

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

(Formed 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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Free Presbyterian Magazine
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No. 2.

What the Spirit says to the Churches.

ERE the Lord ascended on high He gave a promise to His disciples that the Spirit of Truth would come and guide them into all truth (John xvi. 13). At His ascension to be an Advocate (*Parakletos*) with the Father He promised ere He ascended that He would send *another* Comforter (*Parakletos*) who was to dwell with them and be in them (John xiv. 17). Hence when the Faithful and True Witness is delivering His messages to the Churches in Asia each of these messages ends with the words: "He that hath an ear let him hear what the Spirit saith to the Churches." It is significant that this exhortation is addressed to the Churches in Smyrna and Philadelphia, the only two Churches, which receive no word of condemnation. The Spirit, therefore, is speaking to the Churches in Asia alike when they are doing what is right and warning when they are doing wrong. It is quite evident in reading these messages that the standard by which the Churches are judged is another than that recognised by the Churches themselves for the judgment pronounced in many cases runs counter to that accepted by them.

We have already in a former issue of the Magazine directed attention to the message sent to the Church in Ephesus. This Church was by no means inactive. It could not bear them who were evil. It had laboured and not fainted and bore its trials with patience but it had one serious defect; it had departed from its first love. It was because of this it was called upon to repent

and threatened with the removal of its candlestick unless it did so. Love had died in the Church of Ephesus and though the Church might not have regarded this as a great calamity. He that held the seven stars in His right hand and walked in the midst of the seven golden candlesticks warned it with a solemn warning. We may be sure that the usual crop of pestilential troubles grew at first slowly and then luxuriantly in the ground once occupied by love so that the most obtuse and indifferent in the Church of Ephesus would not be left in doubt that something serious had happened.

The Church in Smyrna, as has been mentioned, and the Church in Philadelphia, are the only two that do not come in for condemnation. This Church was poor and greatly tried. But a message of comfort is sent to it from its Lord who pronounces it to be rich though poor in the estimation of men—"Fear none of those things which thou shalt suffer." Some of those belonging to this Church were to be cast into prison in order that they might be tried and they were to have tribulation but over against all this there was the gracious and comforting promise:—"Be thou faithful unto death and I will give thee a crown of life" (Rev. ii. 10).

The Church in Pergamos had its dwelling where Satan's seat was—some stronghold of the devil that made the work of this Church peculiarly difficult. But in the face of the opposition it held fast Christ's name and had not denied the faith. It had the special honour of having a martyr witnessing to the death for that faith. But the Church of Pergamos was slack in its discipline—there were in it those who held the doctrines of Balaam and the Nicolaitanes. For these shortcomings, so unimportant in the eyes of the world, the Church of Pergamos receives a very sharp warning—"Repent or else I will come unto thee quickly, and will fight against them with the sword of my mouth" (Rev. ii. 16).

The Church in Thyatira is reminded that its Lord knows its work, its charity, and service, and faith, and its patience and

its works and the last to be more than the first. This Church was making progress—its last works were more than the first, nevertheless, things were not altogether with it as they should be. It permitted “that woman Jezebel” to teach and to seduce the Lord’s servants to commit fornication and to eat things sacrificed unto idols (Rev. ii. 20). There were some in the Church of Thyatira who were lured to spiritual fornication to practice things that were contrary to the will of Christ. But there were also those who did not know the depths of Satan. Judgment swift and terrible was to fall upon the former but the latter are exhorted to hold fast until the Master would come. To this is added the promise: “And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father and I will give them the morning star” (Rev. ii. 26-28).

The Church in Sardis had a name that it was living but in the eyes of Him who had “the seven spirits of God and the seven stars” it was dead. The condition of this Church was serious in the extreme. It was not wanting in works and probably in the eyes of the world it was an ideal Church. No discipline would ever disturb its death-like calm and as for waging war against error that would in all likelihood be proscribed as inconsistent with the broadminded charity which characterised a Church which walked hand in hand with the World but was little in touch with the Master whom it professed to acknowledge. There is no call to this Church to embark on a great Forward Movement but there is a loud call to go back. The things that once gave strength to this Church are dying and it is called upon to be “watchful, and strengthen the things which remain, that are ready to die.” The Church in Sardis receives this solemn and imperative message: “Remember therefore how thou hast received and heard; and hold fast and repent. If therefore thou shalt not watch I will come on thee as a thief, and thou shalt not know what hour I come upon thee” (Rev. iii. 3). But far gone though the Church in Sardis was there

was a *few* who had not defiled their garments and they were to walk with Christ in white for they were worthy (Rev. iii. 4).

The message to the Church in Philadelphia has no word of condemnation. The condition of this Church was not what would appeal to men as an active agency for Christ. Its works in connection with Christ's cause would not be proclaimed by loud trumpet blasts which made plenty of noise though there might be very little effective work done. That the Church had determined and powerful enemies seems to be indicated in the remarkable promise given to it—"I have set before thee an open door, and no man can shut it." It had shown in weakness, faithfulness in keeping Christ's word and not denying His name. It was further promised to this Church that those who were making false claims would come and show respect to it (Rev. iii. 9) and they were to be made to know that Christ loved it. One promise is given after another to encourage the Church in Philadelphia to war the good warfare and to strengthen it in the hour of trial—"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. iii. 10). On the back of the exhortation—"Hold that fast which thou hast, that no man take thy crown" is the gracious promise—"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" (Rev. iii. 12).

The last message is to the Church in Laodicea. This Church is charged with being in a lukewarm state, neither cold nor hot. The precious truth of the gospel was nothing to the Church in Laodicea; it might be neglected and despised that was all one to the Church in Laodicea. This condition of things was brought about by a deep-rooted feeling of self-satisfaction—"I am rich, and increased with goods, and have need of nothing." But notwithstanding its self-satisfaction the Church in Laodicea was

“wretched and miserable, and poor, and blind, and naked” in the eyes of the Lord. Laodiceanism is usually proclaimed to be indifference, lukewarmness, to the claims of truth but there is more in it than this. It is a lukewarmness that is the fruit of self-satisfaction that produced the condition of things that was so hateful to the Lord Jesus. Hence He counsels this Church to buy of Him gold tried in the fire, that it might be rich; and white raiment, that it might be clothed, and that the shame of its nakedness might not appear and eyesalve that it might see. This message must have been staggering to the Church in Laodicea intoxicated as it was with the drugged wine of self-satisfaction. There may be Laodiceanism where a great din is made and where there is great activity—Laodiceanism it should be remembered, is not simply indifferentism to the provision of the gospel; it is something deeper still viz. the spirit of self-satisfaction that sees and feels no need of that provision. It is a subtle, dangerous state to which men who may think they are doing great work for Christ and His cause are liable to suffer from. The Lord calls upon the Church in Laodicea to repent. He is standing at the door knocking and if any man will hear His voice and open the door He promises that He will come in and sup with him. He also promises that he who overcomes will He grant the privilege of sitting with Him in His throne (Rev. iii. 21).

Notes of a Sermon.

Preached by the late Rev. D. MACFARLANE,
on Sabbath, 5th May, 1918.

“For ye have need of patience, that after ye have done the will of God, ye might receive the promise.”—(Heb. x. 36).

THE Apostle in the latter part of this chapter gives several exhortations to the Hebrews to persevere in their profession of the Christian religion and warns them of the danger of turning back from it. “God says if any man draw back my soul shall

have no pleasure in him" (verse 38). In persevering in their profession many difficulties, opposition, and trials were to meet them which called for the exercise of patience, and the Apostle who had experience of these trials told them that they had need of patience. In another chapter of this epistle he exhorts them "to be followers of them who through faith and patience inherit the promises" (iv. 12). In times of suffering the graces of faith and patience are to be exercised in order to persevere to the end. The word patience implies suffering and is in scripture spoken of in connection with tribulation. "Tribulation worketh patience" (Rom. v. 3). "Patient in tribulation" (Rom. xii. 12). Job was notable for his patience but when God tried him with sufferings he had need of all the patience he had and as his sufferings increased he sometimes manifested impatience under them. When we are free from trouble we think we are very patient, but when trouble comes we discover how impatient we are and what great need we have of patience. The Lord's people have many trials and sufferings to meet in this world and they have need of patience to endure them.

Lot in Sodom had need of patience when his soul was vexed with the filthy conversation of his wicked neighbours—"For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds" (II Peter ii. 8). When the people of Israel were oppressed in Egypt they had need of patience before they were delivered from their bondage and when their posterity afterwards were in captivity in Babylon they had need of patience before they were brought back from captivity. Through unbelief and impatience they were coming to dark conclusions concerning themselves—"Behold they say, our bones are dried, and our hope is lost, we are cut off for our parts" (Ezek. xxxvii. 11).

The Lord's people in the early Christian Church suffered much by persecution and had need of patience so as to persevere in the faith in these circumstances. There is need of patience when they are suffering from the temptations of Satan. When the Apostle Paul got a thorn in the flesh, a messenger of Satan to

buffet him, he prayed for its removal and his prayer, not being granted, he got impatient and prayed again and again for its removal and it was not till God said to him: "My grace is sufficient for thee. My strength is made perfect in weakness" that he was reconciled to his condition. We have the greatest example of patience in Christ in His state of suffering. He suffered like a lamb and opened not His mouth—"He is brought as a lamb to the slaughter and as a sheep before her shearers is dumb so, He openeth not His mouth" (Is. liii. 7).

There is need of patience in waiting for the fulfilment of God's promises. A promise given by God may take a long time before it is fulfilled. Christ was promised early in the history of the human race but it took four thousand years before it was fulfilled, so that the Old Testament Church had need of patience. You may receive a promise from God which may take a long time before it is fulfilled and this calls for the exercise of patience in waiting upon the Lord for the fulfilment of the promise. There are many instances of this to be seen in the Scriptures, in the case of individual believers to whom God gave promises of either spiritual or temporal blessings, or both. It was promised to Simeon that he should see the Lord's Christ before he died, and he waited patiently for the fulfilment of the promise which was fulfilled to him in his old age—"And behold there was a man in Jerusalem whose name was Simeon; and the same man was just, and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple, and when the parents brought in the child Jesus to do for Him according to the custom of the law. Then took he Him up in his arms, and blessed God, and said: Lord now lettest thou thy servant depart in peace according to thy word. For mine eyes have seen of thy salvation which thou hast prepared before the face of all people. A light to lighten the Gentiles and the glory of thy people Israel" (Luke ii. 25-32).

It is promised that the time is coming when "Nation shall not lift up sword against nation, neither shall they learn war any more" (Is. ii. 4). Although this is far from being the case in our day the promise shall be fulfilled in due time and patience is required in waiting for its fulfilment. In connection with this state of peace and as the cause of it, it is promised that "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Is. xi. 9).

In waiting upon the Lord for an answer to our prayers there is need of patience. The psalmist prayed for deliverance from the pit and miry clay, but he had to wait patiently for an answer to his prayer—"I waited patiently for the Lord and He inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He put a new song in my mouth, even praise unto our God" (Ps. xl. 1-3). Our time for prayer is always ready but God has His own set time to answer prayer. Some who are convinced of their sins and lost condition may be praying that God would save them and as they do not get an answer to their prayer as soon as they expected they are apt to conclude that they shall be left to perish in their sins. These have need of patience and if they continue to pray they shall receive an answer to their prayer in God's own time though it might be the eleventh hour. We have need of patience in seeking to be made perfectly holy. To be made perfectly holy is God's purpose regarding His people and it is also their own desire.

When we preach the gospel and see no fruit in the conversion of sinners we have need of patience in our work. We are sowing the seed of truth from which a rich harvest may yet be reaped. The farmer does not expect to reap a crop from the field the day he sows the seed but he waits patiently for the fruit of the seed he sows—"The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain" (James, v. 7). So it is with ministers who preach the gospel. It is not vain

work for their glorious Master says: "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth out of my mouth, it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Is. lv. 10, 11). There are, however, exceptions to the rule of not reaping the same day when the seed is sown as on the day of Pentecost when three thousand were converted under the preaching of the word of God.

If God gave us the hope of glory, the hope of getting to heaven we have need of patience before we get to that holy and happy place. When Jacob found himself at the gate of heaven perhaps he desired to be allowed to enter into heaven at once, but he had to go through much trials before he was prepared for entering in. He had need of patience. The Lord's people have need of exercising patience towards one another—"And be ye kind one to another tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. iv. 32). How long are they to exercise patience? "Till after they have done the will of God." They are to do the will of God by doing and suffering. They are to begin to persevere and to finish all the work that God has given them to do, in their several vocations in the Church, and they are also to endure all the sufferings and trials which God has appointed for them, and when God has finished His work in them by the Holy Spirit they shall then receive the promise,—that is all that He has promised to them in the world to come when they are put in full possession of the blessings of glory they shall have no further need of patience, their patience having then its perfect work and there is no more need of it.

The present evil time is a time when we need patience, but whatever trials we may have to pass through let us seek grace to do God's will and when our end in this world comes we shall receive the promise.

A Dying Pastor's Address to his People.

BY THE REV. JOHN BROWN OF HADDINGTON.*

MY DEAR HEARERS,—Having, through the patience and mercy of God, long laboured among you, not as I ought,—far, very far from it,—but as I could, I must now leave you, to appear before the judgment seat of Christ, to give an account of my stewardship. You cannot say that I ever appeared to covet any “man’s silver or gold, or apparel,” or ever uttered one murmur about what you gave me; or that I sought yours, not you. You cannot charge me with idling away my devoted time in vain chat, either with you or others, or with spending it in worldly business, reading of plays, romances, or the like. If I had, what an awful appearance should I soon have before my all-seeing Judge! You cannot pretend that I spared either body or mind in the service of your souls, or that I put you off with airy conceits of man’s wisdom, or any thing else than the truths of God. Though I was not ashamed, as I thought Providence called me, to give you hints of the truths presently injured, and the support of which is the declared end of the Secession, yet I laboured chiefly to show and inculcate upon your consciences the most important truths concerning your sinfulness and misery, and the way of salvation from both through Christ, and laboured to hunt you out of all your lying refuges, and give your consciences no rest but in Christ, and Him crucified. The delight of my soul was to commend Him and His free and great salvation to your souls, and to direct and encourage you to receive and walk in Him. “I call heaven and earth to record against you this day, that I laboured to set life and death, blessing and cursing, before you, and to persuade you to choose life that ye might live.” By the grace of God I have endeavoured, however poorly, to live holily, justly, and unblameably, among you. And now I leave all these discourses, exhortations, instructions, and examples, as a testimony for the Lord against you, if you lay not your eternal salvation to heart as

*From *Memoir and Select Remains of the Rev. John Brown of Haddington*.—Edited by the Rev. William Brown, M.D.

"the one thing needful, that good part which shall not be taken from you."

But I have no confidence in any of these things before God as my Judge. I see such weakness, such deficiency, such unfaithfulness, such imprudence, such unfervency and unconcern, such selfishness, in all that I have done as a minister or a Christian, as richly deserves the deepest damnation of hell. I have no hope of eternal happiness, but in Jesus' blood, which cleanseth from all sin,—in "redemption through His blood, the forgiveness of my sins, according to the riches of His grace." It is the everlasting covenant of God's free grace, well "ordered in all things and sure, that is all my salvation and all my desire."

Now I die firmly persuaded of the truth of those things which I preached unto you. I never preached unto you any other way of salvation than I essayed to use for myself. I now, when dying, "set to my seal that God is true." After all that I have said of the sinfulness of your hearts, I have not represented to you the ten thousandth part of their vileness and guilt. Knowing in some measure, "the terror of the Lord," I endeavoured to persuade you, that it is a fearful thing to fall into the hands of His wrath: but "who knoweth the power of His anger?" Knowing, in some measure, the deceitfulness of sin, and the devices of Satan, I laboured to warn you of them. But what especially delighted my heart was, to set before the excellencies, the love, the labours of our Redeemer, and God in Him, giving Himself, and applying Himself to sinful men; and to represent to you the work of God on the heart "in the day of His power," and the exercise of the heart in its diversified frames. What I saw, and tasted, and handled, both of the bitter and the sweet in religion, I delivered unto you. Little as I am acquainted with the Lord, I will leave it as my dying testimony, that there is none like Christ,—there is nothing like fellowship with Christ. I dare aver before God, angels, and men, that I would not exchange the pleasures of religion which I have enjoyed, especially in the days of my youth, for all the pleasures, profits, and honours of this world, since the creation till the present

moment, ten thousand times told. For what then would I exchange my entrance "into the joy of my Lord," and being for ever with him? Truly God hath been good to a soul that but poorly sought Him. Oh, what would He be to yours, if you would earnestly seek Him! With what heart-ravishing power and grace hath He testified against my wicked and unbelieving heart, that "He is God, even my God!" And now, "whom have I in heaven but Him? nor is there any on earth whom I desire besides Him. My heart and flesh fail, but God is the strength of my heart and my portion forever." Left early by both father and mother, God hath taken me up, and been the orphan's stay. He hath "given me the heritage of those that fear Him." "The lines have fallen to me in pleasant places. I have a goodly heritage. The Lord is the portion of mine inheritance, and of my cup,—He maintaineth my lot:" "Yea, mine own God is He, —my God that doth me save."

Had I ten thousand worlds in my offer, and these secured to me for ever, they should be utterly condemned. "Doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; and I do count them but dung that I may win Him, and be found in Him, not having mine own righteousness, which is of the law, but the righteousness which is of God through faith."

Now, when I go to give my account to God, think what it must be! Alas! must it be, that in too great conformity to your careless neighbours, some did not attend the means of grace at examinations, meetings for prayer, and spiritual conference, as ye ought? Must it be, that after labouring so many years among you, I left less lively religion in the congregation than I found in it at first? Must it be, that ye were called, but ye made light of the marriage with Christ, and of His great salvation? Must it be, that ye contented yourselves with a form of godliness, without knowing the power of it? Must it be, that some few, trampling on their most solemn engagements, forsook me, "having loved this present world?" Must it be, that others were not careful to train up their seed for the Lord? Must it be,

that ye often heard the most searching sermons, or the most delightful, and went away quite unaffected? Or must it be, that ye were awakened, that your souls looked to Jesus and were enlightened; that ye believed with your heart unto salvation; that ye harrowed in the seed of the truth, which I sowed among you, by serious meditation and fervent prayer; that ye laboured to win souls to Christ? Alas! I fear many of you will go down to hell with a lie in your right hand,—go down to hell with all the gospel sermons and exhortations you ever heard in your conscience, to assist it to upbraid, gnaw, and torment you! My dearly beloved hearers, shall I see you next, at the last day, standing at the left hand of your Judge? Shall I see those faces all in flames, and those eyes which often looked at me, looking lively bright with horror at the judgment-seat of Christ? Must I hear the Redeemer pronounce on you that awful sentence, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels?” And must I, who have so often prayed for your salvation, and preached for your salvation, add my hearty Amen to the sentence of your eternal damnation? God forbid!

Let me then beseech you now, without a moment's delay, to consider your ways. Oh, listen to the Lord's invitations! Believe His self-giving declarations and promises, which, times without number, have, with some measure of earnestness, been sounded in your ears. For the Lord's sake, dare not, at your infinite peril, to see me again in your sins, and refusers of my glorious Redeemer and Master! Oh, give Him your hearts,—give Him your hearts!—I never complained of your giving me too little. Nay, I thought myself happier than most of my brethren as to all outward matters. But I always thought and complained that you did not use my Master, Christ, as I wished, in your hearts, lives, and houses. And now I ask nothing for myself, or any of my family, but make this my dying request, that you would now receive my Master, Christ, into your hearts and houses. Could my soul speak back to you from the eternal state,—could all my rotting bones and sinews, and every bit

of my body, speak back to you from the grave,—they should all cry, “Oh, that ye were wise, that ye understood this, that ye would consider your latter end! “Oh that ye would give my master, Christ, these ignorant, guilty, polluted, and enslaved hearts of yours, that He, as ‘made of God unto you wisdom, righteousness, and sanctification, and redemption,’ might enter in and fill them for ever with His grace and truth! Oh, say not to a dying, a dead minister—rather, oh, say not to a living Redeemer, and to His Father, and to His blessed Spirit—Nay.”

Dearly beloved, whom I wish to be “my joy and crown” in the day of the Lord, suffer me to speak from the dead to you. Let me exhort you, by all your inexpressible sinfulness and misery,—by all the perfections, words, and works of God,—by all the excellencies, offices, relations, labours, sufferings, glory, and fulness of Christ,—by all the joys of heaven and the horrors of hell,—now to make serious work of the eternal salvation of your souls. Try what improvement you have made of all my ministrations. Call to mind what of my texts, sermons, or other instructions you can; and pray them over before the Lord, applying them closely to your own conscience and heart. Wash yourselves thoroughly, in the blood of Jesus Christ, from all the sins of holy things since you and I met together.

With respect to your obtaining another minister, let me beseech you, by much fervent prayer, to get him first from the Lord. And let it be your care to call one whose sermons you find to touch your consciences. May the Lord preserve you from such as aim chiefly to tickle your fancy, and seek themselves rather than Jesus Christ the Lord! Let there be no strife among you in calling him. And when you get him, labour at his entrance to receive his message from Christ with great greediness. Let your vacancy make you hungry and thirsty for the gospel. And let all hands and hearts be intent on raising up a seed for Christ in poor withered and wicked East Lothian.

Oh, how it would delight my soul to be informed, in the manner of the eternal state, that Christ had come along with my successor,

"conquering and to conquer!" How gladly should I see you and him by hundreds at the right hand of Christ at the great day, though I should scarcely have my ten! Oh, if Christ were so exalted, so remembered among you, as to make me scarcely thought of! I desire to decrease, that He may increase. Now "unto Him that loved us, and washed us from our sins in His blood," and "hath given us everlasting consolation and good hope through grace," be honour and glory, dominion and blessing, for ever and ever. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am the chief."

Scotland's Contribution to Religious Freedom.

By the Rev. D. M. MACDONALD, Portree.

(Continued from page 13.)

Christ's witnesses, from the highest in rank to the humblest, were not spared. The Earl of Argyle was condemned for treason and finished his course calmly on the scaffold, being glad to get rid of sin and to enter glory. Many others, such as Captains John Paton, Nisbet, Hackston, and Mr. Bailie of Jerviswood, gave wonderful testimonies to the power of Christ's grace and support in their last words, among them also being two humble women, Isabel Alison and Marion Harvey.

One of the most famous ministers among the persecuted was Richard Cameron. He, along with others, made the first public testimony against the tyrannical house of Stewart, in the Sanquhar Declaration and became a marked man. In a skirmish with dragoons at Ayrs Moss he was killed, and in order to claim the reward offered for his capture, his head and hands were lopped off and taken to Edinburgh, where they were shown to his aged father, then in prison for attending conventicles. On being asked if he knew to whom they belonged, the devout

old Covenanter tenderly lifted them saying, "I know them, I know them; they are my son's, my dear son's, it is the Lord; good is the will of the Lord who cannot wrong me nor mine, but has made goodness and mercy follow us all our days."

The Rev. Donald Cargill, that great and faithful watchman on the walls of our Scottish Sion, was apprehended, with some others, by James Irving of Bonshaw. In due time he was taken before the Privy Council and, when threatened with torture by the Lord Chancellor Rothes, then not far from death through his own debaucheries, the valiant Cargill said, "My Lord, forbear to threaten me for, die what death I will, your eyes will not see it." As usual, all the prisoners were sentenced to death, and when the clerk in reading the sentence came to the phrase, "having cast off the fear of God," this falsehood was challenged at once by the unflinching covenanter, who cried, "Halt." Then pointing to Lord Advocate McKenzie, called the "Bloody McKenzie," he defiantly said, "The man that has caused that paper to be drawn up in that form hath done it contrary to the light of his own conscience; for he knows I have been a fearer of God from my infancy; but I say the man that took the Holy Bible in his hand and said: 'That it would never be well with the land till that book would be destroyed' is the man that has cast off all fear of God." This thunderbolt probably scarred the seared conscience of the treacherous McKenzie.

On the scaffold he sang part of Psalm 118 (Metrical Version):

"I shall not die but live, and shall

The works of God discover."

In the act of prayer he was turned over. The rest met their fate as bravely.

Among those who witnessed Cargill's triumphant death was the beautiful James Renwick, then a young student of about nineteen years. From this hour he cast in his lot with the suffering remnant. For several years after Cargill's departure he took the lead in upholding the banner of the Covenant. He went about continually preaching and encouraging the Societies formed for supporting the cause of God. Meetings were held in

cottages or on lonely moors at midnight. He never spared himself. In the month of January, 1688, his voice was heard conducting family worship in the house of John Luckup, a dealer in English goods in Edinburgh. The gauger who heard his voice called for assistance and Renwick, after clearing a way for himself through those who waited to seize him, was struck on the head and losing strength was at last arrested.

Efforts made to make him renounce covenanting principles completely failed. Some, even of his enemies, felt attracted by his winsome personality and deplored his fate. He was found guilty and condemned to be executed in the Grassmarket. It seems that at none of the terrible spectacles witnessed in Edinburgh during twenty-eight years of persecution were so many sorrowing spectators gathered as on the morning that he was put to death. He comforted his mother by prophesying that neither his head nor hands would appear on jail spikes and said that he was persuaded his death would do more good than his life for many years had done. On the scaffold, during a lull in the beating of the drums, his sweet voice was heard to say, "I shall soon be above the clouds. Then shall I enjoy thee and glorify thee, O my Father, without interruption forever. Lord, I die in the faith that thou wilt not leave Scotland but that thou wilt make the blood of thy witnesses the seed of thy Church and return again and be glorious in our land." Not until the struggles of one of the noblest martyrs for religion had ended did the drums cease their monotonous beating.

Renwick's faith was soon justified. Deliverance was at hand. On October, 1688, William, Prince of Orange, issued a Declaration that he was taking up arms in defence of Protestantism and the liberty of Scotland. The miserable tyrant, King James, fled to France. Parliament met and an Act was passed whereby William and Mary were accepted as King and Queen of Scotland. Prelacy was abolished and the rights and liberties of the nation placed in security. The struggles of fifty years had ended and the day of religious freedom for which many prayed and faithful martyrs died had come at last.

Needless to say, the intruded curates would feel a little concerned about their prospects. They had generally been detested by the people. Very often they had encouraged the soldiers to hound their godly parishioners to the death and they had every reason now to dread the consequences of their evil doing. Yet the people showed the greatest forbearance with them, taking them to the parish boundary, stripping them of their fringed gowns and dismissing them with a warning never to return. In some cases they may have received rough handling but they were only to blame for it themselves.

What about the noble four hundred ministers cast out of their manses to make room for worthless Episcopal curates? About sixty of the glorious company were still alive and able to occupy their vacant pulpits again. They spent their days from this time on looking after their pastoral charges and re-joining in the renewed opportunity given of preaching the glorious gospel of Christ.

As soon as the Privy Council of Scotland and the Bishops heard of the Revolution they became alarmed for their own safety. They commanded the imprisoned Covenanters to be set free and ordered the bleaching skulls of the martyrs on the city gates to be taken down and buried, for fear that inquiries would be made concerning those responsible for placing them there.

The principal persecutors were under godly Donald Cargill's excommunication and some of them, if not all, came to a sad end. The Earl of Rothes, his body bloated with debauchery, had no peace in his death. Dalziel of Binns, hardened old ruffian, was found dead with a wineglass in his hand. The "bloody McKenzie," Lord Advocate, sneaked quietly off to England. The Earl of Perth was arrested and imprisoned. The Duke of Lauderdale, his body worn out with excesses, died miserably. King Charles the Second ended his profligate career as a Papist. Claverhouse was killed at the Battle of Killiecrankie.

Dr. King Hewison states that according to the author of "*The Scots Worthies*," and other authorities, the number of sufferers

for the Covenants by imprisonment, banishment, and death, was 18,000. Of these 7,000 went into exile, 2,800 suffered imprisonment, 1,700 were transported; 680 were killed fighting; 750 were banished to the North Isles; 498 were dispatched on the fields; 362 were judicially executed, and many others perished in their wanderings. It is computed that at one time there were as many as twenty thousand persons whom it was death to furnish with meat, drink, house, harbour, victual or any other thing useful or comfortable to them; or to have intercourse with them by word, note or message, or any other way.

For the long period of twenty-eight years Scotland had to face oppression and persecution unparalleled in the history of the world, and in proportion to size and population there never has been a country that made such a tremendous contribution in life and sufferings to the advancement of civil and religious freedom.

Daniel Defoe, in his "Memoirs of the Church of Scotland," says: "What a shame is it to us and how much to the honour of these persecuted people that they could thus see the treachery and tyranny of these reigns when we saw it not; or rather that they had so much honesty of principle and obeyed so strictly the dictates of conscience as to bear their testimony early, nobly, and gloriously to the truth of God and the rights of their country, both civil and religious; while we, although seeing the same things, yet betrayed the cause of liberty and religion by a sinful silence and a dreadful cowardice."

Stands Scotland where she did? Evidently not, for Romanism is now taught in not a few of the schools at the expense of the State. This is due to the Education Act of 1918, foisted on the people practically unknown to them. The work of the great Reformers is now in danger of being undone and it is high time Scotsmen were roused out of their apathy to shake off forever the shackles that Rome is seeking to fasten on them anew.

The first time the writer was in St. Paul's Cathedral, London, when looking at the statues erected to men famous in British history, the words of the poet came to his mind :

“Breathes there the man with soul so dead,
Who never to himself hath said,
This is my own, my native land.”

Soon they were followed by those of the inspired psalmist showing the emptiness of material things and of human grandeur, but the greatness and glory of Him who is the Creator of the ends of the earth and the God of Salvation :

“There arrows of the bow He brake,
The shield, the sword, the war.
More glorious thou than hills of prey,
More excellent art afar.”

(Ps. 76 : 2—Metrical Version.)

He will overthrow every evil system in due time and establish His own Kingdom in the world through our Lord Jesus Christ.

Controversy and Compromise.*

MY subject centres round two words which are closely akin. Controversy and Compromise. These words have fallen upon evil days in later years, and I think they need rescuing and reclaiming for the Service of God.

I. CONTROVERSY.

The literal meaning of the word is “a turning against.” It may be quite a simple dispute. A statement is advanced and you turn it back because you do not accept it. That is controversy. In advancing it reasons are given for so doing, and in turning it back other reasons are given, and so it goes on

*The above paper by Rev. S. J. Henman was read as a presidential address in 1935 at the annual meeting of the Fellowship of Evangelical Churches. It appeared in various religious papers. It is a well balanced statement on the subject with which it deals.—*Editor.*

and becomes an argument or discussion. In the argument many things are often introduced which are not relevant to the point at issue and it is obscured, and a purely wordy warfare ensues. Or heat may be introduced, and the matter which should be quietly and seriously considered with a view to an agreement is often a cause of strife and division. Therefore, some people raise the cry, "No Controversy!" But we need to distinguish between the essential and the incidental: right methods and wrong, and not condemn a thing because some people use it wrongly.

The necessity for controversy arises from the fact that there is evil in the world as well as good: error as well as truth, and these two are not only contrary to one another, but contradictory of each other. Good and evil can never be reconciled, and no one can be on both sides at the same time. Everyone must, and does, inevitably choose his side either actively or passively.

The word controversy occurs thirteen times in the Old Testament. There is the controversy of Zion (Isaiah xxxiv. 8). Jehovah has a controversy with the Nations (Jeremiah xxv. 31), and with His people (Hosea iv. 1, and xii. 2, Micah vi. 2), and He will plead with them. These passages show us what true controversy is. It is the opposing of evil and refusing to acknowledge its right, and giving reasons for so doing. God is engaged in a holy controversy with evil in all its forms, and we who profess to be His servants are to let it be known that we are on His side. This was the challenge to Israel in Moses' day in the matter of the golden calf, and in Elijah's day regarding Baal. Christian controversy has to do with matters that are vital to the Kingdom of God. There are truths about which we differ, and which can well be left to each man's individual judgment in the sight of God, because the difference is of the surface rather than of the foundations. They are important—all truth is—but not fundamental, and we are able to discuss them together while yet remaining on equal terms of fellowship. But there are some truths which cannot be so treated. As for instance, the full inspiration and complete authority of the

Scriptures : the proper and essential Godhead of our Lord : His atoning and substitutionary work at Calvary : His triumphant resurrection and ascension : the new birth : salvation by grace through faith and not of works : the condemnation of the unbeliever and Christ rejector. These truths are vital, and there are others, and with all those who deny or distort them God has a controversy, and so have we, His servants, if we are faithful. Where truth is concerned we cannot be neutral or non-committal and loyal at the same time.

But controversy is to be conducted in harmony with the mind of Christ. He is our pattern in this as in all else. It is important to see that a great part of the New Testament is controversial; that is to say, it was written to expose some error and to put in its place the positive truth. Dr. Stalker in his "Imago Christi," p. 285, says, "In the records of our Lord's life we have pages upon pages of controversy. It may have been far from the work in which He delighted most to be engaged; but He had to undertake it all through His life, and especially towards its close. The most eminent of His servants in every age have had to do the same." These words are true, and I may add that there are very few pages of the New Testament where no trace of controversy can be found. The question is a simple one. In addition to giving to the best of our ability our positive and constructive witness to the great truths for which we stand, are we never to raise our voices in protest against those who by word and act are so diligently undermining these truths by specious arguments? Dr. Stalker also says, p. 283, "At the present time controversy has an evil name," and, p. 287, "Excessive aversion to controversy may be an indication that a Church has no keen sense of possessing truth which is of any great worth, and that it has lost appreciation for the infinite difference in value between truth and error." This is also true, and to be remembered.

I am very far from wishing to turn this Fellowship into a controversial machine. That was not in the intention and purpose of its founders for a moment. But I am equally far

from wishing to see it remain entirely silent on the great matters that agitate the Church from time to time. We want a fellowship in affirmation, that is our principal purpose; but there will be occasions when we shall need to have a fellowship in protest. Fellowship in the truth may mean, and must mean sometimes, fellowship against error.

In saying these things I do not forget that in matters of controversy we need very earnestly to seek the grace of our Lord Jesus Christ and the special guidance of the Holy Spirit. Many rush in where angels fear to tread, and that has brought the whole subject into a measure of disrepute. Some of us, it may be, have had to dissociate ourselves from those with whom fundamentally we are in the heartiest agreement, because we do not feel that their methods are of God. To rightly conduct controversy it is necessary first of all to have very clear convictions of truth, and then to examine the matter in dispute, as far as possible, from all sides. We need also to search our own hearts to see that there is no selfish interest, or desire for self-prominence or advantage of any kind. In addition there should be an earnest seeking of the grace of humility, as well as of the mind of Christ in meekness and gentleness. We must likewise give credit for any good that can be found in our opponent, and be careful not to impugn motives which only God can rightly determine. In short, controversy, like marriage, is not to be entered into lightly, but prayerfully, in the fear of God and under His guidance, submitting ourselves entirely to His will, remembering that the controversy is really His, in the first place. At the same time we must not shrink from pointing out in the plainest and most definite way how the statements and actions which we are controverting, contravene the truth as it is revealed in the Word of God. It is the honour of God that is at stake, and we must try so to act and speak as that He shall be glorified. The closing weeks of our Lord's life were largely spent in controversy, and so were the closing years of the Apostle Paul. Reading these records, we see how steadfastly our Lord held to the Scriptures, and with what

wisdom and grace He answered His critics and exposed their errors. At times His words were scathing: "O generation of vipers;" at another time He gently expostulated: "Ye do greatly err, not knowing the Scriptures." And sometimes He carried the war into the enemy's camp by asking questions which they dared not answer, and by making statements which they could not contradict. We cannot help being controversial at times if we are going to keep the Faith, for if we are silent when Truth is denied or distorted, and there is opportunity to protest, our silence may well be taken as consent. Moreover, to make our position clear is necessary for our own peace of mind's sake and the spiritual health of our soul. I have kept the Faith, said the Apostle—that is, he had kept it by proclaiming it plainly and fearlessly and by defending it against those who would deny it.

The cry "No Controversy" in New Testament times would have meant that when the Rulers denied our Lord's Messiahship, He would have said nothing; when Peter dissembled at Antioch, Paul would not have withstood him to the face; when some said that the resurrection was already passed, he would not have answered them, and when others were preaching Gnosticism or Judaism as an addition to the Gospel, he would have refrained from exposing their errors. But then a good deal of the New Testament would never have been written! As Dr. Stalker says, "Controversy is by no means a pleasant task," and I can personally testify to the mental pain one suffers when feeling impelled to engage in it, and especially when those we have to oppose are fellow-believers whom we hold in real affection and esteem. But I can also say that out of such painful experiences have come some of the most precious manifestations of God's grace and care.

II. COMPROMISE.

I now pass on to speak of the kindred topic of compromise, and first of all to see what we mean by the term. In its derivation it is an agreement, and the dictionary defines it as placing one's life, honour or reputation in a position of jeopardy

by agreement. We are here concerned with believers in Christ, because in matters of Biblical truth they are the ones chiefly involved, and it is to them I am addressing these words. In experience it is the fact, I believe, that the nearer one seeks to abide by the truth of God as revealed in His Word, the more careful we have to be to see that we are not betrayed into a position which, to some extent at least, nullifies our positive testimony. The Apostle John lays down an inspired rule which is most important, but is not always easy to apply. In his Second Epistle, verses 9 to 11, he says, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds." What is meant by the doctrine or teaching of Christ? We understand it to be the great fundamental facts as taught by the Saviour and recorded in the Scriptures. "If any man bring not this." It is not chiefly what a man says, but what he does not say; and this is very significant, for it is just here that so many lead others astray. Yet in dealing with cases like this we have to be careful to inquire the reason for the omission. Is it deliberate and because the speaker does not believe these things, or is it that he is taking them for granted for the moment, and does not feel the need of specially affirming them on that particular occasion? The answer to these questions will determine our attitude and action. Our Lord's example needs to be carefully studied and copied.

Compromises may be entered into in three ways. (1) By silence when truth demands that we should speak. Not that silence always involves compromise, for there is a dignified silence that is more eloquent than words, and a look may convey as much as a word. (2) By a hasty consent or co-operation without giving time for prayerful thought and for seeking the mind of the Lord. (3) By association, which is the most frequent form that compromise takes. Men holding the fundamental

facts of our Faith will associate on terms of equality with others who, while professing to be believers, deny or belittle these facts. This is compromise of the most insidious and dangerous type. It may be regarded as very narrow and bigoted to refuse to associate with such, but the honour of God and the clarity and truth of our own witness must stand first, and we dare not. "He that biddeth him God-speed is partaker of his evil deeds." Was it not for just such a compromise that Jehoshaphat was rebuked by the prophet Jehu, in 2 Chronicles xix. 2? There is not only individual responsibility, but collective responsibility, and association on equal terms with those from whom I am compelled to differ fundamentally compromises my position and weakens my moral character. Otherwise truth becomes a matter of opinion rather than of conviction. We are stewards of the mysteries of God, and we shall have to give an account.

In maintaining a position of no compromise it is important that we should not only have definite and clear convictions concerning the truth, but also firmness and steadfastness of purpose, together with a spirit of meekness and fairness and, above all, self-control. These things are not naturally found in us, but the indwelling Spirit will give them as we surrender ourselves to His ruling and guidance.

Further consideration of the subject will remind us that there are a good many matters of Scripture interpretation about which those who are of one mind as to fundamentals have always differed, largely because of the different angle at which they approach them, and it is here that another principle comes in to check and guide the former. It may be called Christian accommodation, and it was in relation to this that the great Apostle said that he sought to be all things to all men, and that we were to receive one another as Christ also received us. Difference of view on these things should not divide believers to the point of separation from one another. We can agree to differ on many things without compromise or any breach of fellowship being made. The bonds of love and peace which

unite the people of God are sufficiently strong and elastic to stand the strain of such differences without any danger of breaking. The essential thing is to maintain an attitude of frankness on the one hand and considerateness on the other. It is hardly necessary perhaps to add that in the application of these principles to individual cases, we should earnestly seek the special guidance of God.

Here I leave the subject. I have tried to speak of things which have been in my own mind for many years and of principles which have guided my own conduct in many difficult and sometimes very painful experiences, "and herein do I exercise myself to have a conscience void of offence towards God and toward men."

Irioslachd.

Ni iriosleachd duine coltach ri aingeal, agus a dh'uireasbaidh so rinneadh ainglean 'nan deamhnaibh; Chan 'eil peacaich uaibhreach 'nan còmpanaich iomchaidh do neach 's am bith ach do dheamhnaibh uaibhreach: is e am fear-aidmheil is ro ghràdhaichte, am fear aidmheil is ro-iriosaile. Tha creideach coltach ri soitheach air a' chuan, mar is mò a lionas i, is ann as mò a théid i fodha: chan 'eil neach a' caitheadh a bheatha cho iriosal air thalamh ris an dream sin is àirde a tha caitheadh am beatha air nèamh: dèanaibh ach sealltainn cia mar tha h-aon de na naoimh is as fheàrr ag amharc air féin mar an t-aon as lugha de na naoimh "Dhomh-sa, as lugha na 'n ti as lugha de na naoimh uile," arsa Pòl (*Eph.* iii. 8). Is iad na daoine is ro-naomha de ghèine na daoine is ro-iriosaile; far an e irioslachd a' chlach-oisinn, an sin is e diadhachd a chlach-mhullaich. Tha e math smaointean fìrinneach a bhi againn umainn féin. Bu chòir do dh' éideadh na h-irioslachd a bhi daonnan air a chaitheadh air druim aidmheil a' chreideimh Chrìosdail.

Tha dà thaigh aig Dia Uile-chumhachdach anns am beil e a' gabhail comhnaidh, a thaigh baile, agus a thaigh-dùthcha, is e

thaigh-baile nèamh nan nèamh, agus is e thaigh-dùtheha an eridhe umhail agus iriosal (*Isa. lvii. 15*).

“Anns an ionad àrd agus naomha gabham-sa còmhnaidh;” is e sin an nèamh taigh-baile Dhé; “maile ris-san fòs a ta leòinte agus iosal 'na spioraid,” is e sin a thaigh dùtheha; is e irioslachd Betel is còmhnuidh do Dhia—is e uabhar Babel togail an diabhoil. Mur cum sibh uabhar a mach as bhur n-anam, agus bhur n-anam a mach á uabhar, cumaidh uabhar bhur n-anma a mach á nèamh. Chan abair mi nach 'eil duine bochd uair air bith uaibhreach, ach their mi nach 'eil duine uaibhreach uair 's am bith math.

“Tha Dia a' cur an aghaidh nan uaibhreach, ach a' toirt gràis dhaibh-san a ta iriosal.” (*Seum. iv. 6*). Tha gnais an t-soirbheachaidh a' dealradh na's lanniriche troimh ghnùis-bhrat na h-irioslachd: do na h-uile thrusgan is e irioslachd as fheàrr a thig do Chrìosdaidhean, agus as fheàrr a nì maiseach an aidmheil tha'n fhuilig Dia gu'n smuainticheadh duine 's am bith gu math uime féin. Bu chòir do Chrìosdaidh amharc leis an dara sùil air gràs, g'a chumail taingeil, agus leis an t-sùil eile air féin g'a chumail brònach. An uair a thòiseacheas sibh ri fàs uaibhreach as bhur n-iteagan lannireach amhaireibh sìos air bhur casan dubha. Is e 'n aon dòigh air ar crùn a ghleidheadh air ar cinn, an tilgeil sìos aig a chasan-san (*Tais. iv. 10*).—*Uilleam Dyer.*

Litir Mhic Cheyne gu Gille a Bha fo Churam Anama.

A Ghille ghràdhaich, Bha mi ro thoilichte do litir fhaotainn, agus tha mi nis a' suidhe sìos gus fios-freagairt a chur thugad, ged nach 'eil móran ùine agam. Tha mór ghràdh agam dhuit, oir tha t' anam prìseil; agus ma thig thu gu Iosa gus a bhi air do ghlanadh agus air t' fhìreanachadh leis, bidh t' òran-molaidh na's binne na òran nan ainglean. Bha mi an diugh a mach air an t-sneachd, far nach robh ceum coisiche ri fhaicinn; bha an sneachd cho glan geal 's gun tug e gu mo chuimhne an ùrnuigh so, “ionnail mi agus bithidh mi na's gile na'n sneachd.” O,

is milis an ùrnuigh i; cuir thusa suas i air do shon féin. Rach gu tric gu Iosa a bhàsaich a chum sinne a ghlanadh o ar peacaidhean, agus abair ris, “ionnail mi.” Tha gàirdeachas orm, a ghiullain chaoimh, gu bheil thu a’ creidsinn gu bheil Dia ’g ad smachdachadh a chum do thoirt ’ga ionnsuidh féin. Cha’n eil teagamh agam nach ann mar so a tha. Tha *Gaol* sgrìobhta air a chridhe, air a làimh, agus air an t-slaith-smachdachaidh. Ach feuch gu’n tig thu ’g a ionnsuidh: na dèan moille. Tha loch teine ’na laidhe fo gach anam a tha beò anns a’ pheacadh. Chan ’eil sìth, tha Dia ag ràdh, do’n aingidh. Na ’n nochdadh Iosa a ghnàis duit, agus a thaobh a bha air a lotadh gus am peacach as ciontaiche a theàrnadh, bhitheadh tu air ball air do tharruing ’g a ionnsuidh le còrdaibh gaol. O, bi thusa ag ùrnuigh gu’n duisgeadh an Spiorad Naomh thu. Tha cuimhne agad, Iain, gu’n do ghuil thu uair-eigin roimh so air son t’ anama, agus gu’n d’ iarr thu Iosa. An d’ fhuair thu e? No an ro sheall thu air t’ ais, coltach ri bean Lot, a’ cinntinn ’n ad charraig chruidh, fhuair, mar bha thu roimhe? O, dùisg, agus gairm air ainm do Dhé. Faodaidh gu bheil t’ ùine goirid; aig Dia a mhàin tha fhios. Tha a bheatha as fhaide goirid gu leòir. Agus cha bhi cothrom eile agad a bhi air t’ iompachadh. Sgrìobh a ris ’g am ionnsuidh. Feumaidh mi sgur an dràs. Iarr air do mhàthair sgrìobhadh thugam. O, is e mo dhurachd agus mo ghuidhe gu’n coinnicheadh fadheòidh aig a’ bhòrd a tha shuas maille ri Iosa, agus gu’m bithinn-sa agus thusa an sin le chèile, mar pheacaich air an saoradh tre ghràs. Is mi do charaid dileas.—R. M. MacCheyne.

Nadur an Duine 'na Staid Cheithir Fille.

AN T-AONADH DIOMHAIR EADAR CRÌOSD AGUS
CREIDMICH.

(*Air a leantuinn bho t.d., 33.*)

Is mise an fhìonain, sibhse na geugan.—EÒIN xv. 5.

'S an dara àite, Tha 'n creidmheach air a ghabhail mar fhìrein ann am fianuis Dhé, 2 Cor. v. 21. Oir tha e air “fhaot-ainn annsan gun fhìreantachd féin aige, a ta o ’n lagh, ach

an fhìreantachd a ta tre chreididh," *Phil. iii. 9.* Cha b' urrainn dhà gu bràth a bhi air a ghabhail ris le Dia mar fhìrein, air son fhìreantachd féin; do bhrìgh, nach 'eil i air a chuid as fèarr ach neo-iomlan; agus tha na h-uile fireantachd ris an abrar fireantachd a sheasas an deuchain aig rìgh-chaithir Dhé, iomlan. Tha ceart nàdur na fireantachd so a' ciallachadh iomlaineachd; oir mur bi obair gu h-iomlan freagarrach do 'n lagh, cha'n 'eil i ceart, ach mearachdach; agus mar sin cha'n urrainn dhi dhuine fhìreanachadh am fianuis Dhé, aig am bheil a bhreitheanas a reir fìrinn. Gidheadh ma dh' agras ceartas fireantachd o neach a ta ann an Crìosd, leis an gabhar ris mar fhìrean am fianuis an Tighearna; gu cinnteach a deir a leithid sin de neach anns an Tighearn ta agam fireantachd, *Isa. xlv. 24.* Tha 'n lagh air a choimhlionadh, thugadh ùmhlachd d'a àitheantaibh, thugadh làn-riarachadh d'a ughdarras. Dh' ioc Fear-urrais a' chreidmhich na fiachan: Dh' iarraidh e, agus fhreagair esan air a shon.

Mar so tha 'n neach a ta air aonadh ri Crìosd, air fhìreanachadh. Feudaidd sibh beachd a ghabhail air an iomlan deth air an dòigh so; tha fear-diòlaidh na fola a' ruagadh a' chiontaich, tha Crìosd, mar Shlànuighear pheacach chailte, le a Spiorad, a' glacadh greim deth, agus ga tharruing d'a ionnsuidh féin; agus tha esan le creididh, a dèanamh greim air Crìosd; Mar sin tha 'n Tighearn ar fireantachd, agus an creutair neo-fhìreanach ag aonadh ri cheile. O 'n aonadh so ri Crìosd, tha sruthadh co-chomunn air, 'na shaoibhreas do-rannsuichte; agus a réir sin, 'na fhìreantachd an trusgan geal sin, a th' aige chum an lomnochduidh a chòmhdachadh, *Taisb iii. 18.* Mar so is leis fireantachd Chrìosd; agus a chionn gur leis le còir dhligheach i, tha i air a meas dhà; tha i air a meas mar a chuid-san ann am breitheanas Dhé, a tha do ghnàth a reir fìrinn. Agus mar so air do 'n pheacach chreidmheach fireantachd a bhi aige a làn fhreagras uil' iarrtuis an lagha, tha pheacaidh air am maitheadh, agus "gabhadh ris mar fhìrean." Faic *Isa xlv, 22, 24, 25. Rom. iii. 24.* agus *Caib. v. 1.* A nis is duine saor e; có chuireas coire 's am bith á leth na muinntir

sin a tha Dia a' fireanachadh? An urrainn, ceartas nì 's am bith a chur as an leth? Cha'n urrainn, oir tha e riarichte. An urrainn an lagh; Cha'n urrainn, oir fhuair e gach nì bha e ag iarraidh uathasan ann an Iosa Crìosd, *Gal. ii. 20.* "Tha mi air mo cheusadh maille ri Crìosd." Cìod is urrainn an lagh iarraidh tuilleadh, an déidh dhà an ceann a lot; fearg a dhortadh a steach, ann an làn-thomhas, d' an anam; agus am beatha ghearradh as, agus a thabhairt gu h-ùir a' bhàis; anns gu 'n d' rinn e so uile do Iosa Crìosd, neach as e an Ceann, *Eph. i. 22*; an anam, *Gnìomh. ii. 25, 27*, agus am beatha. *Col. iii. 4*? Cìod a thainig ri làmh-sgrìobhaidh a' pheacaich féin, nì a dhearbhadh na fiachan 'na aghaidh-san? Dhùbh Crìosd a mach i, *Col. ii. 14.* Ach, theagamh, gu'm faigh ceartas a suil air a ris: cha'n fhaigh, thug e as an t-slighe i. Ach, O nach robh i air a reubadh 'na bloighdibh! feudaidd am peacach a ràdh: seadh, tha i mar sin: tha na tairngnean a lot làmhan agus cosan Chrìosd, air am bualadh troimhe, tha iad air an sparradh. Ach cìod ma 's e 's gu'm cuirear na miora briste r'a cheile ris? Cha'n fheud sin a bhi, oir sparr e ri a chrann-ceusaidh-san i; agus bha chrann-ceusaidh air adhlacadh maille ris féin, ach cha'n éirich e ris gu bràth, a chionn nàch bàsaich Crìosd nì's mò. C' àit' am bheil an còmh-dach-aghaidh, a bha air an duine dhìte? Sgrìos Crìosd e, *Isa. xxv. 7.* C' àit' am bheil bàs, a sheas fa chomhair a' pheacaich le aghaidh uamhasach, agus le beul fosgailte, ullamh gu a sgrìos? Shluig Chrìosd suas e le buaidh! rann 8. Glòir, glòir, glòir dhà-san a ghràdhaich mar so sinn, agus a dh' ionnlaid sinn o ar peacaibh 'n fhuil féin! Si an dara sochair a ta sruthadh o'n tobar cheudna, eadhon, o aonadh ri Crìosd, agus a ta teachd tre fhìreanachaidh, *Sìth*; sìth ri Dia, agus sìth coguis, a reir tomhais a' mhothachaidh a th' aig an dream a ta air am fireanachadh, air an sìth ri Dia, *Rom. v. 1.* "Uime sin air dhuinne bhi air ar fireanachadh tre chreididh, tha sìth againn ri Dia." Caib. xiv. 17. "Oir cha bhiadh agus deoch rioghaehd Dhé, ach fireantachd agus sìth, agus aoibhngas 's an Spiorad naomh." A mheud 's gu 'n robh Dia 'na nàmhaid dhoibh roimh, tha e nis ann an réite riu tre Chrìosd; tha iad

ann an coimheangal sìth ris; agus mar a bha Abraham, mar sin tha iadsan 'nan càirdean do Dhia. Tha mór-thlachd aig annta, 'na Mhac gràdhach. Tha fhocal a bha roimhe a' labhairt uamhais riu, a nis a' labhairt sìth, ma tha iad gu ceart a' tuigsinn ciod a tha e ciallachadh. Agus tha gràdh ann an uile fhrithéaladh a fhreasdail d' an taobh: a ta tabhairt air gach nì oibreachadh le cheile chum am maith. Tha 'n cogaisean air an glanadh o'n chionta agus o'n t-salachar sin a bha aon uair a' luidhe orra: tha fhuil-san a ghlanas a' choguis a' sruthadh tre 'n anamaibh, do bhrìgh an aonaidh ris, *Eabh. ix. 14.* "Cia mór is mò nì fuil Chrìosd, bhuir coguis-se ghlanadh o oibribh marbh a chum seirbhis a dhèanamh do 'n Dia bheò?" Tha na cuibhrichean a bh' air an cur an coguisean, le Spiorad Dhé, a bha 'g oibreachadh mar Spiorad daorsa, air an toirt dhiubh, gun a bhi gu bràth tuilleadh ri bhi air an cur orra leis an làimh sin, *Rom. viii. 15.* "Oir cha d' fhuair sibh Spiorad na daorsa a rìs chum eagail." Leis a so tha choguis air a ciùineachadh, cho luath 's a tha 'n t-anam a' mothachadh na fola sin air a crathadh air; nì a ta tachairt luath no mall, a reir tomhas a chreididh, agus mar a tha 'n Dia uile-ghlic a' faicinn iomchuidh a thabhairt. Feudaidd neo-chreidmhiach coguisean trioblaideach a bhi aca, a dh' fheudas iad a chur gu tosd a rìs; ach mo thruaighe tha 'n coguisean a' fàs sìochail mu 'm bheil iad a' fàs glan, mar sin cha'n 'eil an t-sìth aca-san ach 'na siol de uamhasan agus de amhluidh as mò. Feudaidd neo-churam fois a thabhairt car tamuill do choguis thinn: air do dhaoine bhi di-chuimhneachadh a lotan, tha iad a' druidealh suas a rìs dhiubh féin, mu 'm bheil an salachar air a ghlanadh a mach; tha mórán ag adhlacadh an cionta ann an uaigh na droch cuimhne: tha 'choguis a' fulang car tamuill; tha 'n duine fa dheòidh a' di-chuimhneachadh a pheacaidh, agus cha'n 'eil tuilleadh uime. Ach cha'n 'eil an sin ach fois roimh 'n bhàs. Bheir obair no gnothuiche, na beatha gu tric fois anns a' chor so: 'N uair a tha Cain air fhogradh o làthair an Tighearna, tha e tòiseachadh air togail, bhailtean. 'N uair a thàinig an droch spiorad air Saul, cha do ghairm e air son a' Bhiobuil,

no air son nan sagart a labhairt ris mu thimechioll a chor; ach ghairm e air ceol, gu chluiche air falbh: mar sin tha móran, 'nuair tha 'n coguisean a' tòiseachadh air bhi an-shocrach, a' lionadh an cinn agus an làmhan le gnothuichean, gu iad féin a thionndadh air falbh, agus gu fois aiseag dhoibh féin air aon chor no cor eile. Seadh, peacaichaidh cuid thar broinn mothachadh an coguisean, agus mar sin gheibh iad fois d' an coguisean, mar a thug Hasael d' a mhaighstir, le thachdamh. A rìs, feudaidh coimhlionadh dhleasnais cuid fhois a thabhairt do choguis mhi-shuaimhneach: agus is e so uile na tha aig luchd-aidmheil laghail, air son an coguisean a chur nan tosd. 'N uair a tha choguis air a lot, ni iad urnuigh, aidmheil bròn, agus cuiridh iad rompa nach dèan iad mar sin tuilleadh; agus mar sin tha iad a' fàs slàn a rìs, gun teachd idir a dh' ionnsuidh fuil Chrìosd le creididh. Ach iad-san aig am bheil an coguisean gu ceart air an ciùineachadh, thig iad air son sìth agus glanaidh gu fuil a chrathaidh. Tha peacadh 'na ghreim milis, a tha dèanamh muinntir thaghta Dhé 'nan anamaibh tinn mu'm faigh iad a sgeith a mach. Tha e fàgail gath 'na dhéidh, a bheir uair-eiginn pian mhór dhoibh.

Ri leantuin.

Church Notes.

Communions.—June—First Sabbath, Applecross, Tarbert (Harris), Thurso (date altered from first Sabbath in July), and Coigach; second, Shildaig; third, Uig (Lewis), Helmsdale, Lochcarron, Glendale and Dornoch; fourth, Gairloch and Inverness. July—First Sabbath, Raasay, Lairg, Beaul; second, Tain, Staffin, Tomatin; third, Daviot, Halkirk, Flashadder, Rogart; fourth, Stratherriek, Plockton, Bracadale, North Uist, Achmore. August—Second Sabbath, Farr (Sutherland) and Portree; third, Laide and Bonarbridge; fourth, Finsbay, Stornoway, Vatten. 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 alterations of, the above dates of Communion should be sent to the Editor.

The Southern Presbytery met in London, on 13th April, and moderated in a call from our congregation there to the Rev. J. P. MacQueen, who is at present in Vancouver, B.C. The call has been signed by 11 members and 118 adherents. As most of our readers are aware, this is the first occasion on which a call has been subscribed by the London congregation.

Collection for this Month.—The Collection for this month is for the Aged and Infirm Ministers' and Widows' Fund.

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