaidh, na 'nuair a tha iad earbsach as an cuid eòlais fein, agus nach'eil iad a' faicinn an doille 'san dorchadas fein, Eoin iii. 39, 40, 41. 'Chum na crìche so faic I. Corint. iii. 18, viii. 2.

4. Is comharradh air gur àm feasgair a th'ann, 'nuair a tha solus inneilean eile a' faotainn barrachd; an leithid agus coimlean, leusan, agus lòchrainean, ann an àite solus an là agus solus na grèine.—Eadhon mar sin, Tha e na am feasgair anns an eaglais, 'nuair an aite simpli'eachd an t-soisgeil, agus searmoin-eachadh soilleir air focal Dhe, gu'm bheil toiseach air a thabhairt

do ghliocas briathran agus do dh'èolas dhaoine. 'Nuair, air an aon làimh, a tha luchd iarraidh air son dreuchd na ministreil-eachd, agus iomadh a tha air an sgeadachadh le dreuchd na mhinistireil-eachd, ge d' tha iad air an tumadh no air an dath le' cleachdaidhean fuasgailt, 'gan togail fein suas le doigh nuadh fasanach searmonaichidh, le cainnt dheasbhriathrach bhosdail, gun a bhi foghlum Criosd a shearmonachadh, agus firinnean mòra cinnteach an t-soisgeil! Ach a roghainn air sin beachdan falamh, agus modhalachd gun bheatha: agus, air an làmh eile, 'nuair a ta saoghal do shluagh, a tha teachd fo' ainm muinntir thoinisgeach, agus sluagh de bhlas co annasach, 'snach dean searmon an toileachadh, ach na searmoinean sin a tha gu h-innleachdach air an sgeudachadh le taisbeanadh de' bhlathaibh maiseach de' bhriathran deas-chainnteach; agus an uair a tha so air teachd anns a choitchiontas gu bhi ni's roghnaichte, na searmoineachadh comhnard, cumhachdach, agus spioradail, ann an ceart-aghaidh rathad an Abstoil Phòil, ge do bha e na dhuine a raining air mòr fhoghlum agus chomasan I. Corint. ii. 1, 2, 4. 'Nis 'nuair a tha na soluis innleachdach so air an cuir suas agus fo mheas, mar an t-aon solus a tha air iarraidh tha so ag innseadh mu staid dhorch na h-eaglais; agus gu sonruichte an tuing dhorchadas anns an bheil iadsan, a tha 'gan toileachadh fein le coinnlean de'n t-scòrs' sin, an aite an t-soluis fhior, Eoin. i. 9.

5. Tha e na chomharradh air am feasgair, an uair a tha dòrchadas a' bacadh an t-soluis, cuir amaladh air breithneachadh, agus ag aobharachadh iomadh mearachd. Isa. v. 20.—Mar so tha àm feasgair 'sa choitchiontas anns an eaglais, an uair a tha dòrchadas tuing an aineolais 'gan comhdachadh, agus aghaidh a' chomhdaich a' fantainn, ann a mheud 's nach 'eil eadar-dhealachadh air a chuir eadar maith agus ole, firinn nó mearachd; agus an uair a tha iad 'sa choitchiontas a' ruith a chum mearachdan. C'ia cho furas 'sa tha daoine ri bhi air am mealladh anns an dorch, agus droch bhathar a bhi air a a chuir 'n an lamhan? Tha iad a' labhairt nithe fallsa, ann an àite na firinn, deas-ghnathana ann an àite naomhachd; agus ag cuir dhiubh ni sam bith do dhaoine anns an dorch; agus tha mealltaireachd a' pheacaidh a' riaghladh os-cionn dhaoine, do bhrìgh's gu'm bheil iad ann an staid dorchadais, agus as eugmhais tuigse spioradail, ann a mheud 's nach urrainn iad nithe Spiorad Dhe a ghabhail. 2 Cor. ii. 14.

6. Tha e na chomharradh air àm feasgair, an uair a tha obair an là air a chuir seachad, agus obair na h-oidheche aig laimh.—Eadhon mar sin, nach 'eil e na àm feasgair aig sluagh an uair a tha oibre na dochadais, gu coitchionn air an cuir an gnìomh? Oibre an dorchadais so, feudaidd sibh an tionail bho Rom xiii. 12, 13. Faic Iob. xxiv. 17. Gu cinnteach an uair a tha luchd-aidich air tionndaidh gu bhi mi-naomh, agus oibre an dorchadais gu coitchionn air an cleachdadh, an sin is àm feasgair a th'ann. Tha àm peacachaidh do ghnath na am dorch: 'se mi-naomhachd nighean na doilleireachd. 'Se dorchadas agus aineolas air Dia ann an Criosd is freumh do gach uile aingidheachd agus mhi-dhiadhachd.

7. Tha e na chomharradh air am feasgair, an uair a tha daoine 'sa choitichiontas air seachran as an t-slighe; oir tha sluagh a' dol air seachran anns an dorch.—Eadhon mar sin, nach 'eil e na àm feasgair anns an eaglais; agus aig a mhòr-chuid, an uair nach e a nhàin gu'm bheil oibrichean an dorchadas air an cleachdadh, le daoine a bhi deanamh sin a ta ole; ach mar an ceudna dleasdanas na diadhachd a bhi air an dearmad agus air an seachnadh, le daoine bhi dol air seachran a mach as an deadh shlighe? agus cha'n iongantach ge d'robh daoine a' briseadh àithntean Dhe le 'n deanadais, an uair a tha iad a' dol air seachran uaith le'n dearmaid. Ach ciod is aobhar do sheachran, ach dorchadas agus easbhuidh tuigse, an ni a tha na pheacadh bàsmhor?—Gnath. xxi. 16.

8. Tha e na chomharradh air àm feasgair, an uair a tha tuisleachadh air teachd gu bhi coitichionn; oir, mar a tha muinntir a' dol air seachran anns an dorch, mar sin tha iad a' tuisleachadh anns an dorch. Mo thruaighe! Ciod an dearbhachd bhrònach air àm feasgair, ann an seadh spioradail, an uair a tha daoine tuisleachadh air gach clach a chomhlaicheas iad air an t-slighe, agus a' ruith thairis air cragain cunnartach gun fhios doibh, agus gu sònruichte an uair a tha Crìosd fein air teachd gu bhi na chloch-thuislidh dhoibh. Rom. ix. 32, 33. O! Tha iad ann an dorchadas uamhasach a tha tuisleachadh air carraig na'n linnibh, air am bu chóir doibh a bhi togail! Ciod uime, deir sibhse, co iad a tha tuisleachadh air Crìosd, ann an àite a bhi a' togail air? Eadhon, iadsan a tha coslach ris na h-Iudhaich, aig am bheil eud a thaobh Dhe ach cha'n ann a reir eolais, air dhoibh a bhi aineolach air fireantachd Dhe, agus a' dol mu'n cuairt a dhaingneachadh am fireantachd fein, agus gun a bhi strìochdadh do dh'fhìreantachd Dhe, Rom. x. 2, 3. Far am faic sibh gur dorchadas an aineolais leis an robh iad air an cuairteachadh, a b'aobhair do an cuid tuisleachaidh. Cha robh iad aineolach air lagh Dhe; ni-h-eadh. Bha iad eudmhor air son sin: ach bha iad aineolach air fireantachd Dhe, air fhoillseachadh anns an t-soisgeil, sin ri radh, mu Chrìosd mar chrìoch an lagha chum fireantachd: agus do thaobh so thuislich iad anns an dorch. Tha iomadh aig am bheil mòr sholas ann an eolas an lagh, agus glé theth le eud air son lagh Dhe; agus fathast a tha ann an oidheche dhorch an aineolass mu Chrìosd agus mu fhìreantachd Dhe: agus mar sin tha iad a' tuisleachadh anns an dorch, agus a' tuiteam a chum leir sgrios.

(*Ei leantuinn.*)

THE nature of hope is to expect that which faith believes. What could the joys of heaven avail us if it were not for our hope? It is the anchor of the soul, which being cast into heaven, it stills the soul in all troubles, combustions, and confusions that we daily meet withal.—*Sibbes.*

Is it not an unreasonable speech for a man at midnight to say it will never be day? And so it is an unreasonable thing for a man that is in trouble to say, "O Lord, I shall never get out of this! it will always be thus with me!"—*Sibbes.*

Creation and Evolution.

IN the creating of the earth, we see certain groups which never combine nor pass into each other. One of these groups is Gas. There are gases which combine and form other entities, such as water. But no combination or development of gas ever produced the higher creation of minerals. These, again, are subject to various changes by amalgamation, but they never evolve even the simplest plant.

The vegetable kingdom follows the same law, which limits it to produce its own species, but admits of variations. Here we find a distinct upward move into another group. Life is bestowed; therefore neither gas, nor mineral, could be the progenitor of vegetation. Here also begins the mystery of generation, not in an embryo stage, as the Evolutionist would suppose, but an exquisite perfection of detail, by which plants preserve the precious seed from destruction, and bring it to development.

But no plant ever changed into an animal. The Hand of its Creator is clearly seen, and greater powers are bestowed. Progression, voice, enjoyment of life, some mental faculties, raise the animal far beyond the plant. No plant, however beautiful, however sensitive to the touch, ever uttered a cry or raised a song, or ever moved at will on earth or in air. And yet there is a greater likeness between the vegetable and animal kingdom than there is between the animal and man. For some plants catch and devour insects, and some animals attach themselves to one place and never move again.

But when we come to man the divergence is enormous. And yet the Evolutionist can believe that he crept on from stage to stage, from the lowest form of life to the highest, made in the image of God. If we should grant this, then the theory requires that to evolve an intellectual being, the animal with the highest mental powers should be chosen. Is an ape (capable only of imitation) to be ranked higher in intelligence than the dog? The shepherd can trust his dog to fetch home the flock; he can send him to find the lost sheep. Could he send a monkey? Again, it is an established fact that no animal has so much of the reasoning power as the elephant. Yet who traces his descent from the elephant, as the last link in the chain of development.

May it not well be that the ape was specially designed by the Creator to prove that there may be an outward resemblance as to body, and yet an almost infinite separation from man?

But the Evolutionist neither begins soon enough, nor takes us far enough. Can man evolve into an angel? We are told he was "made a little lower than the angels"—why in the 6,000 years since has not the fittest leaped beyond that "little lower" and shown us superhuman powers? It is because each order came fresh from the great mind of its Creator, each with its own gifts, its own laws, and its own limitations. Therefore, it would become a transgression of the law were a creature to pass into another order by an act of its own will. How could it then be expected to be gifted with endowments of the higher form of being?

Man will never become an angel. But Christ came to impart to him a new life which will be the final step to glory. Not evolved out of the old life, but the fruit of a new birth, by which he become a partaker of the Divine nature. "Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new."—H. M. Barclay in the *Bible League Quarterly*.

Notes and Comments.

Prizing our Sabbaths.—Dr. Charles Brown used to say, "Prize your Sabbaths, as the miser his gold, for converse with God, eternity, heaven. Give your Sabbaths wholly to these ends, excepting so much as you may occupy in seeking the welfare of others." The Sabbath should be to us, if rightly understood and used, a day of holy gladness and of happy service for God—a foretaste of the eternal Sabbath in Heaven above. . . . It is to be feared there is little true meditation nowadays. There is too much rushing about to hear this man and that man; criticizing and gossiping; skimming over any quantity of books, good, bad, and indifferent; but little feeding on the word of God, little true waiting upon God in prayer and holy meditation.

How much need we have to ask ourselves, with Francis Quarles, each Sabbath day: "Oh, my soul, see to it, hast thou profaned this day thy God hath sanctified? Hast thou encroached on that which heaven hath set apart? If thy impatience cannot rest a Sabbath twelve hours, what happiness canst thou expect in a perpetual Sabbath? Is six days too little for thyself, and one too much for thy God?"—*Our Sabbaths and How to Keep Them*, by J. Forbes Monerieff.

Archbishop Mannix's Welcome.—Notwithstanding all his rebel utterances, it would appear the Archbishop was thought worthy of a public welcome on his return to Sydney. The *Grafton Daily Argus* publishes a letter by Sir Thomas Henley declining to take part in the civic welcome. We quote the third and fourth reasons he advances for declining the Lord Mayor's invitation:—

"Thirdly, his commendation and open approval of the terrible doings of the Sinn Fein murder gang, who, during the war and since, have been ravaging Ireland, and assassinating men and women, even of his own religious faith, for no other declared reason than that they were loyal to the Constitution they chose to live under. Then, if, by aiding and abetting, his hands are stained with innocent blood, he is unworthy of a public welcome, the offence against the public conscience being all the more heinous to me because these great evils are carried on under the cloak of religion, by which many otherwise innocent people are deluded.

"Fourthly, and finally, because he is reported to have said, in Brisbane on Saturday last, 'I have come back to Australia ready to repeat every word I have ever said—because I come back

unchanged and unrepentant for anything I have said or done.' His former actions and the recital of that terrible admission placed him outside the pale of citizenship, and our city is being disgraced by giving him a public reception. I cannot be a party to such wrong-doings."

Bible League Quarterly.—The October to December number of the *Quarterly* has a number of very interesting and instructive articles in defence of the inspiration of the Word of God. There is a noteworthy article by the Rev. W. S. Hooton dealing with the testimony of the Lord Jesus to the Holy Scriptures. Other articles deal with His testimony to the Book of Jonah, the Book of Psalms, and the Pentateuch. The testimony of the Apostles to the Old Testament is dealt with by the Rev. Samuel Wilkinson.

The Higher Criticism in the China Mission Field.—In the October number of the *Princeton Theological Review* Dr. Griffith Thomas deals in a trenchant way with Higher Criticism in the China Mission Field. The article, though depressing, is much needed to open the eyes of people at home as to what is going on in the Mission field. The deadening effect of unbelieving teaching can well be imagined. It is paralysing missionary effort. Those who believe in the Bible as the Word of God are binding themselves together to defend it against its traducers.

Its Effect on Chinese Students.—The following extract from the *North China Daily News* will give an idea of how serious the situation is:—"It only remains to say that everywhere there is apparent a questioning by our students of the foundations of the faith itself. The seed sown by radicals without our ranks is bearing fruit within. 'Why should we have a religion,' a Christian student asks, 'since it is superstition and causes stagnation in progress?' Christian worship is compared with the worship of idols by the ignorant, and all alike stigmatized as superstition. And in many and many schools there is evidence that thoughtful students, who have been under Christian instruction for years, are reaching the point where, over against all religion, Christianity as well as the rest, they are writing the sinister word: Superstition."

The Bible Union of China.—The statement issued calling on those who received the Bible as the Word of God to band themselves together in defence of its inspiration and its truths is interesting, and we quote the opening paragraphs, which are as follows:—"Being convinced that the state of both the Christian and non-Christian world demands unity of purpose and steadfastness of effort in preaching and teaching the fundamental and saving truths revealed in the Bible, especially those now being assailed, such as the Deity of our Lord and Saviour Jesus Christ, His Virgin Birth, His Atoning Sacrifice for Sin, and His Bodily Resurrection from the Dead; the Miracles, both of the Old and New Testament; the Personality and Work of the Holy Spirit; the New Birth of the Individual

and the necessity of this as an essential prerequisite to Christian Social Service. We reaffirm our faith in the whole Bible as the inspired Word of God and the ultimate source of authority for Christian faith and practice. And unitedly signify our purpose 'to contend earnestly for the faith once for all delivered unto the saints.'"

A New-Year Address for the Young.—Mr. Forbes Moncrieff has issued his annual New-Year Address to the Young in a tastefully-printed and illustrated booklet. The author has a special talent in presenting sound, scriptural advice to the young in language which they can understand, and which arrests their attention. The illustrations help to catch the interest, which is maintained by the interesting style in which lessons of worth are taught the young. The booklet, which is remarkably cheap considering its get-up and the expense of printing, may be had from Mr. W. F. Henderson, George IV. Bridge, Edinburgh, for twopence, which, of course, does not include postage.

Literary Notices.

Stray Chords. By M. A. Chaplin. London: Robert Stockwell, Baden Place, Crosby Row, Borough. Price 5s.

This is a collection of Mrs. Chaplin's poems which have appeared since *Chimes for the Times*. These poems deal with a great variety of subjects, and the matter is presented in a pleasing form. The characteristic note of Mrs. Chaplin's poetry is here maintained—zeal for scriptural truth and defence of Reformation attainments.

Report of Papers Read at the Sovereign Grace Union Conference held in Grove Chapel, Camberwell, May, 1921. London: Robert Stockwell. Price 6d., post free.

There are excellent papers dealing with such subjects as the Persons of Godhead, the Father, Son, and Holy Spirit. The doctrine of the Trinity, the Eternal Design of the Trinity in Salvation, and the Light and the Liberty of the Gospel are all scripturally dealt with. There is an excellent paper by the Rev. J. Raven on Christ and the Old Testament. The sermon was preached by Mr. Popham, Brighton.

Church Note.

Organisation Fund Collection.—This Collection, according to the Synod's appointment, is to be taken up this month.

Acknowledgment of Donations.

It is respectfully requested that all lists of Acknowledgment of Donations (other than money sent direct to the General Treasurer) intended for insertion in the following issue of the Magazine be in the Editor's hands before the middle of the month.

Mr. ALEX. MACGILLIVRAY, General Treasurer, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 15th November:—

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Mr. Angus Stewart, Treasurer, Inverness Congregation, acknowledges, with thanks, the following donations for Sustentation Fund:—Mr. Robert Allison, Tore, 20/, and Mr. and Mrs. Fraser, Teandore, Tore, 20/.

The Magazine.

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Subscribers who are in arrears will much oblige by paying their accounts, to allow the finances of the *F. P. Magazine* to be squared up to date. Subscriptions for the current year are now due, and subscribers, who have not already forwarded the same, will oblige by doing so with as little delay as possible.

The Magazine is supplied one year, post free, for 5/- *prepaid*; six months for 2/6 *prepaid*.

All literary communications should be sent to Rev. D. BEATON, F.P. Manse, Wick, Caithness.

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