

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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PRINTED BY N. ADSHEAD & SON, 11 UNION STREET
AND 34-36 CADOGAN STREET, GLASGOW.

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VOL. XXXVIII.

November, 1933.

No. 7.

The Secession of 1733.

II.

(Continued from page 241.)

THE sermon to which reference has been made in the preceding article caused the greatest offence to a number of the ministers in the Synod. The court was no sooner constituted than complaint was made of Erskine's sermon. A proposal was made by Adam Ferguson, Logierait, and supported by other ministers that a committee be appointed to confer with Erskine and to report to the Synod. Three days were spent in keen debate; and at last, when several of Erskine's friends had withdrawn through sheer fatigue, the Synod by a majority of not more than six decided that he was censurable for some expressions in his sermon "tending to disquiet the peace of the Church, and impugning several Acts of Assembly and proceedings of Church judicatories." Mr. Alexander Moncrieff, Abernethy, entered a dissent which was adhered to by twelve ministers and two elders. E. Erskine appealed to next Assembly. Notwithstanding, the Synod proceeded with the case and agreed to rebuke Mr. Erskine at their bar and "admonish him to behave orderly for the future." They also appointed "the Presbytery of Stirling to inquire anent his after behaviour at their privy censures and report to the next Synod." When the Synod met again at Stirling in April of the following year (10th April, 1733), Mr. Erskine could not be persuaded to express regret for what he had said in his sermon against the objectionable

Acts of the Assembly. A Representation and Petition, subscribed by fifteen Elders of the Kirk-session of Stirling, was laid before the court beseeching the Synod to reverse the sentence passed against their minister. Among other things, they call attention to the dangerous consequences likely to follow from the execution of the sentence. "Though the condemnatory sentence passed against our minister," they say, "cannot lessen his character among us, nor diminish from the just esteem that we, and many others through the land, have for him; yet, what wide breaches such proceedings may occasion, we leave it to the more deliberate judgment of this reverend court." The Petition was not transmitted to the Court by the Committee of Bills and the Synod, after reasoning, refused to hear it. The Presbytery of Stirling made an abortive attempt to have a conference with a Committee of the Synod. Mr. Erskine was then called and when the Synod was about to pronounce sentence he told them he adhered to his appeal. He then read the following paper: "According to the utterance given by the Lord to me at Perth, I delivered His mind, particularly with relation to some prevailing evils of the day, which to me are matter of confession, and therefore I dare not retract the least part of that testimony. I am heartily sorry that ever the reverend Synod should have commenced a process against me, for what I am persuaded was nothing else but truth; especially when they have never yet made it appear that I have in the least receded from the Word of God, and our approved standards of doctrine, worship, discipline, or government. Every man has his own proper gift of utterance; and, according to the gift bestowed on me, so I expressed myself at Perth; and, if I had given offence by any expressions uttered by me at that time, I should very willingly retract, and beg pardon. But I hope my reverend brethren will excuse me to say, that I am not yet convinced of any just ground given for a rebuke and admonition."

When the General Assembly met in May, 1733, it began with the notorious case of the intrusion at Kinross and pronounced a rigorous sentence against the Presbytery of Dunfermline for

their refusal to receive and enrol Mr. Robert Stark as a member of Presbytery. When Mr. Erskine's case came up the Reasons of Appeal were read. The Assembly, after hearing parties at the bar, by a majority of votes "found the expressions vented by Mr. Erskine, and contained in the minutes of the Synod's proceedings, with the answers thereto made by him, to be offensive, and to tend to disturb the peace and good order of the Church; and therefore, approve of the proceedings of the Synod, and appoint him to be rebuked and admonished at their own bar, in order to terminate the process." While he submitted to the rebuke Mr. Erskine made a protest in which he says: "I hereby adhere unto the testimonies I have formerly emitted against the Act of Assembly 1732, whether in the protest entered against it in open Assembly, or yet in my Synodical Sermon; craving this my protest and declaration to be inserted in the records of the Assembly." Messrs. Wilson, Monerieff, and Fisher adhered to this protest. The paper on which the protest was written fell from the Assembly Clerk's table and was picked up by one of the members of Assembly who called the Assembly's attention to the terms of the protest. When read it roused strong feelings of indignation and orders were given that the Four Brethren should be cited to appear before the Assembly next day. When they appeared a committee was appointed with the purpose of persuading them to withdraw their protest. The committee reported that they had failed in their efforts; whereupon, the Assembly by a great majority passed sentence to the following effect: That the Four Brethren should appear before the Commission in August next, to express sorrow for their conduct, and retract their protest; that in the event of their refusal to submit, the Commission is appointed to suspend them from the exercise of their ministry; that if they shall then act contrary to the sentence of suspension, the Commission, at their meeting in November, or any subsequent meeting, must proceed to a higher censure. When the Commission of Assembly met on 8th August representations and petitions were presented by the Kirk-session of Stirling, by the

Magistrates and Town Council of the Burgh, and also by the Presbyteries of Stirling, Dunblane, and Ellon but all to no effect. The Commission, after a Committee had made an unsuccessful attempt to persuade the Four Brethren to acquiesce in the General Assembly's sentence, passed sentence suspending "the Four Protesting Brethren from the exercise of the ministerial function, and all parts thereof." When the sentence was announced to them they protested for themselves, and as many as adhered to them that the sentence was null and void and that it would be lawful for them to exercise their ministry as they had previously done. Protests were at the same time made by the ruling elders of the four congregations concerned. The suspended brethren continued their ministerial labours as formerly notwithstanding the sentence of suspension. They were again summoned before the November Commission when renewed efforts were made to induce them to withdraw their protest but these proved fruitless. A number of Synods and Presbyteries also sent up communications counselling forbearance and tenderness towards the suspended ministers. Many members of the Commission also pled for delay. When the question was put to the Commission: "Delay" or "Proceed," it was decided by the Moderator's casting vote to proceed with a higher censure. On the 16th November the Commission therefore passed sentence on them, loosing their relation from their respective charges, declaring their churches vacant and prohibiting all ministers of the Church of Scotland to employ them in any ministerial function. Mr. Gabriel Wilson, Maxton, immediately made a protest declaring that it would be lawful for them to complain against this sentence to any subsequent Assembly; to testify in a becoming manner, on all occasions, against the defections of the Church; and to hold ministerial communion with their brethren as if no such sentence had been passed against them. A few weeks after their expulsion from the Church of Scotland the Four Brethren met at Bridge of Gairney, a small village about three miles south of Kinross. The first day of their meeting, 5th December, was wholly spent

in prayer. The following day was also spent in similar exercises. The question was raised at this meeting should a Presbytery be formed. "After much and serious reasoning on both sides of the question," as is recorded by one of their number, "the Four Brethren did all, with one voice, give it as their judgment that they should presently constitute into a Presbytery."

(To be continued.)

On Man's Bondage in an Unconverted State.

Sermon, by the Rev. DONALD FRASER, A.M., Kirkhill.

"If the Son, therefore, shall make you free, ye shall be free indeed" (John viii. 36).

(Continued from page 264.)

2nd. The polluting power of Sin.—No one is entirely ignorant of the injurious influence of the appetites and passions—"of the lusts that war against the soul," of "the law of the members warring against the law of the mind." Many, however, are regardless of the working in the hidden man of the heart of those spiritual passions, "the lusts of the mind," which are equally known to God, and marked by Him as those which express themselves in overt acts, and which, as attaching to the spirit, or higher and more enduring part of man, are more evil and odious to God. Still more are unable to discover any thing like unity of character, and concurrence of operation, in these ever changing passions, for morally polluting human nature and opposing God; they appear like accidental and contradictory movements without any fixed direction; nay, it may seem that the check which one of these forces opposes to another is salutary; and we may well allow that much of what passes for morals in the world, is nothing more than the restraining of one evil passion by the counter operation of another equally offensive in the sight of God. How common is it to have sordid love of gain as alone the cause of temperance; vanity

the only source of religious and moral acting; and pride producing self-denial in one quarter, that it may have larger scope in another; and men, supposing that by playing them off thus one against the other, and by opposing them all by considerations of reason and self-interest, they may be made harmless, and will be finally subdued.

But to understand this matter aright, we must go deeper into human nature, and inquire what that great principle in the mind is, from which these movements spring, and to which they minister. It is the love of gratifying self. This is the great master-passion, the great leading disposition of fallen man. The passions or propensities may be various in their kind, in their movements, and in the measure of their exercise; but they have this in common, that they all, and in all their movements, are employed to gratify self; and this taste or love for self-gratifying becomes, by a law of our nature, stronger by every indulgence. Now, if it shall be found, that this leading disposition of human nature is itself the very essence of sin, it must be allowed that what ministers to it and increases it, pollutes human nature.

In advancing such a position as that the disposition of gratifying self, as found in fallen human nature, is the very essence of sin, we may expect to have it questioned in some such manner as this:—What! is it possible that any living being should not have the desire of gratifying himself, or, what is tantamount, should not have the desire of happiness, or, if such a thing were possible, would existence be desirable on those terms? The objection is plausible, and we admit readily, that the desire of happiness is an essential attribute of rational existence. But we do not admit that it ought to have the primary place; that high place belongs to another disposition, and the desire of happiness has, or ought to have, a place secondary and subservient to that disposition.

In the original creation of man, God formed him to be in relation with Himself, and accommodated him in his soul to that universal law which was the bond of this connection between

Himself and His creatures. The great enactment of that law was, "Thou shalt love the Lord thy God with all thy heart." This fundamental clause in the divine law enjoined, as the leading disposition in the creature, supreme love to God. God wrote this disposition on the human heart; it was the primary one, the ground of all moral movement, and in acting from this great motive, God provided that there should be a gratification of incalculable amount and duration to the creature. He thus put creature gratification in the second place; but by this He did not lower it in character, or lessen it in degree. On the contrary, by putting the love of God first, He opened up, in the divine nature, to which this disposition attracted man, an infinite field of excellence for observation and enlargement of feeling, which should never cease to produce the purest and most intense happiness.

Man, in the fall, by violating the law of God, broke his relation with God; lost the primary disposition of loving God imprinted at his first creation; ceased to retain the knowledge of God: and then his secondary property, the desire of happiness, sought created objects with which he was surrounded, with them to gratify himself. He took the world instead of God as his object, and sent out all his propensities to draw gratification from this new object; need we say, how mean in the comparison!

The sin, then, in his present state of heart, is not that he desires to be happy viewed in the abstract, but that he seeks for his own gratification the primary place, or that self-love occupies the place of the love of God, and that he has chosen the world as his delight rather than God. "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord; for my people have committed two evils, they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. This state of the heart is essentially polluted and wicked. The exercise of the passions ministering to it, and giving it indulgence, strengthens it, and thereby increases the pollution of our natures. And, if we consider moral purity to consist in

conformity to the divine law, which is the true standard of purity, then we must see that the selfish or carnal mind which is enmity to God, is not subject to it, neither indeed can be. Thus, that law has as its first and great enactment "Love the Lord thy God," which is essentially opposed to the selfish principle. The one cannot be ascendant without the dethronement of the other; it is the contrariety in their very essence, of these two antagonist principles, that causes enmity to arise in the selfish or carnal mind whenever the demand of the law for the ascendancy of its great principle stands fully out. The carnal man would willingly do many things of what the law requires, but to put God before himself is too much.

3rd. Satanic temptation.—The legal captivity to Satan by the curse of the law has already been adverted to. He assaulted our first parents with temptation when in innocency, but it seems to have been from without, by verbal persuasion, and by exhibition to the senses, addressed to desires and principles, and tastes that were natural and legitimate. The sanctuary of the mind does not appear to have been permitted to be invaded. Christ being sinless could say, "The prince of this world cometh, and hath nothing in me." But soon as they became accursed or subjects of penalty, became of the same class, and occupied one common ground with Satan as fallen and apostate, there seemed to be a nearer fellowship established, a fuller access to the mind given, as well as sympathies formed which facilitated the temptation to sin which he employed against them, and which, as a powerful and designing spirit, he was able to manage successfully and covertly. Of Judas it is said that "Satan entered into him." The permission seems to have been given him in his character of avenger, thus to operate against the children of disobedience, still under limitation, saving certain points necessary to their moral freedom and natural existence, and to the accomplishment of certain designs of heaven. This restriction is intimated in the narrative of the Book of Job regarding Satan. See chap. i. ver. 7-12; and chap. ii. ver. 1-7. The Scripture is clear as

to the existence, power, extensiveness, and polluting efficacy of this agency. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world" (Eph. vi. 12). Satan is called "the spirit that worketh in the children of disobedience." "Ye," saith Christ, "are of your father the Devil, and the lusts of your father ye do."

The great object of satanic malignity is to retain the creature in sin, and, when under a remedial system, to prevent the soul's coming under the operation of this system so as to be recovered to God. Satan at present requires no direct recognition of himself; he allows the self we have spoken of to rule and be obeyed, because that is enough to secure the reign of sin. He will allow men to do many good things, if so be that they exalt themselves on that ground. He will become the patron of religious systems, if so be that in spirit and bearing they are adverse to God's way of salvation. He acts by system not to prompt to all sins, and at all times in utter recklessness. The grand point with him is to prevent man's becoming acquainted with the gospel way of escape. He aims to effect this object; 1st, by endeavouring to conceal from men their real condition and danger, and persuading them that they are sufficiently good and safe as they are; and, O! how many myriads of blinded self-complacent creatures does he retain captives by this delusion; men who say, "Peace, peace, when there is no peace," and who go down to death with the "lie" which he palmed upon them, "in their right hands." 2nd, he attempts directly to obscure the gospel. "If our gospel be hid, it is to them that are lost; in whom the god of this world hath blinded the minds of them that believe not" (2 Cor. iv. 4). He persuades them that the gospel is mysterious, and to their poor benighted and deceived minds it must appear strange; and he would have them believe that all that is essential in religion must be plain to every one, cruelly concealing from them that what makes it mysterious, is their ignorance of the first principles of divine

government and human responsibility, and the complication of evil, and the terribleness of the condemnation under which they lie. It is a remedy commensurate to an evil which they have never felt or imagined; and so it is inconceivable. This moral binding of the mind by deceptions, those chains of darkness, constitute the strength of Satan's enslaving power over the children of disobedience.

II. Proof corroborative of the Scripture representation of this bondage, may be drawn. 1st. From Death and its appearances.—The terror which death impresses gives it all the character of a penal infliction; it seems not an ordinary process of nature, such as certain animals undergo in passing from one stage of existence to another, the chrysalis state, for instance; but a violence done to nature, a forcible disruption of its frame, against which nature struggles. A similar inference may be drawn from its universality. "It is appointed unto all men once to die." However various in qualities and in course of life, all come to this common fate at last. There is a general proscription which this destroyer enforces against every living being of the fallen family of Adam, as well as against all the living creatures which connect with man on earth. "The earth is accursed for thy sake," saith God to Adam. Does not this furnish daily and hourly evidence of the resting of the condemnatory sentence of the law on human nature? The exception in favour of those who are delivered from condemnation, does not hold to the extent of an exemption from natural death in the present world, any more than their deliverance from the ascendancy of sin, carries their entire exemption from its existence in them. While here, sin has a place in them; and so death, its inseparable attendant, rests upon them; but, as we shall afterwards see, its sting is taken away. 2nd. Ample proof may be derived from the history of man in every past age, and the general aspect of the world in the present. This opens up before us on the great scale, one vast manifestation of the mingled workings of selfish, flagitious, and ungodly principles. We behold a "world lying in wickedness," and

pervaded with misery. Are men then free? or are they in bondage to what so manifestly subjugates the race in every age, and in every place? The experience of the saints without one single exception, wherever it has been expressed or recorded, as it has been in many thousand instances, carries an uniform and decided testimony to the existence of just such a bondage as we have described. "O wretched man that I am, who shall deliver me from the body of this death?" is the language of Paul; also, "I am carnal, sold under sin." "Iniquities prevail against me," is the declaration of David. The want of consciousness of such bondage in others, in no degree invalidates the proof. Extreme cases of bodily disease, by affecting the mind, destroy the consciousness of disease. Equally does the spiritual blindness which characterises fallen man, and the morbid state of his moral feelings and principles, disqualify his mind from perceiving and being conscious of his state. "While they promise them liberty, they themselves are the servants of corruption." It may be laid down as an indubitable truth, that where there is no consciousness of bondage, there the enthralment of the soul is as yet unbroken and entire.

III. Let the evil of this state of bondage be steadily viewed and considered. You must have observed, that it is an inward spiritual bondage affecting the moral powers and liberties of the soul, and assigning the soul over to a prison-house and a cruel avenger's power for ever more. The calamity does not obtrude itself upon the world, like the spectacle of a fettered body enslaved to a cruel tyrant, so as to rouse the indignation, and call forth the efforts, of the generous in the cause of enslaved and insulted human nature, to bid it to be free; no, before the world are seen certain badges of religious freedom—certain outward Christian decorations belonging to the freemen of Christ—his baptism—his profession of faith—his Church's outward privileges; but O! how little is it perceived, that too often all these badges are worn by the most abject slaves of sin and Satan, and may descend with them to hell!

Is it no evil that the soul of man, formed in the image of God and capable of enjoying him, should, by the very eternity

of its existence, be the most wretched and pitiable thing in its bondage of all that occupies earth? Arrested in its progress to the exalted heights it might have assumed in perfection and happiness; having no price to offer for its ransom; no power, so enamoured is it with its chains, ever truly to desire to be free? Is it no evil that God should have lost His place in the human heart, that the field of His excellencies should be unexplored, His authority not recognised, His generous love not responded to, by the spiritual powers of His own offspring created for such purposes; but that these high powers should be in servile subjection to a malignant and ungenerous enemy? Is it a light thing that the rights of God should be thus alienated, and His honour tarnished?—Would that men would consider the awful calamity which rests on the unseen but most important part of human nature. Would that men would pity that soul which is destined to live for ever, though it be in bondage!—would that men would think of that blessed God who is offended and dishonoured by their bondage!

Luther at the Diet of Worms.

AND now the doors of the hall were thrown open—Luther entered, and many who made no part of the Diet gained admission with him. Never had any man appeared before so august an assembly. The Emperor Charles V., whose kingdoms extended across both hemispheres; his brother, the Archduke Ferdinand; six electors of the empire, most of whose successors are now crowned heads; twenty-four dukes, many of them territorial sovereigns, and among whom were some who bore a name in after times held in fear and horror by the nations who accepted the Reformation—the Duke of Alva and his two sons; eight margraves; thirty archbishops, bishops, and prelates; seven ambassadors, including those of France and of England;

*From D'Aubigne's "History of the Great Reformation of the Sixteenth Century, in Germany, Switzerland."—Editor.

the deputies of ten free cities; a number of princes, counts, and barons of rank; the Pope's nuncios—in all two hundred persons. Such was the imposing assemblage before which stood Martin Luther.

His appearance there was of itself a signal victory over the Papacy. The man whom the Pope had condemned stood before a tribunal raised by that very fact above the Pope's authority. Placed under interdict, and struck out from human fellowship by the Pope, he was cited in respectful terms, and received before the noblest of human auditories. The Pope had decreed that his lips should be closed for ever—and he was about to unclosethem in presence of thousands assembled from the remotest countries of Christendom. Thus had an immense revolution been effected by his means: Rome was brought down from her seat, and the power that thus humbled her was the word of a monk!

Some princes who were near him, observing the humble son of the miner of Mansfield awed and affected in this assembly of sovereigns, approached him kindly. One of them whispered, "Fear not them who are able to kill the body, and cannot destroy the soul." Another whispered to him, "When you are brought before kings, it shall be given to you by the Spirit of your Father what you shall say." Thus was the monk strengthened with his Master's words by the great ones of this world.

Meanwhile the guards made way for Luther. He stepped forward, and found himself in front of the throne of Charles V. All eyes were turned upon him. The confusion was stilled, and there was a profound silence. "Say nothing until a question is put to you," said the marshal of the empire, as he quitted him.

After a moment's solemn pause, John Eck, the chancellor of the Archbishop of Treves, rose, and, in a clear and sonorous accent, first in Latin and then in German, said:—"Martin Luther, his Sacred and Invincible Majesty has cited you before his throne, acting on the opinion and advice of the states of the

holy Roman Empire, to require you to answer to these two questions:—First, Do you acknowledge these writings to have been composed by you?"—at the same time the speaker pointed with his finger to about twenty volumes placed on a table in the centre of the hall, immediately before Luther. "Secondly, Are you prepared to retract these works, and the propositions contained therein, or do you persist in what you have therein advanced?"

Luther, without faltering, was about to answer the first question in the affirmative, when Jerome Schurff, hastily interrupting him, exclaimed aloud, "Let their titles be read." The chancellor, advancing to the table, read the titles. There were in the number several works of a devotional character, and altogether unconnected with the controverted points.

The enumeration being gone through, Luther spoke as follows, first in Latin, then in German:—"Most gracious Emperor, Princes, and Lords!—His Imperial Majesty puts to me two questions. As to the first, I acknowledge the books, the names of which have been read, to be of my writing; I cannot deny them. As to the second, seeing that it is a question which has reference to faith and the salvation of souls—a question which concerns the Word of God, the greatest and most precious treasure of heaven or earth—I should act rashly if I were to answer without reflection. I might say less than the circumstance demands, or more than truth requires, and so sin against that word of Christ, 'Whosoever shall deny me before men, him will I deny before my Father who is in heaven.' Therefore it is that I most humbly desire his Imperial Majesty to allow me time, that I may answer without offending against the Word of God."

This reply, far from countenancing the supposition of indecision in Luther, was worthy of the Reformer and of the assembly. It was fit that he should act calmly and circumspectly in a question of such grave importance, that this solemn moment of his life might be clear from the suspicion of passion or precipitancy. Besides, by taking reasonable time, the deliberate

firmness of his resolution would be the more strikingly apparent. Many men, in the history of the world, have brought great evils on themselves and their contemporaries, by a hasty word. Luther restrained his own naturally impetuous temper—he suppressed the words that were on his tongue, and kept silence when all the feelings that inspired him struggled to find utterance. This self-command and calmness, so unusual in such a man, increased his power a hundredfold, and enabled him afterwards to answer with a prudence, a force, and a dignity, which baulked the expectations of his enemies, and confounded their pride and malice.

Nevertheless, as his tone had been respectful, many thought he was wavering. A ray of hope appeared for the Roman courtiers. Charles, eager to know more of a man whose teaching had disturbed the empire, had observed him narrowly. Turning to one of his courtiers, he remarked, contemptuously, "Certainly that man will never induce me to turn heretic." Then rising from his seat, the young emperor, attended by his ministers, withdrew to the council-chamber; the electors assembled in another apartment, together with the princes; the deputies of the free cities in a third. The Diet, on re-assembling, agreed to grant the request. It was a notable blunder in men actuated by passion and prejudice.

"Martin Luther," said the chancellor of Treves, "his Imperial Majesty, acting in the goodness of his nature, consents to allow you one day's delay; but on condition that you make answer by word of mouth, and not in writing." Immediately the imperial herald came forward, and conducted Luther back to the hotel. Threats and shouts accompanied him through the crowd—alarming reports reached his friends. "The Diet is displeased," it was said; "The Pope's envoys triumph!—the Reformer will fall a victim." Men's passions were roused. Some gentlemen repaired in haste to Luther. "Doctor," said they, in agitation, "what is all this? They say they are resolved to bring you to the stake . . . If they dare attempt it," they added, "it shall be at the peril of their lives." "And

it would have been so," said Luther, repeating their words at Eisleben twenty years later.

On the other hand, Luther's enemies were all confidence. "He has begged for time," said they; "he is going to retract. At a distance, his speech was arrogant: but now his courage forsakes him. He is conquered." Luther was perhaps the only person at Worms perfectly undisturbed. A few minutes after his return from the Diet, he wrote to the counsellor Cuspianus: "I am writing to you from the very midst of a tempest. (Perhaps he alluded to the noise of the crowd outside his hotel.) An hour ago I appeared before the emperor and his brother . . . I avowed myself the author of my books, and I have promised to give my answer to-morrow as to recantation. By the help of Jesus Christ, I will not retract a single letter of my writings."

Some politic persons thought they had hit upon an expedient to rescue Luther. "Retract," said they, "your errors in doctrine, but adhere to all you have said concerning the Pope and his court, and you will be safe." Aleander trembled at the suggestion; but Luther, not to be moved from his purpose, declared that he cared little for a political reformation, if it were not based upon faith. Luther composed his thoughts. He felt that tranquillity of soul without which man can do nothing truly great. He prayed, he read the Word of God, he glanced over his own writings, and endeavoured to give a suitable form to his answer. The thought that he was about to bear testimony for Jesus Christ and his Word in the face of the emperor, and of the whole empire, dilated his heart with joy. The moment when he was to make his appearance was approaching. He drew near the table on which the volume of the Holy Scriptures lay open, placed his left hand upon it, and raising the other towards heaven, he vowed to adhere constantly to the Gospel, and to confess his faith freely, even though he should be called to seal his confession with his blood. This done, he felt the peace of his soul increased.

At four o'clock (18th April) the herald presented himself, and conducted Luther to the hall of the Diet. The general curiosity was extreme, for the answer was to be decisive. The Diet being engaged in deliberation, Luther was obliged to wait in the court, surrounded by a dense crowd, eagerly moving to and fro, and resembling a sea of heads. For two hours the Reformer was hemmed in by the multitude pressing to see him. "I was not used," said he, "to such ways and noises." To an ordinary man this would have been a grievous hindrance to preparedness of mind; but Luther was walking with God; his look was serene; his features unruffled—the Eternal was placing him on a rock. Evening began to close in, and the torches were lighted in the hall. Their light gleamed through the ancient painted glass to the court beyond, and the whole scene wore an aspect of more than common solemnity. At length the Doctor was admitted. Many persons obtained admission with him; for every one was desirous to hear his answer. The princes having taken their seats, and Luther being again in presence of Charles V., the chancellor of the Elector of Treves broke silence, and said—"Martin Luther, you requested yesterday a delay which is now expired. Certainly the Diet was not bound in justice to accede to your desire, since every man should be so grounded in his faith as to be able at all times to give an answer to those who ask him, much more one who is an eminent and learned doctor in the Scriptures Now, therefore, answer the inquiry if his Majesty, who has manifested so much indulgence. Are you prepared to defend all that your writings contain, or do you wish to retract any part of them?"

After having spoken these words, the chancellor repeated them in German. "Hereupon," say the Acts of Worms, "Doctor Martin Luther made answer in a low and humble tone, without any vehemence or violence, but with gentleness and mildness, and in a manner full of respect and diffidence, yet with joy and Christian firmness—Most Serene Emperor, and you illustrious Princes and gracious Lords," said Luther, turning

towards Charles, and looking round the assembly, "I this day appear before you in all humility, according to your command, and I implore your Majesty and your august Highnesses, by the mercies of God, to listen with favour to the defence of a cause which I am well assured is just and right. I ask pardon, if, by reason of my ignorance, I am wanting in the manners that befit a court; for I have not been brought up in kings' palaces, but in the seclusion of a cloister. Two questions were yesterday put to me by his Imperial Majesty—the first, Whether I was the author of the books whose titles were read? the second, Whether I wished to revoke or defend the doctrine I have taught? I answered the first, and I adhere to that answer. As to the second, I have composed writings on very different subjects. In some I have discussed faith and good works, in a spirit at once so pure, clear, and Christian, that even my adversaries themselves, far from finding any thing to censure, confess that these writings are profitable, and deserve to be perused by devout persons. The Pope's Bull, violent as it is, acknowledges this. What, then, should I be doing if I were now to retract these writings? Wretched man! I alone, of all men living, should be abandoning truths approved by the unanimous voice of friends and enemies, and opposing doctrines that the whole world glories in confessing.

"I have composed, secondly, certain works against Popery, wherein I have attacked such as by false doctrines, irregular lives, and scandalous examples, afflict the Christian world, and ruin the bodies and souls of men. And is not this confirmed by the grief of all who fear God? Is it not manifest that the laws and human doctrines of the Popes entangle, vex, and distress the consciences of the faithful, whilst the crying and endless extortions of Rome engulf the property and wealth of Christendom, and more particularly of this illustrious nation? If I were to revoke what I have written on that subject, what should I do, but strengthen this tyranny, and open a wider door to so many flagrant impieties? Bearing down all resistance with fresh fury, we should behold these proud men swell, foam,

and rage more than ever! And not merely would the yoke which now weighs down Christians be made more grinding by my retraction—it would thereby become, so to speak, lawful; for by my retraction, it would receive confirmation from your most Serene Majesty, and all the states of the empire. Great God! I should thus be like to an infamous cloak, used to hide and cover over every kind of malice and tyranny.

“In the third and last place, I have written some books against private individuals, who had undertaken to defend the tyranny of Rome by destroying the faith. I freely confess that I may have attacked such persons with more violence than was consistent with my profession as an ecclesiastic. I do not think of myself as a saint; but neither can I retract these books, because I should, by so doing, sanction the impieties of my opponents, and they would thence take occasion to crush God’s people with still more cruelty. Yet, as I am a mere man, and not God, I will defend myself after the example of Jesus Christ, who said, ‘If I have spoken evil, bear witness against me’ John xviii. 23. How much more should I, who am but dust and ashes, and so prone to error, desire that every one should bring forward what he can against my doctrine! Therefore, most Serene Emperor, and you illustrious Princes, and all, whether high or low, who hear me, I implore you, by the mercies of God, to prove to me by the writings of the prophets and apostles that I am in error. As soon as I shall be convinced, I will instantly retract all my errors, and will myself be the first to seize my writings, and commit them to the flames.

“What I have just said, I think, will clearly show that I have well considered and weighed the dangers to which I am exposing myself; but far from being dismayed by them, I rejoice exceedingly to see the Gospel this day, as of old, a cause of disturbance and disagreement. It is the character and destiny of God’s Word. ‘I came not to send peace upon the earth, but a sword,’ said Jesus Christ. God is wonderful and awful in His counsels. Let us have a care, lest in our endeavours to arrest discords, we be found to fight against the Holy Word

of God, and bring down upon our heads a frightful deluge of inextricable dangers—present disaster, and everlasting desolations Let us have a care, lest the reign of the young and noble Prince, the Emperor Charles, on whom, next to God, we build so many hopes, should not only commence, but continue and terminate its course under the most fatal auspices. I might cite examples drawn from the Oracles of God,” continued Luther, speaking with noble courage in the presence of the mightiest monarch of the world; “I might speak of Pharaohs—of kings of Babylon or of Israel—who were never more contributing to their own ruin, than when, by measures in appearance most prudent, they thought to establish their authority! ‘God removeth the mountains, and they know not’ (Job ix. 5). In speaking thus, I do not suppose that such noble Princes have need of my poor judgment; but I wish to acquit myself of a duty that Germany has a right to expect from her children. And so, commending myself to your August Majesty, and your most Serene Highnesses, I beseech you, in all humility, not to permit the hatred of my enemies to rain upon me an indignation I have not deserved.”

Luther had pronounced these words in German, with modesty, and yet with much earnestness and resolution; he was desired to repeat them in Latin (the Emperor was not fond of German). The splendid assembly which surrounded the Reformer, its noise and excitement had exhausted him. “I was bathed in sweat,” said he, “and standing in the centre of the princes.” Frederic of Thun, confidential counsellor of the Elector of Saxony, who by his master’s orders had taken his stand at the Reformer’s side, to guard him against surprise or violence, seeing the exhaustion of the poor monk, said, “If you are not equal to the exertion of repeating your speech, what you have said will suffice.” But Luther, having taken a moment’s breathing time, began again, and repeated his address in Latin with undiminished power.

As soon as he stopped speaking, the chancellor of Treves, spokesman of the Diet, said angrily:—“You have not given

any answer to the inquiry put to you. You are not to question the decisions of the Councils—you are required to return a clear and distinct answer. Will you, or will you not, retract?" Luther then answered unhesitatingly, "Since your most Serene Majesty and your High Mightinesses require of me a simple, clear, and direct answer, I will give one, and it is this—I cannot submit my faith either to the Pope or to the Councils, because it is as clear as noon-day that they have often fallen into error, and even into glaring inconsistency with themselves. If, then, I am not convinced by proof from Holy Scriptures, or by cogent reasons—if I am not satisfied by the very texts that I have cited—and if my judgment is not in this way brought into subjection to God's Word, I neither can nor will retract any thing; for it cannot be right for a Christian to speak against his conscience." Then turning a look on that assembly before whom he stood, and which held in its hands his life or death, "I stand here, and can say no more. God help me. Amen."

A Pleasure-loving Age :*

CHILDREN AT THEATRICALS.

By the late Rev. D. MACFARLANE, Dingwall.

" Watchman, what of the night? Watchman, what of the night?
The watchman said, The morning cometh, and also the night "
(Isa. xxi. 11-12).

IN Old Testament times, said Mr. Macfarlane, the prophets were called watchmen. The Lord said to Ezekiel, "Son of man, I have made thee a watchman unto the house of Israel." A watchman's duties were to watch while others slept, and to give them timely warning should any danger threaten their persons or their interests. If the sentinel neglected his duty, if he slept when

*Brief report of a sermon preached by Mr. Macfarlane from a northern newspaper.—Editor.

he ought to watch, his punishment was death, because he failed to give warning of the enemy's approach. Truly such would be the fate of all ministers who professed to be watchmen on the walls of Zion, and yet neglected to warn the people of approaching danger. If one of the false prophets of old were asked, "Watchman, what of the night?" his answer would be "Peace, Peace, no danger," while the enemies were at the very door. The same held true of most ministers of the present day. Truly the night was not only coming, but had already come. It had come not only on the world, but on the visible church as well, so that in comparatively few pulpits in Scotland was the Gospel preached to-day. A passing reference might be made by ministers to Christ and the Gospel, but they failed to declare the whole counsel of God.

Instead of seeking to please God their great aim was to please their congregations, but they would have their reward. The night that succeeded the giving of the first promise in Eden was a dark one, and in particular the generation that immediately preceded the destruction of the old world by the flood was an exceedingly wicked generation. There was none righteous to be found among them but Noah. Instead of worshipping the one and only true God they worshipped false gods, and there was one false god in particular that was the object of their adoration, viz., what might be termed the Epicurean *god of pleasure*. They were eating and drinking, playing and dancing, and amusing themselves till they were all swept away by the flood. How similar our own age to that! Most of the people of the present day worshipped at the shrine of that false god of pleasure. The altar of that god was set up in all parts of our land; in towns, in villages, and in country places; yea, in the very house of God, so that ministers, instead of feeding their flocks from the word of God with knowledge and understanding, served them with carnal amusements, and to perpetuate the worship of that false god young children were carefully trained up to it. One form of pleasure-worship was theatrical plays, and such were practised in their own town. The teachers

of those performances and all who countenanced them, would be (though not intentionally) the means of destroying the souls of the performers. As he loved the young, and sought their salvation, he would earnestly beseech them to flee from the destroyers of their souls, and to come to Christ, who said "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Those who taught theatrical performances to little children forbade them to come to Christ. He felt in duty bound to speak of those matters when answering the question, "What of the night?" He sought to come to the rescue of the rising generation that he might pluck them out of the hands of their destroyers. The teachers of these performances might mean well, but he had no doubt that the effect of their teaching would prove destructive to the precious souls of their pupils, and that the blood of many lost souls would be required of them at the day of judgment! If they did not believe this in a day of merey, they would have to believe it by terrible experience when it was too late. Parents who allowed their children to frequent such evil institutions showed how devoid they were of true love to their offspring, and how sadly they neglected the solemn vows they came under when they received the ordinance of baptism for their children. The divine injunction to parents and other teachers of the young is: "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. xxii. 6). "When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay" (Eccl. v. 4-5). How many parents in the present day were under the curse of broken vows! They made a noise if they were refused baptism for their children, but as for the solemn vows under which they came, they treated them with perfect indifference, though the neglect of their duty was nothing less than the sin of perjury!

It was one of the signs of the ungodliness of the present generation that ladies and gentlemen of high rank were principal promoters of theatrical entertainments and other amusements, which would have the effect of counteracting the labours of Gospel ministers in instructing the people—young and old—in the things which belonged to their everlasting peace. He would say to those high personages: "Cease from your evil work: allow the Gospel free course that it may be glorified in the salvation of immortal souls."

Sleeping in Church.

WHY PEOPLE SLEEP DURING PUBLIC WORSHIP
ON THE SABBATH.

1. THEY have served themselves and the world too faithfully during the week. Nature cannot bear every thing. It cannot usually bear more than six days' labour in a week. And where people do seven days' work in six days, Nature cries out for help. She becomes exhausted, and wants repose. Multitudes, in anticipation of the Sabbath, weary themselves out on Saturday by doing nearly two days' work in one day. And no wonder they are drowsy on the Sabbath. 2. They do not take sufficient time for sleep on Saturday night. They reserve their lawsuits, their shopping, and their extra affairs for Saturday afternoon. Thus in addition to being unusually fatigued, they are up till eleven or twelve o'clock, or later, that evening. The natural consequence is they are sleepy on the Sabbath. 3. They *think* that they cannot help sleeping in church. They look upon their sleepy disposition as an infirmity. Thinking that they cannot help it, they do not try to help it. 4. They take too easy a posture. Some people take care to place themselves in a comfortable position to sleep in. They brace themselves in a corner of the pew, so that they need not fall, or make too low bows, while they are sleeping. Others use for a pillow

their arm, or a book, or the top of the slip before them, or a post, or the shoulder of another. Thus they show that *they expect to sleep*. And they generally succeed. 5. They do not interest themselves in the religious exercises of the occasion. If they cared enough about the preaching to follow the train of remark, they would feel no disposition to sleep.

ITS IMPROPRIETY AND WICKEDNESS.

1. Because it shows great irreverence. Those who go there, go professedly to *worship*, not to mock God. When men go to pay their respects to their superiors, do they get to sleep in their company? When Esther went into the presence of Ahasuerus to present an important petition, did she fall asleep? If she had fallen asleep, do you think the king would have said to her, "What is thy petition, and what is thy request? it shall be granted, to the half of my kingdom?" And when men come into the *audience-chamber* of the King of kings, professedly to present their petitions and show their respects, how does he look upon their falling asleep? And how contemptuous and disrespectful does it appear in the sight of God, to see guilty men, to whom His authorised ambassadors are delivering His message, getting to sleep under the sound of the ambassador's voice. 2. It shows disrespect to the place of worship. Jacob exclaims, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." Who could sleep in such a place? *House of God!*—house set apart for His service. Not a dormitory—a house to sleep in; but a sacred place—a temple—a house in which to worship the true Jehovah—the ante-chamber of heaven. Yes, *the gate of heaven*, through which devout worshippers enter heaven, to breathe its life-giving atmosphere, and to feast upon its sacred delights. Here true Christians "come to mount Zion, the city of the living God, the heavenly Jerusalem," and here they meet "an innumerable company of angels, and the general assembly and church of the first-born, and God the Judge of all, and the spirits of just men made perfect, and Jesus the mediator of the new covenant." And can any one treat such a place with so much

disrespect as to sleep there? Oh, tell it not. 3. It shows great disrespect for the minister. Christ told His ministers, "He that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me. And how can men more clearly show that they despise the minister than by going to sleep under his preaching? 4. It shows disrespect for the audience. Would it not be so esteemed on other occasions? 5. It shows disregard for religion. Religion is the business which calls men to the Lord's house. To sleep when this business is transacting, is evincing a great unconcern about it, or disregard of it. 6. It shows a very great disrespect for one's self. If a man had much respect for himself, would he be caught in such an awkward predicament, in such a place, and on such an occasion, and in such company? 7. It sets a bad example. This is self-evident. 8. It is presenting the body a *dead* sacrifice to God. 9. It is offering a vain oblation. 10. It is offering the sacrifice of fools.

CONSEQUENCES OF SLEEPING IN CHURCH.

1. Those who do it lose their time and labour in coming to church. Pity to do so much for nothing. If sleep is their object, they can get that without so much trouble. 2. They exert a bad influence on others. Sleeping in church is contagious. Where one sleeps, many learn how, and soon catch the disorder. Thus some pews, or corners of the church, might appropriately be called the *sleepy pews*, or the *sleepy corner*. 3. It forms or strengthens a bad habit. The oftener one permits himself to sleep in time of public worship, the more is he disposed to sleep. So that this habit, like every other bad one, strengthens by indulgence. 4. It disheartens the minister. After he has laboured hard during the week to prepare to give each of his hearers a portion in due season, to see them have so little appetite for the food which he has made ready as to fall asleep while he is dispensing it to them, is truly discouraging. He is ready to ask, What, can ye not watch one hour in a whole week? So short a time to be together to worship God, and prepare for heaven, and that

short time be slept away? 5. Sleepers disturb the devotions of others. This they do by their indecorous appearance, or by their loud breathing. 6. They give others a bad impression respecting their religious character. 7. They endanger their souls by insulting God, for he will not be mocked.

REMARK. No sleeping in eternity, and all who are going there should be watchful here!—*Christian Treasury*.

John Newton's Dream.

Our ship was anchored in the bay,
It was the dead of night;
But on the waters where she lay
The moon was shining bright.
It was my watch, and to and fro
I silently did pace;
Till suddenly a stranger came,
With mild and pleasant face.
He handed me a ring, and said,
" 'Tis yours for weal or woe:
Guard it with care, and while you live
'Twill happiness bestow:
But yours the sorrow and the pain,
If of it you're bereft;
You'll suffer misery untold:"
And then the stranger left.
Another sought me as I mused
On what had taken place.
I told him: he with scorn abused
My folly to my face.
"A paltry gift," he said, "you have;
What virtue's in a ring?
If it were mine, beneath that wave
The bauble I would fling."

With reasonings false and many words
He sorely tempted me;
Till from my hand I plucked the ring,
And threw it in the sea!
Then at that instant were the hills
All wrapped in living flame;
And as I there in terror stood,
The stranger called my name.

Insultingly I heard him say,
In tones of hellish glee,
"God's merey you have thrown away;
Now you will go with me—
And meet the vengeance of your Judge,
Within that burning mount;
Those flames you witness are God's wrath,
Kindled on your account."

I trembled then in agony—
I knew I must depart;
For, self-condemned, I had no plea,
No hope within my heart.
But now the other came and asked
The reason of my grief.
Ashamed, I frankly told him all.
He promised me relief.

Beneath the water, at the place
Where I had dropped my ring,
He then went down, but soon returned,
The precious gift to bring.
And now the wicked spirit fled,
The flames were all subdued;
With tears of joy and gratitude
My Saviour now I viewed.

With words of love he counselled me
My weakness brought to mind :
That I in times of trial might
The needful blessing find.
But now the rays of morning light
Across my pallet stream;
And with a sudden, joyful start,
I wake—'tis but a dream!

Short Gleanings.

Head and Heart, and Hands and Feet.

My dear brother, I am not aware if I told you the following note of Mr. Bower's sermon at the induction of Mr. Foote to the East Church, Aberdeen (1824): "Dear brother, let me say to you what another minister said on one occasion. Some preach all *doctrine*; that makes people all *head*, which is a monster. Some preach all *experience*; that makes the people all *heart*, and that is a monster too. And others preach all *practice*; and that makes the people all *hands and feet*; which is likewise a monster. But preach you doctrine and experience and practice; and so, by the blessing of God, you will have head and heart, and hands and feet—a perfect man in Christ Jesus."—*Dr. John Duncan.*

The believer's hope and duty.—No tongue can tell how great that glory will be, which the Saviour will give thee, O believer! Surely, then, while thou art waiting for this glory which shall be revealed, thou wilt be going on from faith to faith, that thy beloved Saviour may become more dear to thee; and that thou mayest have more close and intimate communion with Him. Every day's experience should bring thee to love his appearing more. Having tasted how gracious He is, thou shouldst be longing for the marriage supper of the Lamb with fervent desire; and being now a father in Christ, and strong in faith, thou wilt be often looking up to Him, saying, make haste, my beloved, and

take me to thyself. Let me see Thee face to face, and enjoy Thee, thou Saviour whom my soul longeth after. It is good to live upon Thee by faith, but to live upon Thee is best of all.—*Rev. W. Romaine.*

The peace of the righteous.—If what happens to us be not good, yet it worketh for our good; it contributeth to our good, because it is in his skilful hand who can bring good out of evil, peace out of trouble. Oh, that men were persuaded to be Christians indeed—to love the law of God—to trust in Him! Great peace have all such. This will prove to you their peace in the world. Your peace should be as a river, for abundance and perpetuity; no draught could draw it up. It should run in time as a large river; and when time is done, it would embosom itself in eternity—in that ocean of eternal peace and joy, in which the saints above for ever delight. Other men's peace is like a brook which in summer dries up.—*Binning.*

Nadur an Duine 'na Staid Cheithir Fillte.

CEANN III.

NEO-CHOMAS AN DUINE GU H-IOMLAN AIR E

FEIN A LEIGHEAS.

(Continued from page 272.)

Ceist (1.) Ma tha sinn gu h-uile neo-chomasach air maith 'sam bith a dheanamh, cionnus a dh'fheudas Dia bhi ag iarraidh oirnn a dheanamh?

Freagradh, Air do Dhia an duine 'dheanamh dìreach, (Ecles. vii. 29.) thug e comas dha na h-uile ni a dh' iarradh e air a dheanamh: chaill an duine an comas so, le choire féin. Bha e mar fhiacha oirnn seirbhis a dheanamh do Dhia, agus gach ni a dh'àithneadh e dhuinn a dheanamh, mar a chreutairean; agus mar an ceudna, bha sinn, thuilleadh air sin, fuidh cheangal

cumhnanta, a chum na crìche sin. A nis, air dhuinn, le'r coire féin, ar comas a chall, an caill Dia a chòir air obair iarraidh uainn, a chionn gu 'n do thilg sinn uainn an neart a thug e dhuinn, gu choimhlionadh? Nach 'eil còir aig an Fhear-fheiche air dioladh iarraidh air son airgid, ge do struidh am fear a ta fuidh na fiachaibh air falbh e, agus ged nach 'eil e comasach air a phaigheadh dha? Gu deimhin, mur feud Dia iarraidh oirne ach na tha sinn comasach air a dheanamh; cha 'n 'eil feum againn air tuilleadh 'g ar tearnadh o fheirg, ach sinn féin a dheanamh neo-chomasach air son gach uile dhleasdanas, agus sinn féin fhàgail gun neart a chum seirbhis a dheanamh do Dhia, air sheol 'sam bith, mar tha daoine mi-naomha gu tric a deanamh: Agus mar sin, mar is doimhne tha neach air a bhathadh ann am peacadh, 's ann is mó a dhion o fheirg; oir, far nach fheud Dia dleasdanas iarraidh uainne, cha 'n 'eil sinn a' peacachadh ann an dearmaid a dheanamh air; agus far nach 'eil peacadh, cha 'n fheud fearg a bhi. (A thaobh na dh'fheudar a radh leis an anam neo-irioslaichte, an aghaidh ar stoc a bhi air a chur ann an lamha Adhaimh; bha ceartas an t-suidheachaidh sin air a shoilleireachadh roimhe.) Ach os barr, tha'n duine neo-nuadhaichte gach la a' tilgeadh air falbh ceart-fhuigheall chomasan nadurra; an solus agus an neart sin, a ta r' am faotainn am measg fuigheall na tuiteam anns a' chinne-daoine. Ni h-eadh, a thuilleadh air so, cha chreid e a neo-chomas air e féin a chomhnadh; air chor as gu'm bi e air a dhìteadh a mach as a bheul féin. Tha eadhon iad sin a ta deanamh an neo-chomas nadurra gu maith a dheanamh, na comhdach d' an leisg, a' cur dail, eo maith ri muinntir eile, ann an tionndadh gu Dia o àm gu h-àm; fuidh mhothachadh, tha iad a' deanamh geallanna mor air ath-leasachadh, ni, an deigh sin do nach 'eil suim aca; agus tha iad a' cur dail 'nan aithreachas gu leaba bàis, mur gu'm b' urrainn iad iad féin a chuideachadh ann am mionaid: ni a ta nochdadh gu bheil iad fada o mhothachadh ceart air an neo-chomas nadurra, ciod sam bith a tha iad a' gabhail orra.

A nis, Ma dh'fheudas Dia an dleasdanas iarraidh air daoine, nach 'eil iad comasach air a dheanamh; feudaidh e, ann an

ceartas, peanas a dheanamh orra air son nach 'eil iad 'ga dheanamh, ged nach 'eil comas aca. Ma tha cumhachd aige fiacha umhlachd agar; tha cumhachd aige mar an ceudna am fear a ta fuidh fhiach gun chomas a phaigheadh a thilgeadh am prìosan, a chionn nach d' rinn e paigheadh. A thuilleadh air so, ged nach 'eil comasan gràsmhor aig daoine neo-iompaichte, chan 'eil iad a dh' easbhuidh comasan nadurra; gidheadh chan àill leo feum ceart a dheanamh dhiubh. Tha moran de nithibh is urrainn dhoibh a dheanamh, nach 'eil iad a' deanamh; chan àill leo an deanamh, agus air an aobhar sin bithidh an dèidh 'na ni ceart. Ni h-eadh, tha 'n neo-chomas gu h-uile gu maith a dheanamh o'n saor-thoil féin; "cha'n àill leo teachd a dh' ionnsuidh Chrìosd," Eoin v. 40. Chan àill leo aithreachas a dheanamh, 's àill leo basachadh, Esec. xviii. 51. Mar sin bithidh iad gu ceart air an dèidh; a chionn nach b' aill leo pilleadh gu Dia, no teachd a dh'ionnsuidh Chrìosd, ach gu'n do ghradhaich iad an cuibhrichean ni 's mó na 'n saorsa, agus an dorchadas ni 's mó na 'n solus, Eph. iii. 19.

Ceist (2.) C'arson ma seadh a ta thu searmonachadh Chrìosd duinn, a' gairm oirnn teachd d' a ionnsuidh, creidsinn ann, aithreachas a ghabhail, agus meadhonna na slainte a ghnathachadh? *Freagradh,* A chionn gur e do dhleasdanas sin a dheanamh. Is e do dhleasdanas gabhail ri Chrìosd, mar tha e air a thairgse 'san t-soisgeul; aithreachas a dheanamh air son do pheacaidh, agus a bhli naomh anns gach uile ghnè chaithe-beatha: tha na nithe sin air an àithne dhuit le Dia; agus is e àithne-san, is chan e do chomas-sa, tomhas do dhleasdanas. Os barr, is iad na gairme agus na h-earailean so na meadhonna a thoilich Dia a ghnathachadh, a chum a mhuinntir thaghta iompachadh, agus a dh'oibreachadh grais 'nan cridhibh; d' an ionnsuidhsan tha "creidimh a' teachd tre eisdeachd," Rom. x. 17. an uair a ta iad co neo-chomasach air iad féin a chobhair 's tha chuid eile de 'n chinne-daoine. Tha deadh aobhar againn air àithne Dhé a dhùisgeas na mairbh, dol a dh' ionnsuidh an uaignean agus gladhaich 'na ainmsan, "Mosgail thusa a tha d' chodal! agus eirich o na marbhaibh, agus bheir Chrìosd solus

duit," Ephes. v. 14. Agus, do bhrìgh nach 'eil eadar-dhealachadh ri bhi air aithneachadh eadar na daoine taghta agus muinntir eile, mu'm bheil iad air an iompachadh; mar tha ghrian a' dealradh air aghaidh an duine dhoill, agus a tha'n t-uisge tuiteam air na creagaibh cho maith as air a' mhachair thoraich; mar sin tha sinne a' searmonachadh Chrìosd do na h-uile, agus tilgeadh an t-saighead air thuairmeas, a threoraicheas Dia féin mar a chi e iomchuidh. Os barr, chan 'eil na gairmean agus na h-earailean so gu h-uile an diomhain, eadhon dhoibhsan nach 'eil air an iompachadh leo. Feudaidd an leithide sin de mhuinntir mothachadh fhaotainn, ged nach 'eil iad air an iompachadh: ged nach bi iad air an naomhachadh leis na meadhonna sin, feudaidd iad gidheadh a bhi air am bacadh leo, o ruith gus an neo-mheasarrachd sin de aingidheachd, gus an ruitheadh iad mur bhi iad so. Tha meadhonna nan gràs mar gu b' ann, a' cur ola chùbhraidh air iomadh anam marbh, nach 'eil a chaoidh air an ath-bheothach leo; ged nach 'eil iad 'g an aiseag gu beatha, tha iad gidheadh, 'g an cumail o aileadh breun a bhi dhiubh cho laidir as a bhitheadh dhiubh air dhoigh eile. *Fadheoidh*, Ged nach urrainn dhuibh sibh féin a leigheas no greim a dheanamh air a chuideachadh a ta air a thairgse dhuibh anns an t-soisgeul, gidheadh, eadhon le cumhachd naduir, feudaidd sibh feum a dheanamh de na meadhonna follaiseach agus gnathaichte, leis am bheil Crìosd a' co-pairteachadh sochaire na saorsa do pheacaich chaillte, a ta tur neo-chomasach air iad féin a shaoradh o staid a' pheacaidh agus na feirge. Feudaidd, agus is urrainn sibh, ma 's aill leibh, iomadh nì a dheanamh, a chuireadh sibh ann an rathad maith air son cobhair fhaotainn o'n Tighearn Iosa Crìosd. Feudaidd sibh dol cho fad air bhur n-aghaidh, as "nach bi sibh fada o rioghachd Dhé," mar a rinn an sgrìobhach tuigseach, (Mare. xii. 34.) ged bha e a reir coslais, as eugmhais comasan os ceann naduir. Ged nach urrainn duibh sibh féin a leigheas, gidheadh feudaidd sibh teachd a dh'ionnsuidh an lochain far an robh moran d' ur leithidse de dhaoine euslainteachd air an leigheas. Chan 'eil neach agaibh gu 'r cur ann, gidheadh feudaidd sibh luidhe aig a thaobh;

agus, “Cò aig am bheil fios nach pill an Tighearn, agus nach fàg e beannachd 'na dheigh?” Mar ann an cor an duine euslan, a ta air ainmeachadh, Eoin v. 5—8. Tha mi 'n dochas nach 'eil Satan 'g ur cumail le slabhraidhean ri 'r tighibh, na 'gur ceangal le cuibhreach air bhur raontaibh air la an Tighearna; ach gu bheil sibh aig saorsa, agus gu 'm feud sibh feitheamh aig dorsa a' Ghliocais ma's àill leibh. Agus an uair a tha sibh a' teachd an sin, chan 'eil e bualadh dhrumachan 'nur cluasaibh, air chor as nach cluinn sibh ciod a tha air a ràdh: chan 'eil ainneart air a dheanamh, a thoirt oirbh gach ni a chluinneas sibh a chàradh ri muinntir eile: feudaidd sibh gach ni a ta freagarach d' ur staid agus cor a chàradh ribh féin: agus an uair a theid sibh dhachaidh, chan 'eil sibh air bhur ceangal 'nur tighibh, far as maith a dh' fheudta nach 'eil comhludar diadhaidh ri chluinntinn, ach feudaidd sibh dol a thaoibh gu aite dìomhair, far am feud sibh beachd-smuaineachadh, agus ceistean iomchuidh a chur ri 'ur coguis, mu na chuala sibh. Chan 'eil sibh air bhur sealbhachadh le diabhl balbh, air chor as nach urrainn sibh bhur beoil fhosgladh ann an urnuigh ri Dia. Chan 'eil sibh air bhur fuadachadh as bhur leapaichibh g' ur gnothuiche saoghalta, agus o bhur gnothuiche saoghalta g'ur leapaichibh a ris, as nach feud sibh, nam b' àill leibh, ùin' a bhuileachadh ann an urnuigh ri Dia, mu staid bhur n-anama a ta dol a dhìth. Feudaidd sibh sibh féin a cheasnachadh mu staid bhur n-anama, air sheol cudthromach mar ann an lathair Dhé. Feudaidd sibh a bhreithneachadh nach 'eil gràs agaibh; agus gu bheil sibh cailte agus air bhur sgrios as eugmhais, agus gu 'm feud sibh eigheach ri Dia air a shon: Tha na nithe sin ann an comas bhur naduir, agus feudar an cleachdamh far nach 'eil gràs. 'S éiginn gu 'n tromaich e bhur cionta, nach 'eil sibh aig urrad de shaothair mu thimechioll staid agus cor bhur n-anama luachmhoir. Agus mur dean sibh na 's urrainn dhuibh a dheanamh, bithidh sibh air bhur dìteadh, chan ann a mhàin ais son bhur n-uireasbhuidh gràis, ach air son bhur dimeas air.

Ri leantuin.

Literary Notices.

BLAZING TRAILS IN BANTULAND, by Dugald Campbell, F.R.G.S.

Glasgow: Pickering & Inglis, Bothwell Street. Price,
3s. 6d. net.

The story Mr. Campbell has to tell in this book is one full of human interest. He wields a facile pen and his account of his wanderings and labours among the heathen is full of interest. Mr. Campbell has seen a considerable part of the dark places in Africa, he has familiarised himself with the customs, beliefs, and languages of many tribes. He has had hair-breadth escapes, facing death at times yet marvellously delivered. He tells that after labouring seven years in a certain place he gave up all hope of seeing any fruit of his labours and made up his mind to leave. When he told the people they were filled with the deepest concern and pled with him to remain. He consented to do so and some time after the witch-doctor came to him and said he wished to be done with his Satanic arts forever. We, at home, scarcely realise what such a conversion means. All conversions are miracles but the conversion of a witch-doctor is pre-eminently an evidence of divine power. After the witch-doctor's conversion one after another professed their faith in Christ. Mr. Campbell was very cautious lest the movement was only one of emotionalism but time proved that the conversions were genuine. It was a long time to wait for fruit but it was worth while waiting as the missionary acknowledged.

THE GLORY OF CHRIST, by John Owen, D.D. Sovereign Grace Union, 31 Imperial Buildings, Ludgate Circus, London, E.C.4. Price, 3s. 6d.

The Sovereign Grace Union deserve the thanks of all lovers of sound scriptural literature in re-printing this fine work of the greatest of the Puritan Theologians. It has an interesting

preface from the pen of Mr. J. K. Popham and a brief biographical sketch by Mr. J. H. Gosden. The full title of the work is "Meditations and Discourses on the Glory of Christ" and is to be distinguished from his great work—"Christologia: or, a Declaration of the Glorious Mystery of the Person of Christ." The work is of too great importance to be dismissed in a few lines and we hope to devote more attention to it in a future issue. The book, consisting of 281 pages is neatly printed and bound and is very cheap at the published price. We heartily commend it to our readers.

INTERESTING AND USEFUL BOOKS.

At this season of the year it is customary to send books, etc., to friends and as we are often asked to name suitable books for such purposes we take this opportunity of mentioning a few of these. Dr. Kennedy's *Days of the Fathers in Ross-shire* and his *Apostle of the North* (Dr. Macdonald, Ferintosh), may be had from the *Northern Chronicle* (Inverness) Office at 5s., post free, 5s. 6d. each. Messrs. Ritchie, Publishers, Kilmarnock, and Messrs. Pickering & Inglis, Bothwell Street, Glasgow, publish a series of interesting missionary biographies at 2s. Among these may be mentioned lives of William Carey, Robert Moffat, Henry Martyn, Robert Morrison, Judson of Burma, etc. Messrs. Farncombe & Co., 30 Imperial Buildings, Ludgate Circus, London, and the Sovereign Grace Union, 31 Imperial Buildings, Ludgate Circus, London, publish a number of useful books and they will be pleased to send a list of their publications on receipt of a postcard. Copies of Rev. D. Macfarlane's and Rev N. Cameron's *Memoirs* may be had from Mr. John Grant, 4 Millburn Road, Inverness, and Mr. Alex. Mackay, 531 Cathcart Road, Glasgow, at 3s 6d., post free, 3s. 10d. The Editor has still a few copies on hand of *Some Noted Ministers of the Northern Highlands* and one or two copies of *Sermons of Noted Ministers of the Northern Highlands*, 2s. 6d., post free.

Church Notes.

Communions. — November — First Sabbath, Oban and Halkirk; second, Glasgow; third, Dornoch and Edinburgh. South African Mission—The following are the dates of the Communions:—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alteration of, the above dates of Communions should be sent to the Editor.

Ordination and Induction of the Rev. John Colquhoun.

—The Western Presbytery met in Glendale Church, on Thursday, the 28th September, to ordain and induct the Rev. John Colquhoun, Probationer, to the charge of the congregation. The Rev. D. N. Macleod, Ullapool, Moderator of the Presbytery, presided and preached an appropriate discourse from Isaiah xl. 11 to a very large congregation, many being present from different parts of Skye. After answering the usual questions and signing the Formula Mr. Colquhoun was duly ordained by the laying on of the hands of the Presbytery and inducted as minister of Glendale congregation. The Call, which was most harmonious and unanimous, was signed by 650 members and adherents.

Our desire is that the Lord of the harvest would abundantly bless the labours of the new pastor in the congregation and elsewhere, giving him many souls for his hire and much of His gracious presence.—D. M. M.

Call to Gairloch.—The Western Presbytery met at Gairloch on Thursday, 19th October, to moderate in a call to the Rev. Archibald Beaton, probationer.

Protest of Southern Presbytery against Sabbath Flying, etc.—The Southern Presbytery would protest against the daring profanation of the Lord's Day by the S.M.T. Company in their new form of Sabbath desecration at Corstorphine, Edinburgh, with their Air Pageant, despite God's explicit command—"Remember the Sabbath Day to keep it

holy." The Presbytery deplores that the Lord Provost of Edinburgh, who is chief director of the Company, should give his sanction to such a God-dishonouring practice and by doing so bring guilt upon this favoured city. In spite of many protests from the Christian community the S.M.T. Company are evidently determined to continue this glaring profanation of the Lord's Day.

The Presbytery learns with deep regret that the Town Council of Edinburgh, when appealed to, failed to exercise their authority in stopping this fresh inroad on the peace and sanctity of the Sabbath within their boundaries. They also protest against the aerial activities connected with the Renfrew Aerodrome on the Lord's Day.

The Presbytery is painfully conscious of the many forms of Sabbath desecration which prevail in our land and would take this opportunity of entering their protest against City Corporations, Bus, Railway and Shipping Companies in running tram cars, trains and pleasure steamers on the Lord's Day and would humbly warn their fellow countrymen that unless they repent and respect the Fourth Commandment which is as binding as the Sixth—"Thou shalt not kill"—God will assuredly punish its transgressors either in time or in eternity.

Rev. D. Urquhart.—Mr. Urquhart sailed on the 27th October by the "Bendigo" (Orient Line) en route for Jerusalem.

History of the Free Presbyterian Church.—Our printers inform us that the History will be ready by the middle of this month (November). Copies may be had from ministers and missionaries by the end of the month.

Death of Inspector Sinclair.—It is with the sincerest regret that we record the death of this worthy elder. He was a man greatly beloved and his removal is a great loss to our cause in Wick and the Church in general. We extend our sympathy to his son and his daughter and to the congregation of Wick. A fuller notice will (D.V.) appear later.

Acknowledgment of Donations.

Sustentation Fund.—Miss J. C., Carr Bridge, £1; Mrs. H. N., Fort-William, Ontario, 8s 2d; A. M., North Uist, 16s; Anon., Ardiersier post mark, o/a Beaulu, 10s; R. M. C., Millport, o/a Shildaig, £2; R. C., Camuscross, Isleornsay, £1; Mrs. J. McP., Ardrishaig, Argyle, 10s; Mrs. H. N., Fort-William, Ontario, 8s 4d.

Organisation Fund.—Mrs. C. M., Simcoe, Ontario, 8s 3d.

Home Mission Fund.—R. D. N., Peneffler, Portree, 5s; Miss M. H., Victoria Street, Tobermory, 10s.; "Willing," Uig post-mark, 5s; C. I., Dornoch, 5s.

Jewish and Foreign Missions.—Anon., Comrie, £1; R. M. C., Millport, 5s; Miss M. H., Tobermory, 10s; Mrs R. McL., Rodney, Ontario, 10s 8d; A. M., North Uist, 4s; In loving remembrance of a dear Mother, Lochinver, £1; R. D. N., Peneffler, Portree, 5s; D. F., 18 Skigirsta, Port of Ness, 5s. Rev. N. McIntyre acknowledges with grateful thanks the following donations:—Mrs. P. Lowestoft, £2; Friend, Stornoway, 10s; Friend, Stornoway, 4s; from a Friend (late Miss M. Gillies, Lochcarron), £3 15s; Friend, Applecross, £3.

Applecross Manse Building Fund.—Mr. John MacAulay, missionary, acknowledges with sincere thanks the following donations:—A. M. A., £1; Friend, Skirta Ness, 10s; R. McL., S.S. Bowdino, £1. The following, per Mr. M. Gillanders, Treasurer:—Two Friends, Gairloch, 12s 6d; Mr M. Mackenzie, Ardineaskan, Collecting Card, £4 10s.

Braes (Portree) Church Building Fund.—Rev. D. M. Macdonald, Portree, acknowledges with sincere thanks the following:—Miss S., Royal Hotel, Portree, 10s.; Rhumore, 10s.

Greenock Manse Building Fund.—Rev. James McLeod acknowledges with sincere thanks the following donations:—Friend, Ullapool, £5; K. M. Dingwall, £1; Mr. R. Connor from various friends, per book, £5; Provost M., Dornoch, 10s; Mr. F., Dornoch, 10s; Friend, Dornoch, 2s 6d.

Plockton Church Building Fund.—Mr. A. Gollan acknowledges with grateful thanks the following donations:—Wm. M., Raasay, 10s; Mrs. G., Shildaig, 10s; Friend, Braes, 5s; Friend, Breakish, 5s; Mrs. G., Elgol, 5s; C. N., Auchterarder, 10s; Collecting Card, per K. McLennan, Shildaig, £4 10s. 6d.

Tallisker Church Building Fund.—Rev. D. M. Macdonald, Portree, acknowledges with sincere thanks the following donation:—Miss S., Royal Hotel, Portree, £1.

Uig (Stornoway) Manse Building Fund.—Rev. R. MacInnes, Uig, acknowledges with sincere thanks the following donations:—Friend, Tarbert, Harris, £1; Friend, Stornoway, £1; Mrs. McK., Achantee, £1; Ness Congregation, per Mr. John Murray, £10; Ullapool Congregation, per Rev. D. N. Macleod, £13 6s.

Wick Manse Building Fund.—Rev. R. R. Sinclair, acknowledges with sincere thanks the following donations:—Collecting Card, per Miss C. MacGillivray, Oban, £9; Mr. and Mrs. J. McK., Stornoway, 10s; Friend, Wick, 7s 6d.

Stornoway Congregation.—Mr. N. MacLeod, Treasurer, acknowledges with sincere thanks a donation of £1 towards the General Fund of the Congregation from Friend, Applecross, per Rev. R. Mackenzie.

London Mission Church Building Fund.—Dr. M. Tallach, 166 Southampton Street, acknowledges with grateful thanks the sum of £7 from Miss Alice Whiten, London per Collecting Card.

South African Mission Clothing Fund.—Mrs. Miller, 7 West Banks Terrace, acknowledges with sincere thanks the following donations:—M. G., Plockton, 18s; Mrs. R. McK., 5s.

The Magazine.

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