

THE Free Presbyterian Magazine

AND

MONTHLY RECORD

(Issued by a Committee of the Free Presbyterian Synod.)

"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."—Ps. lx. 4.

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THE
Free Presbyterian Magazine
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The Glory of Christ.*

I.

IN last issue we called attention in a short literary notice to the reprint of Dr. Owen's important work—*Meditations on the Glory of Christ*—issued by the Sovereign Grace Union. The issue of this important work by the greatest of the Puritan theologians is an event of more than ordinary interest and it gives us an opportunity of calling the attention of our readers to a work of more than ordinary importance in experimental theology. Dr. Owen was not only a master theologian but one who was deeply taught by the Holy Spirit. From his pen there came such masterpieces in experimental theology as his *On the Mortification of Sin* (1656)—*On Indwelling Sin* (1668)—*Exposition of the 130th Psalm* (1668)—*On Spiritual Mindedness* (1681), etc. No one acquainted with true heart religion can read these works without being profoundly impressed with the spirituality of Dr. Owen, the sanity of his judgment and the power of his intellect in dealing with the great doctrines that came under review. In the realm of theology none of the Puritan writers can approach him, great though they were, as his famous works on the person of Christ, the doctrine of justification, the person and work of the Holy Spirit, etc., clearly show. Our main purpose in this article is not, however, to deal with Dr. Owen as a theologian but

**Meditations on the Glory of Christ* by John Owen, D.D. With Preface by Mr. J. K. Popham, Brighton, and Biographical Note by Mr. J. H. Gosden, Maidstone. London: Sovereign Grace Union, 31 Imperial Buildings, Ludgate Circus. Price, 3s. 6d.

to direct our readers' attention to a subject of surpassing interest to every true believer—the glory of Christ. The book before us, though not professedly a sequel to his work *Christologia* published in 1679, may be regarded as such. In the former work Dr. Owen indicates the field covered by the sub-title—"A Declaration of the Glorious Mystery of the Person of Christ—God and Man: with the infinite Wisdom, Love, and Power of God in the Contrivance and Constitution thereof; as also, of the Grounds and Reasons of His Incarnation; the Nature of His Ministry in Heaven; the Present State of the Church Above thereon; and the Use of His Person in Religion; with an Account and Vindication of the Honour, Worship, Faith, Love, and Obedience due unto Him, in and from the Church." His object in this work was to illustrate the mystery of divine grace in the person of Christ. In his treatment of the august subject Owen does not deal so much with the Scripture proof of the supreme Deity of the Lord Jesus. He assumes the truth of this and applies his unrivalled powers to expound its relations to the system of Christian doctrine and its bearing on Christian experience and duty. Dr. MacCrie says of this treatise: "A work which together with its continuation—the *Meditations on the Glory of Christ*—of all the theological works published by individuals since the Reformation, next to Calvin's *Institutes*, we would have deemed it our highest honour to have produced." The treatise on the *Meditations on the Glory of Christ* has also had warm admirers among competent judges. Hervey in his *Theron and Aspasio* expresses his admiration in the following words: "To see the glory of Christ is the grand blessing which our Lord solicits and demands for His disciples in His last solemn intercession, John xvii. 24. Should the writer desire assistance in this important work, I would refer him to a little treatise of Dr. Owen's, entitled *Meditations on the Glory of Christ*. It is little in size; not so in value. Were I to speak of it in the classical style, I should call it *aureus, gemmeus, mellitus*.* But I would rather

*Of gold, of precious stones and of honey.

say, it is richly replenished with that unction from the Holy One which tends to enlighten the eyes and cheer the heart, which sweetens the enjoyments of life, softens the horrors of death, and prepares for the fruitions of eternity." The work, as has been indicated above, is a series of discourses on John xvii. 24—"Father I will that they also, whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me." In his preface to the reader the author says: "The design of the ensuing discourse is to declare some part of that glory of our Lord Jesus Christ which is revealed in the Scripture, and proposed as the principal object of our faith, love, delight, and admiration. But, alas! after our utmost and most diligent inquiries, we must say, how little a portion is it of Him that we can understand! His glory is incomprehensible, and His praises are unutterable. Some things an illuminated mind may conceive of it, but what we can express in comparison of what it is in itself is even less than nothing Howbeit, that real view which we may have of Christ and His glory in this world by faith—however weak and obscure that knowledge which we may attain of them by divine revelation—is inexpressibly to be preferred above all other wisdom, understanding, or knowledge whatever. So it is declared by him who will be acknowledged a competent judge in these things. 'Yea, doubtless,' saith he, 'I count all these things but loss, for the excellency of the knowledge of Christ Jesus my Lord.' He who doth not so hath no part in Him. The revelation made of Christ in the blessed gospel is far more excellent, more glorious, and more filled with rays of divine wisdom and goodness, than the whole creation and the just comprehension of it, if attainable, can contain or afford. Without the knowledge hereof, the mind of man, however priding itself in other inventions and discoveries, is wrapped up in darkness and confusion." The work on *Meditations on the Glory of Christ* was the last written of Owen's works. When he lay on his death bed, in fact the last day of his life in this world, he was informed by Mr. Payne that the last sheets of the book had passed through the press. "I am glad to

hear it," he said, "but O brother Payne! the long-wished-for day has come at last, in which I shall see that glory in another manner than I have ever done or was capable of doing in this world." It was a fit ending to a life lived for Christ and of gifts of the highest order consecrated to His service that the last theme which exercised his thoughts in this world was the glory of His Redeemer which he was soon to see in a way which he had never seen it in this world. As he got a sight of that glory within the veil he would willingly confess that all that he had seen of it, heard or written about it came far short of the great reality. We had purposed with the instruction of the Holy Spirit and under the direction of Dr. Owen to say something on this theme of surpassing interest which ought to be of growing interest to believers as the years pass away but our allotted space is run out and we must leave this till a later issue. We heartily appropriate Mr. Popham's words as a fitting conclusion to this article when he says: "The author's aim, according to the great grace and ability God gave him, was, even when treating of doctrines most profound and fundamental, to set forth the suitability, grace, love, power and glory of Him who came to save the lost. In this beautiful work Owen never gets far away from an experimental, a soul-transforming power of a sight of the Lord of life and glory. He inveighs against errorists and sentimentalists of all kinds, and never was such teaching more needful than now, though our sweet religionists will turn from it with inward bitterness; but to the humbled, humble believer he is a tender, wise, nursing father. He insists on the one thing needful, and shows how the saints are changed into the image of Him after whom they seek. He probes our hearts, discovers the true cause of our leanness, barrenness, darkness, and deathly states, and points to the only remedy—a view by faith of the Person and work of the Lord Jesus Christ. May the Holy Ghost, who enabled His chosen instrument to pen this work, lead many to read it diligently and prayerfully, and, I fear not to say, profit will attend such reading."

(To be continued.)

The Glory of Christ.

By JOHN OWEN, D.D.

“ Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me.”—John xvii. 24.

THE high priest under the law, when he was to enter into the holy place on the solemn day of atonement, was to take both his hands full of sweet incense from the golden table of incense, to carry along with him in his entrance. He had also a censer filled with fire, that was taken from the altar of burnt-offerings, where atonement was made for sin with blood. Upon his actual entrance through the veil, he put the incense on the fire in the censer until the cloud of its smoke covered the ark and the mercy seat (see Lev. xvi. 12, 13). And the end hereof was to present unto God, in the behalf of the people, a sweet-smelling savour from the sacrifice of propitiation (see the declaration of these things in our exposition of Heb. ix.).

In answer unto this mystical type, the great High Priest of the Church, our Lord Jesus Christ, being to enter into the “ holy place not made with hands,” did, by the glorious prayer recorded in this chapter, influenced from the blood of His sacrifice, fill the heavens above, the glorious place of God’s residence, with a cloud of incense, or the sweet perfume of His blessed intercession, typed by the incense offered by the high priest of old. By the same eternal fire wherewith He offered Himself a bloody sacrifice to make atonement for sin, He kindled in His most holy soul those desires for the application of all its benefits unto His Church which are here expressed, and wherein His intercession doth consist.

It is only one passage in the verse above named that at present I design an inquiry into. And this is the subject-matter of what the Lord Christ here desires in the behalf of those given Him by the Father, namely, **THAT THEY MAY BEHOLD HIS GLORY.**

It is evident that in this prayer the Lord Christ hath respect unto His own glory and the manifestation of it, which He had

in the entrance asked of the Father (verses 4, 5). But in this place He hath not so much respect unto it as *His own*, as unto the advantage, benefit, satisfaction and blessedness of His disciples, in the beholding of it. For these things were the end of all that mediatory glory which was given unto Him. So Joseph charged his brethren, when he had revealed himself unto them, that they should tell his father of all his "glory in Egypt," Gen. xlv. 13. This he did, not for an *ostentation* of his own glory, but for the *satisfaction* which he knew his father would take in the knowledge of it. And such a manifestation of His glory unto His disciples doth the Lord Christ here desire, as might fill them with blessed satisfaction for evermore.

This alone, which is here prayed for, will give them such satisfaction, and nothing else. The hearts of believers are like the needle touched by the loadstone, which cannot rest until it comes to the point whereunto, by the secret virtue of it, it is directed. For being once touched by the love of Christ, receiving therein an impression of secret ineffable virtue, they will ever be in motion, and restless, until they come unto Him and *behold His glory*. That soul which can be satisfied without it—that cannot be eternally satisfied with it—is not partaker of the efficacy of His intercession.

I shall lay the foundation of the ensuing Meditations in this one assertion, namely, *That one of the greatest privileges and advancements of believers, both in this world and unto eternity, consists in their BEHOLDING THE GLORY OF CHRIST*. This, therefore, He desires for them in this solemn intercession, as the complement of all His other requests in their behalf: "That they may behold My glory"—*Hina theorosi*—that they may see, view, behold, or contemplate on My glory. The reasons why I assign not this glorious privilege only unto the heavenly state, which is principally respected in this place, but apply it unto the state of believers in this world also, with their duties and privileges therein, shall be immediately declared.

All unbelievers do in their heart call Christ "*Ichabod*"—

"Where is the glory?" They see neither "form nor comeliness in Him," that He should be desired. They look on Him as Michal, Saul's daughter, did on David "dancing before the ark," when she despised him in her heart. They do not, indeed (many of them), call Jesus anathema, but cry, "Hail, Master!" and then crucify Him.

Hence have we so many cursed opinions advanced in derogation unto His glory; some of them really destructive of all that is truly so, yea, denying the "only Lord that bought us," and substituting a false Christ in His room. And others there are who express their slight thoughts of Him and His glory by bold, irreverent inquiries, of what use His Person is in our religion; as though there were anything in our religion that hath either reality, substance, or truth, but by virtue of its relation thereunto. And, by their answers, they bring their own inquiries yet nearer unto the borders of blasphemy.

Never was there an age since the name of Christians was known upon the earth wherein there was such a direct opposition made unto the Person and glory of Christ as there is in that wherein we live. There were, indeed, in the first times of the Church, swarms of proud, doting, brain-sick persons, who vented many foolish imaginations about Him, which issued at length in Arianism, in whose ruins they were buried. The gates of hell in them prevailed not against the Rock on which the Church is built. But as it was said of Caesar, "*Solus accessit sobrius, ad perdendam rempublican*"—"He alone went soberly about the destruction of the commonwealth"—so we now have great numbers who oppose the Person and glory of Christ under a pretence of sobriety of reason, as they vainly plead. Yea, the disbelief of the mysteries of the Trinity, and the incarnation of the Son of God—the sole foundation of Christian religion—is so diffused in the world, as that it hath almost devoured the power and vitals of it. And not a few, who dare not yet express their minds, do give broad intimations of their intentions and goodwill towards Him, in making them the object of their

scorn and reproach who desire to know nothing but Jesus Christ and Him crucified.

God, in His appointed time, will effectually vindicate His honour and glory from the vain attempts of men of corrupt minds against them.

In the meantime, it is the duty of all those who "love the Lord Jesus in sincerity," to give testimony in a peculiar manner unto His divine Person and glory, according unto their several capacities, because of the opposition that is made against them.

I have thought myself on many accounts obliged to cast my mite into this treasury. And I have chosen so to do, not in a way of *controversy* (which formerly I have engaged in), but so as, together with the vindication of the truth, to promote the strengthening of the faith of true believers, their edification in the knowledge of it; and to express the experience which they have, or may have, of the power and reality of these things.

That which at present I design to demonstrate is that the beholding of the glory of Christ is one of the greatest privileges and advancements that believers are capable of in this world, or that which is to come. It is that whereby they are first gradually conformed unto it, and then fixed in the eternal enjoyment of it. For here in this life, beholding His glory, they are changed or transformed into the likeness of it, 2 Cor. iii. 18; and hereafter they shall be for ever "like unto Him," because they "shall see Him as He is," 1 John iii. 1, 2. Hereon do our present comforts and future blessedness depend. This is the life and reward of our souls. "He that hath seen Him hath seen the Father also," John xiv. 9. For we discern the "light of the knowledge of the glory of God only in the face of Jesus Christ," 2 Cor. iv. 6.

There are, therefore, two ways or degrees of beholding the glory of Christ which are constantly distinguished in the Scripture. The one is by *faith* in this world, which is "the evidence of things not seen"; the other is by *sight*, or immediate vision in eternity, "We walk by faith, and not by sight," 2 Cor.

v. 7. We do so whilst we are in this world, "whilst we are present in the body, and absent from the Lord," (verse 8). But we shall live and walk by sight hereafter. And it is the Lord Christ and His glory which are the immediate object both of this faith and sight. For we here "behold Him darkly in a glass" (that is, by faith); "but we shall see Him face to face" (by immediate vision). "Now we know Him in part; but then we shall know Him as we are known," 1 Cor. xiii. 12. What is the difference between these two ways of beholding the glory of Christ shall be afterwards declared.

It is the second way—namely, by *vision* in the light of glory—that is principally included in that prayer of our blessed Saviour, that His disciples may be where He is, to behold His glory. But I shall not confine my inquiry thereunto, nor doth our Lord Jesus exclude from His desire that sight of His glory which we have by faith in this world, but prays for the perfection of it in heaven. It is therefore the first way that, in the first place, I shall insist upon; and that for the reasons ensuing:—

i.—No man shall ever behold the glory of Christ by *sight* hereafter who doth not in some measure behold it by *faith* here in this world. Grace is a necessary preparation for glory, and faith for sight. Where the subject (the soul) is not previously seasoned with grace and faith, it is not capable of glory or vision. Nay, persons not disposed hereby unto it cannot desire it, whatever they pretend; they only deceive their own souls in supposing that so they do. Most men will say with confidence, living and dying, *that they desire to be with Christ, and to behold His glory*; but they can give no reason why they should desire any such thing, only they think it somewhat that is better than to be in that evil condition which otherwise they must be cast into for ever, when they can be here no more. If a man pretend himself to be enamoured with, or greatly to desire, what he never saw, nor was ever represented unto him, he doth but dote on his own imaginations. And the pretended desires of many to behold the glory of Christ in heaven, who have no view of it by faith whilst they

are here in this world, are nothing but self-deceiving imaginations.

So do the Papists delude themselves. Their carnal affections are excited by their outward senses to delight in images of Christ—in His sufferings, His resurrection, and glory above. Hereon they satisfy themselves that they behold the glory of Christ Himself, and that with love and great delight. But whereas there is not the least true representation made of the Lord Christ or His glory in these things—that being confined absolutely unto the Gospel alone, and this way of attempting it being laid under a severe interdict—they do but sport themselves with their own deceivings.

The apostle tells us concerning himself and other believers, when the Lord Christ was present and conversed with them in the days of His flesh, that they “saw His glory, the glory as of the only-begotten of the Father, full of grace and truth,” John i. 14. And we may inquire, what was this glory of Christ which they so saw, and by what means they obtained a prospect of it. For (1), it was not the glory of His *outward condition*, as we behold the glory and grandeur of the kings and potentates of the earth; for He made Himself of no reputation, but being in the form of a servant, He walked in the condition of a man of low degree. The secular grandeur of His pretended vicar (the pope) makes no representation of that glory of His which His disciples saw. He kept no court, nor house of entertainment, nor (though He made all things) had of His own where to lay His head. Nor (2), was it with respect to the outward form of the *flesh which He was made*, wherein He took our nature on Him, as we see the glory of a comely or beautiful person; for He had therein neither form nor comeliness, that He should be desired, “His visage was so marred more than any man, and His form more than the sons of men.” All things appeared in Him as became “a man of sorrows,” Isa. lii. 14; liii. 2, 3. Nor (3), was it absolutely the *eternal essential glory of His divine nature* that is intended; for this no man can see in this world. What

we shall attain in a view thereof hereafter we know not. But (4), it was His glory, as He was "full of grace and truth." They saw the glory of His Person and His office in the administration of grace and truth. And how or by what means did they see this glory of Christ? It was by faith, and no otherwise; for this privilege was granted unto them only who "received Him," and believed on His name, John i. 12. This was that glory which the Baptist saw when, upon His coming unto him, he said unto all that were present, "Behold the Lamb of God, which taketh away the sin of the world!" (verses 29-33).

Wherefore let no man deceive himself; he that hath no sight of the glory of Christ here, shall never have any of it hereafter unto his advantage. It is not, therefore, unto edification to discourse of beholding the glory of Christ in heaven by vision, until we go through a trial, whether we see anything of it in this world by faith or no.

ii.—The beholding of Christ in glory is that which in itself is too high, illustrious, and marvellous for us in our present condition. It hath a splendour and glory too great for our present spiritual visual faculty; as the direct, immediate sight of the sun darkens our sight, and doth not relieve or strengthen it at all. Wherefore we have no way to take into our minds any true spiritual apprehensions of the nature of immediate vision, or what it is to see the glory of Christ in heaven, but by that view which we have by faith in this life of the same glory. Whatever otherwise falls into our minds is but conjecture and imagination; such as are the contemplations of most about heavenly things.

I have seen and read somewhat of the writings of learned men concerning the state of future glory; some of them are filled with excellent notions of truth and elegance of speech, whereby they cannot but much affect the minds of them who duly consider what they say. But I know not well whence it comes to pass, many complain that in reading of such discourses they are like a man who "beholds his natural face in

a glass, and immediately forgets what manner of man he was;" as one of old complained to the same purpose upon his perusal of Plato's contemplations about the immortality of the soul. The things spoken do not abide nor incorporate with our minds. They please and refresh for a little while, like a shower of rain in a dry season, that soaketh not unto the roots of things; the power of them doth not enter into us. Is it not all from hence, that their notions of future things are not educed out of the experience which we have of the beginnings of them in this world? without which they can make no permanent abode in our minds, nor continue any influence upon our affections. Yea, the soul is disturbed, not edified, in all contemplations of future glory, when things are proposed unto it whereof in this life it hath neither foretaste, sense, experience, nor evidence. No man ought to look for anything in heaven, but what one way or other he hath some experience of in this life. If men were fully persuaded hereof, they would be, it may be, more in the exercise of faith and love about heavenly things than for the most part they are. At present they know not what they enjoy, and they look for they know not what.

Hence is it that men, utterly strangers unto all experience of the beginning of glory in themselves as an effect of faith, have filled their divine worship with images, pictures and music, to represent unto themselves somewhat of that glory which they fancy to be above. For into that which is truly so they have no prospect, nor can have, because they have no experience of its power in themselves; nor do they taste of its goodness by any of its first-fruits in their own minds. Wherefore by that view alone, and not otherwise, which we have of the glory of Christ by faith here in this world, we may attain such blessed conceptions of our beholding His glory above by immediate vision, as shall draw out our hearts unto the admiration of it and desires of its full enjoyment.

iii.—Herein, then, our present *edification* is principally concerned; for in this present beholding of the glory of Christ the life and power of faith are most eminently acted. And from

this exercise of faith doth love unto Christ principally, if not solely, arise and spring. If, therefore, we desire to have faith in its vigour or love in its power, giving rest, complacency and satisfaction unto our own souls, we are to seek for them in the diligent discharge of this duty; elsewhere they will not be found. Herein would I live; herein would I die; hereon would I dwell in my thoughts and affections, to the withering and consumption of all the painted beauties of this world, unto the crucifying all things here below, until they become unto me a dead and deformed thing, no way meet for affectionate embraces.

For these and the like reasons I shall first inquire into our beholding of the glory of Christ in this world by faith, and therein endeavour to lead the souls of them that believe into the more retired walks of faith, love, and holy meditation, whereby "the King is held in the galleries," Cant. vii. 5.

But because there is no benefit in, nor advantage by, the contemplation of this sacred truth, but what consists in an improvement of the practice of the duty declared in it—namely, the constant beholding of the glory of Christ by faith—I shall, for the promotion of it, premise some few advantages which we may have thereby.

i.—We shall hereby be made *fit and meet* for heaven. Every man is not so who desires it, and hopes for it; for some are not only unworthy of it, and excluded from it, by reason of sin, but they are unmeet for it, and incapable of any advantage by it. All men, indeed, think themselves fit enough for glory (what should hinder them?) if they could attain it; but it is because they know not what it is. Men shall not be clothed with glory, as it were, whether they will or no. It is to be received in that exercise of the faculties of their souls which such persons have no ability for. Music hath no pleasure in it unto them that cannot hear, nor the most beautiful colours unto them that cannot see. It would be no benefit unto a fish to take him from the bottom of the ocean, filled with cold and darkness, and to place him under the beams of the sun; for he is no way meet to receive any refreshment thereby.

Heaven itself would not be more advantageous unto persons not renewed by the Spirit of grace in this life.

Hence the apostle gives "thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light," Col. i. 12. Indeed, the beginning here, and the fulness of glory hereafter, are communicated unto believers by an almighty act of the will and grace of God. But yet He hath ordained ways and means whereby they may be made meet receptive subjects of the glory so to be communicated unto them. That this way and means is by the beholding of the glory of Christ by faith shall be fully declared in our progress. This, therefore, should excite us unto this duty, for all our present glory consists in our preparation for future glory.

ii.—No man can by faith take a real view of this glory, but virtue *will proceed from it in a transforming power to change him "into the same image,"* 2 Cor. iii. 18. How this is done, and how we become like unto Christ by beholding His glory, shall be fully declared in our progress.

iii.—The constant contemplation of the glory of Christ will give rest, satisfaction, and complacency unto the souls of them who are exercised therein. Our minds are apt to be filled with a multitude of perplexed thoughts; fears, cares, dangers, distresses, passions and lusts, do make various impressions on the minds of men, filling them with disorder, darkness and confusion. But where the soul is fixed in its thoughts and contemplations on this glorious object, it will be brought into and kept in a holy, serene, spiritual frame. For, "to be spiritually minded is life and peace." And this it doth by taking off our hearts from all undue regard unto all things below, in comparison of the great worth, beauty, and glory of what we are conversant withal, (see Phil. iii. 7-11). A defect herein makes many of us strangers unto a heavenly life, and to live beneath the spiritual refreshments and satisfactions that the Gospel doth tender unto us.

iv.—The sight of the glory of Christ is the spring and cause of our everlasting blessedness. "We shall ever be with the

Lord," 1 Thess. iv. 17, or "be with Christ," which is best of all, Phil. i. 23. For there shall we "behold His glory," John xvii. 24; and by "seeing Him as He is, we shall be made like Him," 1 John iii. 2, which is our everlasting blessedness.

The enjoyment of God by sight is commonly called the BEATIFICATIONAL VISION, and it is the sole fountain of all the actings of our souls in the state of blessedness, which the old philosophers knew nothing of; neither do we know distinctly what they are, or what is this sight of God. Howbeit, this we know, that God in His immense essence is invisible unto our corporeal eyes, and will be so to eternity, as also incomprehensible unto our minds. For nothing can perfectly comprehend that which is infinite but what is itself infinite. Wherefore the blessed and blessing sight which we shall have of God will be always "in the face of Jesus Christ." Therein will that manifestation of the glory of God, in His infinite perfections, and all their blessed operations, so shine into our souls, as shall immediately fill us with peace, rest and glory.

These things we here admire, but cannot comprehend. We know not well what we say when we speak of them; yet is there in true believers a foresight and foretaste of this glorious condition. There enters sometimes by the Word and Spirit into their hearts such a sense of the *uncreated glory* of God, shining forth in Christ, as affects and satiates their souls with ineffable joy. Hence ariseth that "peace of God which passeth all understanding," keeping "our hearts and minds through Jesus Christ," Phil. iv. 7. "Christ," in believers, "the hope of glory," gives them to taste of the first-fruits of it; yea, sometimes to bathe their souls in the fountain of life, and to drink of the river of pleasures that are at His right hand. Where any are utterly unacquainted with these things, they are carnal, yea, blind, and see nothing afar off. These enjoyments, indeed, are rare, and for the most part of short continuance. But it is from our own sloth and darkness that we do not enjoy more visits of this grace, and that the dawnings of glory do

not more shine on our souls. Such things as these may excite us to diligence in the duty proposed unto us.

And I shall inquire: 1. *What* is that glory of Christ which we do or may behold by faith? 2. *How* do we behold it? 3. *Wherein* our doing so differs from immediate vision in heaven? And in the whole we shall endeavour an answer unto the inquiry made unto the spouse by the daughters of Jerusalem: "What is thy Beloved more than another beloved, O thou fairest among women? what is thy Beloved more than another beloved, that thou dost so charge us?" Cant. v. 9.*

The Secession of 1733.

(Continued from page 285.)

IN the month of May after the formation of the Associate Presbytery (5th December, 1733) as noted in our last issue the Four Brethren drew up what is known as the First or Extrajudicial Testimony. When the Assembly met in 1734 the members were in a more conciliatory mood. They rescinded the objectionable Acts of 1730 and 1732—the former forbidding church courts to record dissents and protests and the latter dealing with the settlement of vacant parishes. They also passed an Act authorising the Synod of Perth and Stirling, without pronouncing any judgment on the legality or formality of the former proceedings of the church judicatories in relation to this affair, to restore the Four Brethren to communion, and to their respective charges. When the Synod met in July it accordingly "did take off the sentence pronounced by the Commission of the General Assembly, 1733, against the foresaid Four Brethren" and reinstated them in their office as ministers of their several parishes. This action of the Assembly was expected to meet with instant acceptance on the part of the

*This subject is continued in chapter ii. of Dr. Owen's *Meditations on the Glory of Christ*.—Editor.

Brethren. After solemn and repeated deliberation, however, they concluded that whatever joy was given by this Act of the Assembly that it was their duty to remain in a state of secession until they would see more decided proof that the course of defection against which they had protested was really abandoned. They set forth their reasons in a small pamphlet published before the meeting of Assembly (1735). The Seceders felt that the temperate measures of the 1734 Assembly were due not so much to a real desire to get rid of objectionable practices but were the outcome of a policy of worldly diplomacy forced on their opponents by men who felt that they had gone too far. That they were not wide of the mark was soon evident by some violent intrusions that took place in 1736 and in the lax dealing with one of the theological professors (Simson) whose erroneous views had been causing uneasiness in the Church. When the Brethren met at Perth on 3rd December of that year they drew up their Second, or Judicial Testimony. On the 17th May, 1738, in consequence of representations from the Synod of Perth and Stirling, and the Synod of Fife, complaining of disorderly practices pursued by the Seceding ministers, the Assembly appointed the Commission to prepare and execute a libel against them. The Commission following these instructions appointed that a libel should be executed against the eight ministers (Messrs. R. Erskine, Thomas Mair of Orwell, Thomas Nairn of Abbotshall, and James Thomson of Burntisland, had by this time cast in their lot with the Four Brethren). These ministers were summoned to appear before the General Assembly of 1739 to answer for their deeds. The Assembly deliberated two days on the subject and finally resolved to proceed on the libel drawn up by the Commission of the former Assembly. Against this decision Mr. Willison, Dundee, with four ministers and two elders, entered their dissent. The libelled ministers, while the Assembly was sitting, met and drew up a Declinature in which they declined all authority, power, and jurisdiction which the judicatories of the Church of Scotland might claim over the

Associate Presbytery, or of any of its members, or any who chose to place themselves under its inspection. When called to appear before the Assembly on the 18th May they put in an appearance. The Moderator assured them that, notwithstanding all that had happened, the Assembly was willing to drop the libel and receive them with open arms, if they would return to the bosom of the Church. Mr. Mair, Moderator of the Associate Presbytery, read an act agreed upon by the Presbytery. The Assembly then caused the libel to be read, after which Mr. Mair read the Declinature and then delivered it to the Moderator of the Assembly. The Presbytery then withdrew to their place of meeting. The Assembly declared the eight ministers worthy of deposition but for expediency's sake they deferred the passing of the sentence and recommended the next Assembly to proceed against them "unless they returned to their duty and submission." On the 19th May the Assembly, on the motion of the Rev. James Bannatyne, proceeded to consider the libel and finding it revelant and proven they did "actually depose them from the office of the holy ministry, prohibiting and discharging them, and every one of them, to exercise the same, or any part thereof, within this Church, in all time coming." Their charges were declared vacant and the Moderator was appointed to write letters to the civil authorities, in the several places of their residence, that they might be dispossessed of their churches. This sentence was passed by a great majority but fifteen ministers and four elders dissented from it. In this way the Church of Scotland cast out men who had the ear of thousands in Scotland and the first serious rent was made in her ranks. We say the *first* rent because it must be borne in mind that the Society people or Cameronians had not associated with the Church at the Revolution Settlement. There were a number of ministers in the Church of Scotland who were in full sympathy with the Seceders such as Willison, Dundee, but who did not sever their connection with the Church of Scotland. The ecclesiastical standpoint of these sympathisers is set forth in Willison's

Impartial Testimony. The Seceders were severely criticised for not accepting the offers of the Church of Scotland to return from the years 1733 to 1738. They were, however, satisfied in their minds that these efforts to get them back were the outcome of a worldly policy of expediency. Their replies to their opponents are not lacking in point and in some cases show keen insight into the ecclesiastical condition of the Establishment. When the Moderator of the Presbytery of Stirling wrote Erskine asking him to return after the sentence of the 1733 Commission was removed he justified his continued secession by saying: "Some brethren call us to come in and help them against the current of defection. But now that the hand of Providence has taken us out of the current against which we were swimming and set us upon the reformation ground by a solemn testimony and constitution, it would be vain for us to endanger ourselves by running into the current again, unless our reverend brethren, who call for our help, can persuade us that our so doing will turn the current and save both them and ourselves, and so preserve the Lord's work and testimony. In my opinion, it would be much safer for these brethren to come out of the dangerous current to us, than for us now to come back to them (Jer. xv. 19-21). No doubt, worldly interest gives a strong bias against this motion; but if it be duty, we are bound to forsake all and follow the Lord."

Sarah Gilchrist.

I.

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear" (I. Pet., iv. 18).

SARAH GILCHRIST was a daughter of Mr. James Gilchrist, schoolmaster in Cardross, Dumbartonshire. She was only twenty-three years of age when she emitted the following testimony:—

"As to my former manner of life, it was, as the world judges, all along blameless. I had the advantage of a religious

education and a proper example set me by my parents. They trained me during childhood to walk in the way I should go, though in many instances I have departed from it. It was my rule to pray to God daily. While very young and engaged in this exercise, the Lord sometimes brought my mind under conviction and I also had delight in the exercise. But after some time these impressions wore off and I became more careless. I also heard many sermons in early life, which impressed me; particularly one by Mr. McMillan, from Isaiah lv. 3—'Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.' Many a time during my younger years, when pleading that the Lord would give me a discovery of my condition, has He laid open to me my sin in Adam, the corruption of my whole nature, the defilement of my very best actions, so as to make them appear like filthy rags, and my condemnation even on their account.

When about seventeen or eighteen years of age, my convictions became as distressing, I have often thought, as any I have seen at Cambuslang during the awakening of 1742, only they were not so observable to others. Though outwardly blameless, I verily thought my heart to be more wicked than any one else, especially in rejecting through unbelief the grace and favour of Christ, set forth in the gospel. Under these convictions, I was graciously led to close with Christ as my only Saviour. On one occasion in particular, when engaged in secret prayer, I was in a state of great agony through a sense of sin, original and actual, and through a discovery of the sword of divine justice drawn against me, and was, when in this state, enabled to cast myself at God's feet for mercy, and to place myself under the cover of the Redeemer's blood. In this way I was led to trust God for mercy and pardon, and I found my heart eased of its burden; yet I had no sensible experience of joy. On the 1st of June, 1740, which was the Saturday before the sacrament at Cathcart, I was there and heard Mr. McCulloch of Cambuslang preach from these words; 'Wherefore He is able also to save them to the uttermost that come unto

God by Him, seeing He ever liveth to make intercession for them' (Heb. vii. 25). On this occasion, I was enabled more distinctly to close with Christ in all His offices, and as an all-sufficient Saviour. After this I was often pleading with God to destroy in me the power of heart corruption more and more, yet still I found it sometimes to prevail.

In September, 1741, I heard Mr. Whitefield in the High Church-yard of Glasgow. He insisted much on making *sure* of an interest, in Christ and said among other things—'Never call yourselves Christians till He has made you sensible of your lost condition, and has drawn out your soul to close with Christ on His own terms.' I could appeal to God that this had been my experience, but I was still in doubt whether this was enough; and I prayed therefore the more earnestly that He would make me clear in this matter and I obtained more satisfying views, on account of which I held on in the way of duty, till the awakening broke out at Cambuslang, which brought me into fresh difficulties.

About ten or twelve days after that awakening began, I went out to Cambuslang on a Tuesday and heard Mr. McCulloch preach from these words:—'A bruised reed shall He not break and the smoking flax shall He not quench; He shall bring forth judgment unto truth' (Isa. xlii. 3). In listening to this sermon, I was led to hope that, though as a bruised reed, the Lord would not break but rather heal me, and that He would blow up the spark of grace which was in my soul into a flame, and also return in mercy to this poor Church and land. I went into the manse before sermon, and was engaged on my knees in prayer, when I heard some cry out so as to make me start up, afraid that the work was after all, as had been said, a delusion. But on observing how the subjects of that work valued and used their Bibles, turning up the places where they had found relief, and bewailing their past unbelief, I altered my opinion of them, and prayed for as many as were still in distress. This led me again to doubt whether my own convictions had been real, seeing that theirs did in some things

differ. But after hearing some of the prayers then offered I was greatly refreshed, and went home quite satisfied that the work was of God, and eagerly desiring and hoping that the Lord was about to do great things. And after returning home I was much engaged in prayer for those who had not found deliverance and for the furtherance of the work.

I continued to go to Cambuslang, usually twice a week, and during the exhortations, prayers, and praises, in the manse hall, I have often had great melting of heart and much sweetness of soul, and these while I continued to put up to God secret prayers on behalf of the distressed. I had also much satisfaction in hearing the sermons which were preached. But when I observed the crying and fainting of many of the hearers, I was made to wonder at my own stupidity, in not feeling more sensibly the power of the truth. I recollected well my former convictions and I saw in those of others the same moral experience; but judging from the bodily effects produced, I concluded that their feelings must have been deeper and more distressing, and this led me to be jealous of myself. The terrors of the law were at this time set forth with great solemnity and power, and perhaps even more, the terrible things contained in the gospel against them that believed not; and these were the views of divine truth, which struck terror into the hearts of so many. Yet these very awful addresses had but little effect on me. What affected me most were the sweet and gracious offers of Christ, and the promises of the gospel. These were often made sweetly to cheer, warm, and melt my heart. It was also a source of great delight when I heard from time to time of many who had been in distress obtaining an outgate and being filled with great delight on their closing with Christ, as offered to them in the gospel. Knowing all this to be the experience of others, I was often much engaged in prayer pleading with God for clearer and more satisfying views of my interest in Christ.

At the first sacrament which was observed during the awakening, namely, in July 1742, I got nothing sensible, but

I was much engaged, as I had been, pleading with God. On Saturday night Satan was very active, seeking to keep me back from the Lord's Table, alleging against me what is said of Esau that 'when he would have inherited the blessing, he was rejected; for he found no place of repentance though he sought it carefully with tears' (Heb. xii. 17). By this I was much discomposed and discouraged, still I was enabled to persevere in pleading that the Lord would, in His own time send me some clear and satisfying token of His love and favour, and that I might in the meantime be kept waiting. While I was thus pleading, these words came home to me as specially sent:— 'The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come it will not tarry' (Heb. ii. 3). This enabled me to hope that times of refreshing would yet come and were drawing near.

(To be continued.)

"That Ferocious Beast"—Impatience.

"I have not so great a struggle," wrote Calvin to Bucer, when opening his heart to a confidential friend, "I have not so great a struggle with my vices, great and numerous as they are, as I have with my impatience. My efforts are not absolutely useless, yet I have never been able to conquer this ferocious wild beast (*bête féroce*).” The great reformer had the same conflict which has tasked the energies of many a saint through his whole life. Outbreaks of impatience occur so suddenly that there is scarce time to summon one's resolution and overcome them. They arise like those summer showers of which the first notice one has is the falling rain. Even the law of habit is of but small service in controlling them. A man may succeed in suppressing ebullitions of temper seven successive times, and yet on the eighth lose all self-command, and become a spectacle pitiable to others and

shameful to himself. The advance of years, which of itself checks some other infirmities, has no influence here. The irritable youth who does not bridle his temper, is sure to become a yet more irritable and peevish old man.

It was in the latter part of his life that Moses, the meekest man on the face of the earth, was yet overcome by this "ferocious beast." He spake unadvisedly with his lips, and paid a sore and heavy penalty in being himself excluded from the promised land, to the borders of which he led the host of his countrymen. Even Paul, long after his conversion, the saintly, generous, lowly, loving Paul, on an occasion when his opinion differed from that of Barnabas, had a "sharp contention" with the son of consolation. Old Adam lingers long here; he defies the knife and the cautery. "This kind goeth not out except by prayer and fasting." Special grace is requisite: how diligently should such grace be sought! He who has not learned to possess his soul in patience is a feeble and immature Christian. He has one of the best graces yet to attain—one which bears most of the impress of the Most High, and which attracts the largest commendation from men.—*Selected.*

Absence of Mind in Prayer.

By MARTIN LUTHER.

I know not how strong others may be in spirit, but I confess that I cannot be as holy as some profess to be; for whenever I do not bear in mind the word of God, I feel no Christ, no Spirit and joy. But, if I meditate on any portion of Holy Writ, it shines and burns in my heart, so that I obtain good courage and another mind. The cause is this: we all discover that our minds and thoughts are so unsteady that, though we desire to pray earnestly, or meditate on God without His Word, our thoughts scatter in a thousand forms ere we are aware of it. Let any one try how long he can rest on one idea he proposed

himself, or take one hour, and avow that he will tell me all his thoughts. I am sure he will be ashamed before himself, and afraid to say what ideas have passed through his head, lest he should be taken for a mad dog, and be chained. This is my case, though engaged in serious thoughts. But I must explain myself by an example.

Bernard once complained to a friend that he found it very difficult to pray aright, and could not even pronounce the Lord's Prayer once without a host of strange thoughts. His friend was astonished, and gave it as his opinion that he could fix his thoughts on his prayer without any difficulty. Bernard offered him a fine horse, on condition he should commence forthwith. The friend commenced, "Our Father," etc.; but before he had finished the first petition, it occurred to him, if he should gain the horse, whether he would also receive saddle and bridle. In short, he was so entangled in his own thoughts, that he had to quit, and give up the prize. This I state in order to show how necessary it is to keep guard over our hearts, that they may not become distracted, but may cleave to the letter as a guide. On the other side, beware also against the danger of falling into formality, but let the heart commence; then lips, words, and external position will naturally follow.

The Palm Tree.

Look now at these stately palm-trees, which stand here and there on the plain, like military sentinels, with feathery plumes nodding gracefully on their proud heads. The stem, tall, slender, and erect as Rectitude herself, suggests to the Arab poets many a symbol for their lady-love; and Solomon, long before them, has sung, "How fair and how pleasant art thou, O love, for delights! this thy stature is like the palm-tree (Song vii. 6, 7). The Royal poet has derived more than one figure from the customs of men, and the habits of this noble tree, with which to adorn his sacred ode. The palm grows slowly, but

steadily, from century to century, uninfluenced by those alternatives of the seasons which affect other trees. It does not rejoice overmuch in winter's copious rain, nor does it droop under the drought and the burning sun of summer. Neither heavy weights which men place upon its head, nor the importunate urgency of the wind, can sway it aside from perfect uprightness. There it stands, looking calmly down upon the world below, and patiently yielding its large clusters of golden fruit from generation to generation. They bring forth fruit in old age. The allusion to being planted in the house of the Lord is probably drawn from the custom of planting beautiful and long-lived trees in the courts of temples and palaces, and in all "high places" used for worship. This is still common; nearly every palace, and mosque, and convent in the country has such trees in the courts, and being well protected there, they flourish exceedingly. Solomon covered all the walls of the "Holy of Holies" (1 Kings vii. 29) round about with palm-trees. They were thus planted as it were within the very house of the Lord; and their presence there was not only ornamental, but appropriate and highly suggestive—the very best emblem, not only of patience in well-doing, but of the rewards of the righteous—a fat and flourishing old age—a peaceful end—a glorious immortality. The Jews used palm branches as emblems of victory in their seasons of rejoicing; (Levit. xxiii. 40). They are often woven into an arch, and placed over the head of the bier which carries man to his "long home," and speak sweetly of victory and eternal life.—Thomson's *The Land and the Book*.

I must reduce my Expenditure— Where shall I begin?

There are seasons, with certain of the disciples, when in fancy or in reality their worldly fortunes droop, their finances do not flow in a full tide, and somewhere they must begin to retrench. A twig here and there must be lopped off. But where shall the

knife be first used. In some direction they must stop payment.

I have looked on with melancholy curiosity, to see where the first blow would be struck. With not a few, there seemed not the slightest hesitation at beginning with their *donations to charitable objects*. The first stroke falls on the cause of Christ. Their luxuries, their equipage, those heavy drafts which are made upon them from quarters pertaining to fashion, amusement, pleasure, etc., must still be met. It will not do to dishonour them. But what they had been accustomed to give to religious enterprise seems to be fairer game. It will do to sink those causes which are identified with God's glory and man's eternal good; but those goodly boughs, odorous with flowers and fruit, their bodily and fashionable luxuries, and pleasures, no knife shall reach them.

It is sad to think that the first act of retrenchment should have reference to objects which ought to be unspeakably dear to every lover of the Saviour. One would think that the most natural idea to a servant of God would be, that God's cause should be so deeply imbedded in the heart, as to be far beyond the reach of any but the severest storms of adversity, and that instead of its being reached first in the tempest, it would be the last. It would seem that the true disciple would cut about him in all directions, and cut at every thing almost, before the gracious cause of Christ should feel the blow. What would be thought of the shipmaster in peril, who, to save the labouring ship, should begin first to cast overboard the very articles most essential to the safety of all on board, leaving untouched what might have with all reason gone first?

Gleanings from Memorials of the Rev. Dr. Love.

1. There is a vast magnificence of majesty in the manner in which the Lamb of God was introduced into the world to take away its sin. He was preceded by an august train of types,

promises, and prophecies, for four thousand years long; and these attended to by expecting multitudes up to the glorious point of his arrival in this world. Patriarchs, such as Abraham and others, looked forward, and stretched out their desires towards it; and backward to it all the saints of the New Testament church have ever been turning their eyes; all giving obedience to that divine command, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."—(Isa. xlv. 22.) And the eyes of the whole intelligent and holy universe will be eternally fixed with adoring rapture on this glorious manifestation of God in the flesh.

2. An angelic spirit once cried out, "Shall mortal man be more just than God? shall a man be more pure than his Maker?"—(Job. iv. 17). "Well, angels, ye look upon me with deep contempt and abhorrence, and justly ye do so; but look on my elder Brother, bone of my bones, and flesh of my flesh, who is in the midst of the throne. What think ye of him?" The whole multitude replies with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."—(Rev. v. 12.)

3. So great is the divine benignity towards the creature which He has formed, that it is an eminent discovery of the evil of sin, that it has power to suspend that benignity from being exercised towards the creature in which sin is found, although it is so nearly connected with him, as to live, move, and exist in him. When sin is taken out of the way by the atonement, then the divine benignity, which was formerly restrained, is loosed from that restraint, and flows forth bountifully.

4. Let nothing satisfy my conscience, but what satisfies thy justice. Let my conscience, being quickened by thy Spirit, and thy eternal righteousness, as expressed in thy law, judge alike.

5. God cannot give His countenance to any thing but what is absolutely perfect. If there be the least speck of imperfection in it, the sacred seal of heaven's approbation cannot be stamped upon it.

6. Angels know that they have but finite excellence to present before God, therefore they blush, feeling that they are unworthy that He should turn aside from the contemplation of His own infinite excellence to theirs. Until God united a created nature to the person of His Son, God could not take delight in any created nature, as in Himself. Now there was seen what excellence there was in the divine nature, when it could communicate to a created nature power to wipe out stains, equal to those, which, in the case of many sinners, are stamped on them through eternity.

7. A person who is seeking God, and seeking salvation through His Son, ought to apply the doctrine of the divine sovereignty, not thus, "God is sovereign, and therefore, though now I am seeking salvation yet He may deny it me," for this is false; but thus, "God is sovereign, and therefore He might have left me, as He has left others, not to seek Him, but to reject and despise Him; but this He has not done." That is the proper sphere of the divine sovereignty. It is manifested in the wonderful working, whereby, in the course of His providence, one person is made to seek after Him, while another is left not to do so. But *it is not manifested in this, that any ever sought His face in vain.*—(Isa. xiv. 19.) "They shall praise the Lord that seek Him."—(Ps. xxii. 26.) Yea, in every degree of seeking of Him, this reflection should encourage and lead to say, "Blessed be God who has brought me thus far, thus much farther than others!" The doctrine should, as to practice, be always applied to a thing past, not to any thing to come. So it always is in Scripture. Men know the divine determinations concerning events, only by the events themselves.

Leabhar-Seolaidh air son Aoradh Follaiseach Dhé.

ROIMH-RADH.—Tha na h-eòran a leanas air an tarruing bho 'n riaghailt-aoraidh a tha air a chur sìos co-cheangailte ri Leabhar Aidmheil creidimh Eaglais na h-Alba. Airson a bhi daingneachadh inntinn an leughadair, faodaidh sinn an roimh-ràdh a mhìneachadh mar an ceudna.

“Leabhar-Seolaidh airson aoradh follaiseach Dhé; a chaidh a shuidheachadh le Ard-Sheanadh nan diadhairean aig Westminster, le cuideachadh fir-ùghdarrais bho Eaglais na h-Alba, mar chuid de riaghailt co-cheangailte ann an aidmheil eadar eaglaisean Chrìosda ann an rioghachdan Albann, Shasunn, agus Eireann:” Faic I. Cor. xiv. 40 agus rann 26.

Mu Naomhachadh latha Dhé.—Bu chòir latha an Tighearna bhi air a chuimhneachadh roimh laimh air a leithid a' dhòigh, 's gu'm biodh ar cùisean freasdail air an cur an òrdugh, agus air an cur an dara taobh ann an àm iomchuidh, chum agus nach biodh ar gnothaichean saoghalta ag cur bacadh air a bhi naomhachadh, mar bu chòir, là na Sàbaid 'n uair a thig e.

Tha an là gu h-iomlan gu bhi air a choinhead naomha do'n Tighearna, araon anns an fhollais agus anns an uaigneas, mar is e Sàbaid nan Crìosduidhean. Air a shon sin tha e do-sheachainte, gu'm biodh fois naomha air an latha sin bho na h-uile gnìomh air nach 'eil aobhar; agus a' seachnadh, chan e a mhàin chluichean no fearas-chuideachd, ach mar an ceudna briathran agus snuaintean talmhaidh.

Gu'm biodh biadh an là sin air a chur an leithid de òrdugh agus nach biodh seirbhisich air am bacadh, gu neo-iomchuidh, bho aoradh follaiseach Dhé, no neach 'sam bith eile air a bhacadh bho bhi naomhachadh là na Sàbaid.

Gu'm biodh ullachadh uaigneach air a dheanamh leis a h-uile neach agus teaghlach, ann a bhi ag ùrnuigh air an son féin agus airson cuideachadh Dhé leis a' mhinistear, agus airson beannachd air a mhinistrealachd, agus le cleachdaidhean naomha eile, mar a dh' fhaodas sin an cuideachadh airson an

tuilleadh comhfhurtachd agus co-chomunn ri Dia anns na seirbhisean follaiseach.

Gu'n cruinnich an sluagh uile ann an tìde iomchuidh airson an aoraidh fhollaisich, agus gu'm bi an còimhthional uile an làthair aig an toiseach, agus gu'm bi iad gu sòlaimte ceangailte mar aon anns a h-uile pairt de'n aoradh fhollaiseach, agus nach fàgadh iad gus an déidh a' bheannachaidh.

Agus ge b'e ùine tha air fhàgail eadar no an déidh coinneamhan sòlaimte a' chomhthional anns an fhollais, bhi air a ghnàthachadh ann a bhi a' leughadh, a' beachd-smuaineachadh, no bhi 'dol thairis air na searmoinean, agus gu h-àraidh ann a bhi ag gairm an teaghlaichean gu cumntas a thoirt air na nithean a chuala iad, agus a bhi 'g an ceasnachadh, ann an còmhraidhean naomha, ann a bhi ag ùrnuigh airson beannachd air na seirbhisean follaiseach, a' seinn shalm, a' fiosrachadh luchd an tinneis, a' furtachadh air na bochdan agus dleasdanasan cràbhach, gràdhach, agus trocaireach, mar sin a' cumntas là na Sàbaid 'na thoil-inntinn.

Mu thiodhlacadh nam marbh.—An uair a dhealaicheas neach 'sam bith ris a' bheatha so, biodh an corp, air latha an adhlacaidh, gu stuama air a ghiùlain bho'n tigh a dh'ionnsuidh an àite a tha air a chur air leth mar àite adhlaicidh, agus air ball air adhlacadh gun deas-ghnàth 'sam bith.

Agus a chionn gur e saobh-chràbhachd a tha anns a chleachdadh a bhi lùbadh nan glùn agus ag ùrnuigh ri taobh no le an aghaidh air a' chorp, agus a' shamhail sin de chleachdaidhean anns an àite anns am bheil an corp 'na laighe ma' s 'eil e air a ghiùlain a dh'ionnsuidh an àit' adhlaicidh, agus a chionn gu robh ùrnuigh, leughadh agus seinn, araon ann a bhi 'dol a dh'ionnsuidh agus aig an uaigh gu ro-mhór air am mì-ghnàthachadh, chan 'eil iad air aon rathad buannachdail do'n mharbh, agus dhearbhadh iad am móran rathadan a bhi cronail do 'n bheò; uime sin biodh a h-uile ni de na nithean sin air an cur an dara taobh.

Ach gidheadh tha sinne meas ro-fheumail gu'm biodh na càirdean Criosdail a tha leantuinn a' chuirp a dh' ionnsuidh

an àite adhlaidh a' leagail an inntinn ann a bhi a' beachd-smuaineachadh agus a' còmhradh mu nithean freagarrach airson a leithid a dh' àm; agus gu'n dean am ministear, mar aig amannan eile, mar an ceudna aig an àm so, ma tha e làthair, an cur ann an cuimhne air an dleasnas.

Ach cha chuir so bacadh ('s e sin na nithean tha air an toirmeasg anns na h-earannan a tha dol air thoiseach air a so) air an àite no an urram aig an adhlacadh, a bhuineas do inbhe agus suidheachadh an neach a chaochail.

Nadur an Duine 'na Staid Cheithir Fillte.

CEANN III.

NEO-CHOMAS AN DUINE GU H-IOMLAN AIR E FEIN A LEIGHEAS.

(Continued from page 314.)

Ceist (3.) Ach tha so uile neo-fheumail, a chionn gu bheil sinn gu h-iomlan neo-chomasach air sinn féin a chumail a mach á staid a' pheacaidh agus na feirge. *Freagradh*, Na tugaibh aite do 'n mhealladh sin, a ta cur o cheile na nithe a cheangail Dia ri cheile; eadhon, gnathachadh nam meadhonna, agus mothachadh a bhi againn air ar neo-chomas féin. Ma thig Spiorad Dhé gu brath a dh' oibreachadh le cumhachd grasmhor ann bhur n-anama, bithidh an sin lan-mhothachad agaibh air bhur n-uile neo-chomas, agus gidheadh theid sibh a ghnathachadh nam meadhonna gu beothail. Ni sibh air bhur son féin, mar gu 'n deanamh sibh an t-iomlan; agus measaidh sibh gach ni a ni sibh, mar nach deanadh sibh ni 'sam bith. Nach dean sibh ni 'sam bith air bhur son féin, a chionn nach urrainn sibh an t-iomlan a dheanamh? Na deanaibh co-dhunadh cho chruaidh as sin an aghaidh bhur n-anama féin: Deanaibh na 's urrainn dhuibh, agus theagamh am feadh a ta sibh a' deanamh na 's urrainn dhuibh air bhur son féin, gu'n dean Dia air bhur son

sin nach urrainn sibhse dheanamh. “Am bheil thu tuigsinn na nithe a ta thu leughadh?” ars’ Philip ris a’ Chailteanach: “Agus thubhairt esan, Cionnus is urrainn mi, mur seol neach éigin mi?” Gníomh. viii. 30, 31. Cha b’ urrainn dha ’n sgrìobtur a thuigsinn a bha e leughadh, gidheadh b’ urrainn dha leughadh: rinn e na b’ urrainn dha, leugh e; agus am feadh a bha e leughadh, chuir Dia fear-mìneachaidh d’ a ionnsuidh. Bha na h-Israelich ann an teanntachd mhór aig an fhairge ruaidh; agus cionnus a b’ urrainn doibh iad féin a chuideachadh, an uair a bha beannta air an dara laimh; agus freiceadan nan naimhde air an laimh eile? An uair a bha Pharaoh agus a shluagh air an eulaobh, agus an fhairge ruadh rompa; ciod a b’ urrainn iad a dheanamh? “Abair ri cloinn Israel” ars’ an Tighearn ri Maois, “dol air an aghaidh,” Eesod. xiv. 15. Ciod a’ chrioch air son an rachadh iad air an aghaidh? An urrainn dhoibh slighe reidh a dheanamh dhoibh féin troimh ’n fhairge? Cha ’n urrainn: ach rachadh iad air an aghaidh, a deir an Tighearn; ged nach urrainn doibh fairge a thionndadh gu talamh tioram, gidheadh is urrainn dhoibh dol air an aghaidh gus a’ ehladach, agus mar sin rinn iad; agus an uair a rinn iad na dh’fheudadh iad, rinn Dia air an son an ni nach b’ urrainn dhoibhsan a dheanamh.

Ceist. An do gheall Dia gu ’n ionmpaichadh agus gu’n tearnadh e iadsan, a ta ann an gnathachadh nam meadhonna, a’ deanamh na dh’fheudas iad a chum iad féin a shaoradh? *Freagradh,* Cha’n fheud sinn labhairt gu h-encorach mu Dhia: Air do dhaoine nadurra bhi ’nan coigrich do choimheangal a’ gheallaidh, (Eph. ii. 12.) chan ’eil a leithid sin de ghealladh air a dheanamh dhoibh. Gidheadh chan ’eil iad a’ deanamh gu reusanta, mur ’eil iad a’ deanamh feum de na h-uile comas a th’ aca, agus mur dean iad na dh’fheudas iad. Oir, (1.) Tha e so-dheanta gu ’m feud iad soirbheachadh ’san t-slighe so. Ma ni sibh na dh’fheudas sibh, theagamh gu ’n dean Dia air bhur son ni nach urrainn sibh a dheanamh air bhur son féin. Is leoir so a thoirt air duine roghainn a dheanamh ann an gnothuch cho chudthromach as so, Gníomh. viii. 22.

“Guidh air Dia, ma dh’fheudar gu maithear dhuit smuainte de chridhe.” Ioel ii. 14. “Cò aig am bheil fios nach pill e?” Ma dh’fheudar duil a bhi ri soirbheachadh, bu choir an oidhirp a thabhairt, Ma ’s e, ann an long-bhriseadh aig fairge, gu ’n gabhadh gach fear de na maraichean agus do ’n luchd-siubhail, bord briste chum e féin a thearnadh, agus gu ’m faiceadh aon diubh each uile ’gan call, an deigh an uile dhìchioll gu iad féin a thearnadh; gidheadh bheireadh an dochas air tearnadh air an doigh so, airsan na dh’fheudadh e dheanamh le mhir briste. C’ arson uime sin, nach ’eil sibh a’ reusonachadh ribh féin, mar a rinn a’ cheathrar lobhar, a shuidh aig geatacha Shamaria, 2 Rìgh vii. 3, 4. C’ arson nach ’eil sibh ag ràdh, “Ma dh’fhanas sinn an so, gun a bhi deanamh na ’s urrainn dhuinn, bàsaichidh sinn; thugamaid an oidhirp, ma bhios sinn air ar caomhnadh bithidh sinn beo: mur bi, cha ’n fhaigh sinn ach am bàs. (2.) Feudaidh e bhi gu ’n soirbhich an rathad so: tha Dia maith agus trocaireach; is toigh leis iongantas a chur air daoine le ’ghràs, agus tha e gu tric “air fhaotainn leosan nach robh ga iarraidh,” Isa. lxx. 1. Ma ni sibh so, tha sibh an fhad so an rathad bhuir dleasdanas; agus tha sibh a’ deanamh feum de na meadhonna, leis an gnathach leis an Tighearna daoine bheannachadh, air son leigheis spioradail: tha sibh ’gur cur féin ann an rathad an Leigh mhòir; agus mar sin feudaidh gu ’m bi sibh air bhuir leigheas. Chaidh Lidia le muinntir eile “do’n àite far am b’ àbhaist urnuigh a dheanamh, agus dh’fhosgail an Tighearn a cridhe,” Gniomh. xvi. 13, 14. Tha sibh a’ treabhadh agus a’ cur, ged nach urrainn neach sam bith innseadh dhuibh gu cinnteach, gu ’m faigh sibh urrad as bhuir siol a rìs. Tha sibh a’ gnàthachadh meadhonna chum bhuir slainte, ged nach ’eil sibh cinnteach gu ’n soirbhich iad. Anns na nithibh sin tha dochas gu ’r cur thuige; agus e’ arson nach deanadh sibh sin sa’ chùis so mar an ceudna? Tha sinn a’ faicinn, gu faigh dian atehuinge mor-bhuaidh am measg dhaoine; air an aobhar sin bithibh ag urnuigh, a’ beachd-smuaineachadh, agus ag iarraidh comhnadh o Dhia; bithibh tric aig caithir nan gràs a guidhe air son gràis; agus na

failnichibh. Ged nach 'eil suim aig Dia dhìbhse, a ta 'san staid 'sam bheil sibh, 'nur n-aon mheall peacaidh; gu h-uile graineil agus air bhuir truailleadh, ann an uile bhuadhaibh bhuir n-anama; feudaidh esan, gidheadh, meas a chur air 'ordugh féin. Ged nach 'eil suim aige do 'ur n-urnuighean no do 'ur beachd-smuaineachadh, gidheadh feudaidh meas a bhi aige do urnuigh, do bheachd-smuaineachadh, agus an leithide sin de mheadhonna a ta air an òrduchadh leis féin, agus mar sin am beannachadh dhuibhse. Uime sin, mur dean sibh na dh' fheudas sibh; cha 'n e mhaoin gu bheil sibh marbh, ach tha sibh a' toirt breith oirbh féin nach fhu sibh a bheatha mhaireannach.

Gu co-dhunadh, Gabhadh na naoimh iongantais ri saorsa agus cumhachd grais, a thainig d' an ionnsuidh 'nan staid uireasbhuich, a thug air an cuibhrichean tuiteam dhiubh, air a' gheata iaruin fosgladh dhoibh, a thog an creutair caillte, agus a thug a mach iad o staid a' pheacaidh agus na feirge, san luidheadh iad, agus san rachadh iad a dhìth, mur bitheadh iad gu trocaireach air am fiosrachadh. Biodh mothachadh aig an duine nadurra air a neo-chomas gu e féin a leigheas. Biodh fios agad gu bheil thu gun neart, agus nach urrainn duit teachd a dh'ionnsuidh Chrìosd, gus am bi thu air do tharruing. Tha thu caillte, agus cha 'n urrainn dhuit thu féin a chobhair. Feudaidh so steidh do dhochais a chrathadh, thusa nach fhaca riamh t' fhior-fheum air Crìosd agus air a ghras; ach a ta 'm barail gu 'n dean thu solar air do shon féin, le d' mhodhalachd, le d' dheadh-bheusan, le d' iarrtais agus le d' dhleasdanas mharbh; agus le creidimh agus aithreachas, a dh' fhàs suas a' d' bhuadha nadurra, as eugmhais cumhachd agus eifeachd grais Chrìosd. O biodh mothachadh agad air t'fhior-fheum air Crìosd, agus air a ghrasa buadhachsan: creid do neo-chomas gu h-iomlan air thu féin a leigheas! agus mar sin feudaidh tu bhi air t' irioslachadh, air do chrathadh á t'fhein-earsba, agus luidhe sìos an duslach agus luaithre, ag osnaich a mach do chor truagh an lathair an Tighearna. Bhiodh sealladh iriosal do d' laigse nadurra; laigse an naduir thruaillidh, 'na cheum a chum fuasglaidh.—An fhad so mu staid nadurra 'n duine, staid truaighe iomlan.

Ri leantuin.

Literary Notices.

BUCHMANISM : OR THE OXFORD GROUP MOVEMENT by the Rev. THOMAS HOUGHTON, M.A. *Gospel Magazine* Office, 23 Bedford Street, Strand, London, W.C.2. Price, 1s. net.

The above is a reprint of a series of articles contributed to the *Gospel Magazine* by its Editor, Mr. Houghton. They are, as one would expect from such a source, an able presentation of sound scriptural truth and a damaging indictment at the bar of Scripture of this new Movement. Mr. Houghton has done his work well and his criticism of A. J. Russell's *For Sinners Only* while searching is deserving. The booklet contains a letter by John Newton on divine guidance which is very different from the "guidance" of the Groupists.

PSALMODY : IS THE USE OF UNINSPIRED SONGS IN THE WORSHIP OF GOD AUTHORISED? By Rev. Professor R. J. GEORGE, D.D., Allegheny, Pa., U.S.A. Londonderry : David Irvine, Waterloo Printing Works.

This excellent little pamphlet on the exclusive use of the Psalms in the praise of the sanctuary is well known to many of our readers and we have pleasure in informing all who desire to obtain copies that they may be had from the Rev. R. B. Lyons, Reformed Presbyterian Manse, Limavady, County Derry, at the following rates :—1 copy, 1½d.; 12 for 9d.; 50 for 2s. 8d.; 100 for 5s.—all post free.

Notes and Comments.

Three Year Plan.—This is a device invented by ecclesiastics of the Church of Scotland to tide over difficulties arising in connection with local unions of congregations. In many cases where congregations will not unite a minister is placed over them for three years. Reports in the press indicate that there is not very much love lost between congregations that should be united in the big Church. A great deal was said by the men who engineered the Union of the disgrace of so many

churches in sparsely populated districts and it was maintained that the Union would make an end of this. But we leave it with sensible men to say which is the more disgraceful—many churches or congregations which by profession are one, bickering in senseless quarrels and making sport to the unbelieving world. There are too many of these quarrels among a people who pride themselves on their broadmindedness and charity. The press though reporting many of them does not exhaust the list.

Manse Fellowship Dramatic Club.—The following advertisement appeared in one of the Glasgow weeklies: “‘The Barretts of Wimpole Street’ is the title of a play to be produced by the Manse Fellowship Dramatic Club in the Royal Institute Hall, Glasgow, on Friday and Saturday, the 7th and 8th December. This club is composed of the sons and daughters of ministers, and divinity students, and the performance is in aid of their benevolent fund.” Things have come to a low state when such an advertisement is possible. What can one expect of divinity students who spend their spare time as actors. Satan has a firmer hold on the Scottish churches than one would like to believe.

Church Notes.

Communion. — January — Last Sabbath, Inverness. February—First Sabbath, Dingwall. South African Mission —The following are the dates of the Communion:—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

Appeal on behalf of Winnipeg Congregation.—This congregation is in debt to the amount of £794 for its Church fabric. It was expected that the debt would have been cleared in 1930, but this was not done, owing most probably, to trade depression and other circumstances over which the congregation

had no control. The Canadian and Colonial Committee now earnestly appeal to friends throughout the Church to help to have this burden removed as speedily as possible. Friends in this country might kindly send their contributions direct to Mr. John Grant, General Treasurer, 4 Millburn Road, Inverness, while friends in Canada or elsewhere might kindly send them to Mr. A. B. Steedman, 280 Lansdowne Avenue, Winnipeg, Canada.

Appeal from Breanish, Islivig and Mangersta, (Lewis).

—The friends in Breanish, Islivig and Mangersta, Uig, Lewis, who are about ten miles distant from the main congregation in Uig have made a noble effort to further the cause among them. By their united effort, they have built the walls of a good house and the intention at present is to use half of this house as a place of worship and the other half as a home for the missionary, until such a time as they can build a suitable meeting house. They are unable to proceed with the roofing of this building owing to lack of funds. The Uig congregation are so burdened with the manse, that they cannot help them at present. Should any of those who sympathise with the stand made in Uig for the truth see their way to send help for this purpose, such help will be gratefully acknowledged in the Magazine by Rev. R. Macinnes, Miavaig, or Mr. Murdo Macleod, Post Office, Islivig, Uig, Lewis.—Malcolm Gillies, *Clerk of Outer Isles Presbytery.*

Collection for December.—The Collection for this month is for the General Church Building Fund. Congregational Treasurers, whose buildings are not clear of debt, and who wish to participate in the allocation from the General Building Fund, are requested to state the amount of their debt to Mr. John Grant, 4 Millburn Road, Inverness.

History of the Free Presbyterian Church.—This History is now ready and our printers inform us that the first 1000 copies will be ready for despatch on the 25th November. These will be sent in parcels, *carriage paid*, to our ministers, missionaries, and others, from whom they may be obtained at 2s 6d.

All correspondence relating to orders and moneys for payment are to be sent to Rev. William Grant, Free Presbyterian Manse, Halkirk, Caithness, and *not* to the General Treasurer nor the Editor. Orders for single copies sent to Mr. Grant must include postage—4d. per copy in addition to the above price.

Acknowledgment of Donations.

Mr. John Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following donations:—

Sustentation Fund.—A. K., Westhill, Culloden, 10s; Miss M. A. McK., Easter Fearn, 4s 3d; Mrs H. N., Fort William, Ontario, 7s 10d; Mrs G., Inverness (o/a Inverness), £1.

Jewish and Foreign Missions.—K. M., per Rev. J. Colquhoun, Glendale, £5; J. D. Kidd, Ballina, Australia, £5; K. M., Raasay, 10s; Interested, Tomatin, on behalf of Mrs Radasi, £1; F.P. Friend, Ross-shire, £2.

The following lists sent in for publication:—

Applecross Manse Building Fund.—Mr John MacAulay, Missionary, acknowledges with sincere thanks the following donations:—Friend, New York, £10; M. McL., Callanish, £1 10s; Mr M. Gillanders, Treasurer, acknowledges with grateful thanks the following:—Friend, Lochcarron, 5s; Collecting Card, per Miss J. MacKenzie, 12 Port Henderson, Gairloch, £5 5s; Collecting Card, per Miss I. Gordon, Innes Street, Inverness, £11 10s.

Elgol Church Building Fund.—Mr James MacKinnon, Elgol, acknowledges with sincere thanks Collecting Card, per Mrs M. Mathieson, North Strome, £3 7s.

Greenock Manse Purchase Fund.—Rev. Jas. MacLeod, acknowledges with sincere thanks the following donations:—Collecting Card, per Miss A. MacKenzie, Greenock, £3 10s; Friend, Connal Ferry, per Mr D. Walker, 5s.

London Mission Church Building Fund.—Dr. M. Tallach, 166 Southampton Street, Camberwell, acknowledges with grateful thanks:—Collecting Card, per Miss Matheson, Burghley House, Stamford, £14; Collecting Card, per Miss MacKenzie, 3 Culford Mansions, Sloane Street, London, £6 2s 6d. Mr R. Sinclair, 37 Albert Palace Mansions, Treasurer, acknowledges with sincere thanks the following donations, per Rev. William Grant:—Mrs W. F., Dunoon, £1; Friend, Camberwell, 5s.

Tain Congregation.—Mr D. Leitch, Treasurer, acknowledges with sincere thanks the following donations:—Miss M., Newmore, o/a Home Mission Fund, £1; o/a Door Collection (Tain), 10s.

Tarbert, Harris, Congregation.—Mr Neil MacKinnon, Treasurer, Tarbert, acknowledges with grateful thanks a donation of £25 from "A Friend" on behalf of Tarbert Congregation Sustentation Fund.

Uig (Stornoway) Manse Building Fund.—Mr N. MacKay, Treasurer, acknowledges with sincere thanks a donation of £1 from D. McL., 48 Cunningham Street, Glasgow.

Wick Manse Purchase Fund.—Rev. R. R. Sinclair, acknowledges with grateful thanks the following donations:—J. R. Backlass, Watten, 10s; Mrs McD., Wick, 10s; Collecting Card, per Miss M. MacCallum, Kames, £5.

The Magazine.

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Free Distribution.—X. B. L., Dingwall, In loving memory of Dr. J. Kennedy, £5; Two Friends, Applecross, 6s 6d; F. P. Friend, Ross-shire, 5s; N. McPhail, 89 Raebury Street, Glasgow, 2s 6d; Neil Shaw, Keiraville, Via Wollongong, N.S.W., 5s; Mrs M. McLennan, Forgyle Cottage, Glenmoriston, 5s; Miss M. F. Banfield, 72 Springfield Road, Brighton, 2s 6d; Mrs C. Paterson, Altnacealgach Hotel, Lairg, 6s; M. McLeod, Stanley Cottage, Brora, 6s.