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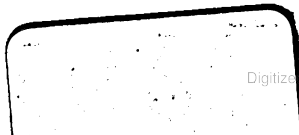
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THE  
UNITED PRESBYTERIAN  
MAGAZINE.

NEW SERIES.—VOL. XXII.



EDINBURGH:  
WILLIAM OLIPHANT AND CO.  
LONDON: HOULSTON AND SONS. GLASGOW: DAVID ROBERTSON.  
MDCCLXXXVIII.

**MURRAY AND GIBB, EDINBURGH,  
PRINTERS TO HER MAJESTY'S STATIONERY OFFICE.**

## P R E F A C E .

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THE present may be called the age of periodicals. In standing in certain booksellers' shops about the beginning of any month, one is almost bewildered with the number and variety of the journals that are offered for sale. Even the requirements of infancy are not neglected; and the child of a year old, as well as the patriarch of seventy, may find something in which to be interested. The skill of the novelist and the art of the limner are called into diligent requisition, and, by appeals to the eye and the imagination, interest is sought to be excited. In this respect how wonderfully things have changed since *The United Presbyterian Magazine* was commenced!

It is to be expected that new influences will produce new effects, and that what at one time was deemed satisfactory in a magazine may cease to be approved; and the question of considering the situation may become imperative, for not only is excellence but adaptation to be aimed at.

This, in the conduct of the *Magazine*, will, as heretofore, be taken into account. At the same time it will not lead to any radical change. It has never been our object to supply our readers with sensational tales or pictorial illustrations, and we cannot see that it lies within our province to do so. The adaptation which we would seek lies in the presentation of truth, important in itself, and having a special bearing on our own Church, in such a way as to interest and instruct. There are three classes besides the general reader whose sympathy and co-operation we earnestly desire to maintain and increase—these are our ministers, elders, and Sabbath-school teachers. These may be said to be the most important factors in the work and life of the Church. And what they seriously and unanimously take up must prosper. Papers specially bearing on the work of the Christian minister and elder have from time to time appeared in our pages, and will continue to do so. During the coming year, a series designed to be of interest and use to Sabbath-school teachers will appear monthly, whilst the word for 'the Home' will also continue to be spoken.



These are great and worthy objects, and they may well engage the best pens amongst us. The United Presbyterian Church can boast of men of talent second to none in any denomination, and its membership is so numerous and influential that it has only to will it to make the *Magazine* that bears its name equal in point of circulation to any of its class.

We have very cordially to thank contributors for their able papers, and to express the pleasure we have derived from the kindly intercourse to which they have given rise. On entering on another year, we look to them for a continuance of their valued assistance.

We would also express gratification at the reception of excellent papers from some of our younger brethren. The commingling of the hopeful aspirations of youth with the sage reflections of age is necessary to the life of every Church, and should find fit and proportionate expression in the journal that is its recognised organ. Indeed, in the case of a denominational magazine, the endeavour should ever be to have the area, alike of those who write for it and those who read, as large as the capabilities of the denomination itself.

EDINBURGH, *2d December* 1878.

# UNITED PRESBYTERIAN MAGAZINE.

JANUARY 1, 1878.

## Original Articles.

### THE LATE DR. JAMES BRYCE.

DR. JAMES BRYCE, whose death by an accident while he was geologizing on the shores of Loch Ness last summer, must be fresh in the recollection of many in Scotland, was born at Killeague, near Coleraine, in the north of Ireland, on 22d October 1806. He was the third son and fourth child of the Rev. James Bryce, a Presbyterian minister of the Secession body, and of what was then known as its Antiburgher section, a native of Lanarkshire, who had settled in Ireland five years previously. His father was a remarkable man, morally as well as intellectually,—a man whose geniality of manner and simplicity of character were united with a sensitive conscience and great firmness of purpose, as appeared in the resistance which he alone of all his brother clergymen in the north of Ireland maintained to the humiliating conditions on which the endowment called *Regium Donum* was bestowed. When all the rest had, one after another, submitted, in spite of complaints and protestations, he stood steadfast and faithful in refusing to accept what he held to be dishonouring to his office as a minister of Christ. Thus he became the founder of a Voluntary Church in Ireland, which ultimately (in 1858) became incorporated with the United Presbyterian Church of Scotland. Dr. Bryce's mother, whom he greatly resembled in face (she had been Miss Catherine Annan, of Abernethy, in Fife), was a person not less remarkable, though in a somewhat different way, gifted with a strong imagination, keen literary tastes, and an amount of literary cultivation both in English and in the ancient classics which was rare in those days, and would be uncommon even now. It was from these two instructors that nearly all his book education was received; and indeed he could have desired none better, for his father was an excellent teacher as well as an accurate scholar. Meantime he was receiving out of doors an education of another sort, which largely contributed to form in him those mental qualities and tastes which were conspicuous in his after life. While his father was occupied by the ecclesiastical work which his refusal of *Regium Donum* had thrown upon him, visiting and preaching to small congregations in various parts of the country, and preparing young men for the work of the ministry, James was often free to rove in the company of Robert, a brother three years his senior, to whom he was through life profoundly attached, over the surrounding country, making himself familiar with all kinds of natural objects and natural creatures. In these rambles there was acquired not only an ardent

love of nature and of out-door life, but that keen perceptive power which was so striking an attribute of his intellect, and contributed so largely to his scientific eminence. His mind, however, was always at work, and always easily roused to interest by a new subject. Two incidents of boyhood which illustrate this are worth recording. In his father's household there was a Roman Catholic servant, who could not read. The little fellow, then less than ten years old, was horrified at the idea of a grown-up woman so ignorant, and asked permission himself to teach her. This was willingly granted. He persevered with his self-imposed task, and in a few months was rewarded by seeing poor Jane seated among the others at family worship, able to follow the reading of the Scriptures and join in the psalm. Not long after, when he was about ten years old, his father decided that lessons must be more regular, and told him one morning that he was now to begin Latin. This encroachment on his freedom was at first very unwelcome; and his eldest brother well remembers how, starting from the house at half-past nine o'clock in the morning, he left the boy drying his eyes, and turning into the school-room at his mother's persuasion, with a look which showed he felt it was right, though not pleasant, to submit. Returning early in the afternoon, he found a face full of delight at the new study, which was pursued thenceforward with an ardour that only slackened when Greek—a language that had for him an even greater fascination—was entered on.

At the age of fourteen he was sent to Glasgow University, where his father and his eldest brother had been before him, and enrolled in the senior Greek class. That brother was then beginning the medical course, which he afterwards abandoned to become a clergyman, and under his charge the young student lived, protected by him from the sense of solitude and the temptations which might press on a boy sent so early from a quiet home into a large city. The two following years were spent in Ireland; and in 1823 he again returned to Glasgow, entered the logic class, and gained what then was and remains still one of the highest University distinctions there, the Greek Blackstone Prize, awarded to the student who passes the best examination in a number of Greek authors chosen by himself, which he is said to 'profess,' and in determining which, regard is had both to the quantity of the profession and to the accuracy of the knowledge shown in the passages which the examiner selects. Sir D. K. Sandford was then Professor of Greek; and of the stimulating teaching and courteous manners of this eminent man Dr. Bryce retained through life a warm memory. He had not completed his course at Glasgow when the place of mathematical master in the Belfast Academy, at that time one of the most important endowed foundations in Ireland, was offered to him by his eldest brother, who had been appointed to the principalship of the same institution. He accepted it in 1826, but was obliged during a succeeding year to discharge his duties by deputy, in order to take the classes of natural philosophy and chemistry at Glasgow, and to obtain his B.A. degree, which he did in 1828. Returning then to Belfast, he devoted the rest of his life to the labours of his profession,—labours which became pleasures to him, so great was his interest, not only in the intellectual process of teaching, but in the minds and characters of his individual pupils. As he was an excellent mathematician and a singularly clear expositor, his teaching of arithmetic, geometry, and algebra was always successful. But these did not prove to be the studies for which he had most affection. Geography was one of the subjects allotted to the mathematical department. He at once perceived what may seem obvious enough now-a-days, but must have then been thought a fantastic novelty,—that the physical

side of geography is its most important side, and that on which all the rest depends; and that some acquaintance with geology is needed as a basis for the study of the physical structure of the earth. With this view, he began to give the geography class two lessons every week in mineralogy and geology, —subjects of which he had learned the outlines from the lectures of Dr. Thomas Thomson (the famous chemist) at Glasgow. Finding that to pursue geology he must know botany and zoology, he set himself, with the prompt energy that was so characteristic of him, to master both subjects, and before long introduced them also into his classes. Mineralogy, geology, and zoology he taught in the school hours as part of the regular work, while for botany he opened each April a voluntary and gratuitous class, which met at 7 A.M. on several days in the week, inviting his pupils to bring with them such of their sisters and elder brothers as might be willing to attend. Many of his friends in the town asked permission to send their sons also, and thus a large band of zealous young naturalists was formed, some of whom used to accompany him on Saturday afternoons, or at sunrise on other days of the week, in rambles over the romantic hills and shores that lie near Belfast, gaining from his companionship and example not only a knowledge of the science, but a love for natural beauty which elevated and refined their whole character. The spirit thus awakened led the boys to form among themselves a natural history society, of which they insisted on making him the president, and which soon acquired, by the exertions of its members, a valuable museum. Meanwhile, the study of natural philosophy, which his brother the principal had desired to see introduced into the school course, was not neglected. Dr. Bryce connected it with mathematics, as he had connected natural history with geography, teaching the elements of mechanics, pneumatics, and hydrostatics both experimentally and mathematically, and carrying his pupils on to chemistry and electricity. It was only the elements and general principles of these sciences that he had time to give, but elementary knowledge is a very different thing from superficial knowledge. Like all great teachers, he aimed at making the leading truths and doctrines thoroughly apprehended, knowing that when this has been effected, the learner may be left to fill up the details for himself.

In all that has been described, there would at the present day be nothing remarkable, except indeed the quality and style of his teaching, for it is now pretty generally admitted that natural history and physics ought to be taught in every considerable school. But fifty years ago such a view had scarcely been heard of; and that it should not only have been formed by a young and inexperienced man fresh from college, but carried out with such admirable success and popularity, would of itself have stamped him as possessed of original power, and given him a place in the front rank of educational reformers. Throughout the rest of his professional career in Belfast, and afterwards in Glasgow, he adhered steadily to the same practice, and in this way was the means of forming an immense number of naturalists. With some of his pupils the study of nature remained merely an enjoyable taste, with others it became an absorbing pursuit. But many in both classes have attributed to the stimulus which they received from Dr. Bryce, no small part of the pleasure and the usefulness of their lives.

Meanwhile, Dr. Bryce was no less earnest as an investigator than as a teacher. He had resumed, on his return from Glasgow, his own geological studies, and soon began to explore the very interesting and then imperfectly known phenomena of the rocks of Antrim and Down. His first important discovery was of the remains of the Plesiosaurus in the lias formation; an

account of which he contributed to the *Philosophical Magazine* in 1834, thereby establishing the identity of the lias strata of Antrim with those of England. He was elected a fellow of the Geological Societies of Dublin and London; and at the meetings of the British Association, of which he was one of the earliest members, was soon recognised by Murchison, Sedgwick, Lyell, and other leaders of geological science, as one of the most energetic and able of its devotees. In Belfast itself he joined with several friends in establishing a Natural History Society, which still continues to flourish, and which, during the period of his residence in Ireland, owed its success mainly to the activity with which he discharged the duties of secretary, keeping up the interest of his fellow-workers, and always ready to prepare a paper himself when no one else could be found to do so, or when the appointed lecturer had failed. Although in those days a place of far smaller population and commercial importance than it has now become, Belfast was, after Dublin, the chief centre of intellectual life in Ireland, and numbered among its citizens many men of large scientific and literary culture. In the society of these men,—several of whom were his intimate friends,—he passed eighteen happy years, prosecuting every summer his geological researches, till he became known as the highest authority on the geology of north-eastern Ireland, nearly every part of which he had visited, and many of whose most interesting districts—as, for instance, that of the Giant's Causeway—he had described in papers contributed to the Transactions of the great scientific societies. In 1837 he married; and the happiness of his domestic life was never clouded except in 1842, by the death of his second child at an early age.

In 1846 he was appointed to the mastership of the mathematical department in the High School of Glasgow,—the largest, and in some respects the most important, of the great public schools of Scotland. Its arrangements, which have within the last year been altered, were then somewhat peculiar. There was no rector; each department was practically an independent school, managed by its head in the way he judged best. In the mathematical department, which comprised geography and arithmetic, the classes were so large that Dr. Bryce was always obliged to have two or three assistants. He organized it according to his own views, introduced improved methods of teaching and various plans for stimulating the activity of the pupils; and though it proved impossible to find room in the too crowded day for a class expressly for the teaching of natural science or natural history, he gave occasional lectures to the geography classes on those subjects, and lost no means of awakening the interest of the boys in them. He had four great gifts as a teacher,—lucidity, ingenuity, vivacity, geniality. No one understood better that in all instruction the essential thing is to make the first principles of a subject thoroughly well understood; and it was a real intellectual pleasure to hear him explaining to a large class the theory of one of the rules of arithmetic, such as compound proportion, or the doctrine of decimals,—to watch the eager faces of the listeners as they followed step by step the explanation of the process and the apt illustrations which he interposed, till, when all was clear, they seized their slates to work out the sums which he propounded as examples of the principle they had now made their own. Arithmetic is sometimes spoken of as a vulgar subject, because it is commonly taught in a mechanical and rule-of-thumb way; in his hands it became as beautiful an instrument of mental discipline as geometry or logic. Of the fertility with which he devised new and shorter methods of working the ordinary rules, the liveliness with which he roused the attention of a class

when it had begun to flag in the hands of a less skilful assistant, the firm kindness by which he kept perfect order in classes of eighty or ninety boys without appearing to exercise any authority but that of a friend who was interested in their progress,—of all these there is no space here to speak, but they are deeply fixed in the recollection of thousands of his former pupils. He often regretted that the numbers at the school, the size of Glasgow, and the distance at which the boys lived from the school and from his own residence, made it impossible for him to have as much personal knowledge of them as he had had in Belfast. But he nevertheless took a great interest in their welfare; was constantly occupied in finding situations for them in mercantile houses, advising them after they left school, giving testimonials to those who sought for educational appointments, sometimes corresponding with those who had gone, as so many young Scotchmen go, to the colonies or India. No man was more willing to spend and be spent in the service of others, and that in ways which the world, and often even his own family, knew nothing of.

Absorbed as he was during the day by the duties of his profession, Dr. Bryce was an indefatigable worker in the evening hours. While at Belfast, he had published, in conjunction with a mercantile friend, a practical treatise on Book-keeping, and afterwards a treatise on Algebra, both of which have gone through several editions. While at Glasgow, he also wrote an Introduction to Mathematical Geography and Astronomy, a book on the Decimal System, for whose general introduction into our coins, weights, and measures he was a zealous advocate, and a Cyclopædia of Geography. This last was a work of great labour, which occupied his leisure during many years. Such intervals of time as he could spare from these literary undertakings he filled up with the study of Italian, Gaelic, and Hebrew (for he always had a great taste for languages, and made himself, while still a youth, an excellent German and a tolerable Irish scholar), and with the reading of books of travel, from which he took copious notes, to be afterwards used in his class-teaching of geography, and in the preparation of the Cyclopædia just mentioned.

While this furnished ample occupation for the working part of the year, he devoted some weeks in every summer to geological excursions, generally in the company of his two sons, whom he loved to associate in his own pursuits. In the years 1850 and 1853 he visited the lake country of Cumberland, and wrote papers on the evidences of glacial action there, and on other geological phenomena of that beautiful district. Other summers were spent in the Scottish Highlands,—several being devoted to a thorough examination of the geology of the island of Arran, which resulted in the composition of a book in which he presented a very complete account of all that is most interesting in it, including not only its fauna and flora, but its pre-historic antiquities. Still later, he turned his attention to the Isles of Skye and Raasay; and last of all to those remarkable strata in the extreme north-western Highlands which have of late years excited so much discussion among geologists. The results of these inquiries were embodied in a long series of scientific papers, which may be found in the Transactions of the British Association, of the Geological Societies of London and Edinburgh, and of the Philosophical Society of Glasgow. Of this last he had become a member on his settling in that city; and during his residence there he was one of its most active members, serving always on its council, and for three years as its president. The annual addresses which he delivered as president are perhaps the most complete evidence now remaining of the great range and variety of his scientific attainments, which extended over nearly all of the chief depart-

ments into which scientific inquiry has extended itself. In them he reviewed the work of the past year, and discussed some of the chief problems now presented to students of nature, with a fulness of knowledge and a soundness of judgment which would have been admirable in any one, but were doubly remarkable as possessed by one who had only the fragments of his leisure to devote to these difficult subjects.

In April 1873, Dr. Bryce met with a serious accident, the rupture of one of the tendons of the knee, which confined him to bed for many weeks, and at one time endangered his general health. This led to his resigning his office in the Glasgow High School; and in the autumn of 1874 his resignation took effect, and he came to live in Edinburgh, where two of his younger brothers already resided. There he speedily became a member of the Royal Society and the Geological Society, and enjoyed the greater opportunities that were now open to him of literary and scientific work, while continuing to interest himself actively in whatever concerned the welfare of his old profession and of Scottish education generally. Convinced of the importance of organizing the profession in a body which should exert some control over its members, and be able to guarantee their fitness, he had as far back as 1847, taken part in founding the Educational Institute of Scotland; had been one of its earliest presidents; and a warm advocate for the establishment of an unsectarian, though religious, system of national education. Partly through the obstinacy or ignorance of the Government, partly from the apathy of the educational profession itself, which was too much divided by ecclesiastical partisanship to unite for a common purpose, the Institute, although it continues to exist, has not obtained the full official recognition which it claimed; and Dr. Bryce, who was himself very free from party passions, had latterly begun to feel that in the present state of parties there was little likelihood of its success. He had, however, not relaxed in his zeal for the preservation of the distinctive merits of Scottish education, which he regarded as having suffered grievously from the English Privy Council system. When the Edinburgh Education Board was threatened with extinction last winter, he was one of the first to set on foot an agitation for its maintenance, as offering some security that Scottish schools should not be wholly assimilated to the inferior type of elementary school which exists south of the Tweed; and at the time of his death he was actively at work as one of the honorary secretaries of the association formed for that purpose. Himself a graduate of Glasgow University in days when graduation was much less frequent there than it has now become (he took his M.A. degree in 1832, and received the honorary degree of LL.D. in 1857), he had always been anxious to see the rights of the graduates to a voice in the management of University affairs recognised, and their influence used to popularize the constitution of our Scottish Universities, and introduce various reforms there. With this view he formed the Glasgow Graduates Association in 1852,—the first of the kind, if we are not mistaken, that existed in Scotland,—and, with the aid of a few like-minded friends, he kept the question before the public, until, by the University Act of 1858, the principle he had been contending for was admitted, though, as he thought, in too small a measure to produce all the desired results. He therefore continued to urge the claims of the graduates at the meetings of the General Council in Glasgow, in conjunction with his eldest brother, Dr. R. J. Bryce, and his valued friend Mr. Cleland Burns, and last spring gave evidence before the University Commissioners upon the subject.

Sprung from an old Covenanted stock, brought up in a pious home, and

by his own matured convictions a firm Presbyterian and a sincere Voluntary, Dr. Bryce was throughout his life an active and earnest member in Ireland of the Church founded by his father, and, after he came to Scotland, of the United Presbyterian Church. While in Glasgow, he was for many years an elder in the Shamrock Street Church, of which he had been one of the founders; and in Edinburgh he was again elected to the eldership in the church at Morningside, of which Dr. Mair is pastor. No one could be more zealous or faithful in the discharge of his presbyterial duties. In Glasgow, fatigued as he was by the labours of the week, he undertook the management of the Shamrock Street Church Sabbath school, organized it from the first, and taught in it two hours every Sabbath, even when his family, who feared the effect on his health, endeavoured to persuade him to leave this work to younger men. The supposed difficulties of reconciling the conclusions of science with the truths of Christianity cast no shadow upon his pure and truthful spirit. Although a thorough man of science, accepting everything which geology has proved, and never hesitating to defend it when assailed, he was none the less a simple and pious Christian. Nature and revelation were to him only two different modes in which the wisdom and goodness of the Most High were set forth to men, and he never admitted that there could be any contradiction between them. Indeed, his love of nature and delight in her study were intensified by the clearness with which he saw God manifested in the beauty of the world and the skill of its workmanship.

After his settlement in Edinburgh, a happy and peaceful old age seemed to be opening up before him. He was in the midst of friends who valued him, with leisure both for his scientific studies, and for the church work, which he had gladly resumed under a pastor to whom he was attached; and though he was over seventy years of age, his strength and vigour seemed unimpaired. Many years of honour and usefulness might still have been predicted for him. But human predictions are vain. On the 10th of July last, he left Edinburgh for a geological expedition to Sutherlandshire, where he wished to investigate once more the fossiliferous strata of Assynt and Durness. On his way north he spent a night at Inverness, and started early on the morning of the 11th for Foyers on Loch Ness. Landing there from the steamer, he walked two miles along the loch to the pass of Inverfarigaig, a romantic little glen coming down to the loch on its south-east side, where there occurs an outburst of granite which he was anxious to examine. Rambling up the glen, he came to a spot where there has fallen from the granite cliff above a mass of loose rocks, which hung, so to speak, on the steep slope that descends from the base of the cliff to the murmuring brook below. He halted under this mass, in whose appearance there was nothing to indicate danger, and tried one of the blocks with his hammer to see what the rock was. The stroke loosened the cohesion of the pile. Several blocks fell, struck him, and carried him six or seven yards down towards the stream. All must have been over in a moment; so that there can have been no suffering, and probably not even the knowledge of what was happening. Terribly sudden as such a death seems, it was in reality more merciful than terrible; for he was spared the weakness and decay of age, and the bitterness of parting from those he loved. He had so lived as to be always ready to die; and he died in the pursuit to which so many of his best and happiest hours had been given, a true martyr of science, wrestling with the secrets of nature like a soldier on the battle-field, under the shadow of the everlasting mountains which he loved so well.



This is an imperfect record of a life which, though in one sense calm and uneventful, was full of constant labours and efforts of many kinds,—a life whose results ought not to be estimated merely with reference to the respect and honour which they won for him; for the results of any noble life, and most conspicuously of a great teacher's, through whose hands thousands of boys of the middle and upper class have passed, perpetuate themselves among people and in places where his name has never been heard. The tastes and interests which such a man implants in his pupils, the elevation he gives to their thoughts and purposes, the example of devotion to duty, truthfulness, kindness, which he sets before them,—all these are as much a part of his contribution to God's work in the world, as any books he writes or any institutions he founds. And few teachers have had such opportunities of doing that work as were his, or have used them so well. Of his scientific attainments and powers, especially his wonderfully keen observation, something has already been said, as well as of the physical energy which made him in his younger days the best walker in Belfast, thinking nothing of thirty-five or forty miles in a day, and enabled him to the end of his life to scramble up the rugged peaks of our Highland mountains. There was nothing he enjoyed so much as a mountain excursion,—the plants, the birds, the rocks, were all known to him and dear to him; and how great his delight, when from the summit a grand prospect disclosed itself, and he pointed out, far away on the horizon, other pinnacles which in former years he had scaled and studied! It was, one may suppose, the same imaginative quality in his intellect which made him so fond of poetry and history, that gave him this intense pleasure in natural beauty, for he had no turn for drawing, and comparatively little interest in any form of art.

Higher and rarer than all his intellectual gifts, were those qualities of character and heart by which, most of all, he lives in the loving memory of his friends. In him a perfect simplicity and humility and refinement were united with a brightness and gaiety of manner which brought cheerfulness into every company he entered. His temper had originally been warm, according to the report of those who knew him as a boy; but in middle life no one could have discovered this, and it was always sweet and equable. Constantly disposed to think the best of others, and to find excuses for their faults or weaknesses, he was singularly indifferent to personal gossip, so that friends sometimes laughingly complained that it was no use talking to him about his neighbours' concerns. But when either sympathy or active help was to be given to another, no one gave it more promptly or more delicately; and many instances have come to light, even since his death, in which his active benevolence had been at work, cheering and aiding and encouraging persons of whom his family had never heard, and who had no claim on him except that which was to him more than enough—that they were God's weak or unhappy children. Under the cordial frankness of manner which made him so popular in society, there lay concealed an unbending rectitude of purpose, and the utmost constancy in his attachment both to those whom he had once made his friends and to the principles in which he had been brought up. Although life had its disappointments for him as for most of us, no experience of the world, no moroseness of advancing age, ever dulled that genial heartiness, or soured the perfect sweetness of his temper; for it was a sweetness that came not only from nature, but from grace also,—the fruit of long years spent in unselfish service to his fellow-men, from his youth upwards looking to God and walking with God in trustful dependence on His promises.

## PROFESSOR FLINT AND THE LOGIC OF THEISM.\*

BY THE REV. JAMES WARDROP.

IN the pursuit of truth, when we come to the doctrine of the existence and character of God, we reach the loftiest range of natural knowledge. From this knowledge being the loftiest, two things are the result in reference to it. On the one hand, the reward of attaining it is very great,—great both speculatively and practically,—to the mind, for the benefit of itself and all its other knowledge; and to the heart, for the training of its affections, and for the satisfaction of its longings. On the other hand, the difficulty of attaining a theistic doctrine in a reasoned or philosophical form is as great as is its reward.

A cursory acquaintance with the speculations of the great theists, from before Plato till after Paley, will bring this difficulty into full view; and the view will be deepened as that acquaintance enlarges. Hitherto, the difficulty has been too great to be well surmounted, so far, at least, as the evidence of the divine existence is concerned.

There is an observation which cannot fail to be made by all who attend to the past progress of theistic investigation, and which, in connection with a certain direction of thought that has grown exceedingly strong in the present day, may suggest a reasonable hope of some great advance speedily to be taken by such investigation in the time to come. The result of any attempt made at the attainment of any kind of truth, depends on the degree of perfection with which the true method of knowledge generally, and the true method of the special department in hand, have been observed. Our faculties of knowledge have been made subject to laws; and if, by our processes of knowing, we are to get upsides with reality and have certain truth deposited in the mind, it is imperative that these laws be detected and obeyed. They are the method of knowledge, and method is the way to success in knowing. Now, the observation is, that all through the line of theistic inquiry the methods of the inquirers have varied fundamentally from one another. Not only has one inquirer employed a fundamentally different method from another, but the same inquirer has employed fundamentally different methods in succession,—nay, methods incompatible with each other, when employed in the same field. This may indicate that the true method of Theism has not been, as yet, ascertained at all, or at least not distinctly enough to be held with sufficient steadiness. And this may be the secret of what failure there has been in attaining a true speculative doctrine. But if so, then there is a most notable current of thought and progress in the present day, that at once holds out hopeful anticipations as to coming progress in the knowledge of this high subject. It is the method of knowledge that may be said to be the characteristic object of pursuit to the thinkers of the past generation and the present.

There is a deeper and broader logic than the formal science of consistency between assumptions and inferences,—between the starting-points of knowledge and its further advances. There is the logic that deals, on the one hand, with those primary constituents and conditions of all knowledge, and, on the other hand, with those laws regulative of the processes of knowing, our observance of which guarantees the truth and certainty of science. It is the mastery of this logic or method of knowledge that constitutes perhaps the most energetic attempt of modern philosophical thought. Taking up afresh the line which had been held in some firm hands, both in antiquity and in

\* *Theism*. The Baird Lecture for 1876. By Robert Flint, D.D., LL.D. Blackwood & Sons. 1877.

the later Christian centuries, which had been grasped especially by the hands of Des Cartes and Bacon, never more it would seem to be let go, modern philosophers have turned from the objects by which the material and spiritual worlds attracted them to the direct efforts of knowledge back on the knowing agent itself to detect the modes and laws of its procedure, so as that, in the pursuit of truth, efforts of will might aid spontaneity and deliberate trial and sagacious application of method might carry the logic of nature more speedily and more effectually to the goal of discovery.

This turn in the direction of thought has told with wonderful effect on results both in science and practice in several fields. A reciprocal movement and influence have been going on. Every new discovery of truth or fact turned the philosophical eye afresh, and with enhanced opportunities, back on the nature of the process by which it had been reached; while mutually every look back on the organ of knowledge and its procedure gave new impetus, surer guidance, and added triumphs to the renewed attempts in direct science.

It might be expected that philosophy and theology, being the highest efforts of speculation, would be the last to catch their proper share of advantage from this happy direction of things. And so it has been. Physical science and Biological science have had their Bacon and Whewell and Mill and Jevons, as formal logic formerly its Aristotle. Theological method—the method of speculative theology and of Christian evidence and truth—still waits. It awaits its modern epoch, and the man who is to make it. But it is the fact that we are waiting for them,—the fact that theologians are taking a reflex direction, and are turning back to consider the method of their own science, and are labouring to make progress only through the truer detection and the surer application of all the elements of that method that is the promise of the present time for Theism.\* And somewhat above a twelvemonth ago, an announcement was made to the public that might almost have suggested a question whether, if not the coming prophet of this science, at least his forerunner, were not now at hand. It was the announcement of a new discussion of the subject by a distinguished Scottish philosopher and theologian. From the moment that it was known that the present Professor of Divinity in the University of Edinburgh was to deliver a ‘Baird Lecture,’ and that he had chosen ‘Theism’ for his subject, all who knew Dr. Flint, and had interest in theistic inquiry, looked forward to the man and the occasion with unusual interest.

Dr. Flint’s name was famous—famous all over the learned world, for speculation on matters of great profundity and much complication. His book, able in itself, and somewhat original to the English language, on *Philosophy and History in France and Germany*, had been translated into the languages of the most learned continental nations. It had arrested the attention of all competent critics. It was but a fragment of what was to be; but the attention which it drew almost invariably rose into admiration of the writer’s unusual genius for acutely threading a way through most intricate regions of inquiry, and his equally conspicuous power of construction and system. He seemed able to defy any amount of manifoldness or perplexity in the details submitted to his handling. These accomplishments of the author seemed the very perfection of qualification for the new endeavours of the ‘Lecture.’ The simple facts and faiths in the religious life

\* Mr. Percy Strutt’s *Inductive Method of Christian Inquiry* (Hodder & Stoughton, 1877) is an interesting and suggestive book, and a sign of the time. Mr. Josiah Miller’s *Christianum Organum, or the Inductive Method in Scripture and Science*, with its introductory notice by Dr. Gladstone, the well-known chemist and F.R.S. (Longmans, 1870), was an earlier sign.

of men, of which Theism is the designation, are like other simple things. When you look along them to their borders, or their foundations, or their guarantees, or their relations to other things, they have a tendency to run into mazes of difficulty or mystery; and it requires sagacious insight, soundness of judgment, and broad and sympathetic views, to keep their simplicity and their truth from prejudice. But it was a combination of these very powers, in a degree not generally surpassed amongst the learned, that was on the anticipated occasion to be brought to bear on the subject. No wonder that keen interest spread far and wide, and hailed the lecturer forward to his task. Theism was now at last to have a favourable opportunity for getting into the right way. There was only one thing imaginable that could check ardour, or give a moment's hesitation to the most sanguine anticipations. The occasion was a 'Lecture,'—a 'Lecture' on a foundation of some hundreds of pounds, and one annually resuscitated. That it was 'The Baird Lecture' was a matter of no consequence for the point alluded to. The word 'Baird' has to do only with the pounds. It was the 'Lecture' that brought with it the cause of hesitancy; and all lectures, of whatever name, on a like foundation, are liable to the suspicious concomitant. It was a 'Lecture,' though, with the pomp and circumstance of a rich and legalized foundation, yet, both for the author and for the subject, an occasional 'Lecture.' The possible suspense and surmise, therefore, could not be avoided: Had the coming lecturer studied his subject only for the nonce? Was he an expert of previous and long standing in the field of knowledge which he was now to deal with, as he had been in other fields in which he had won fame? Had the mind, competent as it was, and worthy of the great adventure, had time to be thrown out, and familiarly, over the broad details, and back on the deep principles, by which the subject to be discussed was, more than most, characterized? Was this great occasion, after all, in danger of turning out just such a business as has been often enough before witnessed in the hands of even the very greatest of specialists, when they transcended their special field,—as, for instance, when Charles Darwin or Thomas Huxley went in for metaphysic and theology, or Charles Hodge went in for Darwinism and natural science,—was this great occasion to turn out a case of cram? That was the one hesitation that the circumstances of the case inevitably occasioned to the most confident believer in Dr. Flint's genius. But, after all, if the worst came to the worst,—if 'cram' it was to be,—all the world had the refuge of remembering that it was in Dr. Flint's hand it was to be. If ever 'cram' could surpass itself, renounce its crudeness, and do the work of leisure and maturity, it would be now. The recent examples specified need not darken the prospect. Besides, had not Dr. Flint's predecessor in the professorial chair produced perhaps his very best book on the occasion of the sudden call of the very same 'Lecture'? And, moreover, so far as the standing interests of Theism are concerned, such a man as Dr. Flint having once in such circumstances committed himself to the great subject, might be expected to retain his hold of it, and by future elaboration to atone for the insufficiency of a hasty effort, if for such atonement there should be left room.

What, then, was the result? When the lecturer came to his post, the eager interest that had spread through town and country, and had followed him from city to city (for the 'Baird Lecture' is peripatetic), at last filled St. George's Church, Edinburgh, to overflowing, and greeted Dr. Flint with the sight of an audience, one of the largest, most intelligent, and enthusiastic that ever listened to lectures in the Scottish metropolis. As it was on the first night, so it continued throughout the course. Neither the audiences nor

the interest, nor, it may be added, the power of the speaker, waned till the task was finished. It may almost be said of Dr. Flint's luminous prelections on the abstruse subject, what has been said of another celebrated course of lectures given by a French philosopher in the French capital,—'Two thousand auditors listened, all with admiration, many with enthusiasm, to the eloquent exposition of doctrines intelligible only to the few.'

But the result was not complete when Dr. Flint ceased to speak. We have a book,—for the 'Baird' foundation secures the permanence of its lectures in printed form; and the book, if it brings Dr. Flint's disquisition on Theism before a wider, and we may even say a world-wide audience, will also lay them under the ordeal of a steadier and more searching criticism. But upon the whole, the general verdict may be anticipated. The book will be regarded as one of the best books, perhaps the very best book of its generation on its subject,—a prediction, however, that need not in any one raise conceptions of too exaggerated praise. The language is pure and vigorous. These lectures are in the best of the 'Queen's English.' The arrangement of the subjects, and the delineations, historical and dogmatical, are very clear, and such as to give luminous views. All is light round Dr. Flint's path. So far as he sees clearly himself, the reader always sees the matter which he sets down in writing with exceeding ease and visibility. The points of thought that lie within the writer's reach are grasped with firm and conscious mastery. The ordinarily intelligent reader will have such a sense of intellectual gratification and benefit, that he will follow the author all through just as eagerly as the listeners hung on his spoken words. As for the interests of the more rigorous student, it is plain that Dr. Flint carries even into these lectures, with their voluminous notes, a professor's cares and anxieties, as well as a professor's experience and accomplishments. There is much suggestiveness, and many various features throughout, that are not a little stimulating. The remarks and references in the notes give the volume much of the character of a student's handbook. Altogether, and but for one reservation, which however is a serious one, and must be taken up and dealt with immediately, no better manual on Theism could be put into the student's hand.

Such, then, has been the result of this 'Lecture,' and such the gain for the popular ear and for literature. But what now has been the result for Theism? Does this book make an epoch for its subject? or, does it at least put Theism into the way most favourable for further advance? It must be owned that at this question unqualified approbation must cease,—nay, it must give place not only to criticism, but to disappointment and complaint. Dr. Flint's 'Theism' is not an epoch-making book. In truth, even with respect to putting theistic investigation into a way favourable for progress, the book may become the occasion of some other book doing that, but no one can say it has done it itself. Nay, this book cannot even become the occasion of such a better book, except by the future author diverging somewhat radically from Dr. Flint's lines, and rearing not only a new building, but on a new foundation.

The supreme question for Theism is the following: Is the fact of God's existence intuitional or inferential? Is it a fact before and above logic, or is it a fact made out by logical reasonings? In other words, is the fact of the divine existence a fact which a critical and speculative analysis of the processes of the mind shows to be a knowledge native to the mind, or is it one which the mind concludes to through syllogistic reasoning? Or, in other words still, is the existence of God an existence which experience is

merely the occasion of revealing to us, as one which we spontaneously recognise, or is it an existence our knowledge of which is strictly a product of experience itself? This is the critical question for Theism. And all the hopes of an adequate and true speculative doctrine on the subject centre on the affirmation firmly made, and rigorously acted on, of the former of the alternatives thus variously expressed, and on the denial equally strong and consistent of the latter of these alternatives. It is to be observed that a true logic of Theism depends on both the affirmation and the denial specified, because neither the one nor the other of the two alleged modes in which we may become cognisant of God's existence is, in the opinion of some, exhaustive of the possible modes in which the fact may be known. Dr. M'Cosh—and here we shall find Dr. Flint follows him—substantiates the existence of God by a mongrel evidence, that consists in a fusion of the intuitional and inferential together; while Principal Tulloch and Mr. Jackson hold that the subject is susceptible of both modes of evidence, not in fusion but succession. In opposition to all this, however, it must be held, for it is true, that intuition is a witness that will give its evidence in company with no other witness whatever. It will stand alone, for it is all-sufficient when its testimony can be adduced; or it will refuse to stand at all, and throw you for your evidence wholly on other sources. It will not come with, before, or after any other witness in the cause. The first-born of reason will not share its birthright with another. Therefore, if theistic evidence be intuitional, it is intuitional alone; if inferential, inferential alone. And, let it be repeated, the coming prophet of Theism must be an intuitionalist. He must have confidence in intuition, and stake his all on its strength. When will men make adequate and timeous resort to the place of principles, and build on the divinely-laid foundation there, all that temple of science which God has laid it to uphold? When will they cease to suspect the very pillars of truth, and learn to love and trust them more than that frail refuge of knowledge—their own reasonings? When, above all, will they cease to rely on their own demonstrations even for the fundamental facts of existence,—nay, even for the chiefest fact of existence, the existence of the infinite One? Immediate knowledge—the unproven but accepted and indefeasible assertions of the mind, are the only and sole witness for all the facts of existence, and among the rest for the existence of God. This evidence once given is final. It supersedes and makes inept—even it may be delusive—all other modes and processes that would pretend to a strict establishment of the fact. Our knowledge of the fact of God's existence is not any of the following kinds of knowledge. It is not an *inference*, either deductive or inductive. It is not a *hypothesis* merely,—‘the preliminary admission of an uncertain premiss,’\*—that kind of assumption or presupposition which, if you consent to take it with you, will be found able to give you an explanation of things, and which for its services in that way you are to reward with the position of established truth. It is not properly a *postulate* which you need or demand for the same task of unriddling the universe, and to which, again, you give place only because it enables you to do this, and so saves you from the misery of standing before the unveiled Sphinx. The fact of God's existence is no one of all these. It is properly called a *datum*. It is something given in and to thought, and for the conscious possession of which the mind has to do not one whit else or more than to look critically into itself, analyse its own contents, and speculate on them. The fact of God's existence is not what men's interpre-

\* Ueberwig's *Logic*, sec. 134. Compare an able discussion in the *British and Foreign Evangelical Review*, No. 93.

tation of things is properly said to demand, in order to be possible and rational; it is what is ready given in the mind to be the life and reason of all their rational interpretations. It is not what will do much or everything for the understanding of the universe, if only you are permitted to assume it; it is an element of knowledge which the mind does not need to assume on sufferance, but must take from itself, and own or deny itself. It is, in a word, not what can be logically demonstrated or inductively established even if you would, and that because it lies at the deepest roots of all possible deduction and induction both. Our knowledge of God is often called a postulate; and other forms of expression are commonly used of a similar character, but similarly inadequate, if the exact point of truth is to be expressed. For instance, we are said to 'need God to account for the world,' or 'to make it intelligible;'<sup>\*</sup> we are 'under the necessity of assuming God;,' 'the principles of our nature demand God;,' 'belief in the divine existence harmonises with the religious instincts of our nature.' Now, all these forms of expression may be quite appropriate occurring in a certain line of remark, but they do not express the exact truth; and some at least of those who have used them would be the first to say so—Calderwood, for instance. They go no further than representing God as a hypothesis, or a craving, or a simple necessity. But we may need and not have, seek and not get, crave and not be satisfied. Hamilton's words in reference to Kant point out clearly what are awaiting in such expressions. 'In the character he ascribes to this feeling or belief' (intuitive of God), 'Kant,' says Hamilton, 'erred. For he ought to have regarded it not as a mere spiritual craving, but as an immediate manifestation of intelligence; not as a postulate, but as a datum; not as an interest in certain truths, or an inclination towards them, but as the fact, the principle, the warrant of their cognition and reality.'<sup>†</sup> We have, besides, more given than we need. But the point here to be noticed is, that what we are said to need is given so as to anticipate the need. The datum may not be detected as such,—few data are, and by few. The true source of the fact may be unobserved; but it is as a datum, or possession of the mind underived through inference or through anything else from anything else, that the fact of God's existence meets the mind of the thinker on God. It is not a truth which you reach only 'in a syllogistical way, deducing and collecting one thing out of another,' and which therefore never places that one truth directly before your eyes without the mediation of the other; it is that kind of truth which brings you directly face to face with the object, and which you know by its own self-revelation, not by the help of anything nearer to you or clearer to you. 'Angels are above syllogisms,' says Culverwell. 'Even amongst men,' he adds, 'first principles are above disputings, above demonstrations.' The fact of the divine existence is to men like one of these principles. You do not reason yourself into a conviction of God's existence. God is given before He is sought. With Him you may seek all else; from anything else, except only as furnishing occasions and opportunities, you cannot get Him. It is with the reasoner who would bring God within the arms of his thought by his logical processes, as it is with the spiritually awakened soul who would embrace God through the cry of

<sup>\*</sup> 'We need God to make the world intelligible; not the world to make God credible' (Fairbairn's *Studies*). We hear also of a 'propensity to believe,' 'an inclination towards faith' in God, etc.

<sup>†</sup> Reid's *Works*, p. 793. The deeply true and acute remarks of Calderwood (*Handbook of Moral Philosophy*, p. 87), and in contrast those of Hermes cited by Hamilton (Reid, 800-1), may be considered in relation to the matter in hand. In the remarks in the text it is not meant to refuse a place to instinct in the method of knowledge.

prayer. The real gift of Him has anticipated the efforts of both alike. The awakened soul is sure to find, with a ravishing surprise at last, that while he has been imagining himself seeking, he was all the while being sought by the object of his search, already his. And if the theistic logician does not receive a similarly glad surprise, it is because his eyes are not yet sufficiently open to the truth of the case. Hastening, as he supposes, toward the fact of God's existence by his reasonings, he is liable at any moment to have the discovery burst on his eyes that his logical appliances already involve and rest on the fact which he is seeking to make rest on them. The inevitable reality and presence are already there. The thought of the thinker, like his practical life, can only live, move, and have its being in the God whom he is feeling after.

All this is but simple assertion,—simple affirmation of one sole mode of evidencing the fact of God's existence,—simple negation of all others. Questions radical and immense remain,—questions not always dealt with, or even always acknowledged as pending, when such assertions are made. It is not enough to assert that God is an intuition. If the fact of God's existence be intuitively known, we must be able to lay our hand palpably on the divine intuition in the mind. We must detect the mind in the act of intuitively knowing God. Such an analysis must be made as shall show in what process or processes it acts on the presupposition that God exists,—acts in such a manner that the recognition by it of His existence is seen to be the very condition of its action. By this the question put to the intuitional theist by Dr. Flint and Dr. M'Cosh, whether he can point out a separate definite intuition of God, will at the same time be disposed of. It may be also asked,—if it be found that we get God in multiplied mental data, how are these many and varied voices of intuition unified into an intuitive recognition of one Being? Then, too, as to those many, grand, and far-gathered facts of the universe, and those sublime truths and thoughts of the mind, out of which theistical demonstrators have been wont to draw their *a posteriori* and *a priori* arguments, what is the real relation in which that material stands to the fact of God's existence?—what is its function with respect to our knowledge of that fact, since we assert it is not that of logically proving it? These are questions which he, who asserts an intuitional and denies an inferential Theism, must consider himself bound clearly and satisfactorily to answer. Meanwhile, the one regret in reference to the 'Baird Lecture' on Theism is, that its author did not make the assertion and denial thus signalised, and build the system of theistic evidence on the altered lines which should thus have been laid for it. The damaging element in the whole discussion is that there is faltering at this critical point. So far as the stern necessity for a choice between the inevitable logical alternatives has been discerned, the wrong choice has been made. Dr. Flint is professedly an inferential theist.

(To be continued.)

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## MACBETH; OR GROWTH IN EVIL.

BY REV. WILLIAM TURNER, EDINBURGH.

A GOOD drama is a true Christian parable, full of spiritual meanings and holy lessons. Like the parables of Scripture, it is a fragment taken from the quarry of ordinary secular history, and so polished and set as to show the veins of divine order and moral law whereby all human history is permeated. By the clear exhibition of these, rather than by the pity and



terror it excites, does tragedy 'purge the soul.' The dramas of Shakespeare, inasmuch as they are pre-eminent in their truth to nature and in the power of their delineations, yield themselves with peculiar facility to parabolic uses; and I make no apology for thus attempting to turn to account, for the purposes of moral instruction, the great poem of 'Macbeth.'

That there is a process of growth in human life and history is a truth illustrated in several of the parables of Jesus Christ, specially in those recorded in the 13th chapter of Matthew. In these, as also in Bunyan's well-known allegory, it is growth in goodness which occupies the foreground. But there is growth in evil as well as in good. In the one moral condition as in the other, there is 'first the blade, then the ear, then the full corn in the ear.' In the career of the wicked as well as of the righteous, 'it doth not' at first 'appear what they shall be;' and many, like Hazeel, have in the comparative innocence of their earlier days spurned from them with indignation the picture of that which they have at last become. It is this growth in evil which I wish now to contemplate. For my sermon I find a text altogether suitable in James i. 13-15: 'Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.' 'Macbeth' shall furnish the commentary on this text, and it is hoped that the natural darkness and repulsiveness of the theme will be in no small measure relieved by the force and beauty of the poetical illustration.

In 'Macbeth,' as in the corresponding prose poem of Bunyan, we have one principal character, the growth of whose moral nature is set off by juxtaposition with various other subordinate characters. Macbeth is one of the most distinguished and trusted of the generals of Duncan, who is king of Scotland at a period when the country is exposed to the assaults of Norwegians, Danes, and other invaders. He has approved himself not only a valiant soldier and skilful leader but also a loyal subject, and he bears throughout the kingdom an honoured name as the bravest of the thanes and the best support of the throne. We first meet Macbeth as he marches at the head of his troops, in company with another distinguished captain, Banquo, on their return from victorious fight with the Norwegians. The country over which they are travelling is a 'blasted heath,' and a tempest is shaking the heavens. 'So foul and fair a day,' remarks Macbeth, referring at once to the victory and to the storm, 'I have not seen.' On such a day, 'a bairn might understand,' according to Burns; that 'the prince of the power of the air' was abroad; and so it proved for the two generals. As they struggle on through the fierce wind and rain, separated by the darkness from their army, a strange apparition presents itself. Three frightful hags stand before them,—the famous witches which, like so many other marvellous beings, owe their existence in the world of fancy to the genius of Shakespeare. These witches do not belong to the class of the weak and much-abused creatures who currently bear this name; on the contrary, they are beings potent and dreadful, veritable ministers of darkness and denizens of the pit, armed with might to raise storms, to inflict diseases, to foretell the future, and to tempt men to ruin. According to the Bible, temptations to sin come not from above but from beneath. It is 'an enemy'—the adversary and destroyer—who sows tares in God's field. Infernal agencies, we are given to understand, are constantly at work,—'principalities, powers, the rulers of the darkness of this world,' under the command of 'the god of this world, the prince of the

power of the air, the spirit that now worketh in the children of disobedience,' who 'goeth about as a roaring lion, seeking whom he may devour,'—and by these many of the children of men are blinded, infatuated, seduced, and 'led captive' to destruction. 'O foolish Galatians,' says Paul in his expostulation with the erring, 'who hath bewitched you?' As it was with Eve in the garden in Eden, with Job amid his abundance in the land of Uz, with David on the throne in Jerusalem, with Jesus Christ in the wilderness of Judea, the steps of the Scottish chieftain are now waylaid by infernal agency, presented in a form such as it suits our poet to call into being out of the 'vast deep' of his imagination.

'Speak, if you can,' says Macbeth to the 'weird sisters,' 'what are ye?'—to which in succession they reply,—

'All hail, Macbeth! hail to thee, thane of Glamis!  
All hail, Macbeth! hail to thee, thane of Cawdor!  
All hail, Macbeth! that shall be king hereafter!'

Now this threefold salutation is a 'prophetic greeting;'—for in all temptation prophecy or at least promise is involved. 'Ye shall be as God,' said the serpent to Eve, 'knowing good and evil.' 'All the kingdoms of the world, and the glory of them,' said the tempter to Christ, 'I will give Thee, if Thou wilt fall down and worship me.' Macbeth had learned, but a little time before, that by the death of a relative he had become thane of Glamis; but the thane of Cawdor lived, and the king lived, and yet by these high titles is he now saluted! The manner in which our hero is affected by this prophecy gives us a deep insight into the secrets of his heart, and demands special notice. Says Banquo to his friend, as the sound of the witches' salutation dies upon the air,—

'Good sir, why do you start, and seem to fear  
Things that do sound so fair? I' the name of truth,'

he continues to the hags,

'Are ye fantastical, or that indeed  
Which outwardly ye show? My noble partner  
Ye greet with present grace, and great predictions  
Of noble having and of royal hope,  
That he seems rapt withal.'

This starting and raptness of demeanour discernible in Macbeth are tell-tale. It is plain that the witches' salutation has touched him on the quick, and that the prospects which it opens up exactly meet the ideas on which his thoughts are secretly brooding. He is startled, alarmed, amazed, gratified, to find the wishes that have been nestling in the very home of his soul thus proclaimed aloud, so unexpectedly and so authoritatively, by supernatural visitants.

In the heart of Macbeth, as of all men, there exists the instinctive desire of greatness,—a desire which, like all our natural principles of action, in so far as it is instinctive, is of course not criminal. These natural desires, however, require the jealous oversight and firm control of reason and of conscience, lest they transgress their due bounds and hasten with blind force to seize their objects. To these desires outward things appeal, and to them the god of the world addresses his temptations. But the appeal is vain unless the desire be in an active and excited state. The soil is fertile only when it is prepared for the seed. The lust conceives only when it is eagerly alive and ready to embrace the offered good. So long as our natural ambitiousness is curbed with a firm rein and held in check by the dominance in the soul of the principles of righteousness and the affections of brotherly sympathy, it

presents no hold to outward temptation. It is when this principle, instead of being mortified and controlled, is cherished and pampered, and especially when the imagination becomes its minister and it is allowed to conjure up and to revel among the images of the possible and the probable in the way of selfish attainment, that it becomes a soil prepared for the entertainment of the temptation. Now, such, I conceive, was at the time the moral state of Macbeth. His natural ambitiousness, instead of being repressed, had been inflamed by his own brooding thoughts, and was in an eager and susceptible condition. The greatness he had already achieved had inspired the notion of higher greatness as now within his reach, and his mind was prepared to receive confirmation of its own secret desires and suggestions as to the methods by which they might be gratified. His lust had been warmed into active life, and the greeting of the witches comes upon it to aid the conception and to give it definite form. Hitherto his ambition had groped in the dark; now it has eyes given to it, and assumes the shape of a determinate purpose.

This picture of the quickening into an evil purpose by means of external evil suggestion of a desire naturally innocent, when that desire has been inflamed and fostered in secret, which is here given, is as true to Scripture as it is to nature and experience. In every case of transgression, the lapse into sin has its real origin in the sinner's own soul. The course consummated in *my act* takes its rise in *my heart*. 'We are tempted when we are drawn away of our own lust.' External agency may be, and has constantly been, appealed to by transgressors in the way of excuse or palliation,—the agency of God, or of the devil, of our parents, or of our circumstances,—but the appeal is vain. Nothing external to ourselves could act upon us as an effective temptation, unless the desire to which it is addressed were quickened by our own indulgent thoughts into active life. Shakespeare elsewhere shows that he had a deep discernment of this truth. We are, he says, 'merely our own traitors.'

'We are devils to ourselves,  
When we will tempt the frailty of our powers,  
Presuming on their changeful potency.'

In the history of the first sin, the woman, we are told, gazed upon the forbidden object; and 'when she saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat.' There has appeared during the course of the world's history only one man who was guiltless of tempting himself, and who in reference to all evil suggestion was able to say, 'The prince of this world cometh, and hath nothing in me.' It is instructive to mark the contrast drawn by the poet between Macbeth and Banquo. It is the contrast between the man who under temptation falls, and the man who under temptation stands upright. Banquo, too, like all men, is 'not without ambition,' and when the witches address their words of promise to his companion, he is curious to understand if they have no promise for him:

'If you can look into the seeds of time,  
And say which grain will grow and which will not,  
Speak then to me who neither beg nor fear  
Your favours nor your hate.'

He, too, has temptation addressed to him by the hags:

'Thou shalt get kings, though thou be none.'

And afterwards Macbeth also becomes his tempter, intimating to him a wish to speak with him in regard to the witches' prophecy, with the hint that if he will follow his counsel, 'it shall make honour for you.' But the heart of

Banquo is a garden better kept than that of his fellow-captain, in which the rank 'growth of sin is carefully watched and restrained. We learn that he habitually wrestles against the dominion of evil thoughts, and we hear him by night offering up the earnest prayer,—

'Merciful powers,  
Restrain in me the cursed thoughts that nature  
Gives way to in repose!'

Hence to Macbeth's hint about receiving increase of honour, he rejoins,—

'So I lose none  
In seeking to augment it, but still keep  
My bosom franchised and allegiance clear,  
I shall be counselled.'

Thus does our poet, in his parable, teach us that everything pertaining to character and life depends on whether we hate or whether we choose 'the thoughts of vanity.' It is the entertainment given to those desires which nature has implanted in us, especially when stimulated and appealed to by outward temptation, that determines our career and our destiny.

As the story unfolds, Macbeth gives more and more evidence of the predominance which the ambitious lust has obtained in his spirit. Banquo sees the witches vanish from sight with no feeling save that of natural astonishment, remarking simply but finely,—

'The earth hath bubbles as the water has,  
And these are of them. Whither are they vanished?'

Macbeth, on the contrary, seeks to detain them, and is eager to hear more regarding the dignities they have predicted for him: 'Stay, you imperfect speakers, tell me more.' Evidently he is greatly interested and moved. The hags may be bubbles or not, but he is fully possessed with the idea that there is something substantial and important in their words. Recalling with incipient envy that a royal progeny had been promised to his companion, he says, 'Your children shall be kings;' to which, when Banquo replies, 'You shall be king,' he rejoins, 'And thane of Cawdor too! Went it not so?' Thus anxiously does he brood upon the 'cockatrice' egg' which his lust has conceived, and we may fully expect that it will break forth into a viper.

It is noticeable that often events fall out so as to blind those who are willing to be blinded. When men's hearts are full of some favourite lust and are eager to be confirmed in the thought which it prompts, God in the arrangements of His providence often gives the occasion for the hardening they seek. Thus, in the language of Scripture, He 'sends them strong delusion that they should believe a lie.' Thus did he harden the heart of Pharaoh, and thus also is it now with Macbeth. While his mind is yet in a state of eager excitement about his great prospects, the thanes of Rosse and Angus appear as messengers from the king, conveying the royal thanks and congratulations upon the victory that had been achieved; and says Rosse,—

'For an earnest of a greater honour  
He bade me from him call thee thane of Cawdor,  
In which addition hail, most worthy thane!  
For it is thine.'

'What!' says Banquo in honest surprise, 'can the devil speak true?' This unexpected and speedy verification of the prophecy is so much new leaven poured into our hero's fermenting spirit:

'Glamis and thane of Cawdor!—  
The greatest is yet behind.—Thanks for your pains—  
Do you not hope your children shall be kings,  
When those who gave the thane of Cawdor to me  
Promised no less to thee?'

To which says Banquo,—

‘That trusted home  
Might yet enkindle you into the throne  
Besides the thane of Cawdor. But ‘tis strange,’

he continues,

‘And oftentimes to win us to our harm  
The instruments of darkness tell us truths,  
Win us with honest trifles, to betray us  
In deepest consequence.’

This is a wise saying, and invites remark. The devil, it is true, is ‘a liar and the father of it,’ but it would be a great mistake to think that he utters nothing but falsehood. Lying would lose its power to deceive were it not mixed with truth. ‘Ye shall be as God, knowing good and evil,’ said the serpent to our first parents, and certainly their transgression brought enlargement of their knowledge. The tempter is too skilful in his profession to deceive always. The fishes for which he angles are allowed to taste the bait. In the gambling-house of sin, the human players always win the first stakes. It will not do to base our morality on the maxims of selfishness, as, ‘Honesty is always the best policy,’ or ‘Deceit is always a losing game.’ Of course it is so in the end, but it is never so in the beginning; and the end, when at last ‘the wheel comes full circle,’ is beyond the range of present vision. Macbeth is ‘won to his harm’ by the ‘honest trifle’ that the prophecy of the witches had so far come true. And so does it happen continually. The youth is tempted to one deed of licentious indulgence, and no disgrace ensues; and the next opportunity finds him ready to be more easily enticed, till his soul is fettered by inextricable bonds. The servant is prevailed on to appropriate a little of his employer’s property, and no disclosure follows for a while, till at last principle is overthrown, character is blasted, and prospects are ruined. By some trifling gains—a few pounds, an hour or two’s indulgence, a little advance in position—are men blinded and bewitched so as to hire themselves to Satan’s service, and acquire the right to his wages.

Here is also to be noticed the power which a prophecy believed in exercises over the spirit. It used to be said that the late Emperor of the French was sustained under his repeated unsuccessful attempts to reach the goal he sought, by some prophetic announcement that he should reign over France. It might appear as if such an assurance would lead those possessed by it to commit their future to the absolute control of the power from whom the prediction comes, and render them careless in putting forth effort to win the destined prize. The objection has been often brought against the doctrines of the saints’ perseverance and assurance, that they tend to repress moral endeavour and to encourage indifference and sloth. But this is an idea altogether groundless. Universal experience proves that if the prize predicted is really interesting to the heart and earnestly desired, the prediction stimulates rather than represses effort. Jacob, who had the promise that he should inherit the birthright, was not the less vigilant that he should not be supplanted by his brother. Hazael, immediately on hearing from the prophet that he should be king over Syria, set himself to make the promise sure by the murder of his master. Macbeth is strongly inclined to believe that, having obtained a part, he is certain to obtain the whole of that which the weird sisters promised, and he is thereby stirred to most strenuous endeavour to realize the utmost of his ambitious desires. Nor is this all. A prophecy believed in often so acts upon the spirit as to weaken or annihilate the obligations of morality, and to lead the person in whose favour it runs to

have recourse to any means, however unlawful, in order to gain the predicted prize. Such a prophecy is often dealt with as if it left a man free to practise—nay, as if it offered a divine sanction to—whatever unscrupulous or unholy methods he may choose to adopt. Thus in part is to be explained the deceit practised upon the blind Isaac by Jacob and his mother. And in view of this depraved tendency of the human spirit, the law was laid down for the Israelites: ‘If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign in a wonder, and the sign in the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods which thou hast not known, and let us serve them, thou shalt not hearken unto the words of that prophet or that dreamer of dreams; for the Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul.’ That can be no prophet of God who tempts us away from God. That can be no heavenly influence which inflames unholy desire and prompts to guilty deeds. ‘Prove all things; hold fast that which is good.’ By the one infallible rule of righteousness let us ‘try the spirits whether they are of God, because many false prophets are gone out into the world.’ Macbeth forgot, if he knew, that the working of Satan is ‘with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish.’ Thus he muses:

‘This supernatural solliciting  
Cannot be ill—cannot be good. If ill,  
Why hath it given me earnest of success,  
Commencing in a truth? I am thane of Cawdor.  
If good, why do I yield to that suggestion  
Whose horrid image doth unfix my hair,  
And make my seated heart knock at my ribs,  
Against the use of nature?’

Ah! Macbeth, verily that ‘cannot be good’ which thus even in fantasy revolts thy conscience and appals thy heart! Recognise in this perturbation within, the warning of a merciful God against thy ‘fell purpose.’

The words just quoted show that in our hero’s soul his lust had already conceived, as the means of gratification, a fearful crime—the murder of the king. True, he maintains as yet a certain struggle against the horrid suggestion. The balance is still oscillating in his spirit. On the one hand, the appearance of serious obstacles to the accomplishment of the deed may turn him from the path of crime, but, on the other hand, the presentation of facilities will certainly hurry him on in the way of evil. Now, I have already remarked how frequently circumstances occur to favour wicked desire, and to furnish occasion to those who seek occasion. We are sometimes led to ask, Has the devil power over providence as well as over prophecy? Are the glimpses which Scripture allows us of the activity of Satan, in the trying of Job, in the sifting of Peter, and in the hindering of Paul, to be understood as revealing constant facts and laws of the unseen world? It is certain that in this evil world circumstances are seldom found unsuitable for sin. We remember the scene of temptation in the Book of Proverbs: ‘Behold, there met him a woman,’ etc., and among the other inducements presented to her victim was this: ‘The goodman is not at home, he is gone a long journey; he hath taken a bag of money with him, and will come home at the day appointed;’—as if she had said, See how we are favoured by providence! It is true that only the ‘simple ones’ find in such providences an incentive to transgression. Those who, like Joseph, are wise and strong, however favourable the circumstances, flee from the temptation as from a serpent. Macbeth has hatched the serpent in his own bosom, and he has nursed it there too kindly to cast

it from him when it begins to rear its head and show its fangs. He has prepared himself to yield to the solicitation of opportunity, and by this he is immediately addressed. The king himself meets him, and with many expressions of gratitude and admiration announces that he is about to lodge with him that night in his castle. Here at once is promise enough of opportunity. But inasmuch as in the heart of every man, and in a high degree in that of Macbeth, there are elements of goodness, principles of gratitude, hospitality, loyalty, much of 'the milk of human kindness' and of natural nobleness, which even in the midst of favouring circumstances might hinder him from 'catching the nearest way' at the destined prize, there is provided for him, by the enemy to whom he is selling his soul, an abettor and helpmeet in his perilous path. This is his own wife, who acts towards our hero the part that Jezebel did to Ahab, and who differs from her husband at this stage of their career in this, that while he 'dares do anything that may become a man,' she dares do whatever is necessary to gain at once her end. I do not dwell upon the magnificently powerful scenes, which must be familiar to most readers, in which the poet represents this formidable coadjutor acting upon the spirit of her husband, stimulating the ardour of his ambition, repressing the rise of better feelings, strengthening his wavering courage, planning the method, providing the necessary explanations, and guiding in the execution of the deed. In the case before us, as in that of the first fall, the stronger is overcome and governed by the weaker. Macbeth is a man, and one not only marked by ability and force of character, but one also in whom reason, conscience, and other high principles have large, though not large enough, control. Lady Macbeth is a woman marked by all a woman's eagerness and fire, in whose heart ambition, once appealed to and roused into activity, leaps up with a resistless bound to catch the offered prize, and whose soul seems altogether void of any elements of counterpoise, unless it be something, perhaps not a little, of a woman's tenderness. She goes and makes all things ready for the commission of the crime in the king's chamber, gazes calmly on the sleeping victim, and says when she comes out,—

'Had he not resembled  
My father as he slept, I had done't.'

In that terrible hour, she is reminded by the aspect of the aged Duncan of her father's grey hairs, and her hand is stayed. At the same time, she is aware of this element of weakness, and presciently fortifies herself against being overcome by the horror of the occasion. Among her preparations, she not only saturates with wine the king's attendants,—she is also careful to stimulate her own nerves with the same potent influence:

'That which hath made them drunk hath made me bold;  
That which hath quenched them hath given me fire.'

And thus between them the deed is done. The ambitious lust conceives, and in different ways, according to their natural differences of temperament and constitution, it 'brings forth sin.'

(To be continued.)

## SOME OF MY IMPRESSIONS OF A TRIP TO JAMAICA AND BACK.

(Continued.)

My two horses are out of the buggy, and have struck work; they will proceed no farther without a day or two's rest. I cannot afford that time, and hire two fresh horses to carry me fourteen miles along the shore to Flint River, where I expect a

riding-horse to be awaiting me for the remaining nine miles up-hill inland to Brownsville.

The two fresh horses are in the buggy; we have got down the steep rough track from the house to the road without breaking any one's legs or neck, and are careering through the town about twelve o'clock. It seems a very busy place, and has a large solemn-looking courthouse in the centre of it; fruits of all tropical kinds exposed for sale wherever you turn your eye; a great many bread shops; drapery and general store establishments great and small; and rum shops, alas! not a few. People of all descriptions are rife in the streets; every pair of black-framed eyes, in shop or thoroughfare, eagerly turned on us, and looking after us, wondering what buckra that is.

We pass along a level straight road for a while, then zig-zag round capes protruding into the sea, with great rocks on either hand, and the deep sea dashing heavy billows at us, well aimed, but falling a few feet short, and wetting us with the spray only.

Flint River is at hand about three o'clock. Looking along the road in front, I see a young man apparently waiting for something or somebody. 'I guess it is your brother-in-law?' You are quite right. He has been waiting for me for some time, two horses with him, and two coloured lads,—the horses to carry the two buckras, and the lads on foot to carry the baggage.

There is no town or village at Flint River, simply a wayside store. By the lonely seaside I bid farewell to the negro youth who has been my companion and guide all these fatiguing days, and has driven me safely over a long and dangerous road, where accidents happen almost as often as a buggy is driven on it. I felt sorry to part with him. He will rest his horses two days at Montego Bay, and then make his way home with them and the vehicle to Spanish Town.

At this time and place I sit on a horse's back for the first time in my life. The horse, like most of its Jamaica kindred, is small, for which my bones, expecting soon to feel the ground, are thankful. The horse is very quiet, I understand, and sure-footed; and with the reins in my wrong hand, holding my white umbrella in the other, and my feet dangling out of the stirrups, very unlike a Scots Grey, except in the tint of my tweed clothing, I begin to ascend the mountain track.

On leaving Montego Bay, Mr. Thomson warned me against getting wet if it should rain, as was not unlikely from the appearance of the sky above the western hills. That is the great danger to which new-comers are exposed. I had no waterproof, and he kindly lent me an old Highland cloak, which he said was the next best thing to that. We have nine miles to ride up and round about the hills; not ten minutes on our way, however, till I hear thunder in the distance. 'I wager anything you like you are going to have a deluge of rain.' I wager nothing, for I would lose, as surely as you speak the truth. The thunder comes near in great haste lest I should escape, bringing forked lightning with it, and rain such as no mortal out of the tropics ever saw. Hapless rider! No, not altogether hapless; for I drew on the Highland cloak with all possible despatch, and held my umbrella as steadily as I could over my head. 'I guess you are under shelter in two minutes?' Nay, there you are mistaken; there is no shelter nearer than four miles on, and although there are trees everywhere around us, they are themselves like clouds pouring down rivers of waters on the ground under them. Did I wish then that I had never left Edinburgh, or that Jamaica had never risen above the level of the sea? Not exactly; but I must say that I felt somewhat anxious. Not a drop of rain I had had all the way till now, and it was rather hard to think of being drowned when so near the desired end of my pilgrimage. We have some rivers, or the same river, several times to cross; and if this rain continue, we must either swim across or sink to the bottom. At present we are not near the rivers,—high above where their courses could possibly be, and either ascending higher or winding round the breasts of the hills on a high level. I cannot see the landscape now for the rain; but before it came on I noticed that the country all round was a succession of high hills and deep valleys, thicket or jungle everywhere from hill-top downwards. It is the wildest district I have yet seen, and the storm very much deepens that impression in my mind. Although a little perplexed as to how I was to protect myself from a wet skin and subsequent fever, yet I did really enjoy the



wild grandeur of nature as it appeared to me then, in a passive state in the hills and vales and woods on the earth, and in an active state in the thunderclouds in the heavens above. Thunder, comparatively speaking, only whispers in Scotland; in Jamaica it roars indeed. And to hear it, as I did, reverberated amongst those hills, was truly awful. The lightning, too, was such as I had never before seen,—a red-hot vividness about it most appalling, and recurring so frequently it seemed as if the clouds had too many flashes on hand, and wished to get the fire out of their fingers as soon as possible.

It is said that the Princess of Wales, when she first bore that title, had very little experience in riding, and was heard to remark once, while riding with the Prince in or about London,—‘Oh, Berty, Berty! don’t go on *de trot*, or I *will* fall.’ I confess that I had often to plead in a similar fashion with my companion on horseback, for, as the storm increased, he felt it advisable to get on quickly, and so did I; but when he went smartly on ‘*de trot*,’ it was both ridiculous and difficult for me, holding my umbrella up, my hat hanging by the elastic at the back of my neck, and my feet constantly slipping out of the stirrups,—it was both ridiculous and extremely difficult for me to follow him. He gave me little consolation, too, when he said that the rain, coming on at that time, did not usually cease till after nightfall.

Scripture repeatedly speaks of the ‘sound of many waters.’ You never can enter into the meaning of that expression until you have heard thunder-rain fall through the wilderness of trees, and in a thousand streamlets down the hill-sides and over the rocky precipices, in such a wild tropical district as I was then passing through.

After making slow progress over five miles through rain, we reach a place called ‘Great Valley,’ which appears like a great basin made up of large patches of green pastures. In the middle of this valley is the house of its proprietor, only the distance of a gunshot from our road. We call there for a short while’s rest and shelter, and are very graciously received and hospitably entertained. On taking off my cloak, I find it has been a most complete protection from the rain. I am not at all wet, except from the knees downwards, but that part is as wet as water could make it. We get a light dinner here and dry stockings. The rain has ceased, and the thunder; the blue sky appears here and there through the broken clouds, and we are on our horses again, with four miles before us to Brownsville, and barely time enough to reach it before dark.

The proprietor of Great Valley estate is a friend of the Carlile family; but even though we had been entire strangers, it would have been reckoned no breach of propriety for us to come and refresh ourselves at the house. The hospitable customs of the island warrant any stranger to enter and take rest and refreshment by day or night in any house on the wayside that may be convenient for him. And I never heard that any one’s generosity, so freely offered in this way, was ever abused.

The path from Great Valley to Brownsville is very rugged, and seems to get more so as you go on. I had often heard of the bad roads out here, but never imagined them to be half so bad as they really are; but this evening, after the rains, they are perhaps in a worse state than usual. If you have not deep mud you have loose stones in the path, such as you find in the forsaken bed of a mountain torrent, and the course of the path so far from level, that every five minutes an inexperienced rider is at his wits’ end how to keep himself from being an out-cast, now by the front door of his horse’s ears, and then by the back door of the tail! At one time you are in an open place, and can see the country round; at another, you are in the mirkiness of thick jungle, the wet branches and broad leaves giving you a copious shower, or, like little monkeys, lifting the hat from your head.

Coming near Brownsville, we pass through a deep ravine, and have to cross a flooded stream several times. This feat of horsemanship I manage successfully, or rather to the credit of the nobler animal under me be it spoken, for it seems to know perfectly well what to do and where to go, and, I think, gives me a side look sometimes, as if to say, ‘What an awkward fool you are!’

We push on as rapidly as the deep mud and other hindrances will allow, for the

sun has set, and the darkness is fast thickening around us. There is little or no twilight in this country, and it is unwholesome to be out after sunset, especially after heavy rain, when everything is dripping, and the wet mists are wandering about here and there seeking for something dry to rest on.

Old Brownsville comes at last. I do not yet see the house, for there is no village, —only the church and manse, the negroes' cabins nestling among the thickets, and scattered over the hills and valleys. My guide calls my attention to the spire of the church, which appears at some distance high above us, shooting above the trees, and athwart the evening sky. A steep climb, then round a corner, and we are at it. But where is the manse? There it is, no more than visible up on the hill on your right hand, two or three hundred yards off. Up this hill our horses almost skip for joy at getting home again; and halfway up, a slender, active-looking man meets me, whose face I am sure I never saw before, and yet I feel as if I knew it well. It is the face of a good man, whom having not seen I have learnt to love nevertheless, through a very happy medium that stood like a clear crystal, or rather like a bright lamp of love between us,—a most simple-minded, self-sacrificing, unworldly man, whom I honour and love none the less, but rather more, because he has an old-fashioned swallow-tailed coat on, and on his grey head a hat that seems to have passed through and suffered much in several Irish rebellions.

In a few seconds I stand under the portico at the door of the house. From the time I set foot on the island till the time I left it was about seven weeks. Four of these were spent at Brownsville, one was spent at Kingston waiting for the sailing of the return steamer, and the remaining two were spent mostly in the overland journey from Kingston to Brownsville and back.

Now that I had arrived at my destination, I had composure to look around me with an undisturbed and steady eye. I found myself nested in a paradise of verdant hills. It seemed as if the land had at one time been in a liquid state, and boiling mountains high, and the Almighty had commanded it to be still, and it stood still. There it stood fast,—great heaving billows keeping their heads up firm over the deep-sunk narrow vales between them, ever threatening to roll over as waves do into the intervening deep places, but never moving from the spot, and never changing their ancient forms. The richest of all soft, velvety, many-shaded green mantles covered them, feet, head, and shoulders; and this mantle, I understood, was always there, changing, except in hue, about as little as the hills did, from month to month and from year to year.

There is no plain surface seen from Brownsville, except the sea, which occupies a small section of the north-east horizon. Over this blue surface, open to view by a depression of the distant hills, you see a tiny white sail pass occasionally. It is a drogher, or coasting vessel, going to or from the harbour of Lucea, not far distant.

I was much impressed with the quiet and solitariness of my resting-place. No town or village is to be seen, for none is in existence near. You hear no sound of human toil whatever,—not even the noise of waggon or carriage wheels, for there is no road near wide enough or smooth enough for them to move on. There is neither bleating of sheep nor lowing of oxen; no singing bird among the branches, nor grasshopper chirruping beneath your feet. The only sound you hear is the crowing of the cock, or the sighing of the wind through the trees when it blows freshly, as it usually begins to do every day early in the forenoon.

If it happen to be the rainy season, the morning breeze becomes a gale about two o'clock, when the rain comes on, and then you have a mighty chorus rising from thousands of nature's wind and water instruments.

There is a sweet singing-bird called the nightingale, I believe, and plenty of grasshoppers too, but I did not see or hear one of them. Animal life is everywhere; but for the most part it seems mute, except when evening comes, and the cricket begins to make a noise similar to the whirring of a great many little wheels in rapid motion in every corner of the room. At the same time the fire-flies begin to dance outside, and the blinkies to give an intermittent glare, like modest little fairies that do not like to be seen too much.

Here on the hill is the manse, a wooden building of two storeys, resting on brick

pillars a few feet from the ground ; there is the church, two or three hundred yards down the hill ; beside it is the schoolmaster's house ; and farther down and sloping to the right is a deep glen, the home of many noisy streams and waterfalls. On the high ridges of the billowy landscape beyond you can see a cabin here and there peeping from a grove of bamboos or cocoa-nut trees. The negroes, I am told, usually build their cabins as far retired from view as possible, and near some of those trees whose high and sharp-pointed leaves are supposed to be an attraction to the lightning and a protection from it.

Hearing of my arrival, many of the black and brown people come to see me at the manse. They think it incumbent on them to pay visits of ceremony to the stranger,—not mere ceremony, for there are tears of kindness in their eyes, and many sincere benedictions for me on their tongues.

They seemed to be very simple in their manners, and to have plenty of time on their hands. They would come up and sit in some corner under the portico, not expecting to be spoken to for hours, and rather taking it as a pleasure if they should have the honour of waiting half a day, or even a whole one, on the minister's convenience. I speak of their expectations and habits rather than their experience, for I never kept them waiting a minute if I could help it. I did not think they were indolent more than the average of men, but they felt no pressure to haste, or much activity. With a little labour they could get a living for themselves and their families, and they had not much concern for means beyond that. Retired amongst the hills, apart from the centres of population and trade, the panic of mercantile fever had not stricken them ; and if the lust of money-making existed, it was only in a half-hungry state. Generally they have a small plot of ground at a trifle of rent, and by a little bodily exercise on that, the generous earth yields them food convenient, in the shape of potatoes much larger than their heads. Their potato is a plant called yam, the root of which is the staple article of diet.

Some people call these negroes lazy, because they do not bustle about like your business men of Glasgow and Liverpool. This is not fair. Such a busy-ness is not desirable. Industry amongst us has become frantic, and we should not blame the tranquil lives of negroes because they are not stained with our vices. If father Sam would work harder, and bring his surplus produce to market, and drive a trade after the European fashion, he might grow rich and fat, sit in his arm-chair, lie on his sofa, wear his gold eye-glass, and read his *Times* every morning, and after all have much less humanity in him than he has at present. I do not think you could take the existing quietude out of his life without introducing something hurtful to him as a moral and religious being. It is quite certain that in Jamaica at least, those town negroes who have fallen into the white man's ways of industry are much inferior in character to those who live quiet lives of rural simplicity.

My first Sabbath evening was spent in Kingston ; the next I was at Brownsville, and preached in the former part of the day. Here you see a negro congregation proper. In Kingston congregation there are very few blacks ; most are brown, and to an unskilled eye a good many are white. They are nearly all black at Brownsville, and you see no fans waving there. The only thing like it is an occasional slap on the face with a pure white handkerchief. The dresses of both men and women are generally very simple, neat, and clean. The congregation stand at singing, and such singing I never heard matched anywhere,—very big heart in it, but very little music. They have not been trained to sing either in time or in tune ; and, having usually very shrill voices, they sing or yell with all their might, before the Lord, in a method of their own, which a stranger will take a long time to make out. It is hardly possible for him at first to know what the words are which they sing, or what the tune is. They will sometimes rest on one syllable as if it were a whole line, or will creep along a line a third too slowly, and when done go over it twice again. However, it did one's heart good to hear the big black organ, of 600 or 700 pipes, play at all in the Lord's praises, though it was sadly out of tune, and a sorrow to one's flesh.

The Brownsville church is in the form of a cross, the pulpit in the centre of the broad end. In that pulpit, looking down on the crowd of black faces before and on either side of me, I felt my heart moved as I never did anywhere else. I

remembered the wrongs of these poor people,—all except the young people and children having once been slaves, treated then as mere cattle or mere machines, and little better since then by most white people,—education too good for them,—almost a crime to speak kindly to them. Somehow I felt full of compassion and brotherly kindness towards them; they looked up with so much interest and intelligence in their eyes and faces. It is true they had often heard of me, and I of them, and we were objects of great interest to one another. But, besides that, I thought I could see quite well that very many of them had genuine and very deep interest in the truth concerning Christ: They seemed to me evidently lovers of Jesus. I could see the eye grow wet at the mention of His name, and one and another would nod his head approvingly when the truth was spoken, and say, 'Yes, massa; quite right, massa,' in church or prayer meeting.

After a service of the usual length, there is an interval of five or ten minutes. Then the Sunday school meets; opened with prayer by some black elder or teacher, and composed of nearly the whole congregation, old and young,—a class of old men here, and of old women there. The young people are all able to read, more or less. I questioned some of them as to their Bible knowledge, and they answered as well as children of any congregational school might be expected to do in this country. When the class teaching is over, the minister addresses and catechizes them on the lesson of the day, and the Scripture text for the day is repeated by individual classes collectively in turn. It strikes the ear of a stranger very much to hear a class of children repeat the text all at once, followed perhaps by a class of grown-up men, with their deep rough voices. The whole services last from about eleven till three o'clock, when the Sabbath school breaks up. Then the men mount their horses,—for many come on horseback,—and the women and children retire on foot. A negro woman's experience on horseback usually begins and ends with the ride to the minister's house and back on her wedding day.

(To be continued.)

### THE LATE REV. DAVID FORREST, GLASGOW.

MR. FORREST was born on 5th June 1807, in the village of Broxburn, in Linlithgowshire, and was the sixth child of a large family. His father, John Forrest, was a cooper there,—a poor man, but of a determined cast of character. No laird or farmer in all the neighbourhood was more respected. He was at the head of every public movement. But his chief joy was religion. More 'fervent in spirit' than diligent in business, necessity seemed to be laid upon him to consecrate himself to God. He numbered among his friends John Brown of Longridge, and Ebenezer Brown of Inverkeithing, who in those days of foot-travelling used to call in passing that he might convoy them a part of the way. Hard pressed by the world, he rose above it. Such a man could afford his son few external advantages, partly because they were beyond his power, partly because he did not realize their true meaning. But he bequeathed one legacy,—rich for all highest purposes of man, and for ever inalienable,—the legacy of a devout and earnest spirit. And he who inherited that legacy prized

it above all gifts of earth. 'Oh for my father's devotedness!' was one of his last breathings on his deathbed. It is not difficult, indeed, to see how a nature so susceptible of all strong marks of personality should have been moulded by one thus near and dear, 'without whose life it had not been.' In after years, Mr. Forrest found no keener delight than in spending his holidays at Broxburn. At such times he made diligent rounds among the aborigines,—the people of other days. That which many would have reckoned a toil, he felt to be a recreation. Without doubt he was moved thereto by the memories of childhood and youth, that to him were 'silver'd all o'er' with the thought of God.

The only school which Mr. Forrest ever attended was the village school. Fortunately there was then a capable teacher in Broxburn named Bell, to whom children came from a wide circuit. Young David naturally became a favourite with Mr. Bell, and derived from him much more than the usual ratio of benefit. But, after all deductions are made, the bulk of Mr.

Forrest's education was in a peculiar sense self-education. With beautiful enthusiasm we find him at his books before the summer sun had risen, and ready, when the hour for farm-labour came, to take his place with the rest. For several years he acted as schoolmaster at Avonbridge, near Bathgate, carrying on at the same time his own private work as a student. Only by extra toil, both manual and mental, was he enabled to attain his desire for the ministry. Thus early was he introduced to all those anxieties and disappointments which deprive youth of its elasticity and write the wrinkles of age. When his years were tender and his spirit was fresh, he was bowed under the weight of a daily oppression. Not that he ever dreamed of wavering in allegiance to the one fixed aim. But the scars of that conflict remained with him to the last. If the man cannot return to the sweet simplicity of the child,—if the thinker cannot see with the eyes of the illiterate ploughman,—neither can he who has heard the groans of the dying, and whose soul has been wrought with many woes, know the old lightness of heart again. Such experience comes, but goes not.

After finishing his curriculum at Edinburgh University, Mr. Forrest entered the United Secession Hall. No hint is given of any precise point at which he dedicated himself to God. With such a training, it is not to be wondered at that he grew into grace. Mr. Forrest now became missionary to Dr. John Brown, of Broughton Place, who no doubt took to him more kindly on account of the friendship of their fathers. In this position he was introduced to all the sad world which lives unheeded in the lanes and hovels of our cities. The sight of these gives the lie direct to all empty idealisms. We are brought back from the pictures of fancy's own painting, to realities dark and deformed. Nothing is more necessary for young preachers than some slight initiation into the knowledge of man's degradation. It gives the requisite toning down to the glaring and flashing colours of hope. It brings us face to face with the true problem of life, and the nature of the Christian solution. But, on the other hand, too much familiarity with the grossest forms of wickedness damps our courage, and destroys the elevation

that flows from ideals. In dwelling on the sorry havoc all around us, we forget to lift up our eyes to the hills. It may indeed be questioned if the subject of our sketch did not suffer thus.

Mr. Forrest's ministerial life divides itself into two sections,—his ministry at Troon, and his ministry in Glasgow. Licensed in 1839, he received a call from the congregation of Troon, in Ayrshire, and was ordained there in 1840. The congregation had just been constituted, and, like every new undertaking, required more than ordinary effort and vigilance. Having, by dint of such application and self-denial, fitted himself for his sacred office, it may well be believed he was not listless in the performance of its duties. The services on Sabbath, and the special calls of illness and death, give but a meagre representation of his real work. Very much of his time was spent in private intercourse. He was all the better a pastor, that he was little felt to be one. The source of his influence was that marvellous charm of personality which after ages cannot bring to the test. We have often thought it strange that the one agent which during life contributes most effectually to comfort and happiness, should of all others most surely die with death. But so it is. There are men who cannot be described—who must be seen and known in order to be understood. Of these was Mr. Forrest. Not eloquent, or learned, or acute, he yet attracted those about him with a subtle and irresistible force. 'The style is the man,' says Buffon; and we may adopt the phrase with a wider range of meaning. It was his whole 'style' that drew one to Mr. Forrest. You saw in him not only breadth of balanced judgment, but a certain rare tenderness, and modesty still rarer. But all attempts to describe character are failures. You cannot communicate the incommunicable. There is the same difference between the reality and the description, as there is between the flexible features of the living and the rigid face of death. Mr. Forrest adhered to no special times in visiting. He went in and out among his people with the utmost freedom. Nor did the secret of his power lie in making things 'pleasant all round.' He remembered warning as well as praise; but social life looks not so much to the

doing of a thing as to the way in which it is done. There is a sweetness of manner which can beautify even rebuke. What in many men would have been resented, was received humbly from him. His nature flowed out upon children. In the house or on the street they never failed of a kind word from him. He loved them for their open-hearted innocence, and they loved him for his gentleness. Perhaps, however, it was at the sick-bed that Mr. Forrest was most prized. There his character was seen in its strongest and fairest light. He was a pastor, not a preacher, and above all things else—a Barnabas. His depth of humanity and wealth of Christian experience fitted him pre-eminently to be the comforter of the dying and the consolers of the bereaved. Few who have listened to his prayers can have forgotten how true to the heart they were,—how brimful of what the old divines called ‘holy unction.’

In December 1848, Mr. Forrest married Elizabeth Weir,—one who, in the beautiful language of Scripture, did him ‘good and not evil all the days of her life.’

For ten years he laboured in Troon, till his health failed. The congregation to whom in his strength he had been faithful, were in his weakness faithful to him. They persuaded him to try the effect of a sea-voyage; so in August 1851, Mr. Forrest set sail for America. He returned after a few months none the better for the change. The general depression both of mind and body from which he suffered at this period, may be traced almost directly to the excessive strain of his student course. Moreover, his constitution did not seem suited to the bitter air and boisterous winds of Troon. His duty, therefore, was plain. In 1852 he resigned his charge. One may understand with what mixture of feelings such a step would be taken. Gladness there would be at the relief from all sense of responsibility which lays leaden hands upon us in our moody moments; but surely sorrow—deep, dull sorrow—in being thus deprived, to all appearance for ever, of that which had been the long dream of youth and the source of infinite self-sacrifice.

Yet this sickness was not unto death. Recovery came, slow but real; and with recovery the question of his future work. After much wavering, he decided to com-

mence missionary operations in the district of St. Rollox, Glasgow. It must have been trying to patience to begin life over again so completely. His ten years’ service at Troon gives him no advantage. Here, as before, he must act the pioneer, and under much less favourable circumstances. The adherents of the denomination at Troon had been already erected into a congregation, and chiefly required consolidation; but the nucleus of the Glasgow congregation had yet to be found. Not only so; they had to be found in what was without exception the most unimpressible district of the city. The mass of the inhabitants were professedly Roman Catholics, but really sunk so low as to have little more than Romish licence and intolerance. The Protestant section in the neighbourhood not being of the class who bear an active part in religious work, shrank from the difficulty of establishing and maintaining a regular church. At length, in 1856, a congregation was formed, and Mr. Forrest inducted pastor. Up to this time the meetings had been held in a rather ungainly hall. It was now determined to erect a suitable building. This determination, however, was not realized till 1861. In that year, the present St. Rollox United Presbyterian Church was opened, and it was emphatically the erection of Mr. Forrest. Seeing that the idea of responsibility in connection with the building pressed heavily on the minds of some of the members, and might even have the disastrous effect of driving them where such demands would not be made, he gave it plainly to be understood that he alone was accountable for the expenses incurred. And loyally he kept his word. No bazaar came to his assistance. Daily, weekly, monthly, he pled the good cause personally with gentlemen. Nor did he plead in vain. With the generous help of the late Mr. John Henderson of Park, about £1200 were collected,—a sum which fully defrayed the cost,—and the church was entered on free of debt.

From 1861 till 1875, Mr. Forrest ministered in the church which he could, but would not, call his own. The same pastoral faithfulness, the same direct and individual interest, which had characterized his Troon ministry were manifest still. The first part of the week was devoted to visitation; and what visitation! Stairs narrow, long,

and filthy, led to houses small and badly aired. Nothing here to tempt the thousand natural passions of man; and if there was nothing attractive as looked at from any earthly standpoint, in the nature of the labour, neither were there any external inducements. He who had laid the foundations of the Lord's house, had himself only the minimum stipend from all church sources; nor had he any assistant in his toil. Now-a-days, when all the denominations are so fully alive to the necessity of the strong helping the weak, when the labourers are multiplied in proportion to the largeness of the sphere, one cannot comprehend at first the obstacles which Mr. Forrest had to face. For twenty years, single-handed and with stinted supplies, he struggled against the fearful odds. Never was a better opportunity for any denomination to root itself permanently among the people. But it was impossible for Mr. Forrest or for any man to perform satisfactorily both missionary and ministerial work; and it was especially impossible for one borne down by physical weakness. Gradually the Established and Free Churches wakened up to a sense of the capacities of the district, and each has now several regular agencies. In all probability, St. Rollox United Presbyterian Church would have been greatly increased had it received sufficient attention and support when the field was unoccupied. And this has not only its ecclesiastical, but its higher religious bearings. As things were, Mr. Forrest was no niggard of effort. With noblest perseverance he stood to his post, knowing that the question for him was not the ultimate fate of St. Rollox Church, but whether he himself was filling up his share of duty. Hard though the duty was, it had its sunny side. This work, too—as all honest work does—brought its reward. If the rooms were close and unpleasant, the inmates welcomed him with a ready greeting. They felt him to be one like themselves, and he lifted them by this lever of sympathy.

From the death of his wife in 1870, Mr. Forrest's health drooped. More, perhaps, than he realized at the time, she had sustained him amid countless disappointments. The difficulties of the work were as great as ever; age was coming fast over him, and that unnatural decrepitude that springs from

anxiety; and she who had been his stay was gone. Still he laboured on, but nature gave way at length. Early in 1875, he applied to the presbytery for assistance, and in August of the same year the Rev. James M. Cruickshank, of Westray, Orkney, was appointed colleague and successor. Although Mr. Forrest still continued senior pastor, he was totally relieved from active duty.

During the two years of his retirement, Mr. Forrest exerted himself, often when little able, to attend St. Rollox. He would totter past many a church that he might worship once more there; for though he loved Troon, I think St. Rollox lay nearest to his affections. It was the child of his old age. These final years must have brought with them a strange experience. He had wrought while strength remained; and now, with the full consciousness of a well-spent life, he was resting from his labours. But such enforced leisure has a painful element. Nothing is so galling to a busy man as to be compelled to retire and let another take his place. He feels as if there were no need for him in the world at all. That is a large word, and difficult to learn,—

'They also serve who only stand and wait.'

The end came slowly. Most of the past summer he was confined to the house. This, with his strong love for the open air,—and never was that love stronger than in these closing days,—was felt to be a great restraint. It saddened one to see him turning again and again to the window with a face full of longing, but a longing not to be fulfilled. As is always the case, plain as the symptoms appear in retrospect, they did not rouse in those about him any immediate sense of danger. He had been for years subject to severe attacks of bronchitis; and not even the doctor thought that the trouble was in its last stage. Mr. Forrest always spoke himself as if he expected temporary recovery. 'I hope to have my feet on the grass yet,' said he to a friend who had suggested that this illness would pass like others previous. But with September came undoubted evidence of approaching death. The prostration increased so quickly, that the most unwilling must have been convinced of the issue. Still all was reserve and reticence on the part of the sufferer. Till within three days

of his death, he gave no hint of any apprehensions in his own mind. Probably the subject was too painful, and he avoided it not so much for his own sake, as for the sake of those who would find all too soon the want of a guiding hand.

But he did not pass without giving his friends to know how in the supremest of moments it went with him. Calling his son and daughter to his bedside, and doubtless with sad remembrance that their mother was gone before, he said, 'Love one another. I commend you to God and the word of His grace.' His only sister was constantly with him, and he seemed to gather up all his brotherly affection for the departed members of the family and lavish it on her. On the day of his death, he sent for the doctor to come quickly that he might thank him—human hand in human hand—before he died. If any unkindness had at any time lurked in his bosom, it was now purged away. He who looked humbly to God for forgiveness, would not enter his Father's presence unforgiving. He was ready to depart. 'I hope it won't be long now; but God knows best.' There was no saint-like ecstasy,—rather the reverse. 'You have no fear, have you?' said one

to him. 'No fear,' was his reply; 'but no great joy either.' His mind ran on the apparent failure of his work, and on his own personal shortcomings. No boast was uttered for one of all his good deeds rendered up to God. Gentle thus to the last, as became that gentle soul.

He died on the 12th September. On the 15th he was laid in Sighthill Cemetery, by the side of his wife. Few have gone to the grave wearier, none more worthy of its rest. He sleeps within sight of the people for whom he laboured. As one stands by his tomb, and listens to the din of the district, it is hard to realize that this man's work shall outlive it all. A common life, you will say. Ay, verily, in one sense the commonest, but in another the most uncommon. Not great as men count great, yet certain, if but known, of the tribute of homage from all. Here was patience and love and the hope that makes strong,—a spirit full of faith, and a heart kept pure and humble. Silence—sacred silence—claims a life like this for its own. Let us not think there are none such, because we hear not of them. Many there are, and well for us that it is so; for they are the lives that 'make rich the blood of the world.'

## Correspondence.

### NEGATIVE PREACHING.

TO THE EDITOR OF THE UNITED PRESBYTERIAN MAGAZINE.

SIR,—In our day of what is deemed progress, there is what many right-minded individuals would consider a backward tendency in regard to gospel preaching,—the great desideratum being that no certain sound is given in regard to some of the vital doctrines of the cross; more especially is this the case in regard to the substitutionary work of the blessed Redeemer.

Such preachers speak of Christ as *the Saviour*. They tell us of His blameless life, they extol His exemplary death; but they omit to tell us that the death of Christ was a *substitutionary* death,—that *He* (the eternal Son of God) died for our sins, was made sin for us, and that without this substitutionary work we are undone.

I am glad to think that so little of this vague preaching exists in the United

Presbyterian Church. I have through circumstances had occasion to hear a considerable number of our ordained ministers during the past twelvemonth, and, to the honour of our Church, there was in general *no uncertain sound*: Christ and His work were set forth in all its fulness,—the sure foundation, Christ and Him crucified, being fully spread out before the hearers. I may note particularly two of the fathers of the Church who came out in bold relief as the advocates of the good old way.

One of them told us that the Bible was full of the doctrine, and that, if substitution was not in the Bible, then it was empty.

The other one told us of the divinity of Christ, of His manhood, of His exemplary life, of His being our infallible Teacher; but he held up also in bold



relief the fundamental doctrine of the atoning death which Jesus died.

It is refreshing to hear such preaching. But it is a sad thought to know that there is any other sort; for it is a fact that even among ourselves there are some who fail to give that certain sound so necessary in addressing those whose only refuge is the blood of Christ,—that blood which is the hope, and the only hope, of any sinner.

I earnestly hope that our own Church will continue to hold forth in plain terms the glorious work of Christ as our substitute, and that whatever divergence may have crept in will be speedily removed, and that all our ministers will be ready to adopt the language of Paul when he says, 'God forbid that I should glory save in the cross of our Lord Jesus Christ.'

SENEC.

## Intelligence.—United Presbyterian Church.

### PRESBYTERIAL PROCEEDINGS.

*Dundee.*—This presbytery met on the 4th December—the Rev. J. A. Murray, moderator. Mr. Graham reported that Mr. Campbell, late missionary, Jamaica, had all but agreed to labour for a time as missionary in Newtyle. It was agreed to authorize the committee to complete arrangements with Mr. Campbell, subject to the approval of the congregation. Mr. Rose reported that Drs. MacGill and Mair had consented to be present at the Conference on Missions, which was agreed to be held on the Tuesday after the third Sabbath of January next. It was agreed to remit to the committee to make arrangements for holding a public missionary meeting on the evening of the same day, and to procure speakers to address the meeting. Took up the Synod's remit on Sabbath schools. After a lengthened conversation on Sabbath schools and children's services, it was agreed that a committee be appointed, consisting of the members of presbytery within the bounds of Dundee, and that they be empowered to hold a conference of all the superintendents of Sabbath schools and the presidents of children's services, to consider the whole subject of Sabbath schools and children's services, and to report to the presbytery at its next meeting. The conference was fixed to be held on the 20th inst., in the hall of Dudhope Road Church. Took up the Synod's remit with reference to the diffusion of information on the distinctive principles and schemes of the denomination. After consideration, it was agreed to appoint a committee to consider how the recommendations of the Synod may be carried out with most efficiency. Messrs. Miller, Hay, Taylor, and the clerk were appointed a committee—the clerk convenor.

*Dunfermline.*—This presbytery met on Tuesday the 4th December—the Rev. Mr. Mc'Lean, moderator. It was agreed to

have an exchange of pulpits in February, for the purpose of bringing the subject of foreign missions before the congregations. It was also agreed to have a conference on the same subject in March. The subject of Sabbath schools and the superintendence of young persons were also under discussion. In regard to the former, the Sabbath School Committee was instructed to visit the various schools within the bounds; and in regard to the latter, a standing committee was appointed to attend to the matter, and to report to the presbytery from year to year.

*Edinburgh.*—A meeting of this presbytery was held on 4th December, in the hall of the Young Men's Christian Association—Mr. Kinloch, of West Linton, moderator. A petition was presented from the congregation of West Calder, craving the presbytery to appoint one of their number to moderate in a call. It was stated that the membership of the congregation was 380, and that it was proposed to pay a stipend of £260 to the minister, in addition to the use of the manse, which was at present in course of erection. The prayer of the petition was granted, and the 17th inst. fixed for the moderation. A letter was read from the Rev. James Robertson, Newington, intimating that the state of his heart's action had been so seriously affected by four successive bereavements, and by his attempting to resume settled residence in the scene of them, that such residence had been at present medically interdicted. Warm testimony was borne to the value and success of Mr. Robertson's ministry, and the arrangement of the congregation agreed to. Under the arrangement which has been made, Mr. Robertson is to retain his position as senior pastor, but the whole responsibility of the congregation is to rest on the junior minister. Mr. Robertson is to receive a stipend of £200, and Mr. Young £500. A call was laid on the table of the presbytery from Infirmity Street con-

gregation, in favour of the appointment of Mr. Robert Pollock Watt, probationer, Glasgow, as colleague and successor to the Rev. Dr. Bruce. The call was sustained. Mr. White-Millar and the Rev. Wm. Gillies were, on a division, appointed to represent the presbytery at the Mission Board. It was agreed to increase the salary of the clerk from £25 to £50, that of the treasurer from £7, 10s. to £10, and that of the officer from £7 to £12. Mr. Knox Crawford (elder) intimated that the congregation of St. James' Place had increased the salary of Dr. Morton to £700, irrespective of the payment of his life assurance policy. A report was read by Mr. Moffat as to the private conference held recently with reference to missions. It stated that there seemed to be a general agreement in the conference that the subject should occupy a prominent place in the stated ministrations of the sanctuary; that every congregation should be regarded as *ipso facto* a missionary society, whose contributions should, if possible, be co-extensive with its members, the contributions being collected each month by book; and that in order to sustain and develop the missionary spirit of the churches, a general interchange of pulpits should take place on some convenient Sabbath as the presbytery might decide, when discourses should be preached directly bearing on missionary work. On the motion of Dr. Mair, seconded by Mr. James, the presbytery received the report, thanked the committee who had charge of the arrangements, and approved of the recommendations,—the third Sabbath of January being fixed as the date for the interchange of pulpits. A moderation was granted to the South Side Church, to take place on the evening of 17th December—Mr. Robertson, Bread Street, to moderate. The stipend promised is £300.

*Elgin and Inverness.*—This presbytery met at Forres on the 11th December—Rev. John Whyte, moderator. A communication was read from the session-clerk of the congregation of Nairn, intimating that at a meeting of the congregation held on the 21st November, with reference to the pecuniary affairs of the congregation in their present circumstances, in accordance with a recommendation of the presbytery at last meeting, it was resolved to delay taking any steps in the matter in the meantime. A communication having been read from a member of the Forres session, intimating that he was prepared to withdraw his protest and appeal against a finding of the session with reference to the use of fermented or unfermented wine on

occasion of the observance of the Lord's supper, it was unanimously agreed that the protest and appeal, with other papers in connection with the matter to which it relates, lie on the table till next meeting, and that a deputation of presbytery, consisting of Rev. Messrs. Lind, Whyte, and Robson, with Mr. Morrison, elder (Mr. Robson, convener), meet with the session of Forres, and others connected with the congregation, on an early day, with the view of endeavouring to bring about a desirable state of feeling in the congregation with reference to the matter in dispute. A circular having been read from the Synod's Foreign Committee, recommending that, with the view of impressing upon the minds of congregations the claims of foreign missions, exchanges of pulpits, as nearly universal as possible, should be made, under presbyterial arrangement, by the ministers of each presbytery, it was unanimously agreed to adopt the proposed measure so soon as matters can be conveniently arranged with this view. Next meeting was appointed to be held at Nairn on Tuesday after the second Sabbath of January 1878.

*Falkirk.*—This presbytery met on Tuesday, 4th December last—the Rev. George Wade, moderator. The Rev. Hugh Baird tendered his resignation of the office of clerk, which he had held for 25½ years; and Messrs. Lambie, Dr. Ogilvie, and William Wilson (elder), were appointed to prepare a minute expressive of the presbytery's sentiments in reference to Mr. Baird's long and faithful services. The Rev. Charles Jerdan, LL.B., of Dennyloanhead, was elected clerk in room of Mr. Baird. Read and considered various proposals of the Foreign Mission Committee, having for their object the stirring up of greater interest in the missions of the Church. Laid on the table copy of report of entrance examination for admission to the Hall, from which it appeared that Mr. George Wm. Ure, a student within the bounds, had been admitted as a first year student. Rev. Mr. Wade and Mr. Hay, Glenbo, were heard in relation to the visits of ex-Provost Morton, of Greenock, to various districts in the presbytery, with the view of widening the area of contribution to the Surplus Augmentation Fund; and thanks were recorded to Mr. Morton for his kind services. Rev. Messrs. Lambie, Aitchison, and Leckie were appointed to prepare the presbytery's overture to the Synod on the Imposition of Hands. Appointed next meeting to be held on Tuesday, 5th February 1878, at 11 A.M.

*Glasgow.*—This presbytery held its monthly meeting on Tuesday, 11th December, when Mr. Stark occupied the moderator's chair. Dr. Leckie said that the committee appointed to confer with Mr. F. Ferguson were not yet prepared to present a report. Mr. Thomas Whitelaw, Cathedral Street Church, intimated acceptance of a call to King Street Church, Kilmarnock. Dr. Scott intimated that the Augmentation Fund was at present £500 higher than it was at the same date last year. Mr. Corbett made an appeal for funds towards the proposed scholarship in their Theological Hall to commemorate the name of Dr. Eadie. Dr. Scott and Mr. R. T. Middleton urged the claims of the Church Planting Board, the operations of which were being impeded by want of money. The presbytery agreed to express anew their sense of the importance of the scheme, and to appeal to the members for subscriptions to complete the capital fund, while they urged on congregations the need for their making an annual contribution to the funds.

*Kelso.*—This presbytery met on Tuesday, 20th November—Rev. Mr. Pringle, Jedburgh, moderator. A report in reference to the formation of an elders' association having been read, it was agreed:—'In the spirit of the report from the sessions, the presbytery recommend a conference of elders to be held, and they appoint the elders present to make the necessary arrangements.' The committee appointed on the grounds of this motion consisted of Messrs. Muirhead (convener), Fairgrieve, Purves, Broomfield, Scott, Porteous, and Clark. In reference to the report on presbyterial visitation of congregations, it was resolved, 'That the presbytery, having taken into consideration the Synod's recommendation as to presbyterial visitation of the various congregations within its bounds, recognises the importance of that recommendation being carried out, and they appoint a committee to consider how the end contemplated can be best secured.' A committee, consisting of the Rev. Messrs Polson, Jarvie, Inglis, and Miller, and Mr. Scott, Whitton, was then appointed. The Rev. Mr. Polson reported that the Evangelistic Committee had met that morning, and they had drawn up a small report. There was present at the committee—Messrs. Inglis and Polson (ministers), and Messrs. Scott and Broomfield (elders). The report was to the effect that the committee resolved to ask the presbytery to record anew its sense of the needfulness and importance of special services for awakening a deepening interest in spiritual things; and it recom-

mended ministers and elders to embrace any favourable opportunity which took place of taking part in special services in connection with their own congregations, or in concert with other congregations in their own vicinity. They further recommended ministers to hold cottage meetings either in town or country as often as opportunity offered in the course of their ordinary work. The speaker, in the course of a short speech, strongly advocated the recommendations of the committee to the consideration of the members of the presbytery. The report was adopted. Mr. Rogers having intimated that on account of the state of his health he had to spend the winter in a warmer climate, much sympathy was expressed with him in the circumstances. Arrangements were made for the supply of the pulpit, and Mr. Cairns appointed *interim* moderator of session.

*Kilmarnock.*—This presbytery met on 11th December—Rev. Alexander M'Donald, moderator. Appointed further sick supply to Saltcoats, West. Mr. George Copland reported that the Augmentation Committee had held satisfactory meetings in several congregations, and arrangements had been made for more at an early date. Mr. Copland asked the presbytery's sanction, which was cordially given, to obtain a report from congregations by February, showing the efforts they had made to support the Augmentation Scheme, in order that a full report may be given to the presbytery in April. The clerk read the report of Committee on Formation of Elders' Associations to promote the Principles and Progress of the Church, which suggested the formation of four associations within the bounds, with Ayr, Kilmarnock, Kilwinning, and Mauchline respectively as centres. The presbytery adopted the suggestions, and appointed a committee to organize the four associations. Found that the congregations within the bounds had generally paid their contributions to the Synod Fund. Agreed to request the few defaulters to do their duty in this matter without delay. Read letter from Mr. Cuthbertson, stating that the Holm congregation withdrew the application recently made for change of site. As agreed upon at last meeting, the presbytery then entered into a private conference on the subject of missions. At the close of the conference, the presbytery resolved to strongly recommend the formation of missionary associations, with an organized staff of collectors in all congregations within the bounds; and that, as far as practicable, the *Missionary Record* be circulated monthly, and subscriptions for mission purposes taken at

the same time. Agreed further to remit all other points on the subject brought before the conference to the committee, with instructions to consider the suggestions that have been made, and bring up a report with practical recommendations to the meeting of presbytery in February. Received a telegram stating that the Rev. Thomas Whitelaw had accepted the call from King Street. Appointed his induction to take place in Kilmarnock, on Thursday the 3d January 1878. Remitted circular from the Committee on Superintendence of Young Persons to a committee of presbytery, with instructions to take steps to carry out recommendations of Synod. Appointed next meeting to be held on the second Tuesday of February.

*Paisley and Greenock.*—This presbytery met at Greenock on Tuesday, 4th December. Read extract minute of Home Board, that an annuity of £50 had been granted to Mr. Monteith. Read letter from Mr. Borland, declining the call to Renfrew. Appointed the induction of Mr. Alexander Duncan, in Roxburgh Street, on the 18th. A call to Mr. Alison, Cupar, from Alexandria, was sustained. Took up questions of which Mr. Macrae gave notice. It was carried by a majority that the whole matter be taken up in a committee of the whole house. When the presbytery resumed, the finding was that in point of procedure the presbytery do not admit the right of Mr. Macrae as a member of Court to move the presbytery in the form of questions, and they therefore refuse to entertain the questions. Also, strongly disapprove the tone of the questions, as well as the failing to obtemper the decisions of presbytery in March last. Recall his attention to this deliverance, and again enjoin him to give heed to the exhortations therein contained; and that he be admonished to this effect from the chair.

CALLS.

*Selkirk (East).*—Mr. George M'Callum, A.M., Glasgow, called 28th November.

*Edinburgh (South Side).*—Rev. J. Kay, Free Church, Coatbridge, called 17th Dec.

*West Calder.*—Rev. James Wardrop, Craigmind, called 17th December.

*Kirkcaldy (Bethelfield).*—Rev. Isaac E. Marwick, Ireland, called 17th December.

*Berwick (Wallace Green, E.P.).*—Mr. George M'Callum, preacher, Glasgow, called 18th December.

INDUCTION.

*Greenock (Roxburgh Street).*—Rev. Alexander Duncan, Muirkirk, inducted 18th December.

OBITUARY.

Died, at Horndean, on the 15th December, Rev. John Stark, in the 53d year of his age, and the 29th of his ministry.

BELMONT STREET CHURCH, ABERDEEN—  
CENTENARY SERVICES.

Services in connection with the centenary of this congregation were held on Sabbath, 11th November, when Dr. Logan Aikman, Glasgow, preached in the forenoon and evening. On Monday evening a service was held, the attendance being very large. Among the speakers were Principal Brown and Professor Salmond of the Free Church.

In connection with these services, Mr. Reatt, pastor of the congregation, read an interesting account of its history. Having adverted to the origin of the Secession Church, he said in reference to the beginning of the Belmont Street cause:—

There were only 'seven,' it is said, to commence the cause—the sacred number. They were associated together as a 'praying society,'—an institution which was peculiar to these times, and had been so for a hundred years previously. Over the whole of Scotland such societies had existed, and religious life had been cherished and strengthened, sometimes actually preserved, by them through the parishes of the land. These seven met in a hired room in the city during the week for prayer and Christian fellowship; and having membership in Craigmind congregation, eighteen miles distant, they joined there at least at the seasons of communion. Their increase was very slow, for 'Seceder' was a name of reproach then, and those who bore it had to endure a measure of persecution. There is a tradition that the Burgher Seceders required the presence of a town's officer at one period at their church-door to prevent disturbance, and that the Burgher minister could not appear on the streets even, without some Seceder of standing in the town with him. This 'praying society' may never have been thus disturbed, but the public feeling being such must have hindered its growth. However, there was a gradual increase, and the little company ultimately removed to a hall in the Spital, which, as far as audience went, is said to have been regularly crowded. In 1772, there is the first mention of this Praying Society in the records of the presbytery, and the mention occurs in connection with a petition for a supply of sermon, which was granted.

Twice in 1776, and once in the April of 1777, the society petitioned the presbytery, through the session of Craigmind, and

pressed their prayer to be congregated, but on all three occasions the request was virtually refused. The power of importunity, however, was known to these people, and before the latter year was out they were again before the presbytery. From the records we make the following interesting extract showing their success:—

'*Keith, 12th November 1777.*—Entered upon the consideration of the reference from Craigmadam and petition from Aberdeen, and, after a considerable time was spent upon the subject, a motion was made and agreed to, namely, That, as the people in Aberdeen have been for some time past, and presently are, insisting upon being disjoined from the congregation of Craigmadam, and erected into a congregation by themselves, to be supplied with sermon by the presbytery; and as the session of Craigmadam in their reference declared that they are all agreed in the expediency of said disjunction, the question now be put, Disjoin the people in Aberdeen who are presently under the inspection of the session of Craigmadam from said session and congregation, and erect them into a congregation by themselves, to be supplied by sermon by the presbytery as they can overtake it, or not? This question being accordingly put as above, it was carried *nemine contradicente*, Disjoin and erect. Wherefore the presbytery did, and hereby do, disjoin the people in and about Aberdeen that are under the inspection of the session of Craigmadam, from said session and congregation, and erect them into a congregation by themselves, to be supplied with sermon by the presbytery as they can overtake it.'

To complete this part of the history, we quote from a *ms.* diary kept by James Aiken, shoemaker, who was a member and afterwards an elder of the church. This diary has been kindly lent me by Dr. Maitland Moir. James Aiken notes:—

'*November 23d, 1777.* — Mr. William

Brown, in the Spital Kirk, declared that to be a new congregation of the Seceders in and about Aberdeen.'

For two years thereafter worship was continued in the Spital, and then the congregation proceeded to build a church.

On the 2d April 1779, part of Caberstone Croft in Belmont Street was taken in feu. Before the same month was ended the building was in progress, and by the first Sabbath of November it was opened for public worship,—an expedition which shows there was energy among these people. No particulars exist as to the cost of this church; but though it could not have been great, considering the homely plainness of the structure, still, remembering the fewness of their numbers, such sacrifices were necessarily required as witness to the love these fathers had for the ordinances of the sanctuary. The first minister of the church was Michael Arthur, inducted 26th June 1782. The minister succeeding him was William M'Call, ordained 8th April 1789. The minister following him was John C. Brown, LL.D., inducted 24th April 1850. As grandson of Brown of Haddington, he came of good Secession lineage. After thirteen years in Belmont Street congregation, he returned to the Cape, on his appointment as a professor of botany. He has since been minister of a congregation in Berwick-on-Tweed, and now, as without a charge, he lives in Haddington. The present minister, David Beatt, was ordained on 18th April 1865. The old building was taken down in September 1867, and a new church was opened in January 1869, on the same site. The cost was over £3000, which already has been nearly all defrayed. Considerable increase in the membership has taken place in recent years, and, with several other marks indicating progress which need not be here enumerated, the congregation may be described as very prosperous.

## Notices of New Publications.

PILATE'S QUESTION, 'WHENCE ART THOU?' An Essay on the Personal Claims asserted by Jesus Christ, and how to account for them. By JOHN KENNEDY, M.A., D.D., etc.

Edinburgh: David Douglas. 1877.

LORD LYTTTELTON'S famous tractate 'On the Conversion of St. Paul,' has done good service to the cause of Christian truth; and its peculiar value consists mainly in its concentrating attention on one indisputable fact,—the fact, namely,

that the man who was the most noted and determined persecutor of the Christians suddenly became one of the most distinguished and self-denying advocates of the new faith. The little work before us has also a peculiar value arising from the same circumstance. It contains an argument limited to one point. The author lays hold on one indisputable fact,—the fact, namely, that Jesus Christ put forth claims of a supernatural and transcendental order,

and shows, by a brief but comprehensive and exhaustive line of argument, that this fact stamps with equal indisputableness the truth of the claims which He thus asserted.

It has been very often remarked in an incidental way by Christian apologists, that the high admiration of the character of Jesus Christ, and of the morality taught by Him, which is frequently, indeed usually, professed by disbelievers in the divine origin and supernatural character of Christianity, is really on their part a flagrant self-contradiction; for Jesus Christ did more than inculcate and exemplify a singularly high and pure morality. Along with this, He claimed for Himself obedience and homage as divine, asserted equality and oneness with God His Father, and assumed the place and titles of the Old Testament Messiah; and it is obvious that to disallow the truth of these claims is to reduce this man of unblameable morality to the low level of a fanatic or impostor, chargeable with manifest untruthfulness in one or other of its various forms. In the hands of Parker, Renan, and many others of the same general type of belief, the character of Jesus Christ becomes an inextricable enigma,—a man of the purest character, who constantly mingles with the loftiest moral teaching the assertion of falsehood,—a man most devout and reverential, who daily utters profanity and blasphemy,—a man most humble and unselfish, who indulges habitually in the language of vain assumption and self-glorification, only to be saved from being stamped as daringly impious by being relegated to the region of the absurd and the nonsensical.

This is the argument which Dr. Kennedy develops. His treatise consists of two parts, the one containing an *exposition* of what it was that Christ claimed, the other the *argument* based on this foundation. The latter, which naturally occupies the larger portion of the work, takes account of the various methods which may be or have been resorted to by way of explaining these extraordinary claims. Two main hypotheses are taken up and disposed of,—1. That which assumes conscious dishonesty in a greater or less degree; 2. That which assumes that the claims put into the mouth of Christ originated in a later age. Having tried and found wanting

both hypotheses, he comes to the only other, viz. that which declares the claims asserted by Christ to be original and true, and in an elaborate discussion shows how this supposition meets and accounts for all the peculiarities of the case. The argument is conducted with all Dr. Kennedy's well-known learning, eloquence, and logical precision, and we shall be disappointed if the book does not speedily take rank among the standard works in Christian apologetics.

ST. JOHN'S GOSPEL DESCRIBED AND EXPLAINED ACCORDING TO ITS PECULIAR CHARACTER. By C. E. LUTHARDT, Professor of Theology at Leipzig. Translated by C. R. GREGORY, Ph.D., Leipzig. Vol. II.

COMMENTARY ON THE GOSPEL OF ST. JOHN; WITH A CRITICAL INTRODUCTION. Translated from the second French Edition of F. GODET, D.D., Professor of Theology, Neuchatel, by S. TAYLOR and M. D. CUSIN. Vol. III. Edinburgh: T. & T. Clark. 1877.

THESE two new volumes of the Messrs. Clark's Foreign Theological Library form a welcome Christmas boon to the students of the Apostle John and of the New Testament. The work of Dr. Godet is now complete in its English dress; and this second volume of Professor Luthardt extends from chapter ii. ver. 12, to the end of chapter xi. Both works are admirable, and may be said to be equally valuable. Both are thorough in investigation, resolute in encountering difficulties, and honest and earnest in tracking out the truth. Both, likewise, are characterized by reverent treatment of the divine word, by evangelical principle and spirituality of sentiment. But though much alike, they are at the same time quite independent, and in some respects very unlike; and the difference between them is perhaps sufficiently indicated by saying that the one is German and the other is French. Godet is probably calculated to be the more popular. The style is more lively and interesting, the translation is couched in more easy and flowing English, and doubtless also his work is in a pre-eminent degree suggestive and original. At the same time, the author has his special weakness, and it is nearly related to this point of pre-eminence. In the straining after ori-

ginality he not unfrequently 'falls on the other side,' and degenerates into exaggeration and artificiality. We find instances of this in the volume before us, at p. 20, in the explanation of Christ's indignation or 'shuddering' at the grave of Lazarus; at p. 275, in reference to the blood and water from the Saviour's side; and at p. 357, where is reproduced, though hesitatingly, his strange idea that the Apostle John has been exempted from death, and survives in the body in an inconceivable manner, after the example of Enoch and Elias. This over-straining Luthardt avoids; and hence, if more arid and less interesting, his work is on the whole more sound, judicious, and reliable. We turned with interest to his explanation of Christ's words (chap. v. 17), 'My Father worketh hitherto, and I work,' of which the ordinary view, as found, e.g., in Trench and Alford, has long appeared to us inadequate and erroneous. We were pleased to find that what seems to us the true significance of the language is here clearly set forth. 'All the action of God since the creation, or rather since the Sabbath of God which concluded the creation, is essentially related only to Christ and His work; therefore it is of a salvation-bringing, a redeeming kind. In this sense, then, Jesus speaks these words. The redemptive working and executing God's saving will still continues, and is not yet at an end. Its Sabbath has not yet come.' In Godet's exposition of the verse we find another example of his besetting sin as a commentator,—of straining after novelty, which leads him, after objecting to Luthardt's explanation, and by a very roundabout process, to an almost identical result:—'The subject in question here is the work of salvation and the moral education of the human race. This divine work has for its basis the very cessation of God from His creative work in nature.'

We regard both books as indispensable to thorough students of the Bible; and when the next and concluding volume of Luthardt is published, English readers will have in their possession a very complete *thesaurus* on the Fourth Gospel.

MESSRS. OLIPHANT & CO.'S  
CHRISTMAS PUBLICATIONS FOR  
THE YOUNG. 1877.

- (1.) HEROES OF DISCOVERY: Livingstone, Franklin, Park, Cook, Magellan. By SAMUEL MOSSMAN. New Edition, with Portraits.

THIS is a very handsome volume; and as it recounts in a clear, vigorous, and interesting manner the chief adventures of those great heroes of discovery whose names are given, it is sure to be very popular with young men.

- (2.) POLLY WYATT; or, Virtue its own Reward.

A pleasantly-told story, illustrating the truth that life is a discipline, and consists in something better than the abundance of temporal possessions.

- (3.) THE LITTLE SAND BOY; or, Who is best off? A True Story, from the German of OTHLIE WILDERMUTH.

This story is a fresh and vigorous delineation of character, and shows how a boy possessing mental power and moral purpose, even though born in unfortunate circumstances, is sure to excel.

- (4.) FRED THE APPRENTICE, translated and adapted by Mrs. CAMPBELL OVEREND,

Is also a book for boys, and urges to habits of self-restraint, industry, and integrity.

- (5.) THE FIRST PRINTER'S EARLY DAYS Gives an interesting glimpse in connection with the life of Gutenberg, of the origin and early history of the art of printing, and will prove informatory as well as attractive.

- (6.) MISS TROUBLE - THE - HOUSE AND HER ADVENTURES, by SARAH M. S. CLARKE,

Is a very lively and racy story, full of innocent merriment, and, with a true appreciation of child-life, shows what even a child may do in making or marring the happiness of others.

- (7.) GIDEON BROWN: A True Story of the Covenant, and of the Persecution in Scotland, as related by himself. Edited by CHARLES MACKAY, LL.D.

Dr. Mackay, in his prefatory remarks to this story, which originally appeared in the pages of a well-known magazine, says: 'It attracted much attention at the time for its truthful pictures of a

stormy period in Scottish history.' The times of the Covenant still possess a peculiar charm for the people of Scotland; and while this narrative will enlist the interest of boys, it will also be read with profit by their seniors.

(8.) **BLACK HARRY**; or, *Lost in the Bush.* By ROBERT RICHARDSON.

A book after a boy's own heart. In a simple and natural way Mr. Richardson describes the adventures of two boys who were lost in the bush, and who were recovered through the sagacity and perseverance of a noble-hearted negro, whom, with youthful love of mischief, they had often taken pleasure in teasing, but whose worth they came thoroughly to appreciate. To this is appended a little story, — 'Joe Wilmot,' — which shows that even a boy's life can be happy, only when it is in harmony with the word of God.

These eight volumes, with their beautiful illustrations and admirable teaching, form a small library which young people will greatly prize, and from the perusal of which they may derive much profit as well as pleasure.

**THE PRESBYTERIAN MONTHLY**: A Review of Biblical Literature and the Church Aspects of Public Questions. No. 1. November 1877.

Edinburgh: Published at the office of *The Presbyterian Monthly*.

If a journal were to call itself *The British Empire*, and were only to represent the views of a very infinitesimal part of the population residing in an obscure corner of said empire, it would justly be thought to have erred in choosing its title. Into an error of this kind *The Presbyterian Monthly* evidently has fallen, for, in so far as it has a speciality, it represents only the opinions of a narrow section of the great Presbyterian Church.

Its animus and purpose may be gathered from the following extract from a paper entitled 'At Sea':—'The learned men to whom the Free Church was entitled to look for guidance in dark and cloudy days have given her none. We assume that the days have a dark and cloudy look. "Not at all," they say, "we are only 'at sea.'" Possibly they and we mean much the same thing; but whether it be so or not,

every one knows that the Church gave them places and honours and power; she put them in offices of trust, expecting that they would keep a good lookout for storms and rocks, and all dangers. With trustful simplicity she allowed them to go their own way, and to do their own liking, teaching as they listed, without fear or suspicion from her. But when she is in the midst of danger, or thinks she is, where are these trusted guides? With the utmost frankness they tell us they are "in perplexity, and want time to make up their minds."

**BOB**: SOME CHAPTERS OF HIS EARLY LIFE. By Rev. ALEXANDER MACLEOD, D.D., Birkenhead.

Glasgow: Scottish Temperance League.

DR. MACLEOD is well known to be a master of the art of addressing children. Having intense sympathy with them, and a deep and true knowledge of their nature, he irresistibly enchains their attention when he speaks of them or to them.

This little story is in his happiest manner. It has a pathos of its own, but, as told by Dr. Macleod, it is exceedingly touching. It tells of the trials and triumphs, ay, and of the sins too, of a gifted and noble youth, who, by the force of his character and the exercise of his art, rose from the humblest position to one of honour. Whilst it is written in the interests of temperance, it enforces other virtues also, and should be circulated by thousands.

**TIYO SOGA**: A Page of South African Mission Work. By Rev. JOHN CHALMERS, of the United Presbyterian Church, Caffraria.

Edinburgh: Andrew Elliot. London: Hodder & Stoughton. 1877.

NOT a few of the ministers of our Church who were in its Divinity Hall nearly a quarter of a century ago, remember their sable fellow-student of that time, Tiyo Soga. Mr. Soga would have been interesting on account of his high character and excellent gifts had he been as one of ourselves, but the fact that he was of a coloured and heathen race invested him with peculiar interest. Great things were expected of him as a missionary amongst his countrymen, and these expectations were realized during his too brief but bright career. It brought sorrow to many a heart when



tidings reached this country of the death of Tiyo Soga in the prime of manhood and in the midst of great and increasing usefulness.

The story of his life is told by Mr. Chalmers in a most interesting and graphic manner. It cannot be said, indeed, that Mr. Chalmers' taste is always immaculate, and that the style may not occasionally be susceptible of improvement; but these are small matters, and are easily overlooked amidst so much of genuine interest and excellence. Mr. Chalmers has a sincere affection for and admiration of his subject, and he is entirely familiar with the scenes which he depicts; and this has given a point and power to his narrative, which cause it to take hold of the reader and draw him irresistibly along. For we have not only the biography of Mr. Soga, but much about his country and his countrymen, and what has been done for them,—the book being very truly what it calls itself, 'a page in South African mission work.'

It would be very easy to quote many passages of great interest, but our limits meanwhile forbid. We give the book, however, our cordial commendation, and assure our readers that in its perusal they will not only make or renew acquaintance with a truly noble man and missionary, but acquire a great deal of information of a very interesting kind in regard to missionary labours and scenes, in an important part of a continent which is continuing increasingly to attract the attention and engage the efforts of the inhabitants of this and other civilised and Christian lands.

**BIBLE ECHOES:** Addresses to the Young.

By Rev. JAMES WELLS, A.M., Glasgow.

London: James Nisbet. 1877.

IN a prefatory note it is said: 'The following addresses were delivered at the monthly Sabbath afternoon service for children. The special aim was to interest the young, and also to be useful to their parents and teachers who attended the service.'

We have to congratulate the author on the success which has attended his efforts. He has produced one of the very best books for the young which we have seen. Parents and Sabbath school teachers may find much in the volume that will be greatly helpful to

them. The style is simple and vigorous, and the tone kindly and affectionate. The book also abounds in anecdotes, which are aptly introduced, and narrated in a vivid and pointed manner.

It is attractively got up, and adorned with appropriate illustrations, and will find, we doubt not, a cordial welcome in many a Christian home, and assist many a Christian parent to make the evenings of the Sabbath what it is so desirable yet so difficult to do,—interesting and profitable to the children as well as to those of larger growth.

**A BRIEF HISTORY OF METHODISM AND OF METHODIST MISSIONS IN SOUTH AFRICA.**  
With an Appendix on the Livingstonia Mission. By the Rev. W. CLIFFORD HOLDEN. With Illustrations.

London: Published for the Author at the Wesleyan Conference Office. 1877.

THIS goodly volume of upwards of 500 pages may be said to consist of two books. The first part treats historically of Methodism; the second, of Methodist missions in South Africa. We are somewhat at a loss to see why Mr. Holden thought it necessary to enter on such a lengthened account of Methodism in such a volume. It would have been better, we think, to have written two separate books, and this would have given greater unity. But whilst we scarcely approve of Mr. Holden's plan, we have only praise to give to his performance. He is well acquainted with the subject of which he treats, both in the first and second part, and sets forth a great deal of valuable information in a clear, vigorous, and interesting manner. Much may be here learned of mission work in South Africa; whilst the appendix on the Livingstonia Mission gives a detailed account of one of the most recent and most interesting efforts in the direction of African regeneration.

The account given of the degraded state of many of the tribes is affecting and humiliating. Mr. Holden, however, shows that men even of the lowest type of humanity—men whom some anthropologists would class with the ape and the baboon—have been converted and wonderfully elevated. He takes a hopeful view of mission work even amongst such, and the success which attended his own labours justify him in doing so. The volume is adorned by some well-

executed engravings, which help to make the narrative all the more intelligible and impressive. Altogether, the book is one of great interest, and will find, we doubt not, many appreciative readers.

**THE JEWS IN RELATION TO THE CHURCH AND THE WORLD.** A Course of Lectures by Rev. Professor CAIRNS, D.D., Rev. Canon COOK, D.D., Rev. Professor LEATHES, A.M., Right Rev. Bishop CLAUGHTON, D.D., Rev. DONALD FRASER, D.D., Rev. Professor BEATTS, A.M. With a Preface by the Right Rev. Bishop Prius CLAUGHTON, D.D.

London: Hodder & Stoughton. 1877.

THE conversion of Israel is an object which must be very dear to every Christian heart, and all wise and well-directed efforts for its attainment will be hailed with satisfaction and gratitude.

The little volume before us is an attempt in this direction. The lectures are six in number, on subjects deeply interesting in themselves, and bearing directly on the attitude of the Jews to Christianity. The names of the writers are a guarantee for the great ability and thoroughness with which the work is done, for all are men who have deservedly won for themselves a place of power in the Christian Church.

Our readers, however, will naturally turn most readily and delightedly to the first lecture by our own Professor Cairns. His subject is, 'The greatest historical marvel, and how to account for it.' In discoursing on this subject, Dr. Cairns says, 'It falls to me, therefore, in the place of these lectures, to consider Christianity, including Christ Himself, as a sign and a wonder in history upon any theory of explanation whatsoever; and especially to examine the theory to which a Jew is shut up so long as he disowns Christianity, and regards it either as delusion or imposture.'

The order followed is thus set forth:— 'I shall, in conducting this argument, then, ask three questions. *First*, How came Christianity as a distinctive doctrinal and moral system? *Secondly*, How came the historical character and picture of Jesus Christ? and *thirdly*, How came the historical success, prevalence, and influence of Christianity, with its prospects and tendencies, as contrasted with the present state of Judaism?'

On these the author discourses with great earnestness and in a most sympa-

thetic manner, as well as with great cogency of argument and reach of thought. The entire volume will be welcomed by many as a help towards bringing to the Messiah the people who have such a deep interest in His advent.

**SCRIPTURE ILLUSTRATIONS FROM THE DOMESTIC LIFE OF THE JEWS AND OTHER EASTERN NATIONS.** By the late JOHN EADIE, D.D., LL.D. Edited by JOHN C. JACKSON, Minister of Elgin Street United Presbyterian Church, Glasgow.

London & Glasgow: William Collins, Sons, & Co. 1877.

MR. JACKSON in his preface says, 'The distinguishing feature of this book is the abundant illustrative extracts from the works of travellers, historians, and other writers which are appended to the several articles. The interest and value of these extracts will be acknowledged by readers for personal improvement, and by those who may have occasion to use them in the teaching of others. Such appropriate extracts from a very wide range of ancient and modern writers, as an unusual amount of learning has furnished, form a peculiarity which gives great and permanent value to the work. For many years it was the author's habit to note such passages in his reading as seemed suitable for the illustration of Scripture; and these quotations are fruits of his research.'

'The volume, which was designed by the author to be the first part of a large work on Scripture illustration from different sources, is a complete work in itself, and by far the larger part of it received the author's final revision. Towards the latter part of the volume, materials the author had provided have been incorporated by the editor, who has also added one or two chapters of his own to complete the work.'

The utility of such a work will at once be acknowledged; and of Dr. Eadie's unequalled qualifications for its performance there can be only one opinion. The editor has done his part carefully and well; and as it is got up in a handy and compact form, it may be a kind of *vade mecum* with teachers of Bible classes and Sabbath schools. They will find in it a mine of wealth, by digging in which they may easily find much wherewith to enrich their teaching and interest their scholars.

**A YOUNG MAN'S DIFFICULTIES WITH HIS BIBLE.** By the Rev. W. FRANCE, D.D., Author of 'The Christian in the World.' Third Thousand.

London: Hodder & Stoughton. 1877.

A FEW months ago, this attractive little volume was favourably noticed in these pages, and we are glad to see that another edition has been called for. It is very well fitted to be of service to young men of an inquiring turn of mind, who may be beset by difficulties which are set in array now in much of our periodical literature, and are canvassed in private coteries. We wish it all success in its useful mission, and trust that it may continue increasingly to dispel doubt, and win many of our young men to the belief of 'the truth as it is in Jesus.'

**A TREATISE ON THE INSPIRATION OF THE HOLY SCRIPTURES.** By CHARLES ELLIOTT, D.D., Professor of Biblical Literature and Exegesis in the Presbyterian Theological Seminary of the North-West, Chicago, Illinois. 8vo, pp. 295.

Edinburgh: T. and T. Clark, 38 George Street.  
1877.

THIS is not directly a book on the evidences of Christianity, but is closely allied thereto. The author at once repudiates all idea of Atheism and Pantheism, and holds that there is one living intelligent moral Agent, who created, preserves, and governs the world. He also assumes that Christianity is essentially a true, or rather *the* true, religion; and finding that there is a certain book, called the Bible, which claims to be inspired of God, he proceeds to handle the subject of inspiration, which he does with a good deal of minuteness and fulness. No competent judge will doubt that it is of paramount importance to have clear, correct, decided, satisfactory views on that much-agitated topic; for in truth many of our theological controversies, even in the highest departments, hinge mainly on the question, Are the Scriptures the word of God, and of supreme authority? For example, the inquiry as to the doctrine we ought to hold respecting the person of Christ, Is He, or is He not, truly God? resolves itself at once into this other, Are the Scriptures a divinely-sanctioned and an absolute and infal-

lible guide? If so, then the divinity of Christ is clearly and triumphantly established. But if the loose notions which almost all Socinians and Arians entertain respecting the authority of the Scriptures be admitted, then the cause of orthodoxy is gone, and our Saviour must be regarded as merely a creature. We cordially welcome, therefore, all able, learned, and judicious elucidation of the subject at present under consideration. The author in his preface says he 'claims nothing original. The same topics, though, so far as he knows, not in the same order, have been discussed elsewhere more thoroughly and by abler hands. He has merely collected into a small compass matter distributed through many books which seldom come under the perusal of common readers. This treatise is intended for such readers, and not for the learned.' In this he forms, we think, a rather modest estimate of his own performance. But the book is no doubt of a popular, rather than an erudite character.

The work is divided into three parts. The first, consisting of six chapters, treats of matters somewhat general and preliminary. The second, entitled 'Proofs of the Inspiration of the Bible,' contains seven chapters. And the third, in which there are four chapters, treats of 'Definitions, Theories, Distinctions, Nature and Extent of the Inspiration of the Holy Scriptures.' A wide field is thus presented, and a multitude of topics are brought under consideration. The author is a Theological Professor, and it seems to us that his treatise is well adapted as a first book for students,—not by any means for settling their views on the all-important subject of inspiration, but for opening up to them the regions they have to traverse, for directing their attention to the difficulties with which they will have to struggle, and for guiding them to quarters from which assistance may be expected. A great number of writers, ancient and modern, and those of great celebrity, are quoted; and to Dr. Elliott's credit be it said, his quotations and references are made with singular exactness,—generally not only the volume, but the page he has in view being indicated. Students will know how to appreciate this preciseness.

The book is thoroughly sound according to what is now fashionably called the traditional scheme. Indeed, it will

be pronounced ultra-orthodox by many who are themselves regarded as not unbearably wide of the truth. The author insists strongly not only on the possibility, but the reality and the necessity, of miracles. 'On the supposition,' says he, 'that a revelation has been given, the only method of attesting it, so far as we know, is by miracles. Belonging to the supernatural, it requires supernatural confirmation. Hence a history of revelation must be expected to contain narratives of supernatural events.' Now it seems to us that there are two opposite extremes on this point, both of which ought to be avoided. There are many, called advanced thinkers, who, though they do not deny the reality of miracles, but give them a sort of quasi-admission, nevertheless hold them to be of no authority as evidences of our religion. The only ground on which they believe the gospel is, that it speaks to their inward consciousness, furnishes a transcript of what they find written on the fleshly tables of their hearts, and tells them, as Christ told the woman of Samaria, all things whatsoever they did. There are others whose line of argument is altogether different. They can place no dependence on these intuitional notions. They look entirely to the outward tokens and indications God has given that certain persons have a message from Him to deliver. It is well known that this was the view held by Dr. Chalmers, when, in 1813, he wrote his celebrated article 'Christianity' in the *Edinburgh Encyclopædia*, and when the great change took place in his theology and in his professional career. He thus laid himself open to an ill-natured but substantially just criticism by Dr. Mearns of Aberdeen; and had the candour and good sense afterwards to acknowledge that he had erred by undervaluing and excluding the internal evidences. Surely we should be thankful for all the kinds of evidence which are presented to us; and let every one avail himself of the sort that chiefly carries conviction to his own mind. Proceeding on this principle, we seem to take moderate ground when we say that if miracles be not necessary, they are at all events more than harmless. They are, in fact, to say the least, highly useful; and as much may be understood to be implied in the fact that God has furnished them to us. Indeed, we have sometimes won-

dered that the Westminster Confession, which is usually more prone to excess than to defect, makes (chap. i. sect. 5) no reference to miracles among the grounds for our accepting the Scriptures as the word of God. Might we venture, in these days of revision, to suggest that it might be worth while to consider whether certain texts of the New Testament, such as John v. 36, x. 37, 38, xiv. 10, 11, xv. 24, etc. etc., would not justify a clause referring to the mighty works of Christ, and of many of His servants in the apostolic age, as proving that their words were the words of God? A false miracle clearly proves nothing except that the person who attempts to palm it on us is an impostor. A questionable miracle can scarcely be regarded as furnishing evidence. But independently of the testimony of Jesus Christ on this point, and following merely the light of nature, we cannot but think that if we are constrained to admit that a real miracle has been wrought, consistency requires us to recognise the person who wrought it as holding a commission from on high. We agree with the late celebrated John Foster, that God will not cause the great bell of the universe to be rung for one who has merely an ordinary sermon to deliver. We concur with our author, then, in attaching importance to the evidence from miracles.

Dr. Elliott has undertaken a work much called for by the circumstances of the times; for infidelity, or what we consider as little better, has made lamentable progress among persons who are anxious still to bear the Christian name, to be ranked among the disciples of the Saviour, to hold offices in the Church, and to eat the bread provided for its servants, but who, under the name of the 'higher criticism,' eviscerate Christianity of its vitals, and leave it a mere lifeless trunk. Such persons, however, are generally among 'the learned,' for whom our author tells us that he does not write. There can be no doubt, at the same time, that among 'common readers,' for whom he says he does write, there prevails a sort of shakiness in the religious belief of numbers, who, though they are not altogether moved away from the hope of the gospel, are afflicted with a hesitancy which disturbs their peace and hinders their progress in the divine

life. Such, we fear, is a characteristic of 'this more learned, but not wiser nor better age.' It is proper to recollect, however, that this unsettledness in the convictions of the unlearned does not result wholly or chiefly from facts ascertained, nor from trains of thought prosecuted by themselves. It is to be traced mainly to certain sceptical or infidel speculations indulged in by persons of education, possibly of talent, and eagerly promulgated in speeches, newspapers, magazines, and other periodicals. It is in this way that a noxious leaven is diffused throughout the community. Now, let a book, however well fitted to put to silence and to shame these perverters of the public mind, be produced, and such a book is just totally useless, indeed unintelligible, to people of common education, — people not trained to such inquiries. On the other hand, let a book somewhat like the volume before us, — a book avowedly 'intended for common readers,' — be presented, then, admirably adapted as it may be for the purpose specially contemplated, it is pounced on by the other class, and held up to contempt and ridicule, all which being duly disseminated through their organs, only affords them an additional triumph.

The task here undertaken is really a difficult one. We are humbly of opinion, however, that the most wise and expedient method is to go directly to the root of the matter. Let the defenders of the faith be fully equipped with all manner of true learning. If anything which will not stand the most strict and rigorous investigation be found to have crept into any doctrinal system, let it at once be expelled as no article of religion, and then let all the vital truths of the gospel be shown to stand on pedestals of adamant. From the nature of the case, moral considerations must be largely taken into account; and there is a world of moral argument on our side. Conscience strongly bears testimony to the truth of Christianity. But we cordially thank Dr. Elliott for his well-meant and really, able production, and hope that, under God's blessing, it will contribute largely to the object he has in view.

HOME LIFE IN ANCIENT PALESTINE ; or, Studies on the Book of Ruth. By Rev. ANDREW THOMSON, D.D., Edinburgh.

London: Thomas Nelson & Sons.

WE heartily commend this beautiful little volume to our readers, satisfied that none will lay it aside till it is finished, and, judging from our own feelings, that there awaits it a wide and cordial welcome. It requires many gifts and qualities to make a successful expositor of a book like Ruth; but Dr. Thomson here shows that he possesses them; and none of his works will, we think, have a greater popularity or a truer usefulness. Without attempting to re-write the incomparable narrative, which would be as great a breach of taste as to reproduce the story of Joseph and his brethren, Dr. Thomson throws in many interesting elucidations, — not a few of them drawn from his own experiences of Eastern travel, — and shows even more than his usual felicity in setting forth the numberless applications of the exquisite Bible picture to the religion of everyday life, especially on its domestic and social side. The strength of the book lies in the genuine and healthful sympathy with the living human heart that palpitates in every line of the wonderful original, and also with the deep remedial working of grace, even amidst the shadows of Old Testament history. No mere tourist or literary artist, however accomplished, could have written this work, which is the fruit of manifold Christian and pastoral experience, and which divines the past, from grave and loving contact with the realities of the present alike in nature and in grace. The attraction of true godliness, and its power to sustain, comfort, and bless amidst the floods of sorrow and the alternations of shade and sunshine, is the great moral which, with graceful and skilful handling of the Old Testament materials, runs through the work with an ever-rising earnestness, and a special affectionateness of appeal to the young; and no painting of scenery, or analysis of feeling, or discussion of moral right or wrong, or presentation of gospel truth, stops short of this practical issue. It is here that Dr. Thomson is most true to the use of Scripture, which is to leave more than the charm and romance of the most perfect art, — even to move, to persuade, and to make

wise unto salvation. If the Bible were not in itself in every part a sermon, we could not make it so; and Dr. Thomson, having at every turn summoned, as it were, the actors in this lovely narrative successively to preach to old and young, has reached its deepest spirit, and diffused its richest blessing. Amidst its many and varied merits in interpretation, description, colouring, and style, we account this practical side of the volume the crowning one, and believe that thus it will make its most lasting mark, and realize its most abundant fruitfulness.

We subjoin one or two specimens of this attractive Bible study:—

*The Asylum in Moab.*—“Measured according to our modern notions of distance, the land of their migration was not far off; for we ourselves, when standing and looking eastward from the neighbourhood of Bethlehem, have seen the blue mountains of Moab rising in rugged and lofty grandeur beyond the asphaltite lake. But one of the first things we have to do in endeavouring to realize events which occurred in those countries three thousand years ago, is to sweep from our imaginations all thoughts of macadamized roads, railways, and bridges spanning ravines and deep rivers, and to bring up in their stead rugged paths, dangerous fords, and slow movements by means of the ass or the mule. Thus it was that Moab, though geographically near, was yet practically a far-off and foreign land, and stood quite out of the common route of travellers from the north, south, and west of ancient Palestine. And there was another kind of distance produced by the recollection of feuds and animosities between the two countries, centuries old, and by the fact that the people of Moab were ‘wholly given to idolatry,’ exercised with the usual accompaniments of impurity and cruelty in the temples of their idol god Chemosh. But men may not too nicely choose their harbour in a storm.”—Pp. 26, 27.

*Soul-History of Ruth.*—“In the tent of her mother-in-law, in the land of Moab, she had witnessed the silent and beneficent influence of her religion upon her disposition and conduct; she had become impressed with its beauty, and even convinced of its divinity; and now gradually to the knowledge of heavenly things had risen from the love of Naomi

to the faith and worship of Naomi's God. Her faith had, as it were, been born of her love. More mighty than a thousand arguments had been the daily spectacle of a holy life. What a beautiful testimony to the attractive and winning power of a consistent religious course! The young Moabitess had been “won by her holy conversation, coupled with fear.” Naomi had not only kept her own faith pure in the midst of a nation of polluted idolaters,—her soul, like Gideon's fleece, was wet with the dew of heaven, while all around was parched and desolate,—but her faith had been reproduced in this beautiful proselyte, who had resolved to go with her “trust beneath Jehovah's wings.”—Pp. 58, 59.

*The Social Problem and its Cure.*—“It is indeed one of the worst symptoms in our modern social state, that the two great classes of the employers and the employed, especially in our manufacturing cities and villages, have come to be so widely separated, that there is so little felt reciprocity of interest and mutual confidence and regard, that the servant has come to be looked upon too much as an hireling, and the master as an oppressor; and the whole relation between the two to be estimated and summed up by so much labour on the one hand, and so much wages on the other; in short, that there is too little of that spirit at work now-a-days, which drew forth those seemly salutations between Boaz and his reapers on the harvest-field at Bethlehem. The machine of modern society, at least in the relation of which we are now speaking, moves with harsh and grating sound. Now we do not stop to inquire how this state of things has been brought about,—whether by false theories of society, or by mutual wrongs,—but most certainly it is only by the more universal presence and power of true religion among both master and servant, that the evil can be effectually remedied. It is not mere political economy that can heal and sweeten these bitter waters. It is not Jeremy Bentham, but Jesus Christ.”—Pp. 101, 102.

*Hebrew Faith in Immortality.*—“He hath not left off His kindness to the living and to the dead.” Her meaning plainly is, that kindness to her and Ruth was kindness also to Elimelech and to Mahlon, for “true love in good men dies not with the dead.” This is one of

many passages in the older revelation, which indicate the belief of devout Israelites in the soul's immortality. Those who have died in faith are living, conscious, and blessed. If this truth does not gleam through such words as those of Naomi, what do they mean? It is a part of that essential theology which underlay the whole Levitical system of temporal rewards, and was to survive it. And the delightful thought grows out of it, and rests upon it, that we can still reach the dead through the living.—P. 132.

*Naomi's Error.*—'But here our defence ceases, at least in respect to Naomi. While we vindicate her intentions, we are constrained to censure her measures; while we acquit her of designing evil, we must blame her for not "abstaining from all appearance of evil." There was too much of cunning and stratagem about the appearance of the whole transaction. There was a forcing of providence when there should have been a trustful waiting on it; a cutting of a short way to a desired issue, instead of moving in the way which God might open for her. There was, indeed, the entire absence of such falsehood and cruel deception as stained with a crimson mark the conduct of Rebekah and Jacob when they stole the blessing from the dim-sighted and unsuspecting Isaac, but there was the using of

questionable means to compass a good end, and running the hazard of sacrificing a good name in the use of a too bold and perilous artifice. We may generally suspect the prudence, if not the virtue, of an act when it needs to be concealed; and in the trembling of Boaz, when he became aware of his position, as well as in the charge of secrecy which he gave to Ruth, we perceive that this was his judgment as well as ours. In the light of these explanations, we entirely concur in the sagacious remark of the excellent Bishop Hall: "If every act of an holy person should be our rule, we should have crooked lives. Every action that is reported is not straightways allowed. Our courses were very uncertain, if God had not given us rules whereby we may examine the examples of the best saints, and as well censure as follow them."—Pp. 147, 148.

*Gospel in Ruth.*—'Especially in the Goel or kinsman redeemer we may be vividly reminded of Christ, "that everlasting lover of our unworthy race," who became "bone of our bone, and flesh of our flesh," wrought out our salvation, and, at the vast expense of His own death, redeemed for us the heavenly inheritance which by our sins we had forfeited into the hands of divine justice, and which, but for His interposition, must have remained forfeited for ever.'—Pp. 211, 212.

## Monthly Retrospect.

### CLERICALISM.

At a meeting held with our students by members of the Synod's Committee on Disestablishment, Dr. Ker used the word 'clericalism,' and pointed to France as an instance of the struggle which was going on against this terrible domination. Mr. Rogers, who so ably represented our English Dissenting brethren at the great meetings held in Edinburgh and Glasgow, took up the same thought, and pursued the same line of observation thus, as reported in the newspapers:—

'Mr. Rogers went on to express the belief that they were on the eve, if they were not already in the midst, of one of the most terrible conflicts between clericalism and human liberty that the world had ever witnessed. In France, they saw a great and noble people—a people who had proved their right to be free by the patience with which they had endured the petty meanness and oppression to which they had been subjected—harassed and vexed at every point, their industry crippled, their commerce hindered, their political progress checked, for the purpose of gratifying priestly ambition. If they asked what was the cause of French evils, he did not find it in the subtle intrigue of the Duc de Broglie or the rough brutality of M. Fourtou,—he did not find it in the ambitious speculations of pretenders to the throne,—he did not find it in the dull-headed, dogged stupidity of the man who by a fluke won his presidency, as by a fluke he won his only battle. If he went into the Marshal's cabinet, he might find it in Madame; and if he found it in her, he

could trace it back to the inspiration of her confessor, acting under the direction of the Vatican. What, he asked, was the lesson they had to learn from what was to be seen in France, Belgium, and elsewhere? It was simply this,—that the only possible hope for human freedom was to teach the State to have nothing to do with the government of the Church. What was going on upon the Continent was going on to a very large extent, though in a different degree, in England.'

These statements have given great offence in certain quarters, and it has been affirmed that they discover both ignorance and ill-feeling. Clericalism and State-churchism mean, it is said, entirely different things. Let it be asked, however, what is meant by 'clericalism,' and it will be seen that the difference is one simply of accident or degree. 'Clericalism' means the domination of the clergy. In Roman Catholic countries, this domination is certainly more pronounced and mischievous than in Protestant countries; but it exists in Protestant countries where there is a Church by law established. This gives the clergy a power which without it they could never possess. Hence one of the great objects of Popish priests is always to get the civil power placed at their service or under their control. How this is often done, and how it works, is witheringly exposed by Michelet, in his book entitled, *Priests, Women, and Families*. The process described is something like the syllogism that used to improve and amuse youthful students of logic, beginning and ending with, 'My little son rules the world.'

It is certainly not pleasant to be placed in such company; but it is to be observed that in this connection it is a principle that is affirmed, not particular deeds that are charged; and the principle is, that wherever a religion is supported and enforced by legal enactment, you have in a greater or less degree the evil of clerical usurpation and domination.

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### THE POPE AND THE QUEEN.

For some time past, the people of this country have been called on to witness an unwonted and unexpected spectacle,—the Pope rejoicing in the goodness of this country, and writing, it is said, an autograph letter to Her Majesty, expressive of gratitude for kindnesses past and expected. Those who believe that Her Majesty is 'Defender of the Faith,' and that the Church of England is the bulwark of Protestantism, are a little or not a little distressed at this, and think that a kind of favour is shown to Papists which they do not deserve, and which may be fruitful of evil results.

These fears, however, are groundless. It is true that Popery is a subtle system, and that Jesuits are not to be trusted, even when bearing gifts and speaking fair words. But still let justice be done to all; and if we treat Papists in a manner which excites their astonishment, and in which they would not, were they in our circumstances, treat us, this only shows that we are true followers of Him who has taught us not to bring our adversary to the flames, but, by returning good for evil, 'to heap coals of fire on his head.'

It seems that the Pontiff is very desirous, ere yet his work is done, to establish a Papal hierarchy in Britain. A quarter of a century ago, something of the kind now proposed was attempted. At that time meetings were held all over the country, and a strong 'No Popery' feeling excited. It was thought at the time that some good Voluntaries had almost lost their Voluntarism, and in their horror of Rome were willing to call in the aid of Cæsar as a defence. Those, however, of clearer and cooler heads saw the folly of this, and, whilst as strongly anti-Popish as their brethren, were not thrown into a state of unnecessary alarm. Notably among these was the late sagacious Dr. Johnston of Limekilns. At a great meeting in the Music Hall, Edinburgh, he defined the situation admirably and calmly, and caused great and uproarious mirth by styling the proposed bishops 'Tulchan Bishops,' and explaining what that meant.

In these days there is little excitement. We do not hear now-a-days of precocious and apprehensive children looking into dark pools, and suggesting that they are 'fine places to drown Papists in,' as we did then.

And is this because we imagine that Popery has changed its nature? We know it has not. But many things have happened since then; and we see forces at work



against which Popery is striving in vain, and have learned to consider the decrees of the Vatican, however imposing, as possessed more largely of the shadow than the substance of power.

### THE WAR.

It was supposed that if nothing else put an end, for a season, to this deplorable Russo-Turkish war, the rigour of winter would intervene and compel the combatants to rest for a while from their dreadful work. Such, however, has not been the case. The carnage has never stayed; and how great that has been, may be estimated from the fact that even before the fall of Plevna the Russians alone had lost upwards of 75,000 men. When that stronghold fell, it was supposed that the Turks must necessarily yield and terms of peace be proposed; but even amidst appalling and unparalleled sufferings, they refused to accept a fate that seemed inevitable.

It was evident, however, after this that all hopes of Turkey ultimately triumphing—a hope indulged and expressed by many in this country—was at an end, and preparations must be made for peace on Russian terms.

Whilst it is cause for thankfulness that our own country has been prevented from engaging in this terrible war, the action of a section of the people and of Government itself cannot be approved. It has in some quarters brought us into disgrace, and mayhap also into danger greater than we imagined. It now remains to be seen what honour is to be rendered us by the nations of Europe, and what part will be taken by us in the negotiations that must soon ensue.

### THEOLOGICAL LEARNING IN SCOTLAND.

PROFESSOR FLINT, in an address delivered to the students attending the Theological Society connected with the University of Edinburgh, took for his subject the state of theological learning in Scotland. He regarded that state as not at all satisfactory, affirmed that we were dependent on the men of other countries for really learned books, and that we had produced no worthy commentary on Scripture for 200 years.

Professor Blackie, in two lengthened and very characteristic epistles, directed attention to the utterances of 'the erudite divine,' and emphasized his remarks.

Concerning this matter we have some reason for congratulating ourselves. Our Church in its early days had other work to do than to train learned divines, and yet it always honoured learning, and out of its poverty made most praiseworthy attempts to secure an intelligent ministry; and it succeeded to an extent that is cause for gratitude. Just look at the very kind of books in which Dr. Flint says we are so poor—learned commentaries. This is a branch of learning which some of our professors have cultivated with marked success. The commentaries of Dr. John Brown and Dr. Eadie are well known, and testify to an amount of learned and successful labour which would have been remarkable in any circumstances, but certainly is to be much admired when it is remembered that it formed only a part of the duties of these distinguished men.

Professor Flint observes that the fault of our ignorant condition lies not with the men who have occupied our theological chairs, but with the system,—neither time nor means having been given them worthily to pursue their studies. This may be brought as a reproach against our State-endowed Universities, but it cannot apply to us; for in the past we were constrained by circumstances to unite the duties of the pastor and the professor, but as soon as it was possible the separation, which had always been felt to be desirable, was made. And now we have reason to be grateful for a theological institution nobly equipped with truly able and learned men, by some of whom valuable contributions have been made to theological literature in the past, and from all of whom much may be expected in the future.

# UNITED PRESBYTERIAN MAGAZINE.

FEBRUARY 1, 1878.

## Original Articles.

### PROFESSOR FLINT AND THE LOGIC OF THEISM.

BY THE REV. JAMES WARDROP.

(Continued from page 15.)

How completely Dr. Flint binds himself to an inferential Theism is apparent from the following sentences:—‘No man can judge fairly as to whether or not there is a God, who makes the question turn on what is the significance of a few particular facts, who is incapable of gathering up into one general finding the results of innumerable indications.’\* ‘The entire argument for the divine existence, which is at present under consideration, can be no stronger than the strength of the proof which we can adduce in favour of its (the world’s) having had a beginning; and the only valid proof of that which reason can hope to find must be derived from the examination of the universe itself.’† It is unfortunate, I repeat, that Dr. Flint is an inferential Theist, otherwise Theism might have owed as much to him as some other subjects do. Final defeat is assuredly in store for all attempts at a speculative Theism made along the road of inference. Though inferential Theism has produced works of genius and stored the world with what shall be a possession for ever, it has hitherto been something like a logical disaster. Attempts from intuitional ground have not been numerous, systematic, or protracted enough to permit the same being said of them, even though their success may not yet be final. But that must be said of the inferential system, if a long and arduous past is to be allowed to speak on the point. The failure of that system seems confessed by the very course which it has more lately been vain to take. Once on a time the *a-priorists* and the *a-posteriorists* formed very much two separate camps, as if either party were by itself competent for the task of theistic proof. The attempt now is in some way or other to amass all conceivable proofs into one vast and imposing *cumulus* of evidence.‡ *A-posteriorist*, *a-priorist*, and intuitionalist, are now sought to be amalgamated.

\* P. 63.

† P. 101.

‡ ‘Instead of several proofs of the existence of God, only one proof is possible, of which the different so-called proofs are portions.’—*Christian Theism*. (Burnett Prize Essay.) By R. A. Thompson, M.A. Rivingtons. 1855. Vol. i. pp. 292-3. The proof is given in one sentence, but a sentence a page and a half long, pp. 296-7. Dr. Flint speaks similarly, pp. 62-3.

The combination, however, is doomed to give way. Inferential Theism, whether it found on a *posteriori* or a *priori* arguments, must stand or fall alone; and fall it does by the trial of history; and fall it must by inherent necessity. Logically, it is incompetent. Metaphysically, what else could be expected of it? When the question is one of metaphysic or of facts of existence, the instrument of knowledge is an analysis of the given, not a syllogism from the given.\*

It were to have been wished that Dr. Flint, in professedly taking the position of an inferential Theist, had thought it worth his while to give a moment's attention in a preliminary way to an explicit statement of what *inference* in this subject is, and what *intuition* is. Deliberately to have faced the task of such an explicit statement on the two sides might have helped the reader at certain turns in the discussion, and possibly even the writer; and besides, of the two positions, the inferential one, when it was set more in its naked truth, might have presented the prerogative claimed for it in a more challengeable light; while the intuitional, by being more definitely conceived, might have sustained less prejudice at the author's hands,—if not, *vice versa*, the author at its hands. But even before both these points, the meaning of the word 'proof' would need to have been clearly settled. Dr. Flint says, 'The grounds or reasons which we have for our belief (that there is one God; etc.) must be to us proofs of God's existence.' And he quotes Ulrici to the same effect: 'The proofs for the existence of God coincide with the grounds for the belief in God. They are simply the real grounds of the belief established and expounded in a scientific manner. If there be no such proofs, there are also no such grounds,' etc. 'Those who affirm,' Dr. Flint adds, 'that God exists, and yet deny that His existence can be proved, must either maintain a position obviously erroneous, or use the term proof in some extraordinary sense, fitted only to perplex and mislead.'† All this shows the need of settling the meaning of 'proof.' It is only when proof means—what it does not mean in these quotations—inferential or strictly logical proof, that the intuitionalist denies that God's existence either can or needs to be proved. If 'proofs' are equivalent to grounds of belief, as they are here taken to be, no intuitionalist denies that God's existence can be proved. The intuitionalist equally with Dr. Flint has grounds of belief. An immediate knowledge of the fact—that, 'established and expounded in a scientific manner,' is his ground. But this meaning of proof, though Dr. Flint's, is not the ordinary or logical sense of the term. 'Proof is the deduction of the material truth of one judgment from the material truth of other judgments.'‡ Who, then, uses the term in 'some extraordinary sense, fitted only to perplex and mislead,' is apparent.

It is somewhat similar with the other words specified, *inference* and *intuition*. More definition is desiderated. That it is so as to the former, the 'note' on pp. 424–5 will show. In that 'note' Dr. Flint breaks a lance

\* 'No matter of fact can be a matter of demonstration in the highest sense of the term.' 'Reality must be tested, not by thought, but by intuition.'—Mansel, *Metaphysics*, ed. 1860, pp. 278 and 378. 'Demonstration in *Metaphysics*, in any proper sense of the term, is a vain dream.'—Prof. Veitch in *Mind*, No. 6, p. 222. 'The application of the mathematical method to philosophy fixes for ever an impassable gulf between knowing and being, because it eliminates from knowing those *mental assertions or necessary beliefs in regard to facts, on which our only conclusions as to Being can ever rest.*' 'The foundation truths of existence can only rest on intuitive belief.'—*An Examination of Prof. Ferrier's Theory of Knowing and Being*. By Rev. John Cairns, A.M. Edin. 1856. Pp. 8 and 12.

† Pp. 59–60.

‡ Ueberweg, *Logic*, sec. 135. 'From the nature of Probation, it is evident that Probation without inference is impossible.'—Hamilton, *Lectures*, vol. iv. p. 38.

with Aristotle. It is not needful here to enter into the subtleties of the logic of inference.\* It is enough in the cause of Theism to say that in any inference, immediate or mediate, the inferred knowledge is always in thought second to some other knowledge. The latter is acquired first, and is indispensably to be acquired first, if the other is to be acquired at all; for this other is, by some longer or shorter process, to be derived from it.† In an inferential system of theistic evidence, accordingly, the fact of God's existence is not a first knowledge of the mind, self-evident and undervived. It is logically second to some other knowledge, and gets its guarantee or substantiating evidence from that other. It is true, if that other is true. Now, when it is expressly so said, we know where we are; we know what is meant, and what must be meant, when Dr. Flint professes himself an inferential Theist. To him, the fact of God's existence is not a fact self-evident and given intuitively to the mind. There are other facts logically, and not merely chronologically, before it, from which it is a derived consequence.

As to the definition of the other term—*intuition*, Dr. Flint omits a deliberate statement of what it is also. And not only so, but while his rejection of intuitive Theism is not made to follow on any criticism of it that can be called either systematic or adequate, he exhibits in occasional expressions which he employs an appreciation of it that is certainly not ample, hardly even accurate. In fact, considering the importance of the question, *What is the true logic of Theism?*—considering what is the character of the constructions and defences of an intuitional Theism that are already raised, and what, therefore, was necessary to cover Dr. Flint's advance to his own position,‡—considering, too, the aims and tendencies of thought on this whole subject, both in theistic and antitheistic ranks, the student will certainly require at this point something very different from what this book gives, not merely in amount of attention, but in rigour of thinking.

What says Dr. Flint in his scanty and scattered criticism of the intuitional system? It may be well to look at some of his remarks on the system which he rejects, before taking our stand finally to see the author build up his own system and to scrutinize his work.

He begins with a statement that seems, indeed, to take the question out of the hands of both the inferential and intuitional inquirer alike. 'The proofs of God's existence,' he says, 'must be simply His own manifestations. They can neither be, properly speaking, our reasonings, nor the analyses of the principles involved in our reasonings.'§ What are called God's manifestations of Himself are so to us only as being thought by us. God's works and ways, apart from being thought, are not manifestations of His existence to any being. And they are thought as such manifestations either in the form of reasonings or of principles involved in reasonings. Speculative Theism is inevitably either inferential or intuitional. Dr. Flint's statement would destroy the question altogether, by leaving no functions for man's mind at all in gathering the evidence of God's existence.

In the one passage that deals in any connected way with an intuitive Theism, Dr. Flint makes the following statements. Speaking of those Theists

\* 'The question, What is Inference? is involved even to the present day, in as much uncertainty as that ancient question, What is truth?'—Jevons, *Principles of Science*, vol. i. p. 136.

† *Ib.*, vol. i. p. 59. Ueberweg's *Logic*, secs. 74, 82, 99. Shute, *A Discourse on Truth*. King & Co. Lond. 1877. Ch. vi. A sharp discussion.

‡ It is singular that neither Dr. Noah Porter (*Elements of Intellectual Science*, part iv.) nor Prof. Henry Calderwood (*Phil. of the Infinite*, 3d ed.) is referred to or met. *Audiat et altera pars.*

§ P. 60.

who 'join with Atheists in denying that God's existence can be proved,' he says,\* 'I confess I deem this a most erroneous and dangerous procedure. Such Theists seem to me not only the best allies of Atheists, but even more effective labourers in the cause of unbelief than Atheists themselves. They shake men's confidence to a far greater extent in the reasonable grounds of faith in God's existence, and substitute for these grounds others as weak and arbitrary as any Atheist could possibly wish. They pronounce illegitimate and invalid the arguments from effect to cause, from order and arrangement to intelligence, from history to providence, from conscience to a moral governor, —an assertion which, if true, infallibly implies that the heavens do not declare the glory of God. Then, in place of a universe revealing God, and a soul made in His image, and a humanity overruled and guided by Him, they present to us as something stronger and surer, an intuition, or a feeling, or an exercise of mere faith.' Now, as to the alleged atheistical tendency of intuitional procedure, which is almost the familiar cry, 'the Church is in danger,' the tables may be turned. Is it not possible that one's original certainty as to God's existence may be shaken for the first time only when it is discovered that we must necessarily lead proof for it? 'Early dogmatic instructions,' says Professor Calderwood,† giving personal reminiscences, 'made a due impression, and found a response in our mind; but these arguments (to prove the existence of God) for the first time startled us with the suspicion that the conclusion might be false. Left to ourselves, there was no difficulty; steering through these arguments, there was doubt and uncertainty.' 'The very fact,' says Christlieb, 'that a direct certainty of God exists in our minds *per se*, is the most simple refutation of Atheism.‡ To tell the Atheist, as the intuitionalist can do, that he is unnatural and self-contradictory, is more effective than only to tell him, as the inferential Theist can do, that he reasons badly.

Dr. Flint's next sentence, in the passage above, plunges into absolute scepticism by calling intuitions 'weak and arbitrary.' The analysis that eliminates these first principles of knowledge may be weak and arbitrary, but let intuitions once, by a competent process, be eliminated from the composite of human thinking and acting, and the props of heaven are not more settled or sure. They bear up the heaven of knowledge. Intuitions are from the Creator's own hands direct. God made intuitions; man made reasonings.

As to the arguments from effect to cause, etc., the intuitionalist certainly does pronounce such arguments illegitimate and invalid. And both Dr. Flint and he must do so or be condemned of logic. Each of the pairs of terms mentioned gives the two terms of a relation in thought, and between the two terms of a relation there is no argument legitimate or possible. Will Dr. Flint say there is, and break a lance here with Hume and Sir W. Hamilton too, as he did lately with the Father of Logic? What remains of the quotation is surely quite inept.

It is said on the page following the last quotation, 'An intuition, a feeling, and a belief, are very different things; and not much dependence is to be put on the psychology which is unable to distinguish between them.' That is true; but it looks as if Dr. Flint, had he himself duly remembered the distinction he so signalizes, could hardly have made some of the statements which he has made on the previous ill-fated page which has been quoted.

Dr. Flint further says, 'Theism is perfectly explicable without intuition, as the evidences for it are numerous, obvious, and strong.'§ Now, not to speak of the fact which Dr. M'Cosh—Dr. Flint's predecessor in argument—

\* P. 80.

† *Phil. of the Infinite*, 1st ed. p. 76.‡ *Modern Doubt*, p. 141.

§ P. 83.

remembers so well, that there is not anything that is explicable perfectly or at all without intuition, and keeping to the sense in which Dr. Flint uses the expression, the question, in the first place, what we need or do not need as evidence, is irrelevant,—the scientific question is: What is the evidence which we have? In the second place, Dr. Flint himself in another place says, 'The *a posteriori* arguments fail to satisfy either mind or heart until they are connected with, and supplemented by, this intuition of the reason—infinity.'\*

Dr. Flint speaks also of the necessity of proving that the supposed intuition of God is an intuition; and he asks, 'Is that proof likely to be easier, or more conclusive, than the proof of the divine existence?' How the immediate perception of God, he adds, is to be 'vindicated and verified,' 'especially if there be no other reasons for believing in God than itself, it is difficult to conceive.'† But the relevant question, again, is as to the nature and validity of our evidence, not as to its facility. And with reference to 'other reasons' for God's existence needed to supplement the intuitive, it will be time enough to examine the statement when once Dr. Flint has explicitly made it, that what has intuitive evidence needs or admits any other.

Another objection to intuitive Theism is thus stated: 'The history of religion, which is what ought to yield the clearest confirmation of the alleged intuition, appears to be from beginning to end a conspicuous contradiction of it.' 'If all men have the spiritual power of directly beholding their Creator, have an immediate vision of God, how happens it that whole nations believe in the most absurd and monstrous gods?' 'The various phases of polytheism and pantheism,' it is added, 'are inexplicable, if an intuition of God be universally inherent in human nature.'‡ If Dr. Flint could have said that there had been no God at all, absurd or rational, monstrous or beautiful,—no polytheism or pantheism or other theism among the nations or some of them,—he would have said what was to his purpose. What he has said is clearly all that the intuitional Theist needs for his purpose. The 'appearance of contradiction,' therefore, between intuitional Theism and the 'history of religion,' must be a deceitful appearance. All men have a religion and a God.§ To adapt the language of Culverwell, 'I never heard of a nation apostatizing from these common notions, from these first principles.'|| Moreover, how would Dr. Flint argue from the moral phenomena of the world as to fundamental moral principles, if he followed the line he takes here in reference to Theism? As to 'an immediate vision of God,' 'face to face, without any medium,'¶ and so on, it may hurt all accurate notions in the case, it cannot help them, to use such phrases.

(To be continued.)

## REVIVAL OF THE POPISH HIERARCHY IN SCOTLAND.

BY REV. JOHN BOYD, D.D.

FOR some time past there have been frequent intimations in the newspapers that the Pope was intending soon to complete his long cherished purpose of bringing again the whole of Great Britain under his pontifical sway. He would have done this in 1850, when he issued his celebrated 'Edict from the Flaminian Gate,' in which he declared that he annexed England to the See of Rome as an integral part of his ecclesiastical empire: but the exclusion of Scotland then, from that scheme for extending Papal authority and

\* P. 291.

† P. 82.

‡ P. 83.

§ Tylor, *Primitive Culture*, vol. i. p. 377.

|| *A Discourse*, etc., p. 117.

¶ Pp. 81, 76, and 335.

domination, was not the result of accident, but of design. The Court of Rome was only feeling its way; it was just trying the experiment how far it could venture to push its pretensions, without exciting the indignant hostility of the Protestant people of Britain. To have extended the measure to Scotland, would have been to endanger its success. A full dose of pontifical presumption might be too much for public endurance. By attempting too much they might peril all; and knowing well how far the Ritualistic party had lowered the tone of Protestant feeling of England, and familiarized the minds of a large portion of the people with Popish dogmas and ceremonies, the Pope and his advisers concluded that the attempt was more likely to be successful if, in the meantime, it was restricted to the southern portion of our island. The extension, however, of the scheme to Scotland was never abandoned or lost sight of; as soon as it could be done safely, and without arousing against it the well-known Protestantism of Scotland, there was no doubt but it would be attempted. And, as is now well known, the Scottish Roman Catholic bishops have been most anxious to get their present *quasi* relation to their Church altered; so that they also might, like their English brethren, be members of an episcopal hierarchy created by express pontifical authority, and conferring on them full diocesan authority over their respective sees. Moreover, if public report is to be believed, Cardinal Manning has been labouring most zealously to effect this object, with a view, doubtless, to extend the area of his own authority, and rule as head of the Roman Catholic community over our whole island, as well as to elevate the Scottish portion of the Church into more direct relationship to Rome than it has enjoyed since the Reformation.

With her usual astuteness, Rome has been gradually and sedulously preparing the way for the full and complete development of her plans, and to familiarize the Scottish people with Romish titles and hierarchical pretensions, so that the issuing of the coming Edict may not take them altogether by surprise. His Holiness, a few years ago, created Dr. Eyre of Glasgow an archbishop, and conferred upon him metropolitan dignity and authority; and although his title is altogether illegal, it is to be regretted that it has been so quietly acquiesced in by a large portion of the people of Glasgow;\* and as, like his brother Archbishop Manning, he has, since his elevation to archiepiscopal position, been somewhat frequent in his attendance at and taking part in public meetings, Papal dignitaries are no strange things among us now, and when the Pope establishes the new hierarchy we shall soon become familiar with the whole rank and file of the episcopal fraternity.

It is, we think, very much to be regretted, that so many of the Protestants of this country feel very little concern about the doings of the Pope and his Court in relation to this matter. They admit that it is both impudent and presumptuous for Pope Pius IX. to send his Bulls into our land, and map out our country into as many episcopal dioceses as he thinks fit. But why, they say, trouble ourselves, or make any outcry on the subject. They are only his own subjects, the members of his own Church, that are affected by it; it touches neither our civil nor religious liberties as Protestants; and if he

\* Very lately we were talking with a friend on this subject; he informed us that he has, on more occasions than one, met Dr. Eyre in the houses of Protestant friends, and that he had heard him addressed by them as 'your Grace,' as if his Papal appointment had actually given him the status of a peer of the realm. Such toadyism is not only lamentably weak, but utterly unwarrantable. An English archbishop being by royal appointment a peer of equal standing to a duke, he is entitled to be addressed as 'your Grace;' but as a Romish archbishop Dr. Eyre has no right whatever to be so designated in Protestant Scotland. The title as applied to him is an utter and unwarranted misnomer.

chooses to alter the ecclesiastical relations of his own people, why need we interfere in the matter. But such views we regard as very greatly mistaken, and betray only the ignorance of those who express them of the policy of the Church of Rome, and the effect which this act of the Pope will most assuredly have on the religious and political standing of every Roman Catholic in Scotland. For it will, to a certainty, change the relation in which the Roman Catholic community will stand to the civil government and laws of the country, and modify the allegiance which they will in future give to them. To see this clearly, we may state that since the Reformation, Scotland has been regarded as a missionary district only of the Roman Church, and not an integral portion of the Pope's ecclesiastical empire. And although its bishops have in later times been styled 'Vicars Apostolic,' still they are no more than missionary bishops, with titles not territorial, but taken from extinct Sees—in *partibus infidelium* = Castabala, Etruria, Anazarba, and such like, are the titles borne by them. But the moment the Pope's threatened Bull comes into operation these titles will be dropped, and others of a territorial kind, such as Glasgow, Edinburgh, St. Andrews, etc., will be assumed by them, and the jurisdiction which they shall be empowered to exercise will be according to the common or canon law of the Church of Rome.

That we are right in this description of the operation and effects of the erection of the Papal Hierarchy in Scotland, is proved by a reference to the Bull of 1850, by which the Pope created the English Hierarchy. And as the proposed pontifical invasion of Scotland is a mere extension of that of England, there is no doubt but it will be effected in the same way, and the 'Brief' for its erection will, in substance at least, be a mere copy of the former. If, therefore, we examine the wording of the English Bull, and look at its purpose and design, we cannot be far mistaken as to what the forthcoming one for Scotland will be. The English Bull was brought by Cardinal Wiseman from Rome, and was in lofty and magniloquent phraseology entitled, 'Edict from the Flaminian Gate.' In this document the Pope declared that he annexed England to the See of Rome as an integral part of his ecclesiastical empire. He also divided the whole country into twelve dioceses, over which he placed as many prelates, with Cardinal Wiseman as their Metropolitan, by whom they were henceforth to be ruled 'according to the laws of the Church of Rome.' The main design, however, of the Bull was as usual stated in lofty and imposing terms; for while it professes to seek only the 'spiritual good of the flock of the Lord in England,' its unmistakable object was to extend the Papal authority and domination in Great Britain. In this memorable document the Pope tells us, that 'having besought the assistance of the Blessed Virgin Mary, Mother of God, and of the saints, whose virtues had made England illustrious,' he now, 'in virtue of that amplitude of apostolical power entrusted to him by our Lord Jesus Christ, through the person of St. Peter the Prince of the Apostles,' 'decreed the re-establishment in the kingdom of England, and according to the common laws of the Church, of a hierarchy of bishops, deriving their titles from their own Sees.' The Bull then went on to partition England into territorial dioceses, and appointed bishops over them, 'with full episcopal jurisdiction,' the same as that which prelates exercise in Roman Catholic countries. Along with the publication of this 'Edict,' Cardinal Wiseman issued a 'Pastoral Letter;' and as we are likely to have something of the same sort issued to us in Scotland, it may not be amiss to look at the terms in which the new Cardinal Archbishop set forth his official dignity and functions. 'We govern,' he says, 'and shall continue to govern, the counties of Middlesex, Hertford, and



Essex as ordinary thereof, and those of Surrey, Sussex, Berkshire, and Hampshire, with the islands annexed, as administrator with ordinary jurisdiction.' We solicit special attention to the lofty terms in which the new Popish Metropolitan enunciates the extent of his authority and rule. 'We govern,' says he, not the Roman Catholic members of his own church only, residing in the counties specified, but he governs these counties themselves; in other words, he claims to rule over all the inhabitants of these counties, no matter what their creed, or the ecclesiastical denomination to which they might belong. That this was the real meaning of his language is clearly proved by the cardinal's own newspaper, the *Tablet* of the day. 'The Pope,' it said, 'has made Westminster an archiepiscopal See, and has given to Dr. Wiseman, now a cardinal, jurisdiction over the souls of all men living within the limits of his See, except Jews, Quakers, and unbaptized Protestants.'\*

Of the intrusive and presumptuous character of this act of the Vatican there can scarcely be two opinions among consistent and well-instructed Protestants. It was the first time since the Reformation that any pope had dared to send his edicts and briefs directly to this country to any large portion of our people. This was a liberty which our forefathers, who had learned from bitter experience what Popery was, were obliged to restrain and forbid. Even so early as the time of Richard II., in 1392, and Henry IV., in 1405, the English Governments of these periods were so pestered by persons procuring Bulls from the Pope, which interfered with, and, in some instances, superseded the operation of the common laws of the land, that several statutes were enacted by Parliament in order to put down the evil; and all persons were prohibited, under the severest penalties, from bringing any Papal Bulls into the realm; and that this was a most necessary and wholesome restriction, must be obvious to any one who calmly and intelligently looks into the matter. The inhibition of such Bulls was no invasion of freedom of conscience, but a defence of public liberty and law against foreign aggression. 'A Papal Bull,' as Dr. Wylie well observes, † 'is not a matter of religious profession, but of civil obedience. The question it raises is not whether a Church shall have the right to communicate with its members on matters of doctrine, but whether a foreign prince shall be at liberty to send his edicts into this country and enjoin them upon the consciences of his adherents under the highest penalties.' This was a liberty which, taught by long and painful experience, no Roman Catholic Government allowed to its priestly subjects. In France, Spain, Austria, Sardinia, Naples, and even the States of Italy, no Bull or rescript from Rome could be received and published by the bishops, without being first submitted to the civil Government for consideration and sanction.‡ In Great Britain and

\* Why 'Jews, Quakers, and unbaptized Protestants' are excepted may not be very evident to those of our readers who are unacquainted with the peculiar phraseology of Popery. The Pope as head of the Church claims to have authority and rule over all baptized persons, no matter to what sect they may belong. Protestant baptism is perfectly valid in the Church of Rome. Even that by a servant girl is so, provided that she in doing it uses the formula of words which the Church has appointed, and in the same sense in which the Church uses them. As explained by Professor Slevin of Maynooth, on his examination before the Parliamentary Committee in 1826, the following is the aspect in which the Church looks at the matter. All baptized persons belong to the Church of Christ. The Pope is the supreme head and ruler of the Christian Church. *Ergo*, all baptized persons are subject to his authority. This was the ground of the claim which, in August 1873, the Pope made on the Emperor William of Germany. But the Emperor as a Protestant refused in his reply to acknowledge it, and gave such excellent reasons for his refusal, that the Pope had most assuredly the worst of the correspondence.

† Wylie's *Rome and Civil Liberty*, p. 89.

‡ Rev. J. R. M'Ghee's *Laws of the Papacy*, pp. 247-306. As his authority for the statements made by him on this subject, Mr. M'Ghee quotes the substance of a Parliamentary docu-

Ireland alone, since the passing of the Catholic Emancipation Act, has the Pope the fullest liberty of sending what Bulls he pleases into the country, and commanding the obedience of all Romanists to whatever he enjoins.

At the time when the Roman Pontiff was thus invading our Protestant land, and setting up his claim to rule supremely over one-sixth of the entire population of England, his abettors and defenders attempted to mitigate and excuse his impertinence by affirming that he had done no more than had been done by the Episcopal Church in Scotland, which has parcelled out Scotland into what it calls dioceses, and to the bishops of these dioceses has given territorial titles, taken from the chief cities or towns of the districts over which they preside. And as this plea has within the last week or two been revived and used by two of our leading Scotch newspapers to justify the Pope, should he carry his threatened purpose of reviving the Scottish hierarchy into effect, and as we shall in all likelihood have it repeated to us, it may be as well that we look at it. And, in reply, we would only say that, however plausible this defence is, we have no hesitation in declaring that the two cases are not at all analogous, but are widely and altogether dissimilar. The Scottish Episcopal body, like all the Dissenting denominations, is a purely spiritual society. Its organization is wholly spiritual, and any power it can exercise over its members is spiritual also; and although its bishops have assumed territorial titles, these titles neither carry nor involve civil or temporal jurisdiction. They are, in fact, mere titles of courtesy, and beyond gratifying the episcopal conceit of the wearers, and imparting to them a sort of nominal and fictitious lordliness and dignity, they have no civil influence upon either the members of their own flock or the community in general.\* But with the Church of Rome the case is perfectly different: she is not a purely spiritual society. Her constitution is of a very mixed kind, so that the secular element mingles as largely in it as does the spiritual. Her pontifical head is not only an ecclesiastical bishop, but a temporal prince, and in both characters he claims a primary and supreme authority over all his subjects, and possesses a divine and infallible right not only to dictate to their faith, but to direct and control them in every department of their conduct, and that, too, in all things, whether as it respects private or domestic life, or the exercise of their political duties and obligations.

ment, entitled 'Report from the Select Committee appointed to Report the Nature and Substance of the Laws and Ordinances existing in Foreign States respecting the regulation of their Roman Catholic subjects on Ecclesiastical Matters, and their Intercourse with the See of Rome,' ordered to be printed by the House of Commons, 28th June 1816.

\* A most ludicrous instance of Scottish Episcopal bumptiousness was given by the so-called Bishop of Brechin, Dr. Forbes, amidst the excitement occasioned by the Papal invasion of 1850. This prelate emitted a solemn protest against the erection of the English hierarchy, on the ground of its being 'an unbrotherly act' for one bishop to invade the province of another! His special vexation was that the Bishop of Rome had intruded into the diocese of his brother bishop, the Right Rev. Father in God, William, Lord Bishop of Brechin, as he magnificently styled himself! These Scottish bishops seem specially to delight in the title of 'My Lord'; while the late Dean Ramsay, who knew the true ecclesiastical styles of Scotland better than any of them, always affirmed that the title bishop was the only one they had any right to. A recent case occurred only a few months ago which, to outsiders, seemed not a little amusing. It was a correspondence between the Scottish Episcopal Bishop of Edinburgh and Bishop Beckles, Bishop of the English Episcopal Churches in Scotland. The complaint of the Edinburgh prelate was that his Episcopal brother had intruded most uncanonically into his diocese, whereas he had no such thing as a diocese in the proper sense of that term. His diocese does not extend beyond his own and the other congregations who acknowledge his prelatial authority, and submitted to it. Bishop Beckles was as free to preach and episcopise in Edinburgh and neighbourhood as he was: and the way in which in their letters they addressed each other as 'My Lord,' was amusing. Neither of them had the slightest right to such an appellation, and their berolding each other was a manifestation of a Diotrephesian craving after pre-eminence, which both gentlemen had better have avoided.

Besides, the re-establishment of the Roman hierarchies in England and Scotland cannot possibly be regarded as a purely spiritual act on the part of the Pope, or as designed merely to enable the Roman Catholics of Great Britain to enjoy more fully the spiritual benefits which a closer and more direct relation with the Vatican will secure for them. Such reasons are mere pretexts, and are only blinds to conceal the real purpose which the Pope and Court of Rome have in view.

(To be concluded in next.)

## MACBETH ; OR, GROWTH IN EVIL.

BY REV. WILLIAM TURNER, EDINBURGH.

(Continued.)

SIN, the progeny of lust, is the mother of death. With excellent propriety, in the apostolic description of the fatal process, is the deed of transgression distinctly marked as the pregnant middle point. The act of sin forms a crisis in the progress of the soul in evil. At that point the sinner commits himself to unrighteousness. Having for a while dallied with temptation, he then yields to its sway, and declares himself an enemy of God and a rebel against His government. There may have been before, as there always is, more or less of traitorous desire and guilty scheming ; but then the seal is set to the deed of treason, and the standard of revolt is raised. By the act of sin a man is judged. Upon that his own conscience fastens, by that his character before the world is determined ; and in the day of final account God will try every man 'according to his works.' Doubtless, as already indicated, there is an element of evil in the disordered affection, and the root of the whole deadly growth is to be sought in the hidden lust. But if the plant has its root in the conceived desire, it has its flower in the outward act. In the act is embodied the whole vital energy of the man with all that is morally distinctive in his previous history ; it is the outcome and consummation of that life which has theretofore been growing in secret. As plants are discriminated and classified by their flowers, so by their works is the position of men among the subjects of God determined ; and as by the flower the seed is formed and brought forth, so likewise does sin give birth to a progeny of its own. At that point retribution commences ; the wages of sin there begin to be realized, though for a season they may be reduced and modified in character and amount by the forbearance and mercy of God. 'Sin, when it is finished, bringeth forth death.'

This crisis is very clearly marked by Shakespeare in his parable. Every drama, according to the old canon, must have a beginning, a middle, and an end, and *Macbeth* has its middle in the murder of the king. This is the turning-point alike in the development of the plot and in the growth of the character of the leading actor. In view of this he exclaims, when at last temptation has fully prevailed,—

'I am settled, and bend up  
Each corporal agent to this terrible feat.'

It is a weak and superficial exegesis which seeks to limit the significance of the death spoken of in the Bible as the natural issue of sin to one particular result,—such as the dissolution of the body, or that extinction of personal existence of which some dream. Sin is a pregnant blossom, and the fruits which it produces are manifold as they are deadly. It enters the soul like

one of those poison germs of which physicians tell us, which, entering the body, penetrates into the blood, and there forthwith developes into a myriad deadly spores, scattering fever, exhaustion, and pain throughout the system. The death of which the natural completion is death eternal at once begins to operate. 'His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.' He is 'dead while he lives.' In the words of Canon Farrar,—'The penalty . . . is a genuine child of the transgression. We receive the things that we have done. There is a dreadful coercion in our own iniquities. There is an inevitable congruity between the deed and its consequences. There is an awful germ of identity in the seed and in the fruit. We recognise the sown wind when we are reaping the harvest whirlwind.' The immediateness of the penalty is inimitably expressed by Macbeth himself in his monologue as he broods doubtfully and hesitatingly on the contemplated crime:—

'If it were done, when 'tis done, then 'twere well  
It were done quickly. If the assassination  
Could trammel up the consequence, and catch  
With his surcease success,—that but this blow  
Might be the be-all, and the end-all here,—  
But here, upon this bank and shoal of time,—  
We'd jump the life to come. But in this case,  
We still have judgment here, that we but teach  
Bloody instructions, which being taught return  
To plague the inventor. Thus even-handed justice  
Commends the ingredients of our poisoned chalice  
To our own lips.'

This immediate retribution is the immediate reaction of the fixed laws and unbending principles of the universe of God upon the creature who daringly becomes a transgressor; and as this reaction touches the transgressor at various points, so the retribution assumes various forms. The death, while one in principle and essence, appears in different modes of manifestation, just as those malarious spores of which I spoke, while all sprung from the same germ, operate in different ways according to the medium in which they are developed and the organ which they affect. Some of the more marked of these forms of manifestation, as here depicted by our poet, let us now contemplate.

They may be roughly classified into the *objective* and the *subjective*. In regard to the former, it is to be remembered that in the system of the world, even according to those who disavow belief in a personal God, there is a power that 'makes for righteousness.' Even on this sin-disturbed earth, where 'all is vanity,' the transgressor of the laws of righteousness is not permitted to have everything his own way. For example, he finds imposed upon him, as by fixed law, a terrible necessity to go on in sin. Very speedily he is forced to recognise the fact that without renouncing the very prize by which he has been seduced, there is no retracement possible for him. Macbeth, indeed, by his daring crime, secures his immediate object. Things at first appear to proceed altogether in his favour. Duncan's two sons, Malcolm and Donalbain, fearing for their own safety, slip out of the castle as soon as the murder comes to light, and flee—the one to England, the other to Ireland; and it is concluded that they have been the instigators of the crime. Macbeth, as the most eminent among the nobility, is acknowledged as king, and crowned at Scone. And yet even to reach this his immediate end he discovers that the one terrible crime is not sufficient. To the murder of the king he finds it indispensable to add the murder of the two attendants. In addition to this 'double murder,' he is necessitated, even upon the spot,

to act the part of a dissembler and deceiver, and to pretend great grief and infinite rage at the sight of his own act. Forthwith he must address himself to yet more desperate crimes in order to secure to himself and to his posterity the prize for which he has played so deep a stake. He remembers that the witches have promised to his friend Banquo a race of kings, and Banquo therefore, with his son Fleance, is doomed to die. As these and other similar deeds begin to father themselves upon their true author and the suspicions of his subjects become more and more openly expressed, he is driven farther and farther on in the career of crime, till murder becomes his daily employment, and he is continually occupied in planning new schemes to rid himself of the new occasions of anxiety and fear which arise around him. He finds that, save at a cost which he cannot contemplate,—the cost of utter temporal disgrace and ruin,—he must go forward on the path he has entered. He recognises and faces the dreadful necessity, and girds himself to meet it,—

‘Come, fate, into the list,  
And champion me to the utterance.’

It is one of the most common and most prevailing of the arguments addressed by the tempter to the young and the unwary,—Just this once, and all will be well ; only this one dishonest act, and your fortune will be made for life ; only this one taste of illicit indulgence, and your craving will be satisfied. He who yields to the temptation will infallibly find himself deceived. Absalom, when he became a rebel against his father’s authority and grasped at his crown, had imposed on him the degradation of obeying the vile and crafty counsel of Ahithophel in regard to the women of his father’s palace ‘in the sight of all Israel.’ Gehazi, after he had by lying to the Syrian captain obtained the gold and raiment he coveted, behoved to lie again to his master in order to secure the spoil. Deeds of dissimulation and of dishonesty, of oppression and of cruelty, inevitably bring other like deeds in their train. No important object can be gained by a single act, and if unrighteousness is the path that leads to the object we seek, then we must go through with it, and must tread the path faithfully and perseveringly. Not only so, it is for the evil-doer a dire necessity that to all unrighteousness falsehood must be added. It is not merely that falsehood is needful to shield from disgrace,—even where the sinner has become indifferent to disgrace, he must, if it be possible, disguise himself to gain the good he desires. For in this world there are certain principles,—principles of mutual justice, trust, affection,—which form the cement of society, the open and proclaimed violation of which renders him who is guilty of it an outlaw. Hence, even those most regardless of righteousness must put on the appearance of righteousness and ‘feign themselves just men,’ if they are candidates for any of the forms of good which society offers. By the stern decree of Heaven hypocrisy is a vice which waits like a shadow on every other crime that men commit. All wrong-doers are doomed to live under the cloud of conscious falsehood. Evidently he can have pursued but for a short time the career of the transgressor whose life is not, even in so far as outward success and comfort are concerned, a conspicuous failure. There is nothing so difficult to maintain as consistency in falsehood, and the more sins we commit, the more lies we tell, so much the more arduous is it to retain hold on the confidence of those around us whose help is indispensable. Very speedily the men who say, ‘We have made lies our refuge, and under falsehood have we hid ourselves,’ are doomed to see their ‘refuges of lies’ swept away. If they are not prepared forthwith to forfeit their selfish gains

and to throw up the game of transgression and deceit,—if they cannot make up their mind to say, like the prodigal, 'I will arise and go to my father, and will say unto him, Father I have sinned,' and, like Zaccheus, to renounce the wages of unrighteousness and to restore fourfold, their career can end in nothing but disaster and defeat.

I have just adverted to the impossibility of retaining the confidence of men while pursuing a course of wrong-doing, and consequently of securely enjoying any of those forms of good which depend on the help and sympathy of our fellows. The loss of reputation, of esteem, of affection, the encountering of general aversion and suspicion, the doom of Cain,—to be driven forth as 'a fugitive and a vagabond,' with the fear 'every one that findeth me shall slay me,'—this in itself is a bitter element in the retributive consequences of transgression. This Macbeth in full measure realizes. Notwithstanding his efforts to avert suspicion from himself, and to direct it towards the two sons of his victim, the truth is speedily surmised, and secret whisperings begin to circulate. Says Banquo :

'Thou hast it now, King, Cawdor, Glamis,  
As the weird sisters promised, and I fear  
Thou play'dst most foully for 't.'

The thanes also hint to one another in guarded language their common suspicions :

'How it did grieve Macbeth! did he not straight  
In pious rage the two delinquents tear  
That were the slaves of drink, the thralls of sleep?  
Was not that nobly done? Ay, and wisely too;  
For 'twould have angered any man alive  
To hear the men deny it. So that I say  
He has borne all things well; and I do think  
That had he Duncan's sons under his key,  
As an't, please Heaven, he shall not, they should find  
What 'tis to kill a father.'

As the usurper advances in his career of blood, the disaffection towards him becomes more and more universal and pronounced. A widespread revolt springs up against his authority, and a formidable opposition, gathering round one of the king's sons, is organized. All honest men begin to exult in the increasing embarrassments by which the tyrant, as he has come to be called, is being hemmed in. Says Angus :

'Now does he feel  
His secret murders sticking on his hands,  
Now minutely revolts upbraid his faith-breach.  
Those he commands move only in command,  
Nothing in love; now does he feel his title  
Hang loose about him like a giant's robe  
Upon a dwarfish thief.'

The criminal himself experiences the intense misery of knowing that he is universally hated, and that his death will be hailed with general joy :

'I have lived long enough, my way of life  
Is fall'n into the sear, the yellow leaf;  
And that which should accompany old age,  
As honour, love, obedience, troops of friends,  
I must not look to have, but in their stead  
Curses not loud but deep, mouth-honour, breath  
Which the poor heart would fain deny but dare not.'

The man who engages in a course of transgression may lay his account with having his misdeeds, even in this world, charged home upon him. It is a common saying, 'Murder will out;' but the same irrepressibleness characterizes

all wickedness. Dishonesty, licentious indulgence, secret tipping, covetousness, inconsistency of conduct in every form, will come to light, so as to be recognisable more or less certainly and throughout a larger or smaller circle, through every veil, however plausible, of orthodox profession and pharisaic scrupulosity. As man has been made for and lives in society, so every breach of that law of righteousness and love which is society's proper bond becomes known to others, and calls forth their resentment and mistrust. Those only who respect the interests of their fellows and seek their good receive at their hands honour and affection. 'Scarcely' even 'for a righteous man will one die; peradventure for a good man some would even dare to die.' The principle enounced by Jesus Christ is of universal application,—true for this world as for that to come: 'With what measure ye mete, it shall be measured to you again.' And there is profound and universal truth in the words of the Hebrew psalmist: 'With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward.'

It is a still more painful experience for the criminal to find himself deceived in his expectations of worldly honour and happiness, mocked by the infernal powers that tempted him to transgress, and disappointed in relation to the very prize for the sake of which he has defiled his conscience and destroyed his peace. Not unseldom, even on earth, is such disappointment realized; not unseldom are sinners doomed to feel that the objects for which they have bartered away their souls are eluding their grasp, and that they have 'sold themselves for nought.' It was a bitter thing for a clever man like Abithophel to discover that his boasted wisdom was being turned to foolishness, that his able counsels were bursting like bubbles upon the stream, and that there remained for him nothing in this world but to go home and hang himself. It was a dark day for the proud, energetic, self-reliant Saul when at last he was forced to have recourse to the help of the poor witch who had contrived to elude his own pious zeal, and when from this quarter also there came only threatenings of disaster. Macbeth, too, is made to feel that the prize he has aimed at is escaping from him. The assassins who are hired by him to murder Banquo and his son Fleance bungle their work; Fleance escapes, and the murderer puts new 'rancours in the vessels of his peace' for an unaccomplished purpose. Thus one after the other his plans fail, and he discovers that the master to whom he has sold himself has deceived and is mocking him. Under the gloom of his thickening troubles he betakes himself to those 'weird sisters' who had at first allured him into the way of crime. The interview is not of a tranquillizing kind, as we may judge from the words uttered by him as they vanish:

'Where are they? Gone? Let this pernicious hour  
Stand aye accursed in the calendar;  
Infected be the air whereon they ride,  
And doomed all those that trust them.'

Yet does he obtain from the consultation with the hags some reassurance. One declares:

'None of woman born shall harm Macbeth;'

another:

'Macbeth shall never vanquished be, until  
Great Birnam wood to high Dunsinane hill  
Shall come against him.'

First the one stay, however, and then the other, disappoints his hope. The fresh promises are found in the trial to be only fresh enticements luring him on to his fate. Kept in the letter, they are broken in the spirit, and at last he is forced to own that he is being made the sport of hellish deception. Seeing the inevitable doom drawing nigh, he exclaims,—

‘I pull in resolution, and begin  
To doubt the equivocation of the fiend  
That lies like truth.’  
‘Be those juggling fiends no more believed  
That palter with us in a double sense,  
That keep the word of promise to the ear,  
And break it to our hope.’

Like Byron’s Manfred he has to complain :

‘The spirits I have raised abandon me,  
The spells that I have studied baffle me,  
The remedy I recked of tortures me.’

His undaunted courage degenerates into desperate and brutal fierceness :

‘They have tied me to a stake; I cannot fly,  
But, bear-like, I must fight the course;’

and he dies in the full consciousness that he has been cheated in regard to everything valuable and desirable in the hope by which he had been induced to swerve from the path of virtue. ‘So are the paths of all that forget God, and the hypocrite’s hope shall perish; whose hope shall be cut off, and whose trust shall be a spider’s web. He shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure.’

(To be continued.)

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## THE END OF THE CHRISTIAN MINISTRY, AND HOW IT IS TO BE ATTAINED.

AN ADDRESS AT THE ORDINATION OF REV. WALTER BROWN, A.M., SOUTH CHURCH,  
GALASHIELS, BY REV. ROBERT MUIR, HAWICK.\*

You are this day set apart to the ministry of the gospel over this infant congregation. If time had permitted, I might have referred somewhat in detail to the circumstances, so peculiarly interesting, attending your entrance upon this pastorate. It surely augurs well for the success of your ministry here, as well as indicates the self-sacrificing spirit in which you give yourself to this work, that while other and most inviting fields of labour were at your command,—rich gardens of the Lord, already well enclosed, and well cultivated by the hands of previous husbandmen,—you yet preferred, in association with a few earnest spirits, now the members of this congregation, to strike your plough into the open common. You have come here not to build upon another man’s foundation, but first rather to lay the foundation, and thereupon to build. The considerations that have prompted you to this choice must surely have been such as could only have place in a mind largely possessed with the mind and will of Christ. You have addressed yourself to a task most difficult and arduous; but you have this for warrant and hope, that you are moving along the line of the divine commission, and He who has marked out your work for you will bless and prosper it.

In entering upon any important work, it is of the utmost importance that we form to ourselves a clear and definite conception as to what the work is, and that we keep its high aims ever before us. This is especially true of the work of the

\* This church is the result of efforts of friends of Church Extension in Melrose Presbytery, who have done their work admirably. The new cause, under its zealous and able young minister, is full of promise. The ordination, which took place on 13th November last, was peculiarly interesting.



Christian ministry, which may be made to accomplish much good, in a lower sphere, in the way of educating men's morals and manners, and yet fails entirely of its proper purpose if it fails to bring sinners to Christ. A vague ministry—a ministry that deals in loose and colourless doctrine, or that wastes its energies from day to day in a sort of miscellaneous do-nothingism—is not only a useless ministry, but a positive injury to the cause of truth; and this, too, especially at a time when the failures and shortcomings of Christian ministers are made the most of, and are often studiously spoken of as if they did not belong to the individuals simply, but were inherent in the system which they so unworthily represented. Let me ask you, then, to set clearly before you what you have got to do. Your object is to bring sinners to Christ and to salvation. As a saved man yourself, you can surely have no lower aim than that—certainly you can have no higher; for it is this high aim that brings you into direct sympathy with Christ, and with all that He has already accomplished or is now achieving in His mediatorial character. You have thus a high work, a definite one work to do, which I trust you will ever keep before you, and pursue with a holy and undeviating pertinacity. The advantage of such a lofty and definite object as this will be to unify, as well as consecrate, your labours as a minister of the gospel. They will no longer have a fragmentary and desultory character, when performed at the call of so lofty and definite a purpose. Besides, to bring sinners to Christ and to salvation, in the condition which Paul proposed to himself, when he said that his aim was to present every man perfect in Christ Jesus,—to do this will be found sufficiently exhaustive of your energies, and sufficiently comprehensive of the various portions of your work, whatever form almost they may assume. I think it is the late Mr. Jameson of Methven who, after remarking on the multitude of men and processes involved in fashioning a pin, goes on to dilate, in his own charming way, on the complexity and elaborateness of the operation by which a soul is perfected for Christ. In order to achieve this result, all the ministrations are necessary which you can supply in the pulpit and in pastoral visitation, in the Sabbath school and Bible class, at the sick-bed and in the house of mourning, as well as in performing other details of ministerial work which cannot here be particularized. And besides, the effort to accomplish this great end of your ministry will not leave you much time for trifling occupations or fashionable indulgences, even though such things were becoming in a minister of the gospel, or it could be conceived possible that you had any taste for them, when from day to day having resting on you the care of immortal souls.

Such, then, is the end and aim of your work as a minister of Jesus Christ. For the accomplishment of this end, you have a divinely contrived instrument, which this day is put into your hands, and which, like all other of the divine contrivances, is perfect in its adaptations, and, unless deceitfully handled by speaker or hearer, unailing in its results. The gospel is declared to be the power of God unto salvation; and the preaching of the gospel is the agency by which this power takes effect. If, therefore, the power of God would operate through your ministry, and accomplish its grand saving results, the following things must be attended to:—

And first, as God's method of bringing salvation is by a message, so the message must be faithfully reported. In plain language, preach the gospel. In the present day, the cry has been raised from various quarters that the pulpit is losing its power; and the remedy suggested by many who are loudest in the cry, or rather outcry, is one that, instead of remedying, would vastly aggravate the evils complained of. The proposed cure for ministerial incapacity, in so far as it does condescend on something definite and positive, would seem to lie in the direction of displacing the old gospel by something new,—the newness consisting for the most part in this, that what is most distinctive of evangelical truth is to be left out. The remedy proposed is thus worse than the disease, granting that such a thing exists. How, indeed, can it be otherwise, when we consider that it comes from men who, openly or covertly, are hostile to evangelical religion, who, it may be, have lost faith in the supernatural, and with whom nothing is more common than to ignore those facts concerning human nature on which the entire gospel, as a remedial system, is built? Happily for the gospel, and for

man's undying interest therein, these great facts of human nature are too strong for modern criticism. While men live and labour, and sin and suffer, they will eagerly crave and welcome that old gospel, which, I trust, it will ever be your delight, as it is your calling, to proclaim within these walls. Whatever be your form of your teaching, let the matter of it be old. And remembering that not only does the gospel disclose the one divine remedy, but is also itself the best unfold of its own plan, see that you model your preaching after the Bible ideal, beginning where the Bible begins, and ending where it ends; making that central which it makes central, and subordinating all else to that; laying well the ground of your teaching in the sad facts of human guilt, depravity, and inability, and building thereupon the blessed doctrines of grace; presenting the truth in its own fine proportions, and in its various and perfect adaptation to human need; showing how it covers the whole facts of human life and experience, and how it supplies the requisites and the guarantees for a steady and progressive advancement in the divine life; blending in your prelections the doctrinal with the practical, the general with the particular, and showing how the gospel, while a liberal dispenser to all, has his own portion to each individual soul; in fine, carrying on your hearers, step by step, and from stage to stage, of their Christian course, and, as you do so, ever holding up the cross as the governing power in the whole spiritual movement, like the pole-star, which, wherever men sail, and whithersoever they traffic, holds the commerce of the world in its eye.

Need I say, secondly, that not only must you faithfully report the message entrusted to you, but you must seek to enforce it,—more especially by the power that resides in you as a man and Christian. Of course the message itself will carry its own testimony to an eager and susceptible listener; but God has so tied together the messenger and the message in the moral effects produced by preaching, that the two cannot be separated without producing results that are either impotent or injurious. Speaking generally, I might observe that all that you are in yourself and in your attainments ought to give effect to your preaching. Your scholarship, your wide reading, your culture, your mental force, your knowledge of human nature, your sympathy with modern thought, etc.,—all these will have their place in the cumulative moral effect, as tending to give freshness, precision, livingness to your thought, as well as that modern tone and colouring and direct practical force competent to one who makes daily use of eyes and ears,—who is a modern among his books, and a living man among living men. But, passing by those elements of effectiveness, or rather simply taking them for granted, let me remind you in a sentence how immensely, how incalculably, the force of your message is multiplied by personal example and influence. When a Christian man speaks Christian truth from a pulpit, being what he is, he speaks it with a power that is quite unique. It is not merely that he commands the force derived from the undoubted earnestness of the moment, which, as it comes from conviction in the speaker, is likely to produce conviction in the hearer, but behind this there is all the momentum produced by that energetic thing called personal godliness. This, when it becomes the seconder of the speaker's appeals, sometimes gives the force of arrows or cannon-balls to feeble utterances,—yea, more frequently it resolves itself into that power of the Holy Ghost by which the word spoken is felt to be not the word of man, but the word of the living God. And this power of personal godliness not only ever stands behind the speaker to give force and efficacy to what he says, but it becomes a constant sermon, preaching for him at all times, silent or speaking; becomes the generative force by which he moves others to good,—a sort of standing testimony, or living body of Christian evidences, which, while the good man lives and labours, lifts up its protesting voice against prevailing ungodliness, and gives the lie to the sneer or the scoff of the infidel. And this it does not the less effectually, that the influence of the godly minister's character is often not so much obtruded upon public notice, being rather silently diffused through the general life of the community, like the purity of the atmosphere, or the fragrance of flowers.

All this leads up to my third and last remark, which I shall do little more than

announce,—this, viz., that if you would do real work for God,—effective work,—you must be a man of prayer. It is only under this condition that the gospel can become the power of God to your hearers—the power of God unto salvation. The saving power of God operates in and by your message; but how? Only through God Himself giving testimony to the word of His grace. And as this testimony is the result of a divine operation that takes place in the mind of both speaker and hearer, in the one case giving utterance to the truth, and in the other giving it entrance, so the preacher's first and last appeal must be to that divine Spirit who at first inspired the saving message, and whose office it now is to make it spiritually intelligible and convincing. Without prayer, you are powerless as a preacher, for all your success is drawn from the region of the divine energy; and indeed, when you consider your work as a whole, and the position in which that work places you as standing between the living God and the souls of sinful men,—that God in you and by you may accomplish in them His saving power,—it will more and more appear that prayer must be the very atmosphere in which you live your life and perform your ministry. The more you realize the importance and magnitude of the task set before you, the more will you feel your need of divine wisdom and divine support, and the more earnestly will you seek them. You will not be deterred from your work by the greatness of it, or by the formidable character of possible or conceivable difficulties. These difficulties are there to be overcome. If they were less than they are, you would in all probability be less able to master them, for you might then be tempted to lean upon an arm of flesh for that which, rightly measured, can only be accomplished by the omnipotent grace of God. This day, in view of the future and of the duties that lie before you, you may be tempted to say, 'Who is sufficient for these things?' But it is good for you to take this measure of your work and of yourself in relation to it, for it is when you most distrust yourself that you are led to repose the deepest confidence in God. In this deep confidence I trust you will begin your work and carry it on from day to day. And if, in the outset of your ministry, or at any time in the course of it, you should feel discouraged by difficulties or borne down by the sense of weakness, let this thought come to you for comfort, that such painful experiences are the price we have to pay for the blessed discovery of God's grace as being that which is always sufficient, and which, when perfected in us, is only made perfect in our weakness.

And now, in addressing a few words to the congregation, I trust I shall not be misunderstood if I should err on the side of brevity, as if that implied that the counsels and encouragements that might be addressed to you were fewer or less full than those that have been addressed to your minister. It is precisely because your duties and privileges run parallel to his, that I do not again traverse the ground I have already gone over, but trust rather to your power of self-reflection and self-application to give to the remarks already made, that turn that will make them profitable to you as well as to your minister.

This remark being made by way of explanation, I shall now content myself with three observations.

And first, having called your minister to do very special work in this town,—the work of extending and building up God's cause in this place,—I trust you will give him all manner of encouragement and help in this work. If he is to succeed with any measure of success, and with such measure of success as we from his character and gifts anticipate, it must be mainly through the power which he is enabled to wield through his pulpit ministrations. I trust, therefore, that you will not depend upon him doing, or doing more than is needful, that work which belongs to you as much as to him, and which, when your hearts and hands are united, you will be able to accomplish so well, if not without his personal co-operation, at least with only so much of it as is necessary to make you feel his hand in all your spiritual movements, and with so little of it as will still make him feel that the best of his time and strength is still reserved for his *study*. What I mean is, that it is impossible for him both to preach well every Sabbath, and at the same time to be found itinerating those streets so many hours almost every day, in the effort to lay hold of and bring under the means of grace the careless and ignorant round about

your doors. Both minister and people must do their best to fill this house of God ; but this will be best done by each taking their own way,—your minister by the powerful advocacy of Christian truth which you have permitted him to excogitate and elaborate in the secret processes of silent meditation, and you by charging yourself with the duty of seeing to it that, as your minister has found for you a sermon, so you have found for him an audience.

Secondly, in prosecuting the work of Church Extension in this place, I trust you will do so in a right spirit, especially in a spirit of brotherly goodwill to neighbouring congregations and Churches. I think I may say for you that your great object in associating together as a distinct congregation is to advance the cause of Christ in Galashiels, and this in such a way that your growth as a congregation will not affect injuriously, but otherwise, the interests of other Churches. In doing this, you are not forbidden to cherish a denominational spirit. I trust you will be loyal to your distinctive principles as a portion of the United Presbyterian Church, and faithful in maintaining and extending them in so far as you are able. Nor are you forbidden to cultivate those feelings and sympathies that will prompt you to have a very special regard for everything that concerns your welfare as a congregation. All this, however, must be kept in strict subordination to that which ought to be the aim of all the Churches and of all the denominations, as they attempt, each one of them in its own way, but all together in friendly sympathy and co-operation, to accomplish the work of our common Lord. There is a rivalry that is admissible into Church life, but it is not the rivalry that is begotten of selfishness or of the desire to prosper at the expense of others. It is such rivalry as co-exists with mutual esteem, as it provokes to emulation in a cause in which the services done by each are a common good to all. In giving utterance to these sentiments, I am sure I am only expressing the mind of the presbytery, both in respect of the spirit that animated them in inaugurating this Church Extension movement, and also in respect of the spirit in which they would have you carry it on.

I would only say, in conclusion, that if you would grow as a congregation,—in numbers and in spiritual force and influence,—it must be as the result of a growth that is inward. Your own spiritual life, therefore, must not be neglected under the ministrations of the sanctuary and other means of grace enjoyed by you of a more private kind. It is only on the condition of there being life in your souls,—earnest, energetic, growing life,—that you can become the spring of life and healing to others. Where there is vital godliness welling up from the heart of a Christian people, it operates, and cannot but operate beneficially, diffusing sweet and wholesome influences all around, like unto what you sometimes see in traversing the country, where, in the midst of some barren waste, you come upon a spot of delicious greenness, and learn that the creator of this verdure is some pure and living spring that bubbles up from beneath. And if springs of piety can thus make themselves felt when welling forth in this quiet and unstudied way, what may we not expect from you, when you combine and organize your spiritual resources,—when you take the spiritual life and energy that God has given you, and turn it into channels where it will become serviceable and powerful, like unto the flowing river, which, mark you, is not only living but moving,—lives because it moves, and because it moves it makes the most of its vivifying energy, turning mill-wheels in its progress, and creating a fruitful and smiling valley wherever it flows?

I close these remarks by congratulating you on the very encouraging circumstances under which, as pastor and people, you begin your history to-day. You have many well-wishers who bid you God-speed on your heavenly errand ; you are united among yourselves, and full of hope and courage ; and, over all, you have the benediction of a Master who is wise and strong and kind. As yet you are but a little flock ; but if so, you have all the protection and encouragement that belong to feeble things and small beginnings. I will not speak of you, however, as few or feeble, lest I might misrepresent you. Were this your actual condition, I think I might construct a very fair prophecy out of it, as I called to mind the number of grand results that have shaped themselves out of small beginnings,—called to mind that all great growths are but mustard-seeds at the starting. I might even have reminded you that God seems to have a special delight in beginning His great

enterprises in a feeble way, or at least in a way that seems utterly incommensurate with the grand results that are to follow. But I will not offer you the sympathy that would better find its justification were we here to-day to inaugurate a much smaller and feebler movement than you represent. Although an infant congregation, you have never known the feebleness of infancy. You start to-day a goodly company,—not numerous, certainly, but strong in that in which numbers are often weak,—strong in union, in heartiness, and in zeal for the cause of Christ, together with no small measure of ability for carrying it on; and I trust, too, strong in all those higher elements of spiritual force, which are the guarantee that you will grow both visibly and spiritually,—that the history you begin to-day will be a history honourable and enduring,—a portion of God's everlasting memorial when He writes up the people,—that the tree, as yet only a sapling, which this day we water with our prayers and benedictions, and invoke the blessing of God to rest upon it, will become as a tree of life to many, and under its broadening shadow will afford rest and refreshment to very many souls for generations to come.

### SOME OF MY IMPRESSIONS OF A TRIP TO JAMAICA AND BACK.

(Continued.)

I HAPPENED to witness a Presbyterian visitation at Brownsville. It was the first of the kind that had taken place, and it took place on a week-day. The congregation was summoned to church at a certain hour. They turned out well, men, women, and children, the elders occupying a long seat nearest the platform in front of the pulpit. This was what would be called in Calabar language a *palaver* day. The object was to inquire into the state of the congregation financially and otherwise, and to stir up to more liberality in giving for the cause of Christianity, and greater zeal in other branches of Christian duty. The Presbytery met; the proceedings in church were opened with the usual services, and a discourse by the late Mr. Hanna, whose brief ministry was full of vigour and full of promise. Then, after various questions had been put and answered respecting congregational affairs, the elders were called up, one by one, and asked such questions as these: Have you been regular in visiting the members of your district, the sick especially? Have you held any meetings with your people? Have you talked with any anxious ones? Have you had to deal with any backsliders? and so on. Then each one in turn would stand up unhesitatingly, and make a speech longer or shorter. One would say he had done what he could, though sensible of many shortcomings and sins; another would frankly confess he had been very remiss, but if God spared him, would be more careful in future; one said he would hold prayer meetings oftener if the people would make better roads to their houses, there was no getting at them. This, I noticed, produced a good deal of half-uttered indignation in some of the congregation. It was amusing to see how their feelings changed as a popular or unpopular elder rose to give an account of his stewardship. I wonder what the effect would be if calling the elders to account in presence of their people was made the practice at home? The meeting proved very successful. There was an improvement noticed in the collections on Sundays afterwards; and one interesting result was that at a fixed hour every evening the church bell was rung, calling all within sound of it to family worship in their houses.

I may say here that I think very highly of these poor negroes. They have never yet had a fair chance of showing what they are capable of. Religion is congenial to them. They do love their spiritual teachers. Their devout men have a remarkable power of expressing themselves well in prayer or otherwise. They are fond of religious talk, and quote Scripture with correctness and propriety. Is it wonderful that they have many sinful infirmities—that they may be found sometimes cunning, false, thievish? The wonder rather is that so many of the good qualities of a man and a Christian are shown by a race that have been treated for generations like dogs. For take the noblest race on earth, treat them as despicable, and they will become so. How does God treat us? He treats us as most valuable creatures, and it is only when we begin to feel that that we begin to be ashamed of sin. Let us treat the negroes as God treats us, and they will soon advance to the front rank of human races.

Owing to the extreme heat and the rain, I was not able to go about amongst the people so much as I could have wished. It was the hottest time of an exceptionally hot year; it was the rainy season also; and as I wished very devoutly to disappoint the expectations of friends at home, who were quite sure that I would get sunstroke or yellow fever, I exposed myself as little as possible. But there were few men in the congregation or district whom, in one way and at one time or other, I did not meet and converse with. Generally they seemed intelligent, sober-minded, warm-hearted. In that district drunkenness scarcely exists, and the immorality common in most other places has almost been shamed out of countenance. Within a radius of five miles from Brownsville Church there are four others, Baptists or Methodists; but a good many people living retired in the jungle attend no place of worship. I have been told that none are so well instructed in religious things as those connected with our Presbyterian congregations. The Baptists and Methodists are more anxious to excite emotion than to impart knowledge. In truth, their ministers generally may be excused for not imparting much knowledge, for they possess scarcely any. Very many of them are black men of poor education and high excitability; and the few who are genuinely good remain so briefly in one place, that in general the impression they make soon passes away. Few Episcopalians seem to have a care for giving either impulse or instruction in religious things to their black brethren. They would seem to be in doubt whether negroes have souls worth saving, or any souls at all. Our Presbyterian missionaries aim at raising religious feeling on the basis of sound Bible knowledge. In pursuing this aim they have toiled most laboriously, and they have not laboured in vain. Some blame them for not producing greater results in so many years' time; but their accusers do not seem to know the kind of work they had to do, and the amount of work they have done. By merely working on the feelings of the people they might easily have formed large congregations, built large spiritual houses without any foundation, and produced a black ministry of a very zealous and inefficient kind. But they preferred to act on the safe principle of rearing nothing except on the solid rock. Consequently their work has not been noisy, but it has been genuine; the results are not showy, but they are satisfactory to all who know anything about them. Some would have you leave these black people to annihilation, and call your work of saving them as foolish and hopeless as the attempt to make ropes of sand. Others, again, tell you that you have done enough for them; that a white ministry is too expensive for them to have it, and they must provide cheaper material for themselves or want—none speaking so who have had true information or personal experience in the matter. The negro is capable of as high things as the white man has reached; but a black ministry before it can be trusted would be an unspeakable disaster to the Church.

Brownsville Station was founded by Mr. Watson, a veteran in the mission service, whose praise I heard sounded wherever I went in Jamaica. In Kingston, in Lucea, at Brownsville, not a few made kind inquiries after him, and recalled with much gratitude the eminent services he had rendered them in bygone years. Especially in the country districts, where his earlier efforts were made in times of slavery, I found his memory most fondly cherished by the old, and his name, in the eyes of the young, illuminated with something like the glory of romance. I met old men and women who told me how nobly he advocated their cause, and imperilled himself for their sakes in times of political tribulation.

At Brownsville there is a veteran missionary still. His hair has grown grey in a service of about 36 years; but his eye is not yet dim, nor his natural force abated. His piety—not less than his years, 81—makes him revered by all in the district, as the patriarch Abraham must have been by his numerous household. He is a seer among them; and they repair to him for counsel in difficulties of all kinds, as they did of old to the Lord's prophet, saying, 'Let us go up to the hill to the man of God.' He is a remarkable man in many respects—for his activity and energy of body and mind, being so old—for his indomitable perseverance—his mechanical inventiveness and skill—his learning—and if I put it last, not least, his Christlike simplicity and generosity. He would set himself to rebuild the church as readily as he would preach in it, if it should be destroyed by fire, earthquake, or hurricane. He visits the sick, holds prayer meetings, mends roads, builds bridges, makes sun-

dials of manifold shapes and uses; also makes dictionaries of the Hebrew, Syriac, and Chaldee tongues, begins both to learn and to teach Spanish at the same moment, translates the book of Job, bores into the Pyramids, and occasionally makes a rush with his pen at European heresies. I should not mention his failings; but this is one of them, that in calculating the price of any work or thing he almost always does it so that he himself shall be a loser. He pays the money ungrudgingly, and turns round to fall into the same mistake again. Eternal hope springs exultingly in his bosom, even when his purse is empty and the black workmen are at his door on strike for their wages. His great failing—and one for which I do not blame him—is, that he cannot, or will not, understand that all men are not as willing to work for Christ, and spend all for Christ, as he is himself.

He had begun to build a schoolhouse when I arrived. Hitherto the church had been used for school purposes. A schoolroom was needed, and it must needs be provided. The Mission Board would grant some money for it; what more was needed he would give himself, or get readily from generous friends. The schoolhouse is now finished, I believe, at about three times the cost he calculated on; and though he has to hold out his empty hands to the four winds, he is quite happy over the completion of the work, and at the sight of the great dial on the top of the house—an instrument of his own invention, and intended to act as a public clock. He is a rare, and long may he continue to be a living, monument of human perseverance and divine hope.

Connected with Brownsville Church there are two schools, one beside the church, the other at Pondsides, about two miles off. One of the teachers is black, the other brown; both men of intelligence and piety, and well qualified for their professional duties. All the schools in Jamaica are now under Government inspection,—this, and a system of competitive examination lately introduced, have made an immense improvement on education. Every child at school there is being educated as well as children commonly are, or are about to be, in this country. Amongst the negroes, the learned and literary classes are the boys and girls. Father Sam is hopelessly old, and big brother Joe cares for none of these things.

It has been remarked that the negro reaches his mental and educational maturity in boyhood. He makes extraordinary progress till the verge of manhood, then makes a stand, and sticks there for ever after. I believe the reason is, that after boyhood he gets little or no encouragement in the way of education, and there are no public means provided. He falls to work then, and the white people are not very anxious for his development as a thinking being, for they suspect it would only make him work less and seek higher wages.

In that land aristocracy does not go by blood, but by colour. As you proceed from jet black towards pure white you get into the upper classes of society. Here, too, the extremes meet, for white and black are more friendly than any of the intermediate ranks. The distinction is too broad there to admit of envyings and jealousies.

It is the joy of all varieties of colour to admire and imitate the whites. Far more honourable, Sambo thinks, to copy a white man's vices than a black man's virtues. Sometimes the imitations, being made without understanding, are very ludicrous. One day Mr. Carlile noticed a red shirt or petticoat hung out conspicuously on the top of a pole at a cabin door. On inquiring what it meant he was told that Ezekiel's wife had just died, and it was a flag of distress!

The negroes are fond of giving their children Scripture names. There is scarcely any name, good or bad, in the vocabulary of prophets, priests, and kings, that you do not find some of these children of Ham rejoicing in. A good woman, after she had exhausted the patriarchs and the twelve apostles, turned up the Bible for a Christian name to her next born son, and, without knowing it, fixed on Beelzebub! How could her innocent, with such a name, be admitted by baptism or any other rite to the visible church? I have been told that it is the habit of some, in seeking names for their children, to turn up the Bible and fix on the first one they see.

I have alluded to the simple manners of the people. I may here give an instance which shows also how ready some of them are to forgive injuries. A woman of strong mind and muscle had a provision ground beside her house, and into this plot an unhappy man, of smaller dimensions than she, one day came creeping with the

nefarious intent of taking what was not his own. She saw the culprit and seized him, and then, instead of submitting him to the cruelty of public justice, and the misery of fine or imprisonment, this fair Judith, for his good, dragged Holofernes by the hair of the head or otherwise—some say carried him on her shoulders—to her own house, gave him a good beating, and married him! This may, after all, have been done by way of further punishment, for I am sorry I cannot add, what the romance usually ends with, that 'they lived happily ever after.'

You will not be surprised to hear that the negroes do not always live in peace and amity. And there is this good effect of a pure atmosphere, that people can scold each other satisfactorily at great distances, where it would be tedious to come to blows. The tongues of angry women in Jamaica are half a mile long at least,—I mean that women can stand at their own doors, on opposite hills, so far apart, fire angry speeches at one another, and fight it out quite conveniently without straining their voices or using their nails. I have heard of a place named Harmony Hall, where military music of this kind was almost constantly made by two black Amazons, named Mary Gentle and Mrs. Love. It is a sad state of things when love and gentleness, to prevent fighting, must live on separate hills, and even then turn Harmony Hall, their native glen, into a valley of discord with their ill-regulated tongues.

There were several marriages at Brownsville while I was there. The happy pair and their friends all come on horseback. You will scarcely find a woman riding on any other occasion. Horses and mules are cheap, and every householder has one at least, which he must ride to church, be it ever so near. The wedding party are handsomely dressed; the colours not so glaring or so untasteful in their combinations as I had expected. Very few of the young people are unable to sign their names. If you officiate, you have to pay particular attention to names and persons, or you may chance to find the wrong parties with hands joined, and taking solemnly, but unintentionally, the vows upon themselves. One case I have heard of where the parties somehow got disarranged and the knot was almost tied round the wrong couple. Man and woman stood beside each other, the ring had been put on, the man had answered affirmatively to all the vows put to him, and now the vows were being put to the woman, when suddenly a light flashed upon her darkened understanding and she cried out, 'Stop, stop, parson, this is the wrong man!'

Sometimes a bridegroom, who has really no objections to the yoke, will be too ignorant to know how to give his assent, or too confused to know when to give it, and the bride herself has been seen putting her hand to the back of his head and making it bob down mechanically at the proper times. If not exactly according to law, I do not think this mode of assisting the ceremony could reasonably be objected to.

I witnessed no negro funeral. I understand that on such occasions both men and women attend, and engage in religious services, singing especially, over the grave. There are no graveyards in the country districts. They bury their dead where they will, or can, and mark the spot by a plant, called Dragon's Blood, with dark red leaves.

There are still lingering some vestiges of old African superstition. Not long since, in the neighbourhood of Brownsville, when the body of a murdered man was dug up for inquest, a knife was found beside him in his coffin, put there in case he might find it useful in punishing his murderer in the other world. Their main superstition is called Obeahism, something like witchcraft. It is supposed that some persons have a secret power of inflicting evil, or of counteracting it. They are called Obeah-men, and are in secret dreaded by nearly all, though most people openly make light of them.

*(To be concluded in next.)*

## AN APOSTOLIC PRAYER-LADDER.

EPH. iii. 16-19.

THE Apostle Paul, as every godly man thoroughly believed in prayer, in the must be, as every gospel ambassador value and the power of it; and sought should be, was a man of prayer. He accordingly for himself an interest in



the prayers of others, and gave to others a large place in his own supplications. His epistles contain some fine specimens of such intercession, on behalf of those to whom he was writing, or among whom he had laboured; and nothing could be finer than that which is in these verses for pattern to us. It is indeed so grand in scope, and has such a weight and wealth of idea in every clause, that we can now only essay to catch up a few surface snatches of the treasure.

There is a *first clause*, which may be said to cover and qualify—to cast its glow of supernal sun-brightness over—all that follows: 'That He would grant you, according to the riches of His glory.' Here is the measure of the apostle's asking and desire on behalf of 'the saints' and 'faithful' at Ephesus. And what a measure this was to fashion his petition by! what a fountain for mortal man, for creature of any degree, to draw upon! We recall the word of king Ahasuerus to his queen, when he had reached toward her the golden sceptre: 'What is thy petition, queen Esther? and it shall be granted thee; and what is thy request? and it shall be performed, even to the half of the kingdom.' The half of Ahasuerus's kingdom of 'a hundred and seven and twenty provinces,' was a mighty range to draw from, as things are measured on the earth. But what was it in comparison with that which the pleader's plea here takes hold of? 'The riches of His glory,' who has heaven for His throne, and the earth for His footstool, and the universe of worlds for the range of His dominion! There, O believer, is a bank to transact with! there is a fountain to have recourse to! Yon sun in the firmament may pour itself forth, may burn itself out, to blackness; but 'the riches of His glory' who kindled it into splendour are unreckonable and inexhaustible—for ever.

Under the golden glow of this initial measuring clause, let us take survey of the several petitions. Together they may remind us somewhat of the ladder which Jacob saw,—its foot resting on the earth, its top hiding itself in the infinite depths of the radiant heaven. Some four or five steps of a sublime prayer-ladder are here, each introduced by a 'that' or its equivalent.

Step 1st of this apostolic ladder of prayer: 'That He would grant you to be strengthened with might by His Spirit in the inner man.' Here, as all through, each expression has its wealth of suggestiveness. Three points present themselves: *What? How? Where?*

1. That He would grant you—*what?* 'To be strengthened with might.' And so he who prays reckoned them to be in themselves strengthless, to have no inborn or self-procurable resources of might; and so it behoves us to reckon in regard to ourselves. Apt enough we are to think ourselves inherently strong, self-sufficient,—perhaps just when there may be the most reason to know ourselves feeble and unstable. And then how some sword-point of temptation or tribulation can be made to pierce the wind-bag of our self-delusion, and turn our pride to shame! But, as this same apostle in beautiful paradox elsewhere expresses it, 'When I am weak, then am I strong: 'trust most completely emptied of self-trust and self-boasting, then am I free to be filled with 'power from on high.' 'He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fail: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk, and not faint.'

2. To be strengthened with might—*how?* 'By His Spirit.' That is, the Holy Ghost, the third Person of the ever-blessed Trinity, on whom it devolves, according to counsel and arrangement among the divine Three, to be the immediate source, the directly efficient author and sustainer, of life and energy and goodness in man. Christ the Son, by His 'obedience unto death,' is the procurer of all that makes up the word salvation. The Holy Spirit, by immediate influence and operation, is the applier to the individual soul and to the collective Church of that which was once for all procured. And therefore this third Person, equally with the second and the first, shall be included in the everlasting doxologies of the ransomed.

3. Strengthened with might by His Spirit—*where?* 'In the inner man.' 'The inner man' as contrasted with the

outer. 'The inner man,' our true self, which properly determines and represents what we are, and what we shall be; which renders us capable of fellowship with God, of bearing the likeness of God, of possessing 'the power of an endless life.' 'Might in the inner man' is something far other and nobler than might in the outer. The latter may consist with the most abject and thorough and helpless enslavement, as witness the strong man Samson laid to sleep on the lap of Delilah; the former, which the apostle makes the matter of his intercession, carries its possessor into the experience, the enjoyment of 'the glorious liberty of the children of God.' Lord, howsoever it may be in respect of our fleshly frame, grant unto us 'to be strengthened with might by Thy Spirit in the inner man!'

*Step 2d* of this apostolic ladder of prayer: '*That Christ may dwell in your hearts by faith.*' Christ in His visible person is not now near but far. The heavens have received Him 'until the times of the restitution of all things.' But 'might in the inner man' bringing forth fruit of faith, becoming vigour of faith, what marvels it is capable of accomplishing! Yea, as Jesus Himself said, 'Nothing shall be impossible' to it. 'Faith,' we read in another epistle, 'is the substance of things hoped for, the evidence of things not seen.' It makes the unseen as if visible, the distant as if near. It can in a manner lift the soul into heaven before the time, or bring heaven with its best things down into the soul. Heaven's best treasure to the apprehension of the renewed nature is Christ; and divinely infused energy of faith can cause the heart to know Christ as a very dweller within it. Christ a 'dweller in the heart of faith: ' what establishment and sense of security in that! what peace and joy and hope in that—earnest and foretaste of the coming glory! Most worthy aspiration, truly; most covetable possession! How far are we giving evidence that it is so with us? If Christ be within, then He will and must betray His presence; will and must cast forth some radiance and sparkle of His beauty through look and word and deed; will and must leave the trail of His own purity and gentleness and goodness and devoutness over the footprints of our goings. Is it

indeed so that 'the same mind' which was in Him is luminous in us—that men can recognise in us very 'epistles' of Him?

*Step 3d*: '*That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height.*' Faith and love are twin sisters, are inseparable mates in the household of the graces; and hence the close following of the one upon the other here. What God hath thus joined together, let none presume to sunder.

The 'for this cause' of ver. 14 resumed the 'for this cause' of ver. 1; and the proper connection and spring of this prayer accordingly is in the closing verses of the preceding chapter. Through that close of the preceding chapter the figure of a building prevails,—a holy temple, whereof every believer is a living stone. And in beautiful correspondence thereto, in this stage of the supplication, the figure of a building, in somewhat different manner of reference and relation, becomes evident and conspicuous. The words 'rooted and grounded' already bring up the idea of a building; and then there are these four express terms of measurement.

'Breadth and length and depth and height'—it is not said of what. How is the ellipsis to be supplied? What, in using such terms, had the apostle directly in his eye? Some understand 'the love of Christ' by anticipation from the following clause. Others think of the spiritual temple whereof the previous chapter had spoken,—the wide embrace of 'the whole family,' the Christian brotherhood, in its unity of love. Others suggest the divine nature and character, pointing to the sublime utterance of Zophar the Naamathite in the Book of Job: 'Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea.' On the whole, the best interpretation seems to be the divine purpose of grace, which is the apostle's central theme in the epistle; the scheme of redemption, which it is the grand design of the gospel to reveal.

In regard to this building, there is to be noticed—the foundation of it, the compass of it, and what is said and supplicated as to the Ephesian believers in relation thereto. 1. The *foundation*, or, as we may rather say, the *flooring* of it: 'Rooted and grounded in love.' You can understand God's love to us, or our love to Him, or love that flows from heart to heart upon the earth. Rather, perhaps, in such connection we need not distinguish these, but think of them as blending into one complete idea, one inseparable whole, somewhat as in that sublime saying of another apostle: 'God is love; and he that dwelleth in love, dwelleth in God, and God in him.' 2. The *compass* of the building, particularized in the four measurements of 'breadth and length and depth and height.' The divine purpose of grace—in its '*breadth*,' broad as the necessity of man, and the expanse of the world's nations; in its '*length*,' long as the two eternities,—the eternity of the past, in which it was devised, and the eternity of the future, through which it shall stretch onward in blessed fruition; in its '*depth*,' deep even to the uttermost of human sin and woe; and in its '*height*,' high as the altitudes of the everlasting glory. 3. What is *said and supplicated in relation thereto*: 'That ye, being rooted and grounded in love, may be able to comprehend with all saints.' First, the '*rooted and grounded*,' as preparatory to more. This implies being within, in contrast with them that are without; being fixed, settled, planted within. And settled and planted in what? 'In love.' How expressive, how instructive, how admonitory, this! There is no such thing as being within God's circle of grace and salvation, and being in a holdfast position there, except as being in the fixture and embrace of love, except as shedding around you a very music and fragrance of love. And then, as following on this, springing from this rooting and grounding in love,—'*able to comprehend with all saints what is the breadth*,' etc. Love is that beyond all to give steadiness and clearness and penetrating power of vision, as well as firmness of footing, in the things of God. To 'them that are without,' the scheme of grace, the mystery of godliness, is a mystery indeed,—a riddle, too much a shapeless confusion

and jumble. How different when we have entered within, and have got our foot planted on the divine pavement of love! Then, as from a glorious vantage ground, the eye can take in proportions, and range over dimensions, and trace out ever more and more marvel of wisdom and righteousness and mercy.

'Shall be able to *comprehend with all saints*.' Yet we are here already brought in mind that the full dimensions are *incomprehensible*, immeasurable, even as God's own eternity and infinity. The structure, as we muse, expands and expands, till the outermost boundaries on all sides have widened out and away beyond the utmost range of our ken, and room is left for no less than an eternity of exploration. But just as we begin now our survey of God's purpose of grace from this inner paving of love, are we preparing to join with 'all saints' and angels in the grander researches, the vaster and all-ravishing discoveries, in the Jerusalem above.

*Step 4th*: 'And to know the love of Christ, which passeth knowledge.' Here still the image of a building may be present to our thought; but now it is love altogether, as one complete enclosure—around, above, beneath. It is the same building as before, but simplified, sublimated, glorified in the conception of it, till all around us there shows the one golden splendour of 'love.' And more expressly than before, the thought of vastness, incomprehensibility, infinity is present,—'the love of Christ which passeth knowledge;' which the utmost research of the highest created intelligence, of all created intelligences combined, will fail to embrace and range through. No contradiction, however, it is, but only a characteristic and beautiful paradox, when the apostle prays for these Ephesian Christians, and for us in and through them, to be 'enabled to know this love which passeth knowledge;' to know it in part, though they could not grasp it in whole; to know it as a sweet, rich, ravishing reality to the heart, though the understanding could let down no plummet adequate to fathom it, could give forth no measuring-line that would compass it around.

*Step 5th* and last of this ladder of prayer: 'That ye might be filled with all

the 'fulness of God.' This last we may well take for a climax of intercession,—a ladder-top piercing and hiding itself away in a firmament of impenetrable glory. 'Filled with all the fulness of God.' In the literal and prosaic sense, such petition might be characterized as a climax of absurdity. As well think to gather the fulness of the ocean waters into the hollow of a shell,—as well imagine to focus the entire expanse of solar light and splendour into a human eye,—as to suppose a mortal creature, or all creatures mortal and immortal, becoming in any strict sense 'filled with all the fulness of God.' But what can be and is petitioned for is, to have the divine fulness in its manifoldness and untold richness and exhaustlessness of blessing, for a free, open, unstinted well-spring near at hand, pouring itself forth, so to speak, running itself in, according to the need, and up to the utmost capacity, of the hearts that receive; becoming an all-sufficing, all-satisfying portion through the life that now is, and then merging into the 'fulness of joy' in God's unveiled presence for evermore.

Thus have we sought to climb step by step this apostolic ladder of intercessory supplication. A study it is in itself, equal and worthy to engage the best powers of our understanding; but a model, at the same time, for our hearts to take hold of, and turn to account, and offer up in the fellowship of the Holy Ghost, each for himself, and all for one another. Let us entreat for the inward 'strengthening with might by the Spirit,' that so we may become firm as a rock against all pressure of evil, and vigorous and buoyant and brave for fulfilment of the

whole work and warfare of this earthly pilgrimage. Let us plead for the 'in-dwelling of Christ in our hearts by faith,' for more and more lively experience and realization of it; that so, whatever of darkness and tempest there may be without, summer's calm and brightness may possess the soul's inward habitation. Let us seek and strive for the 'rooting and grounding in love,' that thus, from God's chosen point of beholding, and with the clearness and sharpness of vision which love and nought else can give, we may begin to survey the proportions and dimensions, and search out the marvels, of God's purpose of grace, and become braced for those grander explorations which are to be the work and the joy of the ransomed on the other side of death. Let us entreat to have 'the love of Christ' in its vastness, and richness, and tenderness, and strength, and marvellousness of self-expenditure, more and more unveiled to our minds, more and more for an influence and power upon our hearts; consuming from within us all selfishness and sin, and turning our life upon the earth into one 'whole burnt-offering' of loyal service and grateful praise. And let us beseech, finally, as the crown and sum of all supplication and desire, that 'the fulness of God' may be to us the ever-ready fountain of supply in all our need; yea, may be in us, 'according to the riches of His glory,' 'a well of water springing up into everlasting life.'

And 'now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.'

D. M'L.

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## The Gleaner.

DON'T BE TOO CRITICAL.

WHATEVER you do, never set up for a critic. We don't mean a newspaper one, but in private life, in the domestic circle, in society. It will not do any one good, and it will do you harm—if you mind being called disagreeable. If you don't like any one's nose, or object to any one's chin, don't put your feelings into words. If any one's manners don't please you, remember your own. People are not all made to suit one taste, recollect that. Take things as you find them, unless you can alter them. Even a dinner after it is swallowed cannot be made any better. Continued fault-finding—continual criticism of the conduct of this one and the speech of that one, the dress of the other and the opinions of t'other—will make

home the unhappiest place under the sun. If you are never pleased with any one, no one will be pleased with you. And if it is known you are hard to suit, few will take pains to suit you.—*Selected.*

LET GO! OR, HOW A SOUL IN DARKNESS FOUND CHRIST.

DR. SPENCER, in conversing with a lady who had a long while been seeking the Saviour wearisomely, asked how it was that at length she found Him. He thus narrates the sequel:—Many months after, I had an opportunity for conversation with my persevering friend. I made another attempt to learn (as I had sometimes tried to learn before) what it was that kept her in her unbelief for so long a time in those dark days of her wearisome seeking.

'You have asked me that,' she said, 'more than once before, and I never could tell you. I have often thought of it, but it always seemed mysterious to me. I believed the Spirit had led me, but I did not know how. But a while ago, in one of my backslidings, I thought I found out something about it.'

'Well, how was it?'

'I was in a cold state,' said she; 'I had lost all the little light I ever had. I knew I had done wrong. I had too much neglected prayer; my heart had become worldly; and for a good many weeks I was in trouble and fear, for I knew I had wandered far from God. Then I thought I felt just as I used to before I had any hope, when I was coming to your house so much. And then I tried to recollect what I did to come to the light at that time, so as to do the same thing now. But I couldn't remember anything about it. However, while I was trying, one thing came to my mind which did me some good. You know your sermon that you preached just before I came to have any hope,—I don't remember the text,—but it was about wandering sinners lost on the mountains?'

'No, indeed, madam, I have no recollection of it.'

'Well, I can't tell you what it was; I can't repeat it. Maybe I can tell enough to make you remember. I know you represented us in that sermon as lost sinners, lost in the woods, wandering over mountain after mountain, in dark and dangerous places among the rocks and precipices, not knowing where we were going. It grew darker and darker as we were groping along, sometimes on the brink of a dreadful precipice, and didn't know it. Then some of us began to fall down the steep mountains, and thought we should be dashed to pieces—I know I thought so. But we caught hold of the bushes to hold ourselves up by them; some bushes would give way, and then we would catch others, and hold on till they gave way, broke, or tore up by the roots, and then we would catch others, and others. Don't you remember it, sir?'

'Partly; but go on.'

'Well, you said our friends were calling to us, as we hung by the bushes on the brink, and we called to one another, "*Hold on—hold on.*" Then you said this cry, "*Hold on—hold on,*" might be a very natural one for anybody to make, if he should see a poor creature hanging over the edge of a precipice, clinging to a little bush with all his might—if the man didn't see anything else. But you said there was another thing to be seen, which these "*hold on*" people didn't seem to know anything about. You said the Lord Jesus Christ was down at the bottom of the precipice, lifting up both His hands to catch us, if we would consent to fall into His arms, and was crying out to us, "*Let go—let go—let go.*" Up above, all around where we were, you said they were crying out "*Hold on—hold on.*" Down below, you said, Jesus Christ kept crying out "*Let go—let go;*" and if we only knew who He was, and would *let go* of the bushes of sin and self-righteousness, and fall into the arms of Christ, we should be saved. And you said we had better stop our noise, and *listen*, and hear *His* voice, and *take His* advice—and "*let go.*" Don't you recollect that sermon, sir?'

'Yes; only you have preached it better than I did.'

'Well, when I remembered that sermon last spring, in my dark backslidden state, I tried to obey it. I "*let go*" of *everything*, and trusted myself to Christ; and in a little while my heart was comforted—my hope came back again. And afterwards, when I was wondering at it, I thought perhaps it was just so when you preached that sermon a great while ago, when I was first led to have a hope

of salvation. But I never thought of it before; I don't know how I found peace and hope the first time, if this was not the way. I suppose we have to make our choice whether to "hold on" to something which can't save us, or "let go" and fall into the hands of the Lord.

The efforts of a legal spirit are directly the opposite of an evangelical faith. By nature, every sinner resorts to the law. It cannot save him. He must let go of that, and fall into the arms of Christ. Faith saves, and Jesus Christ is the sole object of faith.

## Home Circle.

'Give us this day our daily bread.'—MATT. vi. 11.

'We must pray to those we live by!' The circumstances in which these words were uttered were the following:—There had been an election of a member of Parliament, and the contest had been very keen, and it was supposed that some things not of a very honourable kind had been done to induce people to vote contrary to their principles, and even in violation of their promise. A poor man against whom a charge of unfaithfulness was brought answered the charge by using these words, which, it seems, are occasionally quoted as an excuse or palliation of wrong-doing for the sake of promoting our worldly interest.

The phrase, however, expresses, when rightly understood and used, a great truth. We must and ought to pray to Him we live by. In God 'we live and move and have our being,' and to Him in prayer all flesh should come, in order that they may receive the blessings that relate to the life that now is, as well as those that relate to that which is to come.

'Give us this day our daily bread,' is one of the petitions which form part of the prayer which our Lord taught His disciples; and thus we are emboldened to come to God as supplicants for the supply of wants which, indeed, are often alike pressing and distressing, and which, nevertheless, we are apt to imagine as things beneath the notice of the Almighty One.

In meditating on these words, we ask you to consider these three points:—

I. THE SUBJECT OF THE PETITION—'Our daily bread.'—Here every word is significant. 'Bread' has been called 'the staff of life.' It is necessary not only for the satisfying of hunger, but for the support of our existence. A hungry Arab traversing the desert saw before him something underneath a

shrivelled tree, which he hoped was a piece of bread which a previous traveller had left; hastening forward, he eagerly seized it, but on doing so exclaimed in bitter disappointment, 'It is only a pearl!' Pearls may be for ornament, but bread is a great necessity.

It will be observed that we are here not taught to pray for 'great things'—the luxuries of life. If these come to us legitimately, they are to be used, as all else is, for the glory of God and our own highest good; but we are not to set our heart on these things. And if any think that the petition is too humble in its nature and limited in its range, let them remember that, whilst frugality has been an honour and a source of blessing to individuals and to nations, luxury has been the sure precursor and procuring cause of their decline and destruction.

It is, however, not 'bread,' but 'our bread,' for which we are taught to pray. In the word of God we are clearly and unmistakably told that God appoints the bounds of our habitation, and assigns to each his lot. The conditions and possessions of men are various; but it is not for the Christian to envy those who may in comparison with him be rich and increased in goods. The spirit of envy is not only unchristian, it is insatiable. An indolent, discontented, envious man was in the habit of going to a hill from which he surveyed the goodly possessions of a neighbouring squire, and on looking around him he would exclaim, 'Why was not I born heir to this estate?' Suppose, however, that this man had been born heir to the British throne, he would have asked, 'Why was not I born heir to the whole world?' and even had he possessed it, like another Alexander, would have wept because there was not another world to be possessed. It has been said,

'Who lives to nature rarely will be poor,  
Who lives to fancy rarely will be rich.'

Indeed, the man who 'lives to fancy' will always be poor, whatever his material possessions,—poor in contentment and submission to the will of God.

It is not only 'our bread,' but 'our daily bread,' for which we are permitted to pray. The children of Israel had the manna given them day by day continually. They who gathered only a day's supply lacked nothing; those who gathered more had nothing over, or found it turn only to rottenness. Now surely in this, as well as in such exhortations as, 'Take no thought for the morrow,' 'Sufficient unto the day is the evil thereof,' we are taught that there may be an evil in hoarding up wealth for the time to come. It is true that in dependence on God for the future, as well as the present, a prudent provision may be made for days to come, but this is very different from heaping up riches, as if their possession rendered us independent of the daily care of God, and made us no longer the recipients of His bounties.

II. THE PETITION ITSELF.—'Give us.'—Here we are taught that whatever we receive from God comes not on account of any merit on our part, but solely on account of mercy on His. Many lessons, therefore, are taught us by this consideration. Thus—

1. *A Lesson of Humility.*—What have we that we have not received? The pride of birth is one of the most common and potent forms of pride. It is supposed by not a few that the world is divided into two classes,—men of birth, as the phrase is, and men born of parents humble and obscure. And 'men of birth' plume themselves on the circumstances of their nativity, as if there were any merit in being born the son of a king, or demerit in being born the son of a beggar. And as to wealth, that fruitful source of pride, whether it comes by hereditary possession or is acquired by our own efforts, it equally is the gift of God; and in the contemplation of riches, however great, the feeling ought ever to be not that of self-elation, but humility, for therein is seen not the result of our labour, but the beneficence of God.

2. *Of Dependence.*—When Nebuchadnezzar surveyed Babylon, with its marvellous hanging gardens and magnificent palaces, he was greatly elated, and

exclaimed that it had been built by his power, and for his glory. Very speedily and very completely, however, was he shown his error. He was hurled from his proud elevation, and reduced to the level of the beasts of the field, until he was made to know that he, in common with all the kings of the earth, was as dependent on the King of kings as the meanest of his subjects.

That was a wise as well as pious inscription which Queen Elizabeth caused to be put on the medals that were struck in honour of the great victory achieved by the fleet of England over the self-styled 'invincible Armada'—'*He blew with His winds, and they were scattered.*'

This year we have been very strikingly taught how dependent we are on the power of God. The farmer, in the season of spring, cast the seed into the soil, but the sun withheld its shining, and the clouds poured forth their rain, and it was made clearly manifest that there is a power greater than that of man's, and which is necessary to make the work of man effectual. 'Thou openest Thy hand,' says the Psalmist, 'and suppliest the wants of all living.'

3. *Of Gratitude.*—No spirit is more hateful than that of ingratitude. To receive many and precious and most necessary gifts, and yet to murmur because more have not been supplied, is, in the estimation of men in reference to the common affairs of life, deemed utterly detestable. And yet how prone we are to feel and act in this manner in regard to God! 'From Him cometh down every good and perfect gift.' But whilst swift to perceive what is supposed to be lacking, we are slow to note the abundant and suitable supply.

On one occasion a person said to a friend, 'I experienced a great mercy this day. I was riding over a bridge, and my horse stumbled, but fortunately recovered itself, and so we were saved from falling over into the river.' 'I also,' was the reply—'I also experienced a great mercy to-day. I passed over that bridge, and my horse did *not* stumble.' We note the one stumble, but forget the hundred times when there was no stumbling. The moments of misery and days of sickness are keenly felt and long remembered, but the hours of happiness and years of health find no place in our memory. But this is not as

it ought to be; and in the review of the bounties of God's providence as well as the blessings of His grace, we should call upon our souls and all that is within us to be stirred up to praise and magnify His name.

4. *Of Responsibility.*—The Lord bestows gifts upon us that they may be rightly used, and for the use we make of them we shall be called to account.

The gifts of providence are meant by God to be so used as to promote our health and increase our strength, and fit us in these respects for the work of life. They are not to be employed simply to pamper a carnal appetite, or in the way of luxurious indulgence. We must eat to live; but to live only to eat is despicable. Of old a Roman satirist described the men of his generation as 'born simply to consume the fruits of the earth,'—utterly oblivious of the end of life, and failing to devote it to a noble purpose. And when such is the case, the day of destruction is nigh.

But we do not make the use God means us to do of His gifts, if we keep them to ourselves, even though they are not spent after the fashion of the glutton and drunkard. God means us to be His almoners—stewards of His bounties, and it is required of a steward that he be faithful. From the whole spirit of the gospel,—from many of its most urgent precepts, and from the example of Him whom we call Lord and Master,—we learn that it is our duty, and ought to be felt to be a delight, to minister to the poor and needy.

When Sir Philip Sydney was sorely wounded at the battle of Zutphen, he requested a draught of water, and just as he was putting it to his lips a poor dying soldier was carried past, and looked wistfully up. The gallant commander, noting this, at once took the vessel from his lips, and handing it to his fellow-sufferer, said, 'Thy necessities are yet greater than mine.' This was a truly noble and Christ-like deed; and on the great day of account it is men who have done deeds like this that are to be held in honour. For 'he that giveth a cup of cold water to a disciple in the name of a disciple, shall not lose his reward.'

And observe here, how it is not said that only great deeds are to be held in remembrance, but the giving of a cup of cold water,—a gift possible even for

the very poor and feeble. Thus we are taught that, whilst the rich are to give out of their abundance, and according to their abundance, the poor are to give out of their poverty, and according to their poverty. While the possessor of five talents is to lay them out to usury, so that he may give a good account of them at last, the possessor of only one talent is not to wrap it in a napkin and bury it in the earth. 'Talents one or many' are equally the gift of God, and for their use we are equally responsible.

III. THE SPIRIT IN WHICH THIS PETITION IS TO BE PRESENTED.—In religion it is the spirit that quickeneth; the flesh profiteth nothing.

It is of great importance not only that prayer be made to God continually, but that it be made aright. Now, in reference to the manner in which this prayer should be offered, these three points are to be carefully noted:—

1. *A Spirit of Holy Boldness.*—We are apt to imagine that there is something dignified about prayers for spiritual blessings, and that we may be encouraged to come boldly to a throne of grace with them, whilst temporal blessings, being of inferior value, are to be mentioned, if at all, only with bated breath. But the folly of this is shown by various considerations. Thus our Lord speaks of temporal blessings as in their place absolutely necessary, and worthy alike of our honest efforts and earnest prayers. 'Our heavenly Father knoweth we have need of these things.' And as if to assure us that we cannot be too minute, and should not regard any temporal gift as too trifling to be made a subject of supplication, He says, 'The hairs of your head are all numbered.'

Again, what important influence on our spiritual condition have not our temporal circumstances! How many are there who even at the time of their devotions have their minds utterly distracted by corroding care about ways and means! They cannot tell how they themselves and those dependent on them are 'to eat and drink, and wherewithal they shall be clothed.' And anxiety about these things—called emphatically the necessities of life—is often so harassing as to drive away the spirit of piety, and unfit the soul for communion with God. Is it not well, then, to make earthly care a means of heavenly discipline, by coming directly to God with



what so distresses us, and ask His aid? And we are emboldened thus to come, for it is said, 'How shall He who spared not His own Son, but gave Him up unto the death for us all, not with Him also freely give you all things?'

2. *Implicit Faith.*—It is said that 'he that cometh to God must believe that He is, and that He is the rewarder of those that diligently seek Him.'

We readily acknowledge the reasonableness and necessity of this in regard to things spiritual, but we have difficulty in realizing it in reference to things temporal. But the promise of God extends to the latter as well as to the former. Indeed, His children have a plea to urge which cannot be urged by others, and have an assurance of supply which the men of the world have not, even when their corn and wine do most abound. God hath entered into covenant with them, and assured them that they that fear the Lord shall lack no good thing. 'My God,' says the apostle of the Gentiles, 'shall supply all your needs, according to the riches of His glory in Christ Jesus.' 'The Lord God is a sun and shield,' says the Psalmist David. 'He will give grace and glory; He will withhold no good thing from them that walk uprightly.' God is a covenant-keeping God. For, says the Psalmist, 'I have been young, and now am old, yet have I never seen the righteous forsaken, nor his seed begging bread.' Thus faith has the surest ground on which to rest, even when our prayer relates to 'the life that now is.'

3. *Devout Submission.*—Christ in all things left us an example that we should follow in His steps; and the one thing which He most brightly and conspicuously exemplified was a spirit of devout submission to His Father's will. With Him it ever was, 'Not my will but Thine be done.'

And surely, when we consider how wise as well as loving God is, how short-sighted we are, we may see reason for submission even in the most trying circumstances. For God is good—

'Good when He gives  
Not less when He denies;  
Even crosses from His sovereign hand  
Are blessings in disguise.'

Jacob, as he was about to go down to Egypt in his days of trouble, said, 'All these things are against me,' but soon discovered that they were among 'the all

things' that were working together for his good. The Israelites thought it would be well with them if they had a king like the surrounding nations; but though God declared it was not His will that they should have one, and it would be for their hurt, yet they continued to clamour until God permitted them to follow their own devices, and soon they discovered that God is wiser and more merciful than man.

'Get money,' it has been said, 'honestly if you can, but get money.' How many, acting on this advice, have found to their cost that their wealth brought with it only a curse! 'Having food and raiment, therewith be content;' and how many considerations cogently enforce the exhortation! One who rose from humblest circumstances to a position of affluence and honour, tells us that he had been at the table of princes, and shared the meal of the day-labourer by the roadside, and he found that happiness was very equally divided,—that the rich had their sorrows and the poor had their joys.

But apart from this, how true and touching the reason urged in Holy Writ: 'It is certain that as we brought nothing into the world, so we shall take nothing out.' Surely, then,

'He builds too low,  
Who builds beneath the skies.'

And it ought to lead us to be submissive to the will of God in all things, that it is to meeten us for 'mansions in the skies' that He gives or withholds; for assuredly giving doth not impoverish, and withholding doth not enrich Him, and were it for our real good He could as easily give us storehouses replenished with abundance as a crust of bread.

From this petition, then, we see how wide the range of prayer. It embraces the temporal as well as the spiritual—'the common round, the daily task,' as well as the observance of religion—the body as well as the soul—'daily bread' as well as 'the riches that endure for ever.' Surely, then, we may be 'careful for nothing, but in everything, by prayer and supplication with thanksgiving, let our requests be made known to God.' And if we do so amid all the trials and tribulation of our present earthly lot, 'the peace of God, which passeth all understanding, shall keep our heart and minds through Christ Jesus.'

BALERNO.

## Correspondence.

### VOLUNTARYISM.

TO THE EDITOR OF THE UNITED PRESBYTERIAN MAGAZINE.

SIR,—I am one of many who fondly flattered ourselves that the cause of Voluntaryism had got a considerable lift while Lord Hartington was here. But things, especially in Edinburgh, seem now to wear a rather sombre aspect.\* The trouble arises partly, I believe, from our being twitted and taunted for alleged inconsistencies and fallacies, practical and theoretical, by certain persons, some of whom candidly avow hostility to Voluntaryism; and others, we suspect, equally hating it in their hearts, who profess great admiration for it in a higher and more transcendental form than we have yet attained to. It would surely be of importance to cut off occasion from those who thus discourage our friends and furnish welcome aid to our opponents. Mere cavils deserve no attention. But I may advert to a few points which seem to claim consideration.

And first of all, a loud cry is raised against those who demand the abolition of ecclesiastical Establishments and yet plead for teaching religion in State-supported schools. The *Right Rev. Dr. Phin* is reported to have said, on a late public occasion, that those who object to the teaching of religion to adults in churches maintained by the State, and yet plead for teaching religion to the young in schools supported by public rates, are justly chargeable with straining at a gnat and swallowing a camel. Numbers of our party concur with him in this. How desirable is it, then, that this stumbling-block were taken out of the way, either by abandoning the practice complained of, or by showing simply and clearly to public apprehension that it is perfectly defensible on principles of the purest Voluntaryism!

Again, we are told that numbers who clamour for the abolition of Establishments have only to be asked on what ground they make that demand, in order to their being found assigning some reason which is not only altogether futile, but which, when fairly and logically

\* At the same time, it is encouraging to observe that the Liberal candidates for Parliamentary seats throughout the country generally declare for Disestablishment.

followed out, tends directly to the support of these institutions. Indeed, many, without any call being addressed to them, volunteer such suicidal arguments. It would be tedious and otherwise inconvenient to notice such arguments in detail; but I beg to be excused for offering a simple and obvious remark, namely, that this is one of many subjects on which it is inexpedient for very many people to theorize. There is, in fact, no need for discussion. Let us base our demand for abolition on the plain, palpable fact that a decided majority of the people of Scotland do not belong to the Established Church, and are presumably unfavourable to it. For politicians (and it is with them alone that we have to do) that ought to be perfectly sufficient.

Our American brethren, though vastly acute, seem to me to have missed the mark a little. They have exceedingly improved the notorious 23d chapter of the Confession of Faith; but they have not brought it up to any standard. They contend that 'it is the duty of the civil magistrate to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatsoever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions without violence or danger.' Now, provided these ecclesiastical persons keep within the four corners of the law, they are certainly entitled to this liberty. But all other persons are entitled to a similar liberty on the same condition. The reason why persons engaged in religious worship are not to be molested is not that they are discharging a most solemn and momentous duty; but the reason is that they are assembled in their own premises, or in premises of which they have legal possession for the time being, and that they are engaged in a lawful occupation. And exactly the same privilege belongs to persons transacting the business of a bank or of a railway company, or even in acting or witnessing plays.

The Rev. Sir Henry Moncreiff lately propounded a scheme which Mr. Taylor

Innes seems to have in substance adopted, to the effect that the Church of Scotland should be disendowed, and that no other sect should be endowed; but that several sects, including, I suppose, all evangelical Presbyterians, should be *established*, or, as it is sometimes expressed, *recognised*. Now, I am not silly enough to trouble you with the information that I do not understand what is meant; but many, looked up to as leaders of public opinion, have pronounced the whole scheme unintelligible, and others have used stronger language. Every person in the realm is recognised. The most abject pauper is recognised as having a right to the poor's-house. The humblest artisan is recognised as entitled to eat his own bread, to wear his own clothes, to rest under his own roof, and, moreover, to grow rich by honest means if he can; and if any one make an assault on him, or on anything that is his, the scoundrel, if he can be found, is recognised by being apprehended and brought to trial, and if convicted, fined, imprisoned, or banished, or in an extreme case subjected to capital punishment. That is civil recognition, and to what other kind of recognition is any citizen entitled? No doubt, if the endowments were taken away, all that would remain would be of very small importance. But it is manifest that persons holding this recognition-theory are precluded from signing Disestablishment petitions, or taking any part in true and proper Voluntary movements. If the Free Church be induced to adopt this notable theory, their consistency, so far as words are concerned, may be preserved, but for all practical purposes they are no more on our side than when Dr. Chalmers proposed to write 'No Voluntaryism' on their foundation-stone.

Conferences of a certain section of Free Churchmen were lately held at Glasgow and Inverness, and it appears

that a deputation from these, including Dr. Begg, Dr. Kennedy of Dingwall, and sundry others, have had an interview with the Lord Advocate, and have represented to him 'that whilst approving of the abolition of patronage, they hold it to be the duty of the rulers of the nation to ascertain and remove all remaining obstacles which prevent a righteous adjustment of existing difficulties, in accordance with the claims and principles of the Free Church; and they are persuaded that any additional delay in ascertaining and removing these causes of evil may result in very serious and irreparable consequences.' With people of this stamp we need to keep no terms. They avow themselves opponents. They told his Lordship, 'that whilst entirely opposed to the theory of Voluntaryism, — or a denial of the duty of nations and their rulers, as such, towards true religion and the Church of Christ, — this being inconsistent with the word of God, the principles of the Free Church of Scotland, and inferring the most dangerous consequences, they also repudiate all proposals to devote to secular purposes the ecclesiastical revenues of the country, which they regard, both on the ground of reason, history, the treaty of Union with England, and the Free Church Claim of Rights, as belonging, for religious purposes, to the people of Scotland.' All this is nothing new, and does not surprise us. But it is well to keep in mind the movement that is being made.

A report has been in circulation for some time that the Lord Advocate has it in his heart to propose some measure for opening still wider the door of entrance to the Establishment, and presenting certain baits from within. But I must not lengthen this already too long letter by further referring to this scheme. It will be time enough for us to consider the device should it actually be brought forward.—I am, etc.,

EFFRETUS.

### AN IMPORTANT CRISIS.

TO THE EDITOR OF THE UNITED PRESBYTERIAN MAGAZINE.

SIR,—The Church in this country is in the midst of a great crisis, and no Churchman seems to be noticing the fact, or at least no one is giving any sign. Certainly an alarm has often been sounded far and near when there was

much less occasion. Perhaps the reason of no notice being taken, comes from the very element that gives to the occasion its speciality both of character and of danger; for the crisis I speak of arises from nothing more noisy or perceptible,

yet nothing less formidable, than the ethereal speculations of certain influential leaders in philosophy amongst us. It is made manifest what this crisis is, by these three notable phenomena: *first*, that Mr. Green has written the 'Introduction' which he has written to Hume's *Treatise on Human Nature*, and is consequently the philosopher which that performance shows him to be; *second*, that Professor Caird, of Glasgow University, has written the splendid work which he has written on Kant, and is therefore the kind of philosopher and teacher which that work implies; and *third*, that a young theological professor, in one of the colleges of one of the most orthodox Churches in Christendom, has written as he has done in the current number of *Mind* on the other two mentioned works, and is therefore a theologian of such type as the philosophy of that criticism would require and determine him to be.

These phenomena, and one or two things less obtrusive, or perhaps I should say less transparent, make the crisis grave enough. In fact, its gravity, I conceive, can hardly be exaggerated. A great noise is being made about certain 'cases,'—the Smith Case, the Ferguson Case, the Dods Case, the Macrae Case. The thing essential to be looked to is a current as strong as it is deep that has set into our national thought in philosophy, and of which these commotions are but ripples on the surface,—all and except the last-mentioned case, which, though the noise of it be reverberating from the Clyde to Taymouth, is too much on the surface to have felt the force of any undercurrent of thought.

If it were true that the highest interests of a nation's life depended not at all, or but little, on the prevalent philosophy of the day,—that those influences, intellectual and moral, which lie nearest the sources of national welfare, had but a remote connection with the speculations of the philosophers,—the fact that Hegelianism had burst somewhat suddenly and with such imposing force over Great Britain would be a fact of no moment, and there would be no call on moralists, politicians, philanthropists, or theologians troubling themselves about it. But wherever the idea spreads that philosophy is indifferent to practical interests, it spreads a great and mischievous delusion. There is no surer,

subtler, more irresistible power for good or evil on human life, direct from human sources, than what comes from the philosophy of the philosophers. And, let it be observed, it is the highest philosophy that has this influence in the highest degree,—viz. metaphysic or ontology,—the science of the existences that constitute or control the universe. The course and channel of this influence is obvious and direct, however lengthened it may be. The abstract doctrines of the metaphysician first shape scientific theology into a character corresponding to themselves, and then the scientific theology of the learned works through two paths downward on the life of the general mass. It moulds, on the one hand, the religious doctrines expounded to the people by the teachers of the Church; on the other hand, it determines the opinions of the fourth estate in the land,—the literateurs who fashion into their own likeness all such of our fellow-men (and they are not few) as take them for guides, philosophers, and friends. Thus the ontological schemes of the philosophers, expressed in what seems unintelligible jargon to the artisan, nevertheless reach even his lowly path at last, and by an insidious influence determine his thought and life according to their own character. It is a wonderful manifestation of the solidarity of thought and truth, that metaphysical doctrines—doctrines that deal only with what seems farthest removed from vulgar capacity and concern—should never exhaust their influence till they have penetrated through all the intellectual strata that lie between, and reached and moulded the details of the whole individual life of the nation. But so it is; and because it is so, it is high time that the Church and the world both were looking to themselves in Great Britain. The philosophers are upon them. If one of our Universities in the east sounds a retreat to Berkeley, and another in the west finds in Berkeley an advantageous base from which to hasten the army of his students by forced marches to Hegel, what is to be the result in our Theological Halls, in the pious homesteads from which our students are drafted, and in the pulpits of our churches? Philosophers like Green, Caird, and Lindsay do not teach and write in vain. Few professors can inspire such enthusiasm into all competent students

that come under their influence. And if our students at national Universities are to have laid in their minds, and laid amid circumstances and influences of attraction and persuasion never to be forgotten or lost, a foundation of philosophy wholly incompatible with the orthodox theology of our Halls, are not the hopes and results of orthodox teaching, and with these, those of our pulpits, and with these again, those of our national character and institutions, tremendously endangered? If the professors are Hegelian, the students will be Hegelian; if the students are Hegelian, the ministers of the Church are in danger of being so; and if the ministers of the Church, then largely, too, the people—so far, that is, as the thing is within their reach—will be Hegelian too. And what does a Hegelian theology, literature, and people mean? Hegel had two wings wherewith he did fly. There is a left wing to his body and a right,—a wing that covered Feuerbach and Strauss, as well as that which gave shelter to less formidable men,—less formidable, perhaps, because of less logically consistent development. Whether it be the right wing of Hegelianism that is concerned in the British invasion, or the centre, it is to be remembered that that philosophy, in throwing out its expansions, and especially as meeting in these days a favouring influence from natural science, has always given disproportionate strength to the left wing. If Hegelianism is destined to run its course in these lands, the result elsewhere will be repeated here; and eventually we must no doubt look to having amongst us many more of the Feuerbach and Strauss type than of the type less formidable. The attractive subtlety of Hegel's dialectic,—the gorgeous pageantry of his world-building,—the commanding spectacle of intellectual power, harmony, and beauty which the whole fabric of his system seems to exhibit,—even the faculty for economical construction in all the practical arts of human life so characteristic experimentally of so abstruse a philosophy,—all these tend for a while to bedazzle and betray the minds of both good and great men. But the whole is a dream. Its unsubstantial character by and by discloses itself; and the rocket falls naked, shorn, and lightless to the ground. With us this dis-

closure will be made all the sooner, through the practical bent of the British mind. And the fall may be as sudden as the rise. But the fall into what? Rise however high Hegelianism may, and fall however soon, in proportion to the extent in which it has leavened learning and opinion, its fall will be a proportionately extensive lapse into that abyss from which so spiritual a philosophy might seem the farthest removed,—the dirt-philosophy.

Such is the crisis. And now what course should the friends of a different and better-fated philosophy—what course should the chosen guides of theological education and of the Church adopt? Sometimes, when the Hegelianism of a theological professor is mentioned to those whom it most concerns, they but shake their heads, admit the gravity of the juncture, and piteously complain, 'Who is to answer him?' Mr. Editor, I have actually seen and heard it so. Now, certainly it is an 'answer' that is needed, and one of power; and it were well it came quickly. But are we in so sad a way in Scotland, is the crisis so inevitably fatal, is Scottish philosophy so fallen, that there are no means of providing this indispensable answer? About twenty years ago, such an answer, swift, sure, and strong as a thunderbolt, warded off from the chair of Sir W. Hamilton a philosophy kindred to Hegel's, that was about to take possession of that pre-eminent seat of philosophical education. Much about the same time another hand was laid in arrest on certain tendencies of Sir W. Hamilton's own philosophy that were held to require re-direction, and it was found competent for the task. Now, in the presence of a crisis more momentous than any of the kind ever known in Scotland, might we not naturally look to the same quarters for defence? Oh for a touch of these hands!—they are not yet vanished. Oh for the sound of these voices!—they are not yet still. They are on occasions of need heard sounding like trumpets. There was never such need as now. Is a false philosophy to flood the land and swamp the old philosophy, theology, and religion too, and no effort be made to stem its advance? Are the young men, whom the strange exotic allures, to be left to suppose that it contains but truth, since those who know truth are offering no opposition? The philosophy

of Hegel has not hitherto been transplanted to our shores, or at least taken 'root in the Scottish character.' It could 'flourish only by disintegrating and destroying the qualities of our native mind,' and those institutions and systems of religion and truth which reciprocally have nursed and been nursed by these national idiosyncrasies. If

such philosophy is allowed to take root and flourish at last amongst us, it will be but small satisfaction to men competent to prevent the calamity,—if prevented it could possibly be,—that they did not make the most timely and the most strenuous efforts in their power to defend the old truth and to expel the new error. PERTHENSIS.

## Intelligence.—United Presbyterian Church.

### PRESBYTERIAL PROCEEDINGS.

*Banffshire.*—This presbytery met at Banff on the 4th December. The Rev. Mr. Smith, of the presbytery of Buchan, being present, was asked to correspond. Mr. Rogerson, convener of presbytery's Committee on Missions, gave in a report containing a series of recommendations. These were discussed, along with allied subjects brought before the presbytery from convener of Synod's Committee on Sabbath Schools, and from the Foreign Secretary. A decision was deferred till next meeting.—This presbytery met at Keith on the 8th January. A call from Tarkastad, Caffraria, was presented to the Rev. Alexander Miller, Cabrach. Messrs. Watt and Taylor, commissioners from Cabrach, urged the earnest desire of the congregation for Mr. Miller to stay amongst them. Thereafter, Mr. Miller intimated his decision to decline the call, and it was set aside. Authority was granted for the election of four elders at Findochty. Resumed consideration of recommendations by Mission Committee, which were adopted in the following form:—1. That a missionary association be formed in every congregation. 2. That the system of monthly collections be adopted where practicable. 3. That parties desiring the *Missionary Record* should be supplied by the collectors, the expenses to be defrayed in such manner as each association may determine. 4. That requests for prayer made by missionaries be attended to at the prayer meeting or during public worship. 5. That ministers, at least once annually, exchange pulpits for the purpose of having the claims of foreign missions presented to their congregations by other voices as well as their own. 6. That a brief statement be printed and distributed among members giving accounts of missionary fields and those who cultivate them. 7. That, if practicable, a presbyterial conference be held in connection with the annual meetings of the missionary as-

sociations. It was agreed that deputations from the presbytery visit the churches and deliver addresses on Sabbath schools, missions, the schemes and principles of the Church, and finance. Messrs. Macfarlane, Simmers, and M'Raith were appointed a committee for carrying out these visits. Next meeting to be held at Portsoy, on 1st Tuesday of March.

*Berwick.*—It having pleased God in His providence to remove by death the Rev. John Stark of Horndean, on the 14th of December, in the 53d year of his age, and the 29th of his ministry, the presbytery met at Horndean on the 19th December, on the occasion of his funeral—the Rev. A. B. Robertson, moderator. The Rev. Gilbert Meikle, of the presbytery of Paisley and Greenock, and the Revs. W. Limont, J. Rutherford, G. H. Main, and B. Brodie, of the Presbyterian Church of England, being present, were associated with the presbytery. Mr. Stark's name was taken from the roll; and the Rev. D. Kerr was appointed to conduct the devotional exercises in the church, and to give the funeral address. The Rev. Dr. Ritchie was appointed to preach the funeral sermon on the Sabbath following, and declare the charge vacant. The Rev. P. Mearns was appointed moderator of session during the vacancy; and the supply of probationers was fixed to begin on the second Sabbath of January. After the impressive services in the church, the funeral, which was a very large one, left for the burial-place of the family at Chirnside.—The presbytery met again on the 8th of January—the Rev. A. B. Robertson, moderator. Dr. Ritchie reported that he had preached at Horndean, as appointed by the presbytery, and declared the charge vacant. The late Rev. John Stark having been appointed at last ordinary meeting to represent the Presbytery at the Mission Board of the Synod, the Rev. P. Mearns was chosen in his room, and intimated his acceptance of the office. The Rev. A. B. Robertson was

appointed to dispense the communion at Horndean on the last Sabbath of February. Collections for the Synod Fund were reported. The committee in correspondence with congregations in the south having not yet finished their business, Dr. Ritchie's name was substituted for that of the late Rev. John Stark, and the Rev. D. Kerr was made convener of this committee. The Rev. R. C. Inglis was chosen treasurer of the presbytery, in room of the late Rev. John Stark. A petition was read from Middlesborough congregation praying for disjunction from this presbytery, with the view of their joining the Darlington presbytery of the Presbyterian Church of England. After some considerations of the proper mode in which this petition should be granted, it was agreed to comply with the prayer of the petition, and report this fact to the Synod. The Rev. A. B. Robertson, convener, gave a report of the proceedings of the Mission Committee, from which it appeared that a majority of the congregations of the presbytery contribute monthly, through collectors, for missionary purposes. Arrangements were made for a conference on missions, at Ayton, on the 8th of April; and it was agreed to invite all the elders to be present. The Rev. W. Wilson's name was added to the committee, in room of that of the late Rev. John Stark. Arrangements were made for further supply of the Rev. James Harrower's pulpit at Eyemouth, as he is still requiring relief.

*Edinburgh.*—A meeting of this presbytery was held on Tuesday, 8th January, in the hall of the Young Men's Christian Association. Mr. David Marshall, East-Calder, was appointed moderator for the ensuing six months, and took the chair. Mr. Watt, probationer, Kilmaurs, to whom a call had been addressed by the congregation of Infirmary Street to become colleague and successor to Dr. Bruce, intimated his acceptance of it, and the induction was fixed to take place on the 13th February, at twelve o'clock—Mr. Armstrong Black to preach, Dr. Bruce to preside, and Mr. Gardiner to address pastor and people. Mr. Robertson (Broad Street) reported that at a meeting of the new South Side Congregation, it had been agreed to call the Rev. John Kay, Free Church, Coatbridge, to the pastorate of the church. The call was signed by thirty-four members and eight adherents. It was sustained. Mr. Ronaldson laid on the table a call from the congregation of West-Calder to the Rev. James Wardrop, Craigend, Perth. The call was sustained. Mr. Dewar requested the presbytery to give its approval

to an application to the Home Mission Board for aid towards the support of a missionary at Musselburgh, stating that the population in and around it was some 10,000, and that there were only about 2000 church-goers. The presbytery approved of the application.

*Glasgow.*—This presbytery met on Tuesday, 8th January—Rev. Dr. Black, moderator. Dr. Edwards gave in an interim report in reference to Mr. Ferguson's case, and stated that correspondence had been held with Mr. Ferguson in reference to the basis of the proposed conference; and this having been agreed on, it was expected said conference would be held in a day or two. The report was approved. Dr. Scott made a statement in reference to the financial position of the Church. The total income of the Church, he said, for missionary and benevolent purposes, was in 1876, £104,011, 2s. 5d., and in 1877, £91,832, 14s. 2d., showing a deficiency of £12,179, 8s. 3d.; which was accounted for in this way, that while in 1876, £17,954 had been received for the Hall Capital Fund, in 1877 only £3014 had been received, showing a decrease of £14,940; and as that exceeded the deficiency on all the others put together, they would understand that the funds were, on the whole, in a prosperous state. The income for foreign missions last year was £38,552, 2s., and the expenditure £38,401, 18s. 3d.; but there must be carried over from the reserve fund created by the late Mr. Alexander Paton, according to the terms of his trust-deed, £3025, so that there was a surplus of £2974; and this was independent of the sum of £2766 contributed for the Indian Famine Fund, of which only £44 had as yet been expended; so that altogether the Foreign Mission Fund had a balance at its credit at the present time exceeding that of the previous year by somewhere about £5700. In relation to the Augmentation Fund, the balance at 1st January 1877 was £6725, 10s. 10d., the income for 1877 was £16,236, 18s. 3d., the interest on the fund was £300, and there must be carried from the reserve fund £768, 15s., so that the total income was £24,031, 6s. 1d. for the year. The expenditure was as follows:—Supplement to stipends, £7657, 6s. 9d.; grants to congregations, £457, 13s. 11d.; subsidy to England, £1214, 2s. 6d.; expenses, £876, 11s. 5d.—in all, £10,205, 14s. 5d., leaving a balance of £13,825, 9s. 6d.; from which had to be deducted £6500 for the working balance of 1878, and consequently the amount available was £7325, 9s. 6d., or £144, 18s. 1d. less than last year. Only, as that deficiency could be fully made up by the proportion of a

legacy set apart during the year as an addition to the reserve fund, there was no doubt a value of a share in the surplus fund would be as before £40, and consequently the minimum stipend £200, with manse, or allowance of £20 for house rent, would be made up as in former years. The Church owed a deep debt of gratitude to Mr. Morton, of Greenock, for his most generous and untiring services in this matter. Of the Evangelistic Fund, the income had been £5968, and the expenditure £5806. The Aged Ministers' Annuity Fund had an expenditure of £2343, and an income of £2038. The Theological Hall Fund had had an expenditure of £3745, and an income of £3419, 6s. 9d., the expenditure having been increased by the changes effected on the hall. The presbytery awarded Dr. Scott a special vote of thanks for his statement. The clerk (Dr. George Jeffrey) intimated that on the re-arrangement of the presbytery thirty-three sessions had reported—fourteen in favour of a division of the city, eleven in favour of maintaining the integrity of the presbytery, six in favour of remaining unchanged so far as they themselves were concerned, and two in favour of a presbytery of Dumbarton, in the event of a re-arrangement being considered expedient. The above classification being objected to by several members as inadequately representing the sessional returns, a committee was appointed, with Mr. Roberts as convener, to prepare a report on the subject. It was agreed to ask the Synod Committee for an extension of the time within which the returns must be lodged. The presbytery agreed to moderate in a call to an assistant and successor to Dr. Edwards in Greenhead Church on 21st inst. The Rev. Mr. Carstairs intimated his resignation of the convenership of the Sunday Schools Committee, an office to which Mr. Corbett was elected. The committee on Stornoway and the Isles, stated that the pulpit of Stornoway had been supplied during the summer months, and that the congregation of Portree was ready to moderate in a call. Mr. Andrew Morrison was also recommended for appointment as catechist for Lismore. The clerk afterwards read requests for moderation from the congregation of Stornoway and Portree, which were agreed to be laid before the Mission Board. The report of the committee was agreed to.

*Kirkcaldy.*—This presbytery met at Kirkcaldy on the 4th December—Rev. R. Dick, moderator. Intimation having been made that the Rev. A. F. Forrest, Stirling, had declined the call addressed to him by the congregation of Bethel-

field, the call was accordingly set aside. A petition from the congregation of Bethelfield for a moderation was granted, and the Rev. Mr. Thomson was appointed to preach and moderate in a call on the evening of Monday the 17th December, worship to begin at half-past seven o'clock. Agreed to recommend the proposal of an exchange of pulpits for the purpose of advocating the claims of missions. The remit of Synod regarding the formation of elders' associations was taken up, and the scheme approved of.—This presbytery again met at Leven on 11th December. A petition from Crail for a moderation was granted, and the Rev. Mr. Smith appointed to preach and moderate in a call on the evening of Monday, 17th December, worship to begin at seven o'clock.—The presbytery met again at Kirkcaldy on the 8th January. Mr. Thomson reported that he had preached and moderated in a call in Bethelfield Church on the night appointed, and gave an account of his procedure, which was approved of. The call, which was addressed to the Rev. Isaac E. Marwick, Loanends, Ireland, was subscribed by 263 members in full communion, and 60 adherents. The presbytery agreed to sustain the call, and to forward it to the presbytery of Ireland, along with the reasons for translation. Mr. Smith reported that he had preached and moderated in a call at Crail. The call was addressed to the Rev. J. C. Jackson, Elgin Street Church, Glasgow, and subscribed by 92 members. Mr. Smith's conduct was approved of, and the call sustained. It was also agreed to forward the call and relative documents to the presbytery of Glasgow.

*Orkney.*—This presbytery met at Kirkwall on the 7th January—Mr. Allardice, moderator. The clerk read a letter from the Home Mission Board announcing that a grant of £30 had been made to the Shapinshay congregation in aid of expenses incurred during the vacancy. The receipt from the Shapinshay treasurer for the amount was also laid on the table. A petition was read from the Shapinshay congregation asking for a moderation in a call, and stating that the congregation were prepared to give £100 of stipend, with a manse and garden, and four weeks' holidays. It was unanimously agreed to grant the prayer of the petition. Mr. Webster was appointed to preside at the meeting to be held on Tuesday, the 22d, at 12 o'clock noon, or the first favourable day thereafter. The presbytery unanimously agreed to the following petition to Parliament:—'That, taking into consideration the present position of the Eastern Question, the despotie



character of Turkish rule, and the disastrous character of such government on the causes of civil and religious liberty, no steps be taken in the way of giving either moral or material support to the Turkish Government.' The petition was signed by the moderator and clerk, and sent to Mr. Laing for presentation to Parliament. Mr. Kirkwood then submitted a scheme of evangelistic meetings to be held within the bounds of the presbytery during the next three weeks. He also reported that the Home Mission Board had appointed two evangelists—Messrs. Ruddocks and Mundle—to cooperate with the presbytery in this work. The scheme was cordially approved of, and the thanks of the presbytery were given to Mr. Kirkwood for preparing it. The presbytery then met in private.

*Perth.*—This presbytery met on the 18th December—Mr. Lyon, moderator. Received from Balbeggie a petition for a moderation, with a request that the presbytery apply, on behalf of the congregation, for a second hearing of Messrs. Robertson and Laurie, probationers, before the moderation took place. Appointed Mr. McNeil to moderate in a call at Balbeggie on Monday the 28th January 1878, public worship to begin at two o'clock afternoon. Instructed the clerk to correspond with the Distribution Committee about a rehearing of the probationers named. The presbytery's Committee on Missions reported on the paper on foreign missions handed to it at last meeting, recommending, 1st, the adoption of the Synod's suggestions as to an exchange of pulpits when the cause of said missions is pleaded; and 2d, a presbyterial conference on foreign missions, to which all the elders within the bounds of the presbytery shall be invited, as also the office-bearers of congregational missionary committees. Agreed to wait for a report from this committee on the matters of Church extension, etc., remitted to it; and, on the request of the convener, associated the committee on the state of religion with this committee in the business remitted. Mr. Wardrop was nominated to serve on the Synod's Mission Committee for the four years ending May 1882. Appointed next meeting to be held on the 12th February 1878.

## CALL.

*Craik.*—Rev. John Jackson, Elgin Street Church, Glasgow, called.

## INDUCTIONS.

*Kilmarnock (King Street).*—Rev. Thomas Whitelaw, A.M., of Cathedral

Street Church, Glasgow, inducted January 3d.

*Alexandria.*—Rev. James Alison, of Boston Church, Cupar-Fife, inducted January 8th.

## OBITUARY.

Died, at Brooklyn, New York, on 15th December 1877, Rev. David Inglis, D.D., LL.D., formerly of Penrith, England, latterly pastor of the Reformed Church, Brooklyn Heights. Dr. Inglis was born in Greenlaw, Berwickshire, in 1824, entered the University of Edinburgh in 1837, was licensed as a preacher in 1845, and after a short ministry in Penrith, went to America, and there had a distinguished and successful career as a faithful and eloquent preacher of the gospel. Mr. Parker, Sunderland, in an interesting biographical sketch of Dr. Inglis, given in a sermon preached on the occasion of his death, says:—'He was one of seven preachers brought up in his father's Church. Only three survive, Dr. Taylor, secretary of the Scottish Board of Education, Rev. P. Landreth, and myself. The late Rev. John Riddel, of Moffat, an amiable and accomplished minister; Mr. Alexander Lockie, who lived and died a preacher; his brother James, and now Dr. Inglis too, have passed away.'

## ANNUAL MEETING OF THE UNITED PRESBYTERIAN THEOLOGICAL HALL MISSIONARY SOCIETY.

THE annual meeting of this society was held in Wellington Street Church, Glasgow, on 26th December 1877. The Rev. Professor Duff, LL.D., honorary president, occupied the chair.

Mr. William Watson, secretary, submitted the annual report, which stated that the schemes of effort adopted by the society for the past year—namely, the Presbyterian Mission at Osiont, Upper Egypt, and the Home Mission in Arthur Street, Edinburgh—had been attended with great success. There had, however, been a slight decrease in the collections. The sum collected during the year 1875-76 amounted to £1666, 6s. 8½d., while this year there had been raised £1374, 14s. 1d.—a decrease of £291, 12s. 7½d. The report further stated that the schemes of effort for 1877-78 were—(1) The Home Mission in Edinburgh; and (2) The American Freedmen's Mission, with special reference to the training of a native ministry for Africa.

Mr. William Logan, M.A., president of the society, then addressed the meeting. In reference to foreign missions, he said

that the interest taken in these, the liberality with which they were supported, the number and ability, and the zeal and piety of the men who undertook the work, and, above all, the great success which had been achieved, were amongst the most hopeful and encouraging signs of the times. After pointing to the success which had attended missionary operations in Samoa and the neighbouring islands, and also in Madagascar, India, China, and elsewhere, he went on to say that, notwithstanding the work done, they were still in the day of small things, and they must not forget the sacred obligations under which they lay to make known the gospel to every creature. In regard to home mission work, he was glad to say that as divinity students the members of the United Presbyterian Theological Hall engaged in this work themselves. Having given a short account of the mission in Arthur Street, Edinburgh, he stated that it had been resolved to devote towards that object a sum of between £100 and £150 every year; and when they next came before the Church to advocate the claims of Biddle University, North Carolina, with a view to provide a native ministry for Africa, he hoped the liberality of the people would show the interest taken by them in the home operations carried on by the students.

The meeting was afterwards addressed by Rev. Dr. McEwan, London, Rev. Wm. Graham, Liverpool, Rev. Mr. Campbell, Geelong, and Professor Cairns.

As this was the first meeting of this society held in Glasgow, a special interest attached to it. The audience was large, and listened with marked attention to the addresses of the various speakers.

NOTE OF ACCOMMODATION TO BE PROVIDED FOR THE UNITED PRESBYTERIAN CHURCH IN THE NEW PREMISES, CASTLE TERRACE, EDINBURGH.

#### I.—Theological Hall.

1. Five class-rooms for students.
2. Five professors' rooms.

One of the class-rooms to be large enough to hold 120 students; and the other four class-rooms to accommodate 50 students each.

One of the professors' rooms to be large enough for the meetings of the Senatus.

3. In addition to the above, a room is to be provided for an Elocution class, large enough to hold about 150.

#### II.—Library.

At present, the library in 5 Queen Street,

Edinburgh, contains upwards of 12,000 volumes, and is accommodated in three rooms,—one 55 feet by 16, another 20½ feet by 13½, and the third 16½ by 14½.

In addition to the present library, the library of the late Professor Eadie has to be accommodated in the new premises. It consists of 9000 volumes, and would require a separate room for itself. Other additions are likely to be made to the library, and provision must be made for this.

The whole front of the first floor of the present building towards Castle Terrace will be set apart for the library, and a room on each side in case of further extension, which meanwhile may be made available for other purposes, such as committee rooms.

#### III.—Synod Hall.

1. A new Hall, to be seated for 2000. The court reserved for members will be seated for 750, the public to be accommodated in a gallery or galleries. The seats will be something like those in the Free Assembly Hall, but to be a little wider and more comfortable. Connected with the Synod Hall will be provided—

2. A room for the Moderator of Synod;
3. A Synod Clerk's room; and
4. A voting clerk's room—all on the ground floor; and
5. Three or four committee rooms.

There will be accommodation for voting by division lobbies, at least as convenient as that in the Free Assembly Hall.

#### IV.—Synod's Treasurer.

1. A public office will be provided for the Treasurer of the Church on the *ground floor*, in which his clerks will be accommodated; and

2. A private room connected therewith for the treasurer.

#### V.—Mission Board.

1. A Board Room, sufficient to accommodate 50 members.
2. A room for the Foreign Secretary.
3. A room for the Home Secretary.
4. A room for the Foreign Secretary's clerk.

#### VI.—Refreshment Rooms and Lavatories.

#### VII.—A Fire-Proof Safe Room.

VIII.—Sufficient accommodation will be provided for the Hall Officer and his Family.

## Notices of New Publications.

### THE POPE, THE KINGS, AND THE PEOPLE:

A History of the Movement to make the Pope Governor of the World, by a Universal Reconstruction of Society; from the Issue of the Syllabus to the Close of the Vatican Council. By WILLIAM ARTHUR. 2 vols., pp. 952.

London and Belfast: William Mullens & Son. 1877.

MR. ARTHUR, in his preface, observes: 'Nothing but a conviction that the movement here traced is of an importance for which ordinary terms are not an adequate expression would have justified me, in my own view, in giving to the study of it years of a life now far advanced. If the authors of the movement are not deceived, the generation that will come up after I am no more will witness a struggle on the widest scale and of very long duration, during which will disappear all that to us is known as modern liberties, all that to Rome is known as the modern state, and at the close of which the ecclesiastical power will stand alone, presiding over the destinies of a reconstituted world. Not at all believing in the possibility of this issue, I do not disbelieve in the possibility of the struggle. To avert any such repetition of past horrors, to turn the war into a war of thought,—a war with the sword of the writer and orator, instead of that of the Zouave and the dragoon,—is an object in attempting to serve which, however humbly, a good man might be content to die.'

In this passage we have the keynote to the whole work. Mr. Arthur is profoundly impressed with the belief that a great struggle is before us; and though he contemplates ultimate defeat to the Papal power, yet he fears there will be years of trial, as Popery will, in the future as in the past, leave no stone unturned in seeking the object on which it has set its heart. Perhaps there are those who may imagine that Mr. Arthur magnifies the danger and thinks too highly of the power of Rome, and forgets the operation of other powers that are hostile to it. But all will agree that a grave crisis is before us; and as forewarned is forearmed, it is well that we have the information which is contained in these elaborate volumes.

Mr. Arthur begins his narrative with an account of a meeting of the Congre-

gation of Rites held in the Vatican on the 6th of December 1864, at which Pius IX. broached the Infallibility proposal; and then he proceeds to detail the consequences of the movements and manoeuvres connected with it during the succeeding years.

It is impossible to speak too highly of the diligence of our author. He has spared no pains in getting information of a reliable kind from every available source—Popish and Protestant. Only one wholly in earnest could have undergone the enormous amount of labour involved in gathering and reproducing the facts here recorded. And these facts are set forth with a clearness, vigour, and impressiveness which cannot fail to tell powerfully on the mind of the reader.

The book, indeed, may be regarded rather as one for the thoughtful and intelligent student of contemporary events than for the great majority; but through the former its teachings doubtless will reach the latter, and do much at once to enlighten and to stir them up to practical concern in a matter which relates to their dearest interests.

### CHRISTIAN SUNSETS; or, The Last Hours of Believers. By JAMES FLEMING, D.D.

London: Hodder & Stoughton. 1877.

THE author of this book very justly observes in his preface, that many even of God's true people are through fear of death all their lifetime subject to bondage, and that this is as undesirable as it is unnecessary. One way of meeting this is to show the entire adaptation of the gospel to overcome that fear by inspiring us with glorious hope; another is to show how this hope has proved efficacious in the experience of multitudes, and enabled them to triumph. The latter is the plan pursued by Dr. Fleming. It has been said one fact is worth a thousand arguments; and here we have many facts, carefully and skilfully selected, and set forth in a clear and interesting manner. We have brief accounts of the deathbed scenes and sayings of Christians in every rank and of every age—all of them of a peaceful, not a few of them of a jubilant, kind.

The volume is beautifully got up; and

as the type is large and legible, it will be found very suitable for persons who are nearing the dark valley, and who therefore have a special interest in its instructive and consolatory contents.

**FAITH IN GOD.** Sermons by the late Rev. JAMES HAMILTON, M.A., Cockpen. Edited by the Rev. William Scrymgeour, Glasgow.

Edinburgh: T. & T. Clark. 1877.

MR. SCRYMGEOUR has succeeded in writing an exceptionally excellent biographical sketch of his friend. It is finely sympathetic and appreciative in spirit, and vigorous and graceful in expression. Mr. Hamilton's gifts and graces as a man and a minister are graphically depicted, and the story of struggle with native debility and ever-recurring illness is touchingly told. Within brief space the experience and environments of Mr. Hamilton are set forth so as to enable one to form a very intelligent opinion as to the kind of man he was, and the work which he accomplished.

The sermons, preached in the ordinary course of Mr. Hamilton's ministry, here given are of superior merit. They are fresh and vigorous, highly evangelical in sentiment, and pervaded by a rich unction which must have made them very impressive in their delivery. We confess, however, to a feeling of disappointment in reading them in certain respects. Mr. Hamilton, we are told, had been severely exercised by the deeper problems of life and religion, and, after sore travail, reached an assured faith. He was, it is said, a thinker first and then a preacher. Now we do not often find him discoursing on first principles, or grappling with those difficulties which specially beset the thoughtful mind. Indeed, the sermons are, as perhaps was to be expected from the circumstances of their delivery, quite popular in their cast of thought and way of putting things. Thus in the first, which gives its name to the volume, we find only a little said at its close about faith being the condition of successful Christian life and labour, but no attempt is made to show how faith works and becomes the mighty power which Christ affirms and experience proves it to be.

We have no doubt, however, that it was in Mr. Hamilton's power to have produced discourses of a more intellectual kind, had he felt justified in making the

attempt; and as it is, these sermons prove that he was a preacher of no mean order, and entirely worthy of the high opinion entertained of him by the flock to whom he so faithfully and lovingly ministered, as well as by those who in wider spheres were occasionally favoured with his services.

**THE MOUNT:** Speech from its English Heights. By THOMAS SINCLAIR, M.A., author of 'Love's Trilogy,' 'The Messenger,' etc.

London: Trübner & Co. 1878.

THIS is a book which will meet with a very different kind of reception from different kinds of people. Some will toss it aside at once, and declare it to be unintelligible, or egotistical nonsense; others will see in it much depth of wisdom. Aristotle's definition of virtue is of wide application, and perhaps the right opinion is the one that lies midway between these two extremes.

Mr. Sinclair understands by the Mount the height from which our great or greatest writers speak, and in this volume he essays to weigh their speech and show its value. This he tells us he means to do in a frank and fearless manner, and he has kept his word. One feels a little startled at first by the familiar and confident way in which the (real or supposed) weaknesses and limitations of such *divi majores* as Shakespeare, Goethe, Carlyle, etc., are exposed. This doubtless will be felt to be offensive by some of the admirers of these great writers; whilst the frequent obscurity of thought and speech in which Mr. Sinclair pleases to indulge in this as well as in his poems, will prove a hindrance to the comfort and edification of others.

**HOME TO GOD: A Guide on the Way.** By SAMUEL PEARSON, M.A., of Liverpool.

London: The Religious Tract Society.

THIS little volume is somewhat similar in purpose to the well-known and much appreciated volumes of Doddridge and Angel James—'The Rise and Progress of Religion in the Soul,' and 'The Anxious Inquirer.' Mr. Pearson begins by pointing out the soul's need, and how this can be met by Christ. It is very affectionate in spirit, clear and simple in language, and comprehensive, considering its brevity, in the range of topics touched. It cannot fail to be

both attractive and useful to the deeply interesting class to which it is addressed. It might, however, have been improved, in view of its purpose, by introducing some well-chosen and well-told examples of those who diligently and successfully have sought the way to Zion.

AN EXPOSURE OF POPER, With Special Reference to Penance and the Mass.  
By the late WILLIAM ANDERSON, LL.D., Glasgow. With an Introduction by Rev. John Cairns, D.D. New and Revised Edition.

London: Hodder & Stoughton.  
Edinburgh: W. Oliphant & Co. 1878.

It was our privilege to hear Dr. Anderson deliver several of the lectures contained in this volume, and over a considerable number of years our recollection of the enjoyment we derived is very vivid. The audiences were completely taken by storm, and roused at once in a high degree alike to indignation and contempt. Dr. Anderson's was such a powerful personality, and he had such strongly marked individuality and so much intensity of conviction, that his utterances gained much by his mere presence and manner of delivery.

These lectures, however, have proved full of interest and instruction in their printed form. They have a number of excellences not to be found in the writings of any other man. It would be easy to point to some who argue as conclusively, and whose knowledge of the subject is as extensive and correct; it would be impossible to point to any one who has the same power of invention and scornful delineation, and especially who has the power of blending all these elements into a consistent whole. The book is not more fitted to impart information and beget conviction, than it is now to rouse to wrath and now to excite contempt for the miserable mummeries so scathingly expressed, and for those who could perform and promote them.

The time for their republication in a compact and attractive form is opportune. We see Ritualism, which is simply Popery without the Pope, making rapid progress, and exerting a mighty power, in the Church of England. We hear of attempts being made for the establishment of a Papal Hierarchy in Scotland; and we are told by many who profess to be specially charitable and enlightened, that Popery is quite blameless now-a-days, and worthy of all manner of toleration. Now it is of importance to know what Popery really is, and to remember that though it has a Proteus-like power of changing its form, it is ever and unalterably the same.

Dr. Cairns, in his very able and appropriate introduction, emphatically points out the dangers to which we are exposed in this direction.

The volume is enriched with a very excellent portrait of Dr. Anderson, and an autograph letter. It is dedicated to that powerfully eloquent Italian exposé of Popish errors, Alexandro Gavazzi, who says: 'It shall be a pleasure and an honour to me, the dedication of the book of dear Dr. Anderson, who was my helping hand, and one of my best and most prominent supporters, when I lectured in Glasgow, August 1851. He was ever since alway friendly to me and my mission. His memory is sweet to my heart, and will be lasting with my life.'

As the sole object of the present re-issue of these admirable lectures is to assist in the battle in which we are engaged with a foe which is gathering its strength for a conflict, subtle in its mode, but of supreme earnestness in its spirit, it is highly desirable that it should be scattered broadcast over the length and breadth of the land; and we are grateful to learn that special facilities are offered for its getting into the hands of ministers of the gospel and those whose position makes them influential in forming and guiding public opinion.

## Monthly Retrospect.

### THE DUKE OF ARGYLL ON DISESTABLISHMENT.

In the January number of the *Contemporary Review*, the Duke of Argyll discourses on the subject of Disestablishment to the extent of forty-eight pages. The professed object of his Grace is to enlighten the people of England on a subject concerning which, according to him, they are much in the dark, and not very capable

of receiving instruction. The main object, however, seems to be to set forth the glories of the Church of Scotland in its present state. The repeal of what he calls 'the great Jacobite Act of Patronage' has done everything that was necessary to make the Church a model of perfection and the home of liberty; and waxing very warm in his admiration of this, he becomes confident in his expectations and cordial in his solicitations. Thus, near the close of his lengthy paper, he exclaims, 'It is the whole people of Scotland who have gained the day. It is for them, or for as many of them as choose to do so, to enter in and take possession. They may do so if they like, with drums beating and banners flying. Or, if they do not formally join, they can work alongside in peace, for there is room for all. What divided them is gone. What has always united them alone remains. Or if there be any step which can be taken, or any other measure which can be adopted, to make this plainer than it now is, I can only say that no one would be more ready than myself to lend it a helping hand.'

To the same effect, in speaking of certain Episcopalians who think Presbyterianism unworthy of being established, and who, therefore, would have no objection to see the connection at present existing between Church and State in Scotland abolished, he says: 'It is for Presbyterians of Scotland generally to say whether this is a result which they desire to see accomplished. To seek for it is no doubt a consistent course for those who have adopted the opinion that all Church Establishments are in themselves necessarily evil. They may safely count upon the natural result, that when the Scottish Church has been disestablished, all Presbyterians would unite with the opponents of the Church of England. No doubt this would be the inevitable result. But not holding that Established Churches are unjust to those who have seceded, and not desiring to see these results attained, I am in favour of the policy which historically has been the policy of all Liberal politicians in Scotland, namely, that of adapting the Church Establishment as completely as possible to the hereditary traditions and opinions of the people.'

It is, of course, quite out of our power, in the brief space at our command in a mere *retrospect*, to enter into minute and exhaustive criticism of the various important points touched, and opinions expressed, in this elaborate ducal manifesto. It has received, and will receive, attention on the part of those who feel their position assailed or misinterpreted. Our friends, alike of the Free Church and the Liberation Society, will do well to set his Grace right as to several matters in which they are specially concerned.

We may, however, note one or two points in reference to which this earnest champion of the Church of Scotland has erred.

He avers that everything that caused secession or disunion has been removed. Now, it ought to have been known to him, and fully acknowledged, that the Free Church assert that something more than the removal of Patronage is necessary to make the Church really free. And that they are right in this is proved by a reference made by the Duke himself. He descants on the Westminster Confession of Faith, and goes somewhat out of his way to show how its authors have misinterpreted the teaching of Paul. But the point in question is: Has the Church of Scotland the power to alter its Creed without the sanction of the State? The Duke is constrained to acknowledge that it has not. And seeing this is the case, why talk of the freedom of the Church, when it cannot and dare not do that which is of vital importance, and necessary to its very existence as a Church enjoying that liberty wherewith Christ makes His people free?

Then as to Voluntaries, the plea that everything is made right is still more futile. The noble writer seems to find it difficult to believe that Voluntarism is a principle conscientiously held by many in these lands, and that their efforts are motivated, not by any ill-will to, or envy of, the Established Church, but by a strenuous sense of duty. And if his Grace, and those who think with him, could only believe this, then they might understand how the efforts of Voluntaries in behalf of Disestablishment are worthy of quite another name than attempts at spoliation.

Altogether, the paper bears mark of haste and uncertainty. Its statements are often contradictory, and its argumentation inconclusive. It will not induce the Liberal party to assume the rôle which has been assumed by the Tories, namely,

that of the conservators of the Church as by law established. Ostensibly it has been written in the interests of conciliation, but it will be acceptable only to those who do not need to be conciliated, and it is questionable if it will be acceptable even to them; for the men whose place of congregating is 22 Queen Street, have in politics strong Conservative proclivities, and have more faith in the friendship of a Tory than a Whig Government; and we believe in this matter the Begg party in the Free Church agrees with them. It will not then, even in these directions, prove conciliatory, whilst in others it will provoke mingled feelings of disappointment and dissatisfaction.

### PRESBYTERIES AND CALLS.

A MATTER of great importance in connection with all our congregations is to get the right man into the right place. Obviously this is not only a matter of importance, but difficulty. We see that it is not always secured; the spectacle of the square man in the round hole is not of infrequent occurrence in the Church as well as in the world.

How, then, is this evil to be rectified? We observe that of late a considerable number of ministers under call in the Free Church have left the matter in the hands of the Presbytery, and been ruled by the presbyterial decision; and against this there is and ought to be no law.

We observe, however, occasionally cases of another description, and notably one lately, in which the minister strongly expressed his wish to change his sphere of labour, and the Presbytery refused to give effect to his wishes. Naturally the commissioners from the disappointed congregation were dissatisfied, and appealed from the Presbytery to the Synod. We trust the Synod will reverse the decision of the Presbytery, and allow in this matter liberty of individual action.

Our reasons for this, briefly, are these—

1. A man's own right to himself. It may be said that when a man connects himself with a Church he promises obedience to the powers that be in that Church. Quite true; but these powers may be exercised *ultra vires* of any society, and in seeking to benefit the Church a wrong and injury may be done to the individual. And this, we believe, is so in the case under consideration.

2. A man's knowledge of himself and his surroundings. It is true, indeed, that self-knowledge is one of the kinds of knowledge that is most difficult of attainment, and our neighbours may see in us symptoms of strength or weakness of which we ourselves are unconscious. But, at the same time, a man may have a knowledge of himself which he cannot communicate to another, and this knowledge may wisely lead him to action; and if that action be legitimate in itself, it is not for another, even though that other be official, to step in and say, I am wiser than thou.

3. The evil results to the man in connection with the sphere of labour to which he has reluctantly been sent back. A congregation is not likely to welcome a minister whom they know to be with them by constraint, and not of a willing mind. The true bond between minister and people is the bond of love, and this bond is sure to be seriously affected by a declaration on the part of the minister that he would prefer to labour elsewhere. It is not pleasant for himself, and it is not for the good of the cause, that he should be placed in circumstances in which there is the possibility, at least, of altered countenances and alienated affections.

Our Church, therefore, we think, acts wisely in leaving the responsibility of decision in such cases with the minister himself; and if occasionally the Presbytery, had it been called upon to decide, might have given a judgment to be preferred to that arrived at, there is this to say, that imperfection attaches to all human procedure, and there is at least this consolation, that the rights of the Christian minister, as well as those of the Christian people, have been conserved.

### AMONG THE MASSES IN EDINBURGH.

THERE lies before us a little pamphlet just issued, entitled 'History and Present Position of Sydney Hall Congregational Church,' which is replete with interest. It is written in a very graphic and impressive manner, and vividly sets forth the

work in which the Church is engaged, and its surroundings. Its pastor is Mr. A. D. Robertson, and its place of worship is that which was formerly occupied by the Free Tron congregation, High Street. Its agencies are such as we find in connection with all churches of a similar character; but in none do we meet with a more earnest purpose, and a closer hand-to-hand fight with evil in its most loathsome forms. Its work is among the *lapsed masses*. There are, it is said, 50,000 who neglect the means of grace in Edinburgh, and the ignorance of some of them is incredible. Thus, it is said, 'A poor girl, dying of consumption, being asked if she knew Jesus, said, "Isn't that a bad man?" When asked what made her think so? she replied, "I never hear it except when men and women are cursing one another." It is a mistake, however, to suppose that these sweltering, seething masses are composed only of the ignorant, or those who have been always near their borders. Thus, it is said, 'We have found the man of letters, showing that scholarship and education is not always a safeguard; the lawyer, the physician, the poet,—ay, those who had been set apart with holy hands for God's service in His Church on earth. We have met men, who in their day bade fair to rival the world with their genius, caught up in the teeth of sinful lust, and tossed back into the dens of the city; workmen with rare power and skill, who among their fellows were considered chiefs to lead,—good fellows,—dashed by sin down among the worthless. Add to these, those of the gentler sex,—the fair and beautiful, the graceful and accomplished, the tender and delicate,—now blasted and blighted, destroyed almost beyond hope,—in Satan's workshop, these acquirements giving them more power for evil. Then there are the children, the innocent, helpless infants, as they grow up in the midst of this hotbed of sin. The question of saving them from falling is a question an archangel might well ponder and consider. How to save the children!'

The chief cause of all this is just the same sad tale, drunkenness! And there are in such localities as these in which Mr. Robertson labours such facilities for getting drink, as makes them a very furnace of temptation. On this point the report thus speaks: 'Drunkenness has a strong hold in our district, perhaps greater than in any other place in the city. Before you can reach the houses in one of the wynds, you have to pass between two public houses; having passed these snares, you come to a house of ill-fame; the next is a hard-ale shop or shebeen. When showing one of the magistrates the people and their homes, on seeing their wretchedness, he asked why they drank so much? The poor women thus questioned looked at him in wonder, and said, "Did you see the twa public-houses our authorities set down on the right and left hand side at the close mouth? Did ye see that awfu' house as ye entered the close? and did ye see that hard-ale shop at the foot of the stair? And if ye have seen these, surely I dinna need to tell ye why we drink sae much. It's no fair o' the bailies to surround us puir folk wi' sae mony temptations." She did not know at the time she was speaking to a magistrate, anxious to relieve her of the temptation to sin. In the next stair, asking a man why he did not stop drinking, he replied, "Ah, sir, it has got sic a grip o' me; it's no easy!"'

But whilst there is much to sadden, there is also not a little to gladden in the account of the work prosecuted amidst scenes so trying and unfavourable. Here is an example: 'Before closing this report, let me relate one case of a soul departing in peace after a long dark struggle. Not long ago I was asked to go and see a young woman. I found her very weak, and there was every appearance of death being near. Consumption had been doing its work, and had nearly finished it. On getting into conversation, I found she knew her Bible very well, though she did not know Jesus as her Saviour. Her prayers seemed of no use; she was heart-sick in her anxiety to be saved, and no relief had come. Her mother spoke of her being always a good child; but that was no satisfaction. Such was her state when I saw her. On learning the above, I told her she did not believe the Bible to be the word of God! She looked hard at me, and asked me to explain what I meant. I told her she did not believe it to be true; for if she did, then she would need to tell me how she was so very anxious, if it was God's word, and if it was all truth. This made her only the more anxious to know what was my meaning. I then began by showing her that if she really did believe this Bible to be God's



word, and all true—true that God so loved the world; true that Jesus came to save the lost; true that He died for our sins according to the Scriptures; true that He came not to call the righteous, but sinners—all that true, and you say you believe it? do you believe it, and have no peace? Wait a moment, she said; let me see! Oh, I see it all now! Jesus has done all for me! Yes; that is true! How strange I never saw it before! Bless the Lord, O my soul! She lived eight days, and died rejoicing in Jesus her Saviour.

Surely those who are engaged in such work richly deserve, as they greatly need, the warmest sympathy and most liberal support of all to whom the cause of Christ and the salvation of perishing souls is dear.

### ENTERPRISE SALES AND BAZAARS.

FOR some months the attention of the citizens of Glasgow has been strongly turned to a kind of commercial activity which goes by the euphuistic name of 'Enterprise Sales.' It is affirmed, however, that they ought to be called simply 'Lotteries.'

The evils resulting in many ways from these sales led to an opinion as to their legality being asked of the Lord Advocate. His decision was certainly unfavourable to them, and yet it is contended by some that it is not easy to bring them under the sweep of legal action; and we believe, though the nuisance is abated, it is not entirely removed.

A special and, as we think, painful interest attaches to this subject from its too close relationship to bazaars held for religious and benevolent purposes. It is an undeniable fact that the lottery system prevails in connection with many of them, and is defended on the ground that but for this many articles would never be sold, and the bazaar prove altogether a pecuniary failure.

It will be observed that those who speak after this fashion do not attempt to defend or vindicate their action on the ground of principle. With them the question is simply one of profit and loss, and lotteries are practised because they are profitable. But surely it does not need to be argued that mere material profit may be a great spiritual loss; and if this can be proved to be the case in this connection, then in consistency the practice ought to be abandoned. And that there is spiritual loss is emphatically affirmed by many who have witnessed the proceedings now animadverted on and mourned over them.

Bazaars conducted on ordinary business principles may be easily defended. We saw lately, in connection with an advertisement announcing a bazaar, an assurance given that 'it was for the honest sale of honest work.' Now, there may be 'a more excellent way' of obtaining money for religious purposes than even a bazaar of this description. Still, if all were so, much of the reproach that now attaches to them would be wiped away.

### THE STATE OF THE COUNTRY.

FOR some time past, confessedly, this country has been passing through a serious ordeal. The late harvest was disastrous, specially to the agricultural classes, but involved many others in distress. Trade, in almost every department, has been deeply depressed, and over all there has been 'the shadow of a fear.' The Eastern Question, with its possibilities of a terrible and extended war, has been occupying men's minds and oppressing their hearts. Meetings of an earnest and impressive kind have been held all over the country, with the view of leading or keeping the Government in the paths of peace. Amidst circumstances of unusual excitement Parliament met by special command. The Speech from the throne, whilst speaking of peace, made also allowance for the contingency of war, and asked for conditional preparation. How necessary, then, not only the exercise of utmost vigilance by all lovers of peace, but earnest prayer to Him in whose hands are the hearts of men, that so dire a calamity may be averted!

# UNITED PRESBYTERIAN MAGAZINE.

MARCH 1, 1878.

## Original Articles.

### RELATION OF STUDENTS' MISSIONARY ASSOCIATIONS TO THE STUDENTS THEMSELVES.

AN ADDRESS DELIVERED AT THE ANNUAL MEETING OF THE STUDENTS' MISSIONARY ASSOCIATION IN GLASGOW, 26TH DECEMBER, BY REV. WILLIAM GRAHAM, LIVERPOOL.

I COULD easily indulge in expressing the joy of coming, at the request of the Missionary Association, into the heart of our young student life,—a joy springing from remembrances of more than thirty years since, and from the sense of being more than ever a student still.

'Oh, I feel the crescent promise of my spirit hath not set!  
Ancient founts of inspiration well through all my fancy yet.'

I shall come straight to the work of the evening; and though I know I am addressing not so much an audience of students of theology as one of a more mixed character, I shall yet keep to my original intention of saying something specially adapted to students. I know, moreover, that if my words reach the hearts of Christian students, they will not fall far short of all Christian hearts.

My subject, then, is the relation which a Theological Missionary Association naturally has to the studies and character of the students themselves.

I. Let us look at the relation which such interest in missions bears to Christianity as a system of divine truth. There are two ways, as you are aware, of looking broadly at Christian truth. The first is, that it is not divine truth at all,—for the very sufficient reason that there is no God, or no God that is known by men, or no God that can reveal Himself to men. This, of course, we dismiss at once. Enough that the gospel has to face such a system, and carrying, as it does, the great spiritual truths of God, redemption and immortality, in its bosom, its very attitude arrests the attention; its very first truths, when contrasted with this miserable irreligion, or rather superstition, look the more noble in the sight of every true soul, and especially of every young and earnest spirit. But there is another view of Christian truth, namely, that though divine, it is no more divine than other religious systems are, or if so, is only the highest form of the natural and

structural development of religion. Missions bring the student right in front of the world-systems of religion, and put the *ipsissima corpora*, the elementary spiritual questions, before his mind. Well, here it is something—it is much—that Christianity is felt and acknowledged to be the highest religion known, that it has the noblest conceptions of God, and has done noblest work for man. And on the ground of comparative religions—a new and most suggestive study—I think missions look well again; for if men like Goethe, Hegel, Schelling, Carlyle, and even John Stuart Mill, pronounce Christianity to be far beyond every present position, and likely to remain ever so, then it follows that students engaged in missions have before them, alike for study and for spreading, religion as well as Christianity in its grandest aspect. But it is more so when we come to the claim that Christianity rises not only aloft, but is alone in its origin and truth among all religions.

Putting both of these views together, I think it is plain that an intense interest in missions becomes a most luminous and quickening study of the theological system of Christian truth. It becomes so in three ways,—it broadens, intensifies, and vitalizes the Christian system, and in doing so gives the student a hold of Christian truth which, always invaluable, will calm and guard him amidst the roaring storms and changeful eddies that at this time trouble the river of life, as, through all and in spite of all, it makes glad the city of God.

First, it broadens the Christian system, and so makes it wide as well as deep, like the Atlantic. It rescues it from the conflicts, some of them very important in their place, of denominations. I do not speak merely of Scottish sects, nor even Protestant sects. I shall add, it broadens outside of the Popish and Protestant controversies, and it sets Christianity, however corrupted, face to face with heathen systems of all sorts at home and abroad,—whether the heathenism of a British man of science who worships no God, or of a Calabar savage who worships the devil. It sets Christianity broadly, where it was set of old in the Acts of the Apostles, over against philosophic Pantheism or Positivism, as well as the varied national polytheisms. Never, I hold, does Christian truth look so well as when so confronted; and it is so to the student in missions. You can see at a glance how its divineness, its humanity, its noble simplicity, its matchless love, its supernatural holiness—in one word, its celestial quality—proclaim it queen—*incessu patuit dea*. Are we to prefer the Brahminism or Buddhism of the East, the Pantheism or Materialism of the West, to such a system? One steady look instructs and demonstrates as no exposition can. For Christianity has principles without which men neither have grown nor can grow up to their full stature. It brings a God who is at once Creator, Redeemer, and Sanctifier. It takes man up in his deepest wants, and puts a complete remedy within him and an immortality of perfection before him. Missions bring both testimonies together,—‘the testimony of man’s soul naturally Christian,’ as Tertullian with deep wisdom, and with words that have become classical, calls it, as well as the testimony of the Divine Spirit, with its self-evidencing divinity of the truth. The statue of Minerva, as it was shaped in the studio of Phidias, and surrounded by captious microscopic eyes, was reviled and rejected. This was too much, that too little; in fact, it was no goddess at all. But Phidias knew better. He knew that when placed aloft in the sunny Greek sky, all would pronounce her, in her majestic breadth and beauty, as she blessed the city, to be divine. So with the gospel. Remove it from the pitiful squabbles of word-critics and sectarian microscopists, lift it in the

light of heaven from which it came, in the attitude of blessing the whole world, then it looks divine,—then we know and adore its supreme symmetry and greatness.

Second, while it broadens, it intensifies the Christian system. Call it narrow if you will. Well, then, it is narrow as truth, as right, as God and man. It is felt to be not only supreme, but sole. For missions, as well as all spiritual work, bring out this fact, that what are called the peculiar truths of the gospel—peculiar as his crown to a king, His divinity to Christ, and His atonement to His death—are not only the great spiritual principles, but the great spiritual working forces.

Third, Christian missions add to these two points a third, and one most needed, especially by students. The moment I see a great Christian doctrine coming back upon me from the passionate intellectual and spiritual struggles of a great Papist like Pascal, or, on the other extreme, reflected from the new-quickened glow of a poor unidea'd savage, yet now having but one vital Christian truth, no longer a slave, but, like Onesimus, 'a brother beloved' in the Lord, that moment the doctrine, so dry and dead on the pages of the system, starts into life and thrills me when flashed in its divine power and splendour from souls so different. Doctrines thus seen march before us like victorious soldiers, with their breadth of shield, sharp edge of sword, and life of Christ Himself.

II. But Christian missions do more than explain, and so instruct,—they also prove the Christian system. The best apologetics for the gospel or the Gospels are the Acts of the Apostles. Christ on the cross is the system itself, but Christ on the cross drawing all men to Himself is more than the system—it is its demonstration. Plato was once asked by a disciple, 'What is motion?' and, unable to reply, he rose up, and walking before him, said, 'That is motion.' 'What brings to God must have come from God,' is a true maxim of the great Christian apologist Alexander Vinet; and so we feel that the great demonstration of Christianity—its standing and constantly-repeated miracle—is Christendom. Take last century, for example. Bishop Butler made his apology for Christianity in his most thoughtful book, *The Analogy*. But Wesley and Whitfield made one far better, by showing the power of the gospel in causing men to rise up and walk in newness of life. Better, too, one Calabar saint than all the evidences of Paley. Give us again the old lives of the early Christians, who exclaimed, 'We do not speak great things, we live them,' and Christianity would be felt to be as divine as it was at the first. The apostolic fathers wrote their defences of the gospel, but their martyrdoms were better than their writings. As Dr. John Duncan said, 'They burned better than they wrote.' It is the necessity, and it is a wise necessity, of theological students, that they must deal for the most part with thoughts and books; but here is the needed corrective. Your systems of medicine are well in their place, they cannot be dispensed with; but clinical surgery explains and proves by applying. So in the great world-hospital it is Jesus going about and healing all manner of diseases that stamps Him with the great name of God our Healer. 'Therefore,' says Professor Gairdner, of your Glasgow University, in an address to students, 'therefore I can see in your Missionary Association not only an additional means for good among the poor, but, rightly employed, an important adjunct to the training of the young divine in the University.'

III. Christian missions impress the imagination by placing Christianity in new forms of noble lives. After all, men's hearts throb most loyally, and with an uncontrollable enthusiasm, before heroic and transcendent virtues.

It is not your ordinary daubs in painting, but your divine Raphaels, that keep art alive, and awaken a generous and glorious enthusiasm. A Dante or a Milton is worth more than a hundred or a thousand minor poets. So missions send out from their large moulds the noblest shapes of Christian character, and thereby, among other things, keep quick the pulses of young student souls. Two things in my life I shall never forget. How can I? They are a cherished memory, and belong to the most uplifting parts and powers in it. It is now more than thirty years since I used to meet the young founder of your Missionary Association, Andrew Shoolbred. Stricken with consumption, he nursed, in his lonely Dunfermline sick-room, year by year, the thought that has summoned us here to-night. His genius, of an ever-refining and unselfish character, invented this society in his dying hours, and, as he could not speak his thoughts, he committed it to the care of his and our noble friend Dr. Cairns and myself to propose in his name. Shoolbred is dead long ago, but he lives still. His body moulders in the grave, but in your society his soul is marching on. And even earlier, when I was a student in Glasgow College, and as I attended the Missionary Society, William Burns, the president, used to speak kindly to me, and put into my hands the *Life of Henry Martyn*. The Cambridge student, rising from science and classics into the consecration, and higher than the poet's, the saint's dream, and giving himself in India to years of self-sacrifice and at last a death that recalls a martyr's, the life of that Cambridge student revealed to me a glory and beauty in a Christian life that stamped itself on my young imagination, and made tears and yearnings of a sacred love and pity to start forth. And the man William Burns, who gave me *Martyn's Life*,—what a painting of supreme nobility lies spread on the canvas of his own exalted and humble life! Young Themistocles could not sleep when he heard of the deeds of Miltiades; and I pity the student who is not roused to a moral energy and spiritual elevation by the great masterpieces of grace which the canvas of missions holds. The poet says of the boundless magnificence and wonders of the landscape, and much more may we say of the sublime and attractive heroes of Christian missions,—

'Oh, who can these renounce, and hope to be forgiven?'

Lives such as those of Martyn and Burns,—lives also as those of Judson, going alone into the jungle of Buddhism, and that fine Englishman from Oxford, Bishop Patteson, making himself the menial servant of poor savage lads, and John Williams and David Livingstone, and that grand chief among men, Moffat,—lives such as these lift up the standard of heroic thought and action in the Church, are sovereign over the kindling aspirations and breaking dawn of young generous souls, and keep Christian effort from sinking down to poor copies of past deeds and gifts, or cowardly subservience to an unconverted world. Chalmers in your Tron Church, in his mightiest swoop of passionate eloquence among the remotest stars, moves us less than Chalmers in the West Port of Edinburgh, more passionately eloquent among degraded souls at our doors.

IV. Missions also make us feel the oneness of the Church. What care I, when souls are saved, that Martyn was an Episcopalian, or Judson a Baptist, or Burns a Presbyterian? These minor divisions are, in the light of the immense truths and claims which tower aloft in missions, no more seen than the little glen that divides two great mountain ranges. I think the knowledge that other Christians than ourselves save souls, is a dearer and more glorious thought than that our little body did so. You do not place your telegraphic

wires on the surface or amidst the waves of the Atlantic. The law is, that the deeper the wire is laid, the more it is insulated from disturbing winds and dividing waves,—the clearer and swifter shall be the electric throb and speech. And so in missions: the great supreme truths with which they deal cannot be spoken on the surface or through waves—can only pass swiftly and clearly from God to man, away down where divisions are lost in the calm and mighty depths of common Christian truth. A dying man, a heathen soul, does not need a large creed—would only be perplexed by a sectarian testimony; and students feeling this, rise from the denominational into the universal Church. Enough; the truths that unite the soul to God, unite souls to each other.

V. Of course missions keep before the student's mind the needs of the world; and the constantly present sense of a real sinful world craves for and quickens the sense of a real redeeming love. Hence it is in colleges and halls that missions have been chiefly fed. Students of Iona under Columba, and of Jarrow under Bede, during the splendid, almost pentecostal, era of missions in the seventh century,—students of America, like Judson and Pliny Fisk,—Scottish students, like Alexander Duff and William Burns,—these and many more have maintained the staff of missionaries, kept alive the zeal of the Church, and brightened the dark face of heathenism all over the world with the light of Christianity. A Theological Missionary Society becomes, if not a special chair in the Hall, yet a breath of life for all the chairs. It burnishes the weapons they supply, and keeps straight before the quickened heart the battle-fields to which they point.

In fine, missions keep the hearts of students, and indeed of the whole Church, near to God, and in doing so they crown and transfigure all the benefits we have already pointed out. Said Niebuhr, as quoted by Neander, 'Again and again have I said, I know not what to do with a metaphysical God, and that I will have no other but the God of the Bible, who is heart to heart.' Never are we so compelled to draw near to the depths of God's love and power, as when in fullest yearning, but in utter weakness, we seek to draw other souls to Christ. Then the watchword of John Wesley becomes our refuge and strength,—'The best of all is, God is with us.' In mission work we must fall back on our resources—on our omnipotent Saviour God, with His promises ringing clear and victorious over all the din and defeat that thicken around, with His inexhaustible might of spiritual influence, above all, with His infinite love, that makes Him both gospel and missionary of the gospel. 'The Church,' said the great French preacher Lacordaire, 'sprang out of the broken heart of Christ on the cross;' and thither it must ever retreat for refreshment and power. The divine beat of that heart will send life and movement into all. True for all others, this is supremely true for our students and those of the Church Universal,—the hopes of the present generation, the leaders of that which is to come,—that in all theory and practice of Christian truth, in all work on other souls at home or abroad, as well as in all high, devoted thought on the problems of humanity and revelations of God, they may learn the inexhaustible meaning of the few and simple words of Luther, which he himself had proved in his double task of thought and deed: *Bene precasse est bene studuisse*—the good student must be great in prayer.

## PROFESSOR FLINT AND THE LOGIC OF THEISM.

BY THE REV. JAMES WARDROP.

*(Continued from page 53.)*

As bearing on Dr. Flint's notions of what an intuitional Theism is, may be quoted the remark which he makes on a statement of Dr. Hodge. Dr. Hodge supports the 'innate and intuitive knowledge of the existence of God by an appeal to the fact,' 'that a sense of dependence and accountability to a being higher than themselves exists in all minds.'\* 'This,' Dr. Flint remarks, 'is far from being equivalent to the conclusion that God is intuitively known.'† So far as Dr. Hodge's statement goes, it bears conclusively on the intuitive knowledge of God. In general, if a sense of dependence reigns, as it does, within every sphere of man's existence, physical, intellectual, moral, and religious,—if it can be shown by analysis that in the contents of these and allied states of consciousness there are implied and revealed to knowledge both the existence and character of an Infinite and Supreme Being,—does it not follow that the fact of God's existence is an immediate assertion of the mind, that an intuition of God is established, and Theism is a datum, not an inference?

This remark on Dr. Hodge recalls another sentence of our author, in which he says, 'I more than question if we have a right even to ascribe to conscience an immediate intuition of God.'‡ This is respect for intuition—almost a faltering in its favour. But there is a rally on the following page, 'Morality is the direct object of conscience. God can therefore only be the presupposition or postulate of conscience,—can only be given in conscience as implied in morality. This, I say,' says Dr. Flint, 'is an obvious objection to the assertion that God is immediately known in conscience. It is an objection which has not been got over, and which, I believe, cannot be got over.' But this is rallying only in manner. A 'postulate' is not an inference. If, however, God be the presupposition or postulate of conscience, Dr. Flint might easily get over what objection there can remain to the immediate knowledge of God's existence in conscience. If the human mind spontaneously places itself immediately under an objective law and lawgiver, is not that immediately to know the supreme moral ruler? 'That we know the Supreme Being as moral Governor,' says Calderwood, 'we consider no less clear than that we believe in His existence.' 'These two, the knowledge of moral principles, and the knowledge of a supreme moral Governor, are the two inseparable terms of a relation.'§

Another passage of our author must be noticed. He says, 'The inferences' which 'the theistic process involves are, like those which Weber, Helmholtz, and Zöllner have shown to be implied in the perceptions of sense, involuntary and unconscious. If not perfectly instantaneous, they are so rapid and spontaneous as to have seemed to many intuitive. And in a loose sense, perhaps, they may be considered so. Not, however, strictly and properly, since the idea of Deity is no-simple, but the most complex of ideas.'|| Here, as to the analogies of sensitive perception, it would require to be much more definitively settled than it yet is what are perceptions primary and direct, and what are perceptions so 'second' as to be 'inferred,' ere we could build securely on them in theistic inquiry. Besides, if the inferences claimed by the inferential Theist are not only 'rapid and spontaneous,' but

\* *Syst. Theology*, Part i. chap. i.  
 § *Phil. of the Infinite*, pp. 200 and 201, 1st. ed.

† P. 355.

‡ P. 216.

|| P. 76.

'involuntary and unconscious,' the intuitional Theist is not put to much difficulty by them. Their rapidity and spontaneity indicate rather the instinctive realization of God by the mind along with itself and nature than a logical transition. This latter accounts for the 'rapidity,' and better interprets the 'spontaneity.' As to a 'loose intuition,' there is no such thing in the human mind any more than a 'weak' or an 'arbitrary' one. Men may have a loose idea of what an intuition is, but there is nothing which God has created that we are left to interpret by such an unheard-of agency as a 'loose intuition.' A 'loose intuition' is what an erring conscience was to Kant—'a *chimæra*.' The last statement in this citation, that a complex idea just by being complex cannot be intuitive, is a statement repeated (p. 81) by Dr. Flint. If the fact be so, then certainly the idea of God cannot be intuitive. But, on the same supposition, what of such ideas as self and the external world? No fact of existence could, on that ground, be intuitively known. All existence must be inferential,—an *a priori* decision too premature and violent.

As a last illustration of how Dr. Flint deals with an intuitional Theism, he is found repeatedly and in varied forms making the representation that 'our idea of God is no more or otherwise intuitive than our idea of a fellow-man.' 'We have no direct or immediate knowledge, no intuitive or a *priori* knowledge, of the intelligence of our fellow-creatures, any more than of the intelligence of our Creator; but we have a direct personal consciousness of intelligence in ourselves which enables us confidently to infer that the works both of God and of men can only have originated in intelligences.\*' If Dr. Flint, instead of appealing to the analogy of our knowledge of each other's existence, had appealed to either or both of two other analogies,—our knowledge of our own existence, and our knowledge of the existence of the material world,—and if he had shown in these cases that they are inferential, he would have brought before us what lay at first sight at least closer as an analogy to the case in hand than does our knowledge of each other's existence. Self, the world, and God, are the three great metaphysical spheres; and to have shown the knowledge of any one of them to rest on inference would certainly have been to adduce a plausible, if not even an exact, analogy for the other two. But Dr. Flint passes by these two, the knowledge of self and of the world, and selects our knowledge of our fellow-men's existence in order to parallel therewith our knowledge of God's existence. To do this is to introduce two elements of difficulty that seriously stand in the way of the argument being helped by the analogy, and that, besides, tend unnecessarily to complicate the whole matter in hand. The first difficulty is—although our knowledge of each other's existence were shown to be inferential, is that such a knowledge as bears any helpful analogy to our knowledge of God? If it were held to do so, what would be made of the knowledge of self, and the knowledge of the universe, as analogies? They could not be denied to be analogous, but they are both—admittedly, I suppose—intuitive, not inferential. There would thus arise a complete contradiction among the analogous knowledges. Two analogies there would be of intuitive knowledge, one of inferential.

The *second* difficulty occurs in reference to our knowledge of each other's existence being taken to be inferential. It is certainly somewhat startling to be told that we only *infer* each other's existence as living and intelligent beings—we do not directly know it. It is curious to think that it needs some reasoning to convince Dr. Flint of the equally indubitable and redoubtable fact of the existence of Dr. Phin. Yet it would seem there must be

\* Pp. 81, 79, 77



difficulty. Dr. Reid seems to waver. He first says: 'This belief' (that one's 'neighbour is a living creature') 'stands upon another foundation than that of reasoning.' But then, immediately, 'setting aside this natural conviction,' he reasons for the conclusion just as Dr. Flint does, and even draws the analogy, as the other does, between this knowledge and that of the existence of God. The ratiocinative process by which this 'natural conviction' of one's 'neighbour being a living creature' becomes a logical consequence, is in Dr. Flint apparently this. Where there are 'signs,' 'marks,' or 'effects' of mind, there mind exists: but there are such in the beings we call our fellow-men: therefore they are intelligent beings. This is precisely the argument from causality, employed to establish men's existence to each other, that is employed to substantiate God's existence to all. The argument is illogical in both cases alike. The first proposition in each is not a generalization from experience, but a mental assertion which we make on all pertinent occasions, equally of those cases that are to be inferred, as well as of those from which we think to infer them. We cannot, therefore, logically found on the one proposition the existence of our fellow-men, or on the other the causation of the world and the existence of God. We necessarily and consciously possess at the beginning of the process the knowledge which we pretend to get as its result, for the two terms of each proposition are one in knowledge. Men thus do not live to each other on syllogisms. Another man's mental existence is to me as immediate a perception as his bodily existence. I know my fellow as a whole directly as I know myself. And as, when I realize myself or aught else in thought, I find myself and all else living and moving and having being in an infinite supreme existence and presence; so, subordinately, in thinking the external world, I think myself living and moving in it as in a finite and dependent system, while on the presentation to me and the perception by me of other beings like myself, the thought of humanity straightway enfolds me, and I realize myself living and moving in the bosom of a common brotherhood of men. Logical process of inference towards any one of these facts of existence—there is none.

Dr. Flint's destructive criticism thus requires reconsideration. It is almost worse with his constructive system,—at least in its main and distinctive feature. To that system we now turn.

Dr. Flint's system of theistic evidence as a whole seems to be peculiar to himself, and to Dr. M'Cosh, who has, indeed, the greater responsibility in connection with it, as being the first to propound it. The chief peculiarity of the system, which will be signalized in due time, will be found not so pronounced in the other author with whom Dr. Flint claims affiliation.\* Dr. Flint begins with the statement that 'the real evidences of God's existence are His works and ways—all those facts which cannot be reasonably conceived of as other than the manifestations of God.' 'According to this view, the evidences of God's existence are countless.' 'At the same time they concur and coalesce into a single all-comprehensive argument, which is just the sum of the indications of God given by the physical universe, the minds of men, and human history.† After these statements he gives a concise *vidimus* of the complex proof,‡ and then prosecutes it in detail, devoting five lectures to what are ordinarily called the cosmological, the teleological, and the moral arguments,—stating them and answering objections. All this is done fully, eloquently, and interestingly. But after the

\* P. 351. That author is the Rev. G. T. Ladd, in the *Bibl. Sacra*, v. 34.

† Pp. 52-52.

‡ Pp. 62-75.

arguments are all in order, marshalled in full force, the author, looking critically at his own work, owns that 'although perfectly conclusive so far as they go,' these arguments 'do not even in combination yield us the full idea of God;' 'they do not prove Him to be infinite, eternal, absolute in being and perfection.' But 'we are conscious that we have these ideas of infinity,' etc. 'We may be doubtful as to whence we get these ideas,' 'but we cannot question or deny that we have them;' and 'they must be predicable of some being.' What remains to be done, therefore, for the perfecting of the argument, is to inquire, 'Are we rationally warranted to assign to God those attributes which are called absolute or incommunicable?' This question, 'what has been already proven' is said to 'make it comparatively easy to answer.' And 'reason,' it is added, 'after it has reached a certain stage of culture, has never found this a difficult question.\* It is understood by the reader that Dr. Flint then proceeds to show, what it is thus so easy to show, that these ideas of infinity, etc., must apply to the Being of his inference. But how he does this is not quite clear. He turns at once to the celebrated *a priori* arguments for the existence of God. He states a number of them, from Plato's to those of Clarke, Lowman, Ramsay,† and then sums up with the assertion that they constitute a *reductio ad absurdum*, so that 'disbelief in an infinite, self-existent, eternal Being, necessarily implies belief in the untrustworthiness of all our mental processes,' *i.e.* implies absolute scepticism. Yet this result cannot be the warrant we are waiting for; for, irrespective of the fact that the *a priori* arguments conclude to one sort of being, while Dr. Flint's *a posteriori* arguments conclude to another, he had already, before he entered on these *a priori* arguments, said that 'Theism, according to his view of it, was not vitally interested in their fate.‡ 'I am not prepared,' he also says, 'to maintain that any one of them is conclusive throughout.§ Where, then, is our warrant? Where is the link that is to join on the necessary supplement of infinity to the finite issue of Dr. Flint's argument for the existence of the infinite God? It is perhaps most directly given in this sentence: 'The first and ultimate Being, and not any derived and dependent being, must obviously be the infinite, eternal, and perfect Being.¶ And with this Dr. Flint's evidence for the fact of the existence of God infinite, eternal, perfect, is completed.

It must be maintained that this argument, with all the eminent ability of the discussions in which it is developed, is, in result, wholly *null*; in its essential and distinctive feature, little less than *unphilosophical*.

Such an argument is, indeed, an amazing attempt. What does it pretend to do but this: to find the fact of the existence of God in one class of phenomena by one process of knowledge—an inference, and the attributes of God in another class of phenomena, through a totally different process of knowledge—an intuition? Look at that process. In the former part of the argument you have the Being inferred without the distinctive attributes that qualify Him; in the latter part, the attributes given without the Being whom they qualify. That is the essence of the argument; and doubtless it is its condemnation. Is such a process a psychological, or is it a logical, or is it any possible account of the genesis of the notion of God? I venture to say that among all the vagaries of philosophical effort, there is not much to match this one. Dr. Flint has hardly a true conception of what actually takes place in his hands, under his manipulation of either part of the pro-

\* Pp. 264-6, 290-1.

† Pp. 269-288.

‡ P. 267.

§ P. 289.

¶ P. 266. So M'Cosh, *Intuitions*, p. 199: 'We believe that He who made all things, and who is thus powerful, thus benevolent, thus holy, is, and must be, the Infinite, the Perfect.'

cess. On the one hand, the Being whose existence is said to be inferred from the facts of nature is not the God of our ideal at all. Dr. Flint should have averred, not merely that the *a posteriori* arguments did 'not yield us the full idea of God,' but that, their shortcomings being what they were, they did not give us God at all. On the other hand, the ideas of the mind which it is sought to attribute to the Being inferred, so as to elevate Him to the perfection of our ideal, and which are looked upon as abstractions waiting to 'fasten on'\* this being when once the process of inference is completed, are not free for such treatment or such functions. They are not waiting as abstractions—a supposition little less than absurd. They are already, as they must be, inherent in another Being,—the Being with whose existence they were first and are always revealed to the mind, and who is no other than the Being Himself—the infinite, eternal, perfect God, for whom Dr. Flint is making so strange and unnecessary a search.

But before further remark on Dr. Flint's argument, it is requisite to notice one or two points of detail in the conception and statement of the *a posteriori* portions of the process, and in his dealing with the *a priori* arguments.

Dr. Flint has not thrown the *a posteriori* arguments rigorously into the form of syllogisms, as Dr. Tulloch has done, at least in what that writer calls the inductive evidence, *i.e.* in the case of the cosmological and teleological arguments. The process, however, in respect of these arguments, is as really syllogistic in the one writer as in the other. And when a process is really of an inferential nature, or held to be so, there are advantages in making it formally syllogistic. The thinking is by this means both explicated and tested the better.

As to the argument from conscience, taking it in the terms in which Dr. Flint has stated it, it is clearly to be held to be, as already indicated, what Dr. Tulloch in his treatment of it has called it, a 'moral intuitive argument,' that is to say, whilst it is most valid evidence of the fact of God's existence, it is rather an assertion of that existence than a demonstration of it. Passing to it from the other arguments, Dr. Flint might well have joined Dr. Tulloch in saying, 'We are no longer merely to be concerned with facts from which we are warranted to infer divine wisdom and goodness, but with facts which in a peculiar sense reveal to us God, which bring God before us intuitively rather than in the ordinary inductive way. We enter among those prime elements of our spiritual constitution which are the appropriate organs of the theistic conception.†

Of Dr. Flint's other two *a posteriori* arguments, that founded on causality is tantamount to this:—Every event has a cause, the world is an event, therefore the world has a cause. Now, besides the admitted fact that this argument does not conclude to the Being whom we call and worship as God, it has logical characteristics that make it invalid otherwise. The first proposition is a fundamental principle of thought, awakened into consciousness on the presentation to the mind of any finite object whatever. The first object that awakened it could not obviously be concluded from it to have a

\* Dr. M'Cosh's expression, *Intuitions*, p. 199.

† *Theism*, p. 252. Had Dr. Tulloch, instead of first setting forth a *a posteriori* inductive arguments, at once begun with an *intellectual* intuitive argument (to use his own mode of speech), had he then put his 'moral intuitive argument' second, and last of all followed up with a *religious* intuitive argument, and had he then shown that he had been working all the while under the shadow of an all-embracing intuition of God, and that when intuitive revelation was available, logical inference was equally inadmissible and superfluous—had he done this he would have been a different and a very much better theist than what he actually has done will allow us to call him.

cause. But the world might be that object. Why, then, should the world's having a cause be made an inference depending on it? All similar principles of mind are similarly incapable of being made the premises of inferential knowledge.\* As to the second proposition, Dr. Flint says we have no right to assume the world to be an event, and he makes the stress of the causality argument to rest on the proof from observation and experience, that it is a matter of fact that the world had a beginning. The growth of science is but the drawing out of this proof, he says. Now, not speaking of what right we may have or not have in the matter, it is at all events certain that the mind does assume and cannot but assume the world to be an event, does so above and before all inductive inquiry and reasoning whatever. The mind thinks all its objects of existence within the relation of finite and infinite, dependent and supreme, finite caused and infinite cause, bodies restricted and space immense, things enduring and time and God eternal. It thinks thus, and it realizes self and its contents and the world and all things therein under the finite term, at once and immediately, spontaneously and necessarily. Prove by logic the world an event! Prove also by logic self an event, and expose the preposterousness of the whole thing. We get both, self and the world, as having eventuated in getting both as having existence. In so far as we set aside the conception of the world's being an unbeginning thing, or of its being an infinitely regressive and unbeginning succession of things, and in so far as we place it before our conceptions as a creature that has passed into space and time from an infinite will and power, we do it all by immediate mental assertion. Then, the world being accepted as an event, the notion—event, cannot be conceived any more than the notion—effect, can, except along with its correlate cause; and once more logical argument is precluded, unless it be that your mind cannot get from one end of a stick to the other without a reasoning.

In passing from the cause argument to that from design, Dr. Flint makes a statement of a singular character. After speaking of our knowledge of ourselves as causes 'accompanying reason in its upward search, until it rests in the cognition of an ultimate cause, and enabling us to think of that cause as the primary all-originating will,' he proceeds, 'but the principle of causality alone, or by itself, is quite insufficient to lead the mind up to the apprehension of Deity.' 'The evidences of intelligence must be combined with the evidences of power, before we can be warranted to infer more from the facts of the universe than the existence of an ultimate force.' † What! a will, and that the primary all-originating will, but no intelligence! We have indeed heard of a *nusus* or incipient will in the universe. ‡ But then it did not do the work of the will developed and perfect. Here, however, is will, even a causative will, that is yet mere force. Dr. Tulloch, with truer philosophical instinct, says: 'We recognise mind as already implicitly given in force—the higher, as already contained in the lower, phase of the theistic conception.' § 'Not only does adaptation as a fact give mind, but force (cause) already in our view, however obscurely, gives it. The study of design in creation does not, as we hold, add intelligence for the first time to our original causal belief.' § Philosophers may be allowed to doubt whether the idea of cause can be construed without the element of intelligence. || But they must not be allowed the same liberty in reference to will.

\* Porter, *Intellectual Science*, sec. 248.

† P. 65.

‡ E.g., Harless, *Syst. of Chr. Ethics*, sec. 5; comp. Schopenhauer's *Philosophy*; Ueberweg, *Hist. of Phil.*, ii. 255.

§ *Theism*, p. 53.

|| Francis Bowen, *Lowell Lectures*, 1849—First Course, Lectures 4-7; Martineau, *Con-*

Will necessarily implies intelligence, nay personal intelligence. 'Will connotes intelligence,' says Lewes.

When Dr. Flint comes to the design argument itself, he deals with it exactly after the type of his treatment of the one from cause. He says, 'the argument is not *from* but *to* design. To assume design, and then to affirm that every design must have a designer, is manifestly not serious reasoning, but a play upon words. To assume design at all, is to assume precisely what one is most bound to prove. . . . Design has no existence except in mind. There is no design in the sky, or the sea, or the land; there are only law, order, and arrangement therein, and these things are not designs, although they imply designs.\* Dr. Flint thus, exactly like Dr. Tulloch,† seeks to correct the error of the design reasoners, and to re-establish the argument by substituting the word 'order,' or 'adaptation,' for the word design; so that the argument would stand thus, in Dr. Tulloch's words:— 'Order universally proves mind, the works of nature discover order; therefore the works of nature prove mind.' It is not apparent how this is more 'serious reasoning,' or less 'a play upon words,' than the syllogism it is to supersede. The 'order' or 'adjustment' of this argument is still such as is the correlate of mind. Therefore all the mere play upon words of the old form remains. As with the causal argument, that the world comes under the law of a purposive adjustment in the whole and in the parts is what does not need proof.‡ And when purposive order is accepted as an attribute of things, the existence of the purposer is no inference. He is already in possession of thought. In fact, he was brought by thought to make the world to that effect an intelligible world. After speaking of the order and adaptation, proportion and co-ordination, that prevail everywhere in the physical and moral worlds, Dr. Flint himself asks, 'Is this state of things intelligible on any other supposition than that of a designing mind?'§ This, and not a few similar modes of speech throughout the discussions in these lectures,|| are conformed to a totally different method of settling the evidence of God's existence from that professed by Dr. Flint. The materials which the *a posteriori* arguments employ whereby to reason out the fact of God's existence, have indeed a close connection with the knowledge of that fact. But the connection is not a syllogistic one. That knowledge is not an extract from these phenomena. The souls of men do not come to the deliberate and

*temp. Review*, July 1870; Calderwood, *Contemp. Review*, Sept. 1870, and *Handbook*, p. 165; Herschell, *Astronomy*, chap. vii.; Veitch, *Lucretius and the Atomic Theory*, 1875, pp. 77–85; Hamilton's *Reid*, pp. 65, 75, 78; Comp. Lewes' *Problems of Life and Mind*, Prob. v. vol. ii. pp. 344–412; Irons, *The Whole Doctrine of Final Causes*, Lond. 1836, pp. 51 sq.; A. R. Wallace, *Natural Selection*, 2d ed. pp. 366–8; Murphy, *Sci. Bases of Faith*, pp. 201 sq.

\* P. 154.

† *Theism*, pp. 12 *et seq.*

‡ 'This idea of final cause is not deduced from the phenomena by reasoning, but is assumed as the only condition under which we can reason on such subjects at all. . . . The fundamental ideas (space, time, force) are not generated but unfolded, not extracted from the external world but evolved from the world within. In like manner this idea of an end, this notion of adaptation, may become much more clear and impressive by seeing it exemplified in particular cases. But still, though suggested and evoked by special cases, it is not furnished by them. If it be not supplied by the mind itself, it can never be logically deduced from the phenomena. It is not a portion of the facts which we study, but it is a principle which connects, includes, and renders them intelligible.'—(Whewell, *Philosophy of the Inductive Sciences*, vol. i. p. 620 *et seq.*) 'Is there not another law of the human mind as deeply implanted, as full of necessity, as the other' (that of cause)? 'Does not the human mind ask incessantly and inevitably for what purpose?' 'The laws of intelligence as known to us in the human mind, bear as clear a testimony to purpose as to cause.'—(Iverach in *B. and F. Ev. Review*, No. 94, pp. 667–8.) Among his four causes, Aristotle gave the highest pre-eminence to the *what for?*—(See Porter, *l.c.* secs. 298–300.)

§ P. 152.

|| Pp. 148, 166–7, 187. Is it right to say, one thing *implies*, *involves*, or *supposes* another, when it is meant that that other is a logical inference from it?

scientific contemplation of nature, empty of the thought of God. God! that supreme word had never been intelligible to the ear, had the sense and contents of it not lain originally in the soul. 'All heaven lies about us in our infancy.'\* And the thought of the Lord of Heaven lies within the soul ready to be awakened on the first awakening of conscious mind. Like the thought of self and of the universe, that thought accompanies the action of our mental life all through, and it comes of the spontaneities of thought, not through the enforcements of logic.†

(To be continued.)

## REVIVAL OF THE POPISH HIERARCHY IN SCOTLAND.

BY THE REV. JOHN BOYD, D.D.

### PART SECOND.

THE whole history of the Papacy, in this country, for the last half century, clearly proves that the great object which the Romanists of the present day have set themselves to achieve, is the subversion of our Protestant laws and institutions, and the substitution in their room of Papal rule and domination. Cardinal Manning himself, one of the ringleaders in this nefarious and unprincipled conspiracy, has distinctly admitted the truth of these averments. Writing in the *Tablet* of date 6th August 1859, he says: 'If ever there was a land in which work is to be done, and perhaps much to suffer, it is here. I shall not say too much, if I say that to subjugate and subdue, to conquer and rule, an imperial race, we have to do with a will which reigns throughout the world as the will of old Rome reigned once; we have to bend and break that will, which nations and kingdoms have found invincible and inflexible. Were heresy (by which he means Protestantism) conquered in England, it would be conquered throughout the world. All its lines meet here, and therefore in England the Church of God must be gathered in its strength.' 'Surely a soldier's eye and a soldier's heart would choose, by intuition, the field of England. It is the head of Protestantism, the centre of its movements, and the stronghold of its power. Weakened in England, it is conquered throughout the world.' This is certainly plain speaking, and, however great its audacity, no one can doubt the sincerity and earnestness of the writer. He opens, as it were, his heart to us, and lets us see what the real aims and objects are which he, and the party with whom he is now allied, have set themselves to accomplish. In the exuberance of his expectations, he clearly lets us see that in all the dealings of the Papacy with Britain, its one grand object is to quench the light of Scriptural truth and freedom now enjoyed by us, and bring back heretic Britain once more to the faith of Rome, and to entire submission and subjection to its Pontiff. These are the aims which Rome has in view in resuscitating the olden hierarchies of England and Scotland, and, disguise it as she may, these are the ends she is determined, at all hazards, and in spite of all opposition, to accomplish. Long and untiringly has she laboured and conspired to achieve these ends. Every means that can help them forward she employs; and she is not at all scrupulous as to their nature or character, if they can only aid her in attaining that universal domination over the kingdoms and

\* Comp. Hettinger, *Apologie des Christenthums*, Bd. i. p. 106.

† Murphy, speaking of the *a posteriori* arguments, says, 'It is only in a technical sense that these can be called arguments. They are properly means whereby knowledge flows on the mind.' *Sci. Bases of Faith*, pp. 221-2.

peoples of the world, on which her whole heart is set. No one sees this more clearly than Mr. Gladstone, and no one has denounced it in stronger or more fitting terms than he has done. In his *Vatican Decrees* he says, 'The language of the authorized and favoured Papal organs in the press, and of the Ultramontanes (now the sole legitimate party of the Latin Church) throughout Europe, leads me to the painful and revolting conclusion, that there is a fixed purpose among the secret inspirers of Roman policy to pursue, by the road of force, upon the arrival of any favourable opportunity, the favourite project of re-erecting the terrestrial throne of the Popedom, even if it can only be re-erected upon the ashes of a city, and amidst the whitening bones of the people.' \*

The correctness of these views is fully confirmed by the very terms of the Papal Bull of 1850. In the conclusion of that document, the Pope sets all the regularly-constituted lawful authorities of the empire at defiance, for he declares his new law to be in force in spite of any denunciation or repudiation of it by the civil power. Nay, he very coolly decrees that any opposition given to it, no matter by what authority, would be without any force whatever. In other words, he affirms that his decree was to override, set aside, and take precedence of the very statute law of the realm. His words were,—and they are well deserving of the closest attention and study,—'We likewise decree that all which may be done to the contrary by any one, whatsoever he be, knowing or ignorant, in name of any authority whatever, shall be without force.' And that this new law of the Pope was regarded as having actually overridden and nullified the statute law of the land, as far at least as Roman Catholics were concerned, was broadly asserted by the leading Popish organs in Great Britain and the Continent. As a specimen, we may quote from Cardinal Wiseman's own organ, the *Tablet*, of 26th July 1851. Speaking of the Ecclesiastical Titles Bill which had just been enacted, it says:—

'Neither in England nor in Ireland will the Roman Catholics obey the law, that is, the new law of the Imperial Parliament. They have, or are likely to have, before them two things called law, which unhappily (or rather happily) contradict each other. Both cannot be obeyed, and both cannot be disobeyed. One of them is the law of God, the other is no law at all. It pretends to be an Act of Parliament, but in the ethics of legislation it has no more force than a solemn enactment that the moon is made of green cheese. It is not a law, but a lie, a parliamentary lie, which the very utterers know to be false. . . . Of these two things, we need hardly say which shall be obeyed and which disobeyed. The law of God, that is, the Pope's command, will be, or rather has been, and is being, carried into effect. The parliamentary lie will be spit upon and trampled under foot, and treated as all honest men treat a lie,—that is, that it be vigorously disobeyed.'

Nor was this a solitary outburst of a fierce and frenzied Ultramontane bigot, whose entire submission to Papal authority had led him so utterly to ignore his loyalty and duty as a subject; it was, we regret to say, a fair sample of the utterances of a large portion of the Popish press both in England and Ireland. The *Catholic Vindicator* was even still more reckless and disloyal. The following quotations are proofs of it:—

'Rather than that our loyalty to the Holy Apostolic See should be in the least degree tarnished, let ten thousand kings and queens (and Queen Victoria included) perish *as such*,—that is, be deposed from their thrones and become mere individuals, as we have lately seen in the case of a Catholic sovereign.

\* *Vatican Decrees*, p. 50.

We should not, of course, have spoken so strongly as this under ordinary circumstances; but when the Pope and the Queen are placed in antagonism to each other, as has been done lately, and it is intimated that Her Majesty will not accept a divided allegiance, we are compelled to say plainly which allegiance we consider the *most important*; and we would not hesitate to tell the Queen to her face that she must either be content with this divided allegiance or *none at all* (so far as Catholics are concerned), for it is perfectly certain that, come what may (the rack and the torture, the instrument used by Her Majesty's predecessors in their conflict with Popery), we shall never do otherwise than strictly obey the sovereign Pontiff, whoever may presume to forbid it, and in their puny insignificance pronounce the Acts of the Vicar of Christ null and void.\*

One other extract we will give from this same *Catholic Vindicator*. It is defending the conduct of Cardinal Wiseman, who, almost immediately after his return from Rome as head of the revived hierarchy, actually removed from the canon of the mass the prayer for Queen Victoria which had hitherto been in it; and he caused the obnoxious passage to be expunged from all the missals in use throughout his diocese. As might have been expected, this most significant and startling act on the part of the Pope's representative in England, could not but provoke unfavourable comments in the constitutional organs of the day. The *Vindicator* came boldly forth in defence of the Cardinal's conduct, and thus writes:—

'How does *the Church* regard Queen Victoria and other heretical sovereigns? Has her name much prominence in its services? Nay, is it there at all? Did not the Cardinal Archbishop of Westminster omit the prayer for the sovereign (which is only intended for a Catholic sovereign) at Southwark Cathedral on Good Friday? Of course he did, for the simple and very obvious reason that Queen Victoria is not a member of the Christian Church,—of that Church which, if we refuse to "hear" and obey, we are at once classed with *heathens and publicans* (these are the words of Almighty God); and hence Queen Victoria is only prayed for generally (in the prayer for "heretics and schismatics") with other Protestant unbelievers. . . . Let us never forget that, whatever her boasted authority may be, it is *as nothing, and less than nothing*, compared to that of the Vicar of Christ.'

It may, however, be said that these were only the ravings of some disloyal firebrands, who had no proper idea of the respect and allegiance due to rulers, or of the obedience which subjects owe to the laws of the land in which they live. The more respectable and better instructed Catholics never, surely, could have indorsed, or in any way sanctioned, such insane and treasonable utterances. But truth compels us to reply that the statements of Cardinal Manning, though perhaps less rhetorical, were equally decided in exalting the claims of the Pope above all civil laws whatever, and demanding from all Romanists obedience to his commands in preference to the statute laws of their own country. In his reply to Mr. Gladstone's *Expostulation*, when speaking of the Decrees of the Vatican Council, he says, in plain terms:—'Once published, these Acts enter into the domain of faith and conscience, and no human legislation, no civil authority, can efface them. The two hundred millions of Catholics will know the Decrees of the Vatican Council, and to know them is to obey.'† And in writing these words Dr. Manning was only repeating over again the substance of what, on Sunday, October 3,

\* For this and the succeeding extract we are indebted to Dr. Wylie, *Rome and Civil Liberty*, pp. 152, 153.

† Manning's *Vatican Decrees*, p. 21.



1869, he had, by the Pope's command, read in the pro-cathedral of Kensington, to the congregation there and then assembled. The words were not his own, but the Pope's, who, in the Luciferian and God-forgetting pride and presumption of his heart, thus enunciated his claims:—'I acknowledge no civil power, I am the subject of no prince; and I claim more than this, I claim to be the supreme judge and director of the consciences of men,—of the peasant that tills the field, and the prince that sits upon the throne, of the household that lives in the shade of privacy, and the legislator that makes laws for kingdoms; I am the sole, last, supreme judge of what is right and wrong.'\*

Insolent, daring, and even blasphemous as these claims are, the Roman Catholics of this country seem now not only to accept of them, but are ready to act upon them. Since the revival of the English hierarchy in 1850, there has been a great and marked change in the feelings and language of Roman Catholics in reference to the laws of this land, and in the allegiance which they are willing to give to its sovereign. Before that event, they were like other British subjects, ready and willing to avow, on all proper occasions, their respect for the laws and their loyalty to the Crown. But since that period, a great, if not a complete, change has come over them. As Mr. Gladstone asserts, they have 'placed their civil allegiance at the mercy of the Pope.'† In other words, their loyalty to the sovereign of this realm is depending entirely on the pleasure of the Roman Pontiff. As long as he allows them to be loyal to the laws and the Crown they will be so; but whenever he pleases to demand it, allegiance to him must precede and supersede all other allegiance. At the opening of the premises attached to the pro-cathedral, Clifton, Lord Clifford, who presided, and in the presence of a number of Popish bishops and other ecclesiastics, proposed as the first toast, 'Our sovereign Pontiff, the Pope.' The health of the Queen followed, but evidently as occupying a lower place, and being less important than the former.‡ In the great meeting held in St. James' Hall, some few years ago, under the presidency of Dr. Manning, among other noble and reverend speakers, Lord Denbigh boldly and unqualifiedly declared that the Catholic Church had higher claims on him than his country. Twice in the course of his speech he characterized a sentence in the Queen's Speech as 'a down-right lie;' and he concluded his speech in these words: 'I utterly repudiate such a thing as nationality. I am nothing but a Catholic; an Englishman, if you please, but a Catholic first.' This disloyal utterance from a man who thus publicly ignored his British citizenship, Cardinal Manning at the Clifton dinner adopted, and said that 'it clearly defined the position of Roman Catholics, and that Lord Clifford, in holding the sovereignty of the Pope as superior to the authority of the Crown, was only avowing the fealty due by himself and his co-religionists to the Pope of Rome.'§

Other proofs of a similar kind, as to the change that has taken place in the loyalty of the Roman Catholics to the laws and Government of Britain, we could easily adduce, for they are legion, but our space will not allow, and those we have advanced are, we think, sufficient for the purpose.

The question, then, which now presents itself to our consideration is this, whether it is right or safe, as it regards our civil and religious freedom, to allow the Pope to revive the Romish hierarchy in Scotland, as we may rest assured that its unhappy fruits will be similar to those which the Bull of 1850 has produced in England. God forbid that we should refuse to our

\* Gladstone's *Vatican Decrees*, p. 109.

† *The Tablet*, 9th December 1876.

‡ *Ibid.*

§ *The Times*, 22d June 1878.

Roman Catholic countrymen the same religious liberty that we ourselves possess. We at once acknowledge their indefeasible right to hold, teach, and propagate their religious opinions. But we are fully satisfied that, since the issuing by the Pope of the Syllabus and the Dogmatic Decrees of the Vatican Council, and the requiring implicit obedience to them as essential to salvation, the Roman Catholic religion has been radically changed, and so also has been the relation in which Romanists now stand to the laws and crown of Great Britain. The Pope is now their liege lord. His commands to them are supreme, and obedience to him precedes all other civil allegiance. In this aspect of it the Roman Catholic religion has degenerated into sheer Ultramontanism, or, in other words, Jesuitism; and that is not a religion at all, but a foul conspiracy against the civil and religious liberties of the human race. Its aim is to exalt Papal rule and domination above all civil authority and law. As described by themselves, their design is to subvert both our civil and religious freedom—take from us our Bibles and our evangelical privileges, and bring back our land again to the mental darkness and thralldom of Rome. Nothing will satisfy the Pope but absolute and universal supremacy. ‘Modern progress, liberalism, and civilisation,’ he denounces, and declares his determination to ‘arrest and crush;’\* the light and science of the nineteenth century he is resolved to quench; and all that knowledge and education which have made our northern home the admiration of the world, and the name of Scotchmen to be esteemed and respected in all lands, he is determined to restrict, and dole out only as he and his priestly agents shall think fit. These are but a few of the ends which the Pope has in view in resuscitating among us his hierarchy, and it is for the people of Scotland to say if they will sit calmly still, and allow their dearest and most valuable liberties to be threatened with invasion and overthrow by a foreign despot. Shall we quietly permit a body of conspirators, who make no secret of their designs, to settle down in our midst, begin to dig their mines, and plant their batteries, in order to blow up our Protestant constitution, put a stop to our worship, and violate the sanctity and purity of our domestic circles as soon as they think themselves strong enough to do so, or can find a favourable opportunity. Rome, we all know, has most skilful and insidious sappers and miners to do her work—men who have no scruples of conscience whatever when the interests of their Church are to be served, or the will of their pontifical master is to be obeyed—men who, in defiance of the provisions of the Catholic Relief Bill, are gathering in ominous numbers in our land, and whose only principle of action is to advance, no matter at what cost or sacrifice, the universal domination of their Church. These men must be watched, and they must be told that there is a point, even in the endurance of Scottish Protestantism, beyond which they will not be allowed to go; and that the public safety, and the civil and religious liberties of the land, are not to be endangered or overthrown by their plots and machinations. Scotland has too long enjoyed the blessings of civil and religious freedom, she knows too well their inestimable value, and the noble sacrifices made by our forefathers to secure them, willingly or easily to part with them. We all love and cherish them too highly to allow Rome to rob us of them without resisting her, if need be, even to the death. A crisis of no common kind is plainly approaching, and it becomes the Protestants of this land especially to gird on their armour and prepare for it. The Papacy has once more declared war against all that true freemen hold dear to their hearts, and Cardinal

\* The Syllabus, 80th paragraph.

Manning has shown us that Britain has been selected as the principal battle-field. Let us then prepare, in a right and proper spirit, for the defence of our most valued liberties and privileges. Let us not listen to, nor be influenced by, those journalists who, wilfully ignorant of the true nature and wiles of the Papacy, try to laugh us out of our anxieties and apprehensions. They cry 'Peace, peace,' while the enemy is knocking for admission at our gates; and, like the silly Trojans of old, would counsel us to admit into our very citadel the Popish horse with its cargo of unscrupulous conspirators and traitors, to impose on us a bondage to which that of Egypt or Babylon is not to be compared. What we do most need just now in this land is a true Protestant at the head of our Government—one who knows what Popery is, and who has the manliness and the principle to grapple with the many-headed hydra, and arrest its insidious efforts to subvert and destroy our best and noblest liberties. God in His all-wise and merciful providence will, we trust, raise up, and call forward to the front, the men suited for the times, and fitted for the work which our nation is requiring. *He* has done this before in times of perplexity and peril, and we may rest assured that *He* will do so again. At all events, it is the duty of all Scotchmen to be up and doing in the coming crisis. We have Acts of Parliament still unrepealed in our Scottish Statute Book which are most explicit on this subject, and we can demand that they be not allowed to lie dormant and inoperative. By the Act of 1560, the Pope's jurisdiction and hierarchy in Scotland were abolished in all time coming, 'on the pain of banishment, and that the contraveners hereof may be called before the Justices or Lords of Session, and punished therefor.' The Act of 20th December 1587 ratified and confirmed the aforesaid Act. These two Acts form the principal foundation of the Claim of Right of 1680, and the Revolution Settlement of 1688. From the oath of allegiance fixed by this last Act, we would only quote one paragraph, which expresses what, at that period, was regarded as the national sentiment on this subject:—'I, A. B., do swear that I do from my heart abhor, detest, and abjure, as injurious and heretical, that damnable doctrine and position that princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects, or any other whatsoever; and I do declare that no foreign prince, person, prelate, state, or potentate hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm. So help me, God.'

Such are at this moment the unrepealed statute laws of our land, and we would earnestly hope that our Government will not, as was done in England, allow them to be violated and outraged with impunity by that insolent and aggressive system, which, in all ages since its rise, has proved itself to be the antichrist of God, the sworn foe of civil and religious freedom, and the very curse of mankind.

## PRESBYTERIAN CHURCH OF VICTORIA.

BY AN AUSTRALIAN MINISTER.

FOR many years there has been, on every occasion of the sitting of the Assembly, a heavy thunderstorm, accompanied by a great deal of rain. On this occasion the weather has continued unseasonably dry, uneventful, and cold. So also for some years there has been always before the Assembly some burning question, the discussion of which caused both noise and heat. This year there has been nothing in the slightest degree sensational,—nothing but dry business gone about in the coolest manner imaginable.

The Moderator's opening address, indeed, was full of fervour. He dwelt on the subject of union, and spoke of the beneficial effect which the example of this Church had on union movements in Scotland, and insisted on the duty and necessity of union amongst Churches of similar creed and form of government, in view of the powerful and subtle infidelity with which religion had at present to contend. He concluded by referring to the gratifying results of recent evangelistic efforts, and urging the need for thorough consecration to the great work to which the Christian Church is called.

In the course of the debate and business transactions which followed, however, the only electric spark produced was sent forth when Dr. Cairns gave the Governor's back a heavy rub in the wrong direction, in consequence of his occasionally travelling by rail on Sunday,—a kind of transgression of the Fourth Commandment very common among Presbyterian church-goers in and around Melbourne; but the learned Doctor, justly admired for his fearless conscientiousness, cannot bring the Governor before any session or presbytery. He has sounded the warning trumpet not only in reference to the Governor's failings, but also in regard to a more important matter,—the heterodoxy of members (or a member each) of two presbyteries of the Church. To an unprejudiced bystander it seems scarcely fair for a man in the Doctor's position to blow, even by a side wind, outside of a Church court, on the ecclesiastical reputation of gentlemen who have similar credentials to his own; if he has anything to say of them, he should say it where his charge can be met. His little *brochure* has brought out another, published by a gentleman, who is said to be the only minister in the Synod of the FREE Church of Victoria, justifying his conduct in keeping apart from the United Church, seeing that now, twenty years after the union, there is this rumour about one of its ministers, who in Scotland was a member of the Established Church. Thus it will be seen that the democratic and levelling institutions of this colony do not always destroy exclusiveness and narrow-mindedness.

But to return to the Assembly. Perhaps the most important of its doings was the resolution to appoint a principal in its Theological Hall. A considerable sum of money was raised for the Hall, on the understanding that so soon as possible an eminent scholar should be brought from Scotland to fill its principal chair. In pursuance of this understanding, the present movement has been made; and although many members of the Assembly seemed to think that the present professors were quite up to the standard to be desired, it is probable that such a proposal would have been made even though there had been no previous understanding of this kind, for this reason among others, that the reputation of such a principal may be expected to draw students from the other colonies. This will likely be the case if the gentleman fixed upon (Dr. Goold) accept the invitation; and it is most desirable that it should be so, as a scholar of his reputation might otherwise fret at the small number of his pupils. The salary affixed to the office is not certainly very attractive, it being but £800 a year. A house is, however, to be built for his residence, and a college is proposed to be erected for the use of the students, on ten acres of ground in the immediate neighbourhood of Melbourne University. The Episcopalian Church has had a college on their ground in the same neighbourhood for some years, and a canvas for £10,000 for this purpose is immediately to be made among the wealthy Presbyterians in the colony. Meanwhile there is a capital of £14,500, the interest of which is available for the expenses of the Theological Hall, besides what subscriptions may be received from year to year. Under the present arrangement the expenditure reaches about £800, and the four professors make the most of the short session they have to work in. Mr. Stobbs seemed to hit the nail on the head when he said, in the course of the conversation on this subject, that what was most wanted was a more thorough literary training for the students, the present professors being, in his opinion, amply sufficient for the work to be done. This may be so just now; but a professor like Dr. Goold might soon double or treble the number of students (which was sixteen last year), and might be expected, by his advice and supervision, to stimulate those preparing for entrance into the Hall to the attainment of a higher literary standard.

No one in the Church can be more anxious for the success of this proposal than Dr. M'Donald, the convener of the Home Mission Committee, who is indefatigable

in his appeals to the home Churches for able men to fill up the vacancies in this Church. In response partly to these requests, there have been during the past year two arrivals from the United Presbyterian Church, one from the Free Church, and one from the Established Church of Scotland, while there have been eight accessions from other quarters; but, as the convener complains, 'several of the preachers declare themselves unable to go away to any considerable distance from Melbourne; some of them are in feeble health; some of them make their own arrangements with ministers in charges to supply during a temporary absence;' in short, not a few of the preachers must have come to this colony under a misapprehension of what they might expect, and seem not to be of the mettle required for the bush. And then the city congregations require very great guns indeed! There are now five of these Melbourne charges vacant, and twenty-four in the country, some of the latter being large enough for Episcopalian dioceses, and seven of them not yet organized. Dr. M'Donald has only nineteen preachers for these vacancies. No wonder that he says that 'it is mainly the success' (of the committee in opening new preaching stations) 'which is embarrassing.' The truth is, however, whatever may be the reason for it, that the preachers who are sent to these preaching stations would in many cases require an independent income, and that without this it must be sometimes embarrassing for them also to make the two ends meet. Wherever charges are formed, and able to give a stipend of £200 a year, the Sustentation Fund comes to their assistance with £50 a year.

This fund has proved a great boon to struggling country congregations, which it has in some instances stimulated to increased effort, and in none diminished the endeavour to act conscientiously. Of 141 charges in the Church, thirty-six receive this assistance; last year, thirty-eight congregations were on the list, the difference arising from there being more of these congregations vacant just now. The receipts have been smaller this year, but a larger amount has come from congregations. There are, however, only seventy-six congregations in connection with the scheme,—a fact which was adverted to in a very telling speech by Mr. M'Bain, the convener, who is one of the few wealthy elders of the Church who take an active public interest in its affairs. The income of this fund was £1890, and its expenditure £1805.

Two of the present vacancies have been occasioned by death, and consequently there has been an increased charge on the Widows and Orphans' Fund, which has now twenty-three widows and forty children on its list, to whom it pays £1411 in the year. Notwithstanding, the capital sum shows an increase of £860 during the year.

The Infirm Ministers' Fund has now five names on the list of its annuitants, but has also grown by £360, after paying all demands.

The Heathen Missions seem at last to be growing in favour with the Church, nearly £3000 having been raised for them during the year. About £500 is owing to the extraordinary effort made by Mr. Paton, referred to last year, and £200 to four subscriptions not promised regularly; still there is an advance of about £400 above the previous ordinary collections. This improvement is no doubt partly owing to the assiduity of a new convener (the Rev. M. Macdonald, late of Nairn), and, it is to be hoped, partly to the increased interest in religion excited by the evangelistic services that have been held in this colony during the past year. Nor can it be supposed but that the effective appeals of Mr. Paton awakened an interest in mission effort which is not to be gauged by the amount of money collected by himself. That the last has perhaps been the chief moving power, is indicated by the increase having been confined to the New Hebrides Missions, which show £2309 of receipts. Part of this is for a third missionary, who is expected to be obtained from the Theological Hall in about a year. There has been a suggestion made by the New Hebrides missionaries, that laymen might be employed successfully in the work, which may be fruitful. Meanwhile the fear of these islands being annexed by France to her convict colony of New Caledonia, has drawn forth an anxious appeal to the home Government to anticipate France in this movement. The 120,000 natives would greatly prefer a British protectorate, and the missionaries are afraid of the events of Tahiti being repeated. A few years ago they deprecated the idea of British coffee planters settling on these

islands, in case of their injuring the morality of the natives. Now they are threatened with a real danger to their progress, and even to their existence. A petition was adopted by the Assembly to the Queen, asking for her interposition. A similar petition has been sent by the Presbyterian Church of New South Wales. Both prayers are backed by the Governments of the respective colonies, and it is most desirable that members of Parliament, desirous of protecting the mercantile or missionary enterprise of the country, should call the attention of the Legislature to the subject. No doubt the proposal of Dr. Duff to make the New Hebrides Mission a common field for all Presbyterian Churches, will cause special interest to be manifested in this matter by these Churches both in America and the United Kingdom. The senior missionary (Mr. Inglis), now on a visit to Britain, will no doubt make his voice heard; and it will be the more telling, inasmuch as he has taken with him £700, collected by the natives of Aneiteyem, for the purpose of printing an edition of the Bible in their language,—that book which the advent of Romish missionaries, with a State power at their back, would at once banish. The Mission among the Aborigines at Ramah Yuck continues to prosper; and the Rev. A. Mackie has been appointed to preach as often as possible at a Government station not far from Melbourne, where he has an audience of sixty or seventy black people. At Ramah Yuck there have been several deaths, all of them hopeful,—one of them triumphant, after a consistent Christian course of seventeen years. The Chief Justice of the colony, Sir William Stawell, visited the station, and addressed the Sunday scholars 'in very encouraging terms.' The Chinese Mission continues as before its unobtrusive labours, having had four evangelists under the instruction of the convener (Rev. R. Hamilton) during half of the year, and employed in evangelistic work among their countrymen during the other half. There has rather been a falling off in the contributions this year, which the convener attributes to the efforts made for the New Hebrides Mission, but these should rather have had an encouraging influence.

This session of the Assembly has been an easy one for the Moderator, the Rev. R. Hamilton, of Melbourne. The quiet flow of business talk went on without a ripple to disturb the equanimity of the president, who was thus deprived (perhaps not much to his chagrin) of the opportunity of showing his ability to steer through eddies and rapids. On the other hand, his moderatorship will be memorable for devotion, harmony, progress, and cheerful hope.

### THE LATE REV. JOHN STARK, HORNDEAN.

The Rev. John Stark was born at Ayton, Berwickshire, on the 30th January 1825. His father, the Rev. James Stark, was a much-respected minister there for fully half a century. He was thus a son of the manse; and he enjoyed in early life the inestimable advantage of the training of eminently pious parents. When the writer of this notice first visited this home he was charmed with the great intelligence, wisdom, and modesty of the head of the family, who had become venerable in years, and ripe in Christian experience. He was fortunate, too, in his partner in life, who not only made his home happy to himself and his children, but who was ever ready to welcome strangers with those kindly tones which bespoke a warm and loving heart. Mr. John Stark owed much to his parents; and the excellent qualities of both reappeared in their son. It must have been extremely gratifying to both parents to find their son afterwards settled in the ministry in the same presbytery with his father, and within a few miles of the home of his early days. When his mother became a widow, she found a home in the manse at Horndean, where he had the honour and happiness of cheering the calm and sweet evening of life to a mother whom he had so much reason to love with a grateful and fond affection. He had not long to cherish the memory of his parents after they had both gone to glory; but he could truly say of them,—

'My boast is not, that I deduce my birth  
From loins enthroned, and rulers of the earth;  
But higher far my proud pretensions rise—  
The son of parents passed into the skies.'

He bore an honoured name, and had a pious ancestry. His grandfather and three of his father's uncles gave each a son to the ministry of the gospel. His father's cousins were the Rev. Dr. James Stark of Dennyloanhead, the Rev. Thomas Stark of Forres, and the Rev. Dr. Andrew Stark of New York,—all eminent preachers and pastors in their various spheres.

In his boyhood Mr. Stark was quiet, thoughtful, and much given to reading. He attended the parochial school of his native village, and there laid the foundation of those superior classical attainments he afterwards reached. In early youth he formed the purpose to devote his life to the work of the Christian ministry; and in prosecution of this purpose he entered the Edinburgh University in his fifteenth year,—an age too early, as he afterwards confessed, to obtain the full benefit of his college curriculum. He attended five sessions, however, which is one more than is usual; and he passed through his classes with much credit.

It is not known at what period he experienced the great change by which believers in Christ pass from death to life. Probably it was at so early a period that he could not remember when the love of Christ became the ruling principle of his life. He was reserved on the subject of his inner religious experience; but no one who knew him after he became a student could fail to see the most unquestionable evidence that he was really a child of God. Dr. Ritchie of Dunse, in the funeral sermon preached at Horndean, and afterwards published, says: 'It was between his first and second sessions at college that I first became acquainted with him. I was then a guest in his father's house for a fortnight, just before my ordination to the Christian ministry, and had full opportunity of seeing him in daily home life. I was greatly struck, even at that early period, with his modesty, affectionateness, and youthful intelligence; and from that day to this, I have been attracted to him with a growing admiration and love. He has been to me a choice link of connection with many cherished memories of beloved friends and brethren, with whom I have held sweet counsel in his early home, in the days of other years.'

Mr. Stark entered the Divinity Hall of the United Secession Church in 1842. The Junior Hall met in Glasgow that year, and, as censor of the Hall for the year, I had a good deal of intercourse with the students, a circumstance which brought me first into acquaintance with Mr. Stark; but with none of my fellow-students has the acquaintance then formed ripened into a friendship so close and endearing as with him. At that time there were six sons of ministers of the Presbytery of Berwick who were students at the Hall, including Mr. Stark,—namely, David Inglis, son of the Rev. David Inglis of Greenlaw; Alexander Robertson, son of the Rev. James Robertson of Wooler; William Paxton Young, son of the Rev. William Young of Berwick; William Inglis, son of the Rev. David M. Inglis of Stockbridge; and William Dickson, son of the Rev. George Dickson of North Sunderland. In four of these families there were more sons than one that devoted themselves to the work of the ministry. There were other students from Berwickshire who were not sons of the manse, of whom Professor Cairns is one. During Mr. Stark's first session Dr. Eadie conducted the class of Biblical Literature, but he was not appointed to the chair till next Synod, when Dr. Mitchell resigned from age and infirmity. The other professors under whom he studied divinity were Professors Brown and Harper. He entertained a profound respect for his distinguished teachers, and they had not a more faithful and diligent student under their care. Dr. Brown's father and grandfather were both ministers, and he always manifested great interest in those of his students who had chosen their father's profession. He seemed particularly pleased with Messrs. Stark and Young from the Presbytery of Berwick. Mr. Stark's singular modesty rendered him superior to any feeling of pride from any attention or approbation he received. He took much interest in the private devotional meetings which were held among the students. The annual sessions of the Hall at that time were of only eight weeks' duration, and he spent the intervals between his five sessions in teaching. When acting as tutor in a private family in Perth, he suffered from a severe rheumatic fever, which left effects that continued with him throughout life, and led to his too early death. He enjoyed the esteem and confidence of his fellow-students, of which he received a decided proof when chosen to be censor of the Senior Hall during his last session.

Having completed his course of study, he was taken on trials for licence by the

Presbytery of Berwick on the 26th of October 1847, and, after delivering all his trials to the satisfaction of the presbytery, he was licensed to preach the gospel on the 18th of January 1848. On the Sabbath following he preached in his father's pulpit, choosing for one of his texts, 'To-day, if ye will hear His voice, harden not your hearts.' His probationer's course was of comparatively short duration. In April 1849 he occupied the pulpit at Horndean with such acceptance, that he was called on the 18th of June following to be colleague and successor to the Rev. William Lee, who was then in the forty-second year of his ministry, and who had become unfit for pulpit duty on account of age and infirmity. Mr. Stark cordially accepted this call, and was ordained at Horndean on the 10th of October following, his venerable colleague having offered the ordination prayer.

The congregation of Horndean was organized in 1785, and Mr. Stark was only its third minister. The village of Horndean belongs to the parish of Ladykirk, and the congregation is drawn from this and the neighbouring parishes of Hutton, Swinton, and Whitsome. Ministers were violently intruded into the parishes of Ladykirk and Hutton in the course of eighteen months preceding the secession of 'The Four Brethren' from the Established Church. A similar intrusion took place at Dunse in 1738; and the seceders in Ladykirk united with those of Dunse in obtaining supply of sermon,—the first preachers sent to them being Ralph and Ebenezer Erakine in 1739. As the ministers of Ladykirk and Hutton proved to be unacceptable, both on account of their life and doctrine, the seceders in these parishes increased in number, and, presuming that they were able to support public ordinances among themselves, they applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Kelso in 1784. Their first church was built in 1786, and the Rev. Alexander Calderhead, their first minister, was ordained in the following year. In the beginning of the present century preachers were very scarce in the United States of North America, and appeals sent to this country for help met with but partial success, until the celebrated Dr. Mason of New York was sent as a deputy to Scotland to procure a supply of pastors for pressing vacancies. Mr. Calderhead was one of those who responded to the earnest and eloquent appeals of Dr. Mason, and accompanied him to America in 1802. Thus were the congregation deprived of the valued services of their first minister; and they had also to suffer a long vacancy of five years, for it was only after four unsuccessful calls to other preachers that they obtained a much-esteemed pastor in the Rev. William Lee, who was ordained on the 25th of August 1807. From that time for more than seventy years they were never vacant.

The scene of labour that fell to the lot of Mr. Stark as minister of Horndean is remarkably beautiful. The parish of Ladykirk has an area of 3300 acres, one-fourth of which is in perennial pasture of the richest quality,—by a deed of entail executed by the grandfather of the present proprietress this portion cannot be ploughed up. The parish stretches along the banks of the Tweed, which are now here more lovely than here; on the opposite side rises 'Norham's castled steep,' and 'Cheviot's meuntains lone' present a majestic background. The neighbourhood is rich, too, in historical associations.

In his first sermon after his ordination Mr. Stark struck the keynote of his whole ministry, when he preached from Eph. iii. 8—'The unsearchable riches of Christ.' Comparing this with his last discourse to his people on Dec. 2, 1877, we find that he closed his ministry that day with a lecture on John xii. 29-33, which led him to speak of the attractive glories of the cross of Christ; and he closed the discourse with a description of the glory and song of heaven. His aged colleague was hardly able to render him any assistance in public duty; but during the five years of the collegiate charge their harmony was cordial and complete, and they were like-minded in most things. There was a remarkable similarity of character between them, and no room for that jealousy which is often the curse of collegiate charges.

No one who knew Mr. Stark in *private* life could fail to see that he was a man of sincere and deep piety. As he entered the Theological Hall the year after me, and the whole of his ministerial life was spent in my immediate neighbourhood, I was intimately acquainted with him for many years, and entertained for him the most cordial affection. To know him was to love him, and his more intimate



friends will never forget him. At the Hall he appeared to be singularly modest, with an earnest piety and mature judgment quite beyond his years. Those who knew his excellent father were wont to say that the son owed much to paternal influence, and the remarkable resemblance between father and son grew with years. At Synod and Presbytery they were always seen together. After his father's death, however, he took a more active interest in the business of the Presbytery, and expressed his opinion more freely on the subject under consideration. One of his most intimate companions at the Hall was Mr. David Inglis, son of the minister of Greenlaw. Mr. Inglis emigrated to Canada, and became a prominent and popular preacher there; he was afterwards theological professor, and at the time of his death he was pastor of a church in Brooklyn, New York. Dr. Inglis visited his early and much-esteemed friend last summer at Horndean, and his somewhat sudden death took place the day after Mr. Stark's. Nothing ever occurred to cause me to lower the high opinion I formed of Mr. Stark when a student, but everything tended to confirm and heighten it. His life was a sermon which all men could read, and his high-toned spirituality in private life vastly augmented the influence of his public instructions. Some men unfortunately neutralize the effect of their pulpit ministrations by the inconsistencies of their private life; but with him there was a weight of character that prevailed more than words. His constant aim was to imitate the Master whom he served, in whose holy and devoted life every day was a Sabbath, every scene a sanctuary, and every journey an occasion of usefulness. Amiability was the most prominent feature of his character, and it was so marked as to draw all hearts towards him. He was for many years associated with the late Rev. James Anderson of Norham, his nearest neighbour in the ministry, — a noble pair of brothers, singularly alike in almost every respect, both of them possessed of such warm and loving hearts that any coldness or misunderstanding between them was absolutely impossible. Both appreciated the affection in the other, which in reality was mutual; and either might have said of the other, as David said of Jonathan, 'Thy love to me was wonderful, passing the love of women.' It was one of the greatest privileges of my ministerial life to be intimately associated with both as near neighbours, and to observe the strength of their mutual affection, which seemed so warm and cordial that other men could only imitate where it appeared impossible to equal. Every visit to them was a lesson in Christian love.

Mr. Stark was in failing health for some years, and, like his dear friend, Dr. Inglis, whose feeble step I noticed last summer, he appeared to be getting prematurely old. He presided over the congregation at Horndean for rather more than twenty-eight years. This was a comparatively long period of ministerial service in a world such as ours, where life is so fleeting; but as he had not completed his fifty-third year at the time of his death, we might have hoped for many years yet to come of faithful and efficient service in the vineyard of the Lord. As the Rev. D. Kerr remarked, in his touching address at the funeral: 'The spring-time and summer of youth had just softened into the mellow richness of autumn, when the full fruits of his ministry were about to display themselves in a lovely harvest, to the joy and comfort of his people. But just then, when their and our hopes were at their height, did it seem meet to his heavenly Master, in the exercise of His infinite and adorable wisdom, to call him away from the loved scene of his labour here to his rest and his reward, from the service of the Church below to the glory of the Church above, from his family and friends on earth to the more glorious company of the redeemed on high, in the house not made with hands.' His death came on all his friends as a painful surprise. On the last Sabbath on which he appeared in the pulpit his people saw that he was unwell, but he seemed only to have caught a severe cold, and no serious results were anticipated. He was unable to deliver the second of the two discourses which formed the double service. The former of these discourses has already been referred to, for the purpose of comparing his first with his last discourse in the Horndean pulpit. Faithful to duty, he was found at his post when the harbingers of death were hovering around him. Though seriously unwell during the previous week, he fully prepared two discourses for what proved to be his last service in the pulpit. The text of his undelivered discourse is Romans i. 14, 'I am debtor both to the Greeks and to the Barbarians, both to

the wise and to the unwise ;' and the general divisions are—(1) The debt which the apostle acknowledges ; (2) The way he acknowledges himself a debtor ; (3) The manner in which he became a debtor. The will was present but the deed was not performed. He probably hoped ere long to have the privilege of delivering to his people the message he had prepared for them ; but, all unknown to himself, the service of earth was ended, and the song of heaven was soon to begin. On the following Sabbath his place was supplied by another, and it was known that he was seriously ill. He suffered from a complicated bronchial attack from which he partially recovered, but disease of the heart prevented his full recovery, and was the proximate cause of his death. From the time he left the pulpit he was confined to bed, and was able to speak but little. On Friday the 14th of December, his son, at his dictation, wrote a letter to the clerk of the presbytery requesting him to make arrangements for the supply of his pulpit by the presbytery. With his usual amiability and consideration for others, he added that he was sorry to trouble the presbytery about supply when there was already one pulpit to provide for (referring to Eyemouth) ; but in the state in which he then was he felt that it could not be avoided. He added that he was prepared to acquiesce in a proposal made at the previous meeting of presbytery. His mind was thus occupied with the affairs of the Church militant up to the hour when his Lord suddenly called him away to the Church triumphant. In the afternoon of that Friday his breathing became very oppressive ; a fatal issue was then for the first time anticipated by himself and his family, and about half-past nine o'clock his spirit passed peacefully away to its home in heaven.

'The voice near midnight came,  
He started up to hear ;  
A mortal arrow pierced his frame,  
He fell, but felt no fear.

The pains of death are past,  
Labour and sorrow cease ;  
And life's long warfare closed at last,  
His soul is found in peace.

Soldier of Christ, well done !  
Praise be thy new employ ;  
And while eternal ages run,  
Rest in thy Saviour's joy.'

The parting scene is too sacred for description ; and the change came too suddenly at last to allow many parting words to be spoken. But there was time to take an affectionate farewell of his partner in life, and the two members of his family, who were present to witness the closing scene ; after which he was too weak to say much of his younger sons, who were from home at school, and he could only utter the request, 'Send them my love.' The word *love* was the last on his lips, as it had been deep in his heart during all his life on earth ; and, after uttering it, he passed away to his home above, where all is love, and joy, and peace, where there is no more parting, and no more tears. It is profoundly saddening to think of the irreparable loss which his death has brought to the home, which was so lately blessed with the presence of such a husband and father. But the God of the widow and the fatherless will be with them. May the God of all consolation comfort their sorrowing hearts ! His eldest son completes his course of study for the ministry with the present session of the Hall. May his father's mantle fall on him, and then the father will live again and speak in the ministry of his son. 'He sleeps a holy sleep ; say not that good men die.' It is reasonable to entertain high hopes of a family that have received the precious heritage of the example and prayers of so excellent a father.

In the acts of his *public* life Mr. Stark commanded the respect of all who knew him. His great modesty prevented his taking a prominent part in public meetings, but he felt much interest in public questions, and his accurate information on public matters was freely communicated in his intercourse with his people and the public generally. He was not much of a party man, but he had the courage of his convictions ; and he not only held them firmly, but also expressed them freely, yet he did so with a soundness of judgment and candid considera-

tion of the views and feelings of others which secured the respect even of his opponents. He was strenuously opposed to the introduction of political matters into Church Courts, even when these matters had an ecclesiastical bearing; and when his brethren in Synod or Presbytery occasionally introduced such questions, and thus took a different course from that which he approved, he satisfied his conscientious convictions by recording his dissent in the minutes. His amiability was not allowed to relax the firmness with which he followed what he believed to be the path of duty. He regarded the franchise as a sacred trust, and he therefore faithfully recorded his vote on every election of a member of Parliament for his county. The profound respect in which he was held by the public was manifest in the unusually large attendance at his funeral. 'Devout men carried' him to his tomb, 'and made great lamentation over him.'

As a member of *Presbytery* he was much esteemed by all his brethren. He attended the meetings with great regularity, and took an active and intelligent interest in all the deliberations. We were accustomed to listen with much deference to his remarks, without perhaps considering how much we were indebted to him; but strangers invariably noticed the wisdom of his counsels. For a number of years he discharged the duties of treasurer of the Presbytery, and, after the death of the late Rev. John Peden of Berwick, he was proposed among others for the vacant office of the clerkship, the duties of which had been most efficiently discharged by Mr. Peden; but his name was withdrawn at his own urgent request, though we all knew that he would have made a most efficient clerk had he been appointed to the office. His father had held that office at a former period, and he was equal to his father in soundness of judgment, and even superior to him in suavity of manner. At the meeting immediately preceding his death, he was appointed to represent the Presbytery for four years in the Mission Board of the Synod; and, a few weeks before, he had been selected, along with the father of the Presbytery, to visit a congregation in the south; as these two brethren were considered the most suitable men to manage a business there which required very delicate handling. The correspondence in this case was most judiciously conducted by Mr. Stark; and when the report of the deputation was sent to the Home Mission Committee, the committee expressed 'their satisfaction with the careful and thorough manner in which the deputation from the Presbytery of Berwick had fulfilled their commission.' The difficult task was performed to the entire satisfaction of both the Presbytery and the Mission Board. When the Presbytery proceeded to appoint others to supply the places his death had left vacant in committees and otherwise, they became more fully sensible how much they were indebted to him. It was a great satisfaction to me to be associated in the same Presbytery with him and several other fellow-students, who, however, are all away from it now, with one exception. While I mourn his loss, I cherish the sweet remembrance of an unbroken friendship, which death has only interrupted for a time, to be renewed, I trust, in the sanctuary above. I had engaged before his illness to preach for him on the 18th of December at Whitsome, where a monthly service was kept up by him in cordial co-operation with the Free Church minister of Allanton, both during the ministry of the late Rev. Mr. Fairbairn and that of the Rev. Mr. Maclean, the present minister. He was to accompany me to Whitsome, but his illness intervened after he had made all the necessary arrangements, and his death had taken place ere the evening of the meeting arrived. I conducted the service alone, and endeavoured to improve the sad event by preaching from the text, 'The memory of the just is blessed.' During the service I observed that the people were much affected by the thought that they should see his face and hear his voice no more. It is evident that he was much loved, not only by his own people, but by all who were in the habit of attending these and other meetings within the bounds of his congregation.

Those who enjoyed the benefit of his *pastoral* labours are better qualified to speak of them than I am, but I know from the testimony of others that he faithfully taught the people 'publicly and from house to house,' declaring 'the whole counsel of God,' and 'rightly dividing the word of truth.' This entirely agrees with my own experience in occasionally hearing him. His preaching was eminently

biblical and practical. He was ever ready to preach at villages or farms, for the purpose of reaching those who were unable or unwilling to attend the sanctuary. All that remains to his people now is the remembrance of precious instruction and a holy example.

I have thus referred to Mr. Stark in his various relations,—private, public, presbyterial, and pastoral. His sudden and unexpected death was noticed in many pulpits in the neighbourhood, and tributes were paid to his loved memory. The following just tribute is from a private letter by the Rev. Dr. Cairns:—‘I share the universal regret and sorrow caused by the removal of our dear and beloved friend. I had known him from his boyhood, and ever shared his confidence. He was one of the purest, most unselfish, and genuine characters I have ever known, and his integrity and straightforwardness were as admirable as his kindness and affection. In all the relations of life he was most exemplary, and I can understand what a terrible blank his removal will be to his own loving family. I had many opportunities of seeing how faithful he was as a minister, and how fully his people returned his affection. In the Presbytery, you know how thoroughly honest he was, and how much we all relied on his judgment. He had great public spirit, and was as steadfast in his attendance on public duties as if he had not lived so much, in one sense, out of the world. The root of all his noble qualities was his genuine religion, his faith in his Saviour, and love to His cause, which were the same as far as I can go back in remembering him. Indeed, he had the excellences both of his father and of his mother—the strength of the one and the gentleness of the other. May God comfort, as He alone can, his bereaved family and flock, and give us all with right feeling to say, “Mark the perfect, and behold the upright; for the end of that man is peace.”’

The death of Mr. Stark in the very midst of his activity and usefulness has a loud voice to all preachers of the gospel, as well as hearers. The period of service on the one hand, and of privilege on the other, is short. The death of others admonishes us to watch, and work, and wait for the coming of the Lord to call us away. We must work diligently while it is day, ‘for the night cometh when no-man can work.’

P. M.

#### THE ‘GLASGOW UNITED PRESBYTERIAN ELDERS’ ASSOCIATION.’

As showing an example to the elders of our Church in the energetic and able manner in which they are conducting their meetings, there have been printed in these pages papers which have been read before this Association on subjects interesting and instructive to all who fill the honourable office of a ‘ruling elder.’ It has long been an acknowledged want that there was a lack of union among the elders of our Church, no united co-operation on matters connected with their office, whereby they might be stimulated to a clearer and more efficient knowledge of their duties. By the interchange of brotherly greetings a chosen bond of union might be encouraged and stimulated, so that their weight and power might be more felt in the courts of our Church. We have no desire to underestimate the influence of our elders in our higher Church Courts, yet we must admit that they do not attend so faithfully to their duty in this respect as they might do; and such associations

are valuable in encouraging the elders to a more general attendance on our higher courts than hitherto—a more energetic and active interest in all that pertains to the welfare of the United Presbyterian Church. Might there not be among the eldership of our Church an association representative in its character, having its headquarters in Glasgow or Edinburgh, where representatives from all the sessions or presbyteries might meet at stated intervals and discuss those subjects which are more immediately interesting to the elders, and where they might originate matters whereby the efficiency and influence of the elders might be greatly increased? With this end in view, the Glasgow United Presbyterian Elders’ Association have remodelled their Constitution, and during the session of 1876 and 1877 they have discussed such subjects as the following:—

The elder in relation to discipline and church courts.

The principles of the United Presbyterian Church: wherein do they differ from other Presbyterian Churches?

The elder in relation to his district.  
The elder in relation to the advancement of our Church.

And during this present winter their attention has been directed to—

Elders' associations, and how may elders best co-operate in securing efficiency in Church government.

Representation of elders in higher Church Courts.

The elders' influence in disseminating

the distinctive principles of our Church.

How may spiritual life be most promoted in our congregations?

And how may elders best promote a wise distribution of Christian work in the congregation?

We call the attention of the elders throughout our Church to this Association, and the good work they are doing in Glasgow; and feel satisfied that help or advice required for the formation of kindred associations throughout the country will be readily given by communicating with the president or secretary in Glasgow.

## The Gleaner.

A KIND WORD: WHAT IT MAY DO.

In one of the excursions which Dr. Judson made while in Burmaah, he stopped in a village on the river Solwyn.

As he stepped on shore, he noticed a tall, fine-looking woman standing near the place of landing. He approached her, offering his hand and inquiring for her health.

'Well, my lord,' she replied.

He had time for but a few words more when he was called back to the boat, and left her with his blessing. The woman gazed after him in mute amazement. Never before had she received such courtesy from any man. Though a princess, such was the degradation of woman in her country, she had been treated as a slave.

Soon her brothers came, and she said to them, 'I have seen one of the sons of God.'

'Did he speak?'

'Yes, and he gave me his hand.'

'Did you take the hand of a foreigner?'

'Yes, for he looked like an angel.'

The brothers took her home to her husband, who was the chief of the province. He was very angry with her, and beat her.

That night she was called to attend a heathen ceremony, but she said, 'No, no. Ever since I was a child I have served Satan and Guabama, and they have never prevented my husband from beating me. This man spoke to me kindly, and gave me his hand. His God must be the God. Hereafter I worship Him.'

True to her purpose, she began that night to pray to the unknown God of the white foreigner. Her prayer was this:—

'Mighty Judge, Father God, Lord God, Honourable God, the Righteous One! In the heavens, in the earth, in the mountains, in the seas, in the north, in the east, in the west, *pity me, I pray.* Show me Thy glory, that I may know Thee who Thou art.'

This prayer she offered for five years, never again making offerings to idols or demons. At length a missionary came to that benighted village. 'She ran to him,' the narrative says, 'and sat at his feet for nine days.' What days those were to her! She had been groping in darkness, and now light beamed upon her. She was hungering and thirsting, and now bread from heaven and the water of life were offered to her. She had laboured and was heavy laden, and now she could come to Christ and find rest. She did come, and oh how gladly! The Saviour revealed to her was just the Saviour she needed. He was infinite in compassion, and had power to save to the uttermost. She cast herself at the foot

of the cross, and found peace in believing. Henceforth she was not her own. She lived for the precious Saviour who had died for her.

When, soon after, a female missionary came to labour for that people, she took her to her own home and aided her in every possible way. Very soon there was a reformation in the village. The men, from being bacchanalians, became a God-fearing people.

*Guapung*—for that was the name of this remarkable woman—was the means, with the help of the female missionary, of the establishment of a Christian church in Dong Yhan, from which two other churches soon proceeded. This church was the first to build its own chapel and support its own pastor. Guapung established the first district school in the province, and supported it. She laboured much with the mothers to teach them humane ways of training their children, and all she came in contact with she sought to win to Christ. She had great power with every one, for she herself lived on the word of God, and seemed to catch the tones of the 'better land.'

Trace back this useful Christian life, and you will find its beginning in a *kind Christian word*.—*The Christian Review*.

#### DECISION IN RELIGION.

It is said that Ruth was 'stedfastly minded' to go with her mother-in-law, and there is much significance in the well-chosen language. It means that she set her face like a flint to her noble purpose; that there was no division in her mind, or balancing of motives; that what she said carried with it the full consent of her whole soul. There was no saying, like the man spoken of in the Gospel history, 'Lord, suffer me first to go and bury my father,' in which the omniscient eye detected a heart not right with God. It was her deliberate choice, from which all the riches and honours of the world, if they had been laid at her feet at that moment, would have been impotent to move her. We cannot imagine a happier representation of decision in religion than this.

And this thorough decision saved Ruth from much vexation and trouble. Those who appear half-hearted in their consecration expose themselves to a legion of tempters. Lingerer within the border-land, they keep within the arrow-mark of Satan. Keeping in the suburbs of Sodom, they are in danger of coming within the sweep of its consuming fires.—From *Home Life in Palestine; or, Studies in the Book of Ruth*, by the Rev. Andrew Thomson, D.D.

#### THOMAS CARLYLE.

In a private letter, a portion of which was recently published, Carlyle thus expresses himself about Darwin:—A good sort of a man is this Darwin, and well meaning, but with very little intellect. Ah, it's a sad, a terrible thing to see nigh a whole generation of men and women, professing to be cultivated, looking around in a purblind fashion, and finding no God in this universe! I suppose it is a reaction from the reign of cant and hollow pretence, professing to believe what in fact they do not believe. And this is what we have got to! All things from frog spawn; the gospel of dirt is the order of the day. The older I grow, and I now stand on the brink of eternity; the more comes back to me the sentence of the Catechism which I learned when a child, and fuller and deeper its meaning becomes, 'What is the chief end of man? To glorify God, and to enjoy Him for ever.' No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside.

### Intelligence.—United Presbyterian Church.

#### PRESBYTERIAL PROCEEDINGS.

*Aberdeen*.—This presbytery met on 2d October, when it was agreed to hold a

conference on missions, to be followed by a public meeting in the evening, and that this be done on the day of meeting in April, the Mission Committee to attend to the

necessary arrangements. The call from Mordaunt Street Church, Glasgow, to Rev. R. Hall, Old Meldrum, was taken up; and all parties being present and being fully heard, Mr. Hall accepted the call, and was loosed from his charge at Old Meldrum. Mr. Duncan was appointed to preach the church vacant, and Mr. Auchterlonie was appointed moderator of session during the vacancy.—On 13th November the presbytery met *pro re nata*, when a petition from 43 persons at Woodside in full communion, and 34 adherents, was presented, requesting to be formed into a congregation under the superintendence of the presbytery. Agreed to intimate this petition to the various sessions likely to be affected. Intimation was made of the steps taken to secure a station in Banchory, by purchasing the chapel, manse, and garden lately held by the Congregationalists.—On 11th December the presbytery again met, and, in accordance with the reports from sessions, agreed to grant the petition of the parties at Woodside, and Dr. Robson was appointed to preach there on the 18th, and congregate them, appointing also the sub-committee of the Mission Committee to superintend until office-bearers be chosen by the congregation. It was agreed to delay decision on a petition from Nelson Street, until consultation be held with the Home Board, and appointed a committee, with Mr. Beatt as convener, to manage this matter. It was agreed to insert the following in the minutes in reference to the sudden death of Bailie Urquhart:—‘The presbytery desire with sorrow to record the death of Robert Urquhart, one of its members, and to acknowledge their sense of loss in his removal. Identified all his lifetime with the United Presbyterian Church, he took a deep interest in all that tended to its well-being and progress, and was ever ready to take his full share in the management of its affairs. The presbytery would express gratitude to God for the years of service their deceased brother was enabled to render, and they would seek to lay to heart the lessons borne home to them by his sudden death.’

*Arbroath.*—This presbytery met at Brechin on the 15th January—the Rev. Alexander Campbell, moderator. A report was given in from the presbytery's Mission Committee, stating that arrangements had been made for holding a public meeting in Arbroath on the 21st inst., in connection with the general movement over the Church for imparting a fresh interest in regard to our foreign missions, at which meeting the Rev. Drs. MacGill and Mair were expected to be present.

During a considerable part of the sederunt the presbytery held a conference on the subject of foreign missions, with the view of ascertaining in what manner the congregations were fulfilling their duty in that important matter, and also what means might be best for stimulating their zeal and liberality. After a free and full interchange of sentiments, the Mission Committee were instructed to draw up a statement of the practical suggestions that had been thrown out, and to lay them on the table at next meeting. The remit of Synod anent the superintendence of young persons changing their places of residence was considered, and all sessions were recommended to use diligence in carrying out the instructions contained in the scheme. After some routine business, the presbytery agreed to hold their next meeting at Arbroath on the 5th day of March.

*Cupar.*—This presbytery met in the classroom of Bonnygate Church, 11th December 1877—Mr. Macowan, moderator *pro tem*. The clerk reported that he had received a call, with relative papers, addressed to the Rev. James Alison, of Boston Church, by the congregation of Alexandria. He mentioned at the same time that as he was under an engagement to go from home on the Sabbath immediately after receiving the call, he had requested Mr. Anderson, of Ceres, to preach as his substitute in Boston Church, and give notice of this call, according to the rules of the Church. It was agreed to hold a meeting, at which to receive Mr. Alison's decision, on the 25th December, intimation of said meeting to be given to all concerned. Agreed at next ordinary meeting to nominate a minister belonging to the presbytery to serve on the Mission Board for the four years ending 1882. Several remits of Synod were considered and disposed of.—This presbytery again met on 25th December in the same place—Mr. Hair, moderator. Mr. Anderson reported his conduct in regard to the call to Mr. Alison, which was approved of. Commissioners from the Presbytery of Greenock and Paisley, and from the congregations of Alexandria and Boston Church, Cupar, were present; and the call having been put into Mr. Alison's hands by the moderator, he (Mr. Alison) intimated his acceptance of it, and it was agreed to dissolve the connection between him and the Boston congregation. The members present expressed their regret at parting with Mr. Alison, and their desire for his success in his new charge, and after prayer the decision was formally announced to the parties by the moderator. Appointed the next meeting to be held

in the same place on the Tuesday after the second Sabbath of February 1878.

*Dundee.*—This presbytery met on Tuesday, 22d January—the Rev. J. A. Murray, moderator. The Rev. James Graham reported that Mr. R. Smellie, student in divinity, had been chosen as missionary by the Newtyle congregation, and that the committee was waiting Mr. Smellie's acceptance, which had not yet been received. The interim report was received. Commissioners from the West Port Mission Church compared, who intimated that the church in Hawkhill, lately occupied by Martyrs' Free Church congregation, had been secured for the West Port Church congregation. The commissioners asked that the name of the West Port Mission Church be changed to Hawkhill Church. The presbytery cordially agreed to grant the request. The clerk, on behalf of the Committee on the Distinctive Principles of the Church, reported that the committee agreed to recommend that an exchange of pulpits take place among the ministers of the presbytery, with the view of bringing the distinctive principles and schemes of the denomination before the various congregations. The presbytery received and adopted the report, and instructed the committee to arrange for carrying out the exchange. It was agreed to appoint Messrs. Miller, Connel, Drummond, ministers, and Logie and Willox, elders, a committee—Mr. Logie, convener—to consider the whole subject of Church extension, and to report. Read a note from the convener of the Synod's Committee on Disestablishment, calling the attention of the presbytery to the importance of taking advantage of the present favourable state of the public mind. It was agreed to appoint Messrs. Russell, Miller, George, ministers, and Mr. Thomas Mitchell, elder, a Committee on Disestablishment,—Mr. Mitchell, convener,—and to remit Rev. Dr. Hutten's note to the committee. According to previous appointment, the presbytery held a conference on foreign missions. The Rev. Drs. Joseph Brown, MacGill, and Mair, were present as a deputation from the Foreign Mission Committee. The Rev. Alexander Miller introduced the subject by reading a paper on the topic of conference. The deputies next addressed the presbytery, enforcing the claims of foreign missions. Several members of presbytery afterwards addressed the meeting, and at the close a hearty vote of thanks was accorded to the deputies for their addresses. —A public social meeting was held in the evening in the Hall of the Young Men's Christian Association. Mr. James Logie occupied the chair. The meeting was

addressed by the deputies of the Foreign Mission Committee and others.

*Dunfermline.*—This presbytery met on Tuesday the 22d January—the Rev. Mr. Dunbar, moderator *pro tem*. The clerk reported that he had appointed sick supply to Alloa for the last three weeks. Further supply was granted for the next four weeks. Arrangements were made for an exchange of pulpits in February, to bring before the congregations the claims of foreign missions, and for a conference on the same in March. It was agreed to petition Parliament for the total repeal of the Contagious Diseases Acts. A circular from Dr. Hutton on Disestablishment was read, and allowed to lie on the table till next meeting of presbytery, which takes place on Tuesday the 12th March.

*Edinburgh.*—A meeting of this presbytery was held on 5th February—Rev. Mr. Barlas, Musselburgh, moderator. Dr. Bruce read a circular, which had been received from Dr. Hutton, chairman of the Synod's Committee on Disestablishment, asking the presbytery, in the present favourable state of the public mind, to take steps to advance the question of Disestablishment, and to adopt such means as were best suited to promote an intelligent interest in the principles and issues involved as these were regarded by the Church. The circular was remitted to the Committee on Disestablishment. Mr. Robertson, Bread Street, in accordance with notice given at the beginning of the meeting, moved—'That this presbytery, having taken into consideration the present important crisis in the affairs of Eastern Europe, and seeing that there is a hope of the termination of the war which has been desolating that region, humbly petition Parliament to adhere to the principles of strict neutrality, and to use all legitimate influence for the securing of a speedy and righteous peace.' The motion was agreed to.—At a meeting afterwards held in private, it was agreed to sanction the opening of a new station for preaching in Portobello, in Regent Street Hall, kindly given to the presbytery by Mr. Thomson of the Free Church for that purpose. Also at this meeting, the Rev. William Robertson, D.D., of New Greyfriars, Rev. Mr. Fraser, of Free St. Bernard's, and Charles Guthrie, Esq., Advocate, gave addresses on the social state of the city.—This presbytery again met in Infirmary Street Church, on the 13th February, for the purpose of ordaining Mr. R. P. Watt as colleague to the Rev. Dr. Bruce. The Rev. John Young, A.M., Newington, preached; Rev. William Bruce, D.D., presided at the ordination; and Rev.



Andrew Gardiner, D.D., addressed the newly-ordained minister and the congregation. The fact of the death of Rev. Dr. Duff, the eminent missionary, having been brought before the presbytery, it was agreed that the presbytery, as such, should be present at his funeral, which was to take place on the following Monday.

*Elgin and Inverness.*—This presbytery met at Nairn on the 15th January. Mr. Morrison, elder, as convener of the Presbytery's Augmentation Fund Committee, gave in a report stating the sums contributed by the various congregations in the presbytery during the past year in aid of the Augmentation Fund, from which it appeared that there had been an increase in the amount raised. The presbytery tendered their thanks to the committee for the trouble they had taken in the matter, and more especially to Mr. Morrison for his exertions in behalf of the scheme, and their satisfaction in the progress that had been made during the past year. It was agreed that the committee be continued, and that it be recommended to them to hold on an early day their annual conference on the subject of augmentation, inviting to the said conference representatives from the various congregations in the presbytery. A communication having been read from the congregation of Campbelltown (Ardersier) requesting the moderation of a call on an early day, Mr. Robson was appointed to preside in the moderation of a call on Tuesday the 29th January, at 7 P.M. Mr. Baillie, student, having delivered to the satisfaction of the presbytery the remaining parts of his trial exercise for licence, he was licensed to preach the gospel. Mr. Watson, in name of the committee appointed at last meeting to arrange matters for exchange of pulpits by the ministers of the presbytery, with the view of impressing on the minds of congregations the claims of foreign missions, proposed a scheme of arrangements, which was approved of by the presbytery. Mr. Macdonald having stated that his congregation had unanimously resolved on the building of a new church, to be erected in Branderburgh, as being a more eligible site for the congregation generally, and had entered cordially into the measure in the way of liberal subscriptions, it was unanimously agreed to sanction the proposed movement, and to recommend the case to the favourable consideration of Christian friends who may have it in their power to aid the congregation in their commendable efforts. Mr. Robson, as convener of the committee appointed at last meeting to meet with the Forres session and others connected with the congregation, with refer-

ence to the use of fermented or unfermented wine on occasion of the observance of the Lord's Supper, intimated that the committee were not prepared to report at this meeting, but will do so at next meeting, which was appointed to take place at Forres on Tuesday after the second Sabbath of February.

*Galloway.*—This presbytery met at Newton-Stewart, 8th January, and was constituted by Rev. R. Hogarth, moderator *pro tem.* Mr. Thomas M.C. Fleming, M.A., Whithorn, delivered a homily, and was examined in divinity. These were cordially sustained as parts of trials for licence; and Mr. Fleming having now given in all his trials, he was licensed to preach the gospel as a probationer in the United Presbyterian Church. A letter was read from Dr. Mair agent superintendence of young persons changing their residences. It was agreed that the clerk should communicate with Dr. Mair on the subject, and that the ministers be requested to call the attention of their congregations to it. Next meeting was appointed to be held at Newton-Stewart on Tuesday after the first Sabbath of April.

*Glasgow.*—The monthly meeting of this presbytery was held, 12th February—Dr. Black, moderator. A unanimous call from Greenhead Church to the Rev. John Steel, Free Church, Kirkintilloch, was sustained by the presbytery. A call was laid on the table from the Crail congregation, in favour of the Rev. John C. Jackson, at present colleague to the Rev. David Macrae, Elgin Street Church, Glasgow. Mr. Jackson intimated his acceptance of the call, and the presbytery agreed to release him from his present charge. Mr. Thomson, of Plantation, was appointed moderator for the next six months, and took the chair. Mr. Roberts gave in returns regarding the proposed rearrangement of the presbytery. From the returns, 43 congregations were in favour of the proposal, and 11 against. On the question of the division of the city, 29 sessions were in favour, and 23 against. As to the proposal to have a South Presbytery for the city, 26 sessions were in favour of the change, and 23 against; but of the 15 congregations on the south side of the city, 13 were in favour, and only 2 against. A majority objected to the establishment of a Dumbarton Presbytery, and the other country congregations at present under the Glasgow Presbytery did not acquiesce in the proposal to be severed from the presbytery and attached to Hamilton or Paisley. It was agreed to send the report to the Synod's Committee, and take up the consideration of the subject at next meeting

of presbytery. It was agreed, at the request of forty-seven members of the mission at Mount Florida, that they should be erected into a congregation. Mr. Buchanan reported that, notwithstanding the depression of trade, there had only been a falling off in the amount received in behalf of the Augmentation Scheme to the extent of £200, and that decrease was largely due to the diminished contributions from the Glasgow Presbytery. The minimum stipend throughout the Church would remain at £200 per annum, with a manse. The Rev. Dr. Leckie having given in the report of the proceedings of the committee in the case of Rev. Fergus Ferguson, and Mr. Ferguson having been heard in connection with it, the following resolution was agreed to by a majority:— That the presbytery instruct Dr. Jeffrey, the clerk, to prepare a libel against Mr. Ferguson, and lay it on the table on the 26th of this month.

*Ireland (summary of several meetings).*  
—This presbytery met at Belfast on 19th January, and was constituted. Mr. Marwick's proposal to publish annually all financial details of the congregations was agreed to, and the Statistical Committee was instructed to devise efficient means for its execution. A petition on the Contagious Diseases Act had been sent. Mr. M'Lay had moderated in a call to Ballyfrenis on the 11th June, to Mr. Thos. Eddington, M.A., which was laid on the table. Mr. M'Lay's conduct was approved, and petition by commissioner to sustain was unanimously granted, and trials prescribed. The presbytery agreed to hold its next meeting at Cullybackey, to aid Mr. Fleming in meeting difficulties felt by some about receiving baptism; and they agreed to hold an evangelistic meeting in the evening, to be presided over by Mr. Smythe, and addressed by Mr. M'Lay and Mr. Murray.—This presbytery met at Cullybackey on 14th August. Circulars were read from Glasgow Presbytery and Dr. Young. Dr. MacGill's circular anent foreign missions was remitted to Missionary Committee. The members of the Missionary Finance and Augmentation Committees were readjusted. Mr. Eddington read a thesis on Election, and was examined on theology. Both were cordially sustained. His ordination was fixed for Tuesday, the 4th September, at Ballyfrenis, and brethren appointed to conduct. Mr. Dunlop, elder, Cullybackey, stated fully the origin and nature of the difficulties felt about baptism. After a full expression of opinion on the points raised, it was unanimously carried to adhere strictly to the rule of the Church, that baptism is not to be given to a child

unless one of the parents be a member in full communion; and two brethren were appointed to confer with those who had difficulties, in terms of the motion, and report.—The presbytery met at Ballyfrenis on 4th September, and was constituted. Mr. Muirhead, Stranraer, and Mr. Harrower, Eyemouth, being present, were invited to correspond. The edict for ordination of Mr. Eddington, properly certified, was again served, no objection being taken. Mr. M'Lay preached on Matt. v. 7, and Dr. Bryce, Mr. Fitzpatrick, and Mr. Marwick took part in the ordination services. Mr. Eddington was cordially welcomed, and his name added to the presbytery roll. The presbytery then considered a suggestion, that the congregation of Dublin should be invited to join the presbytery, in the event of a redistribution of presbyteries at next Synod.—The presbytery met at Belfast on 4th December, and was constituted. The report about Cullybackey was reserved. It was resolved officially to invite the Dublin session to unite with the presbytery, and Mr. M'Lay was requested to represent the presbytery. Circulars anent examination to the Hall, Sabbath schools, transmission of Synod's general fund and foreign missions, were read. All were being attended to. Dr. W. Speers, elder, Belfast, of 60 Old Lodge Road, was appointed convener of Committee on Superintendence of Young People. The committees in August were continued through 1878, and Mr. Eddington appointed moderator, who took the chair. The Missionary Committee reported that, with the exception of one congregation that was taking a mode of its own, missionary associations, monthly collections, a deputation of two ministers to each congregation, a sermon on missions, and a conference on missions, had been arranged for. Mr. Eddington was authorized, with the remanent members of Ballyfrenis session, to proceed with the election and ordination of elders, according to the laws of the Church. Mr. M'Lay produced petition to Home Board, and printed circular anent the erection of a larger and more suitable church in Belfast. The presbytery expressed gratification with the proposed erection and the subscriptions of the congregation, and hoped that the prospect ultimately of a second congregation in Belfast could be kept in view in connection with their existing premises; and empowered the moderator and clerk, in their name, to sign recommendations to the Mission Board and the Christian public.—A *pro re nata* meeting of presbytery was held at Belfast on 29th January 1878, to consider a call to Mr. Marwick from

Bethelield, Kirkcaldy, and was duly constituted. The Rev. J. M. Thomson, Kinghorn, being present, was invited to correspond. The conduct of the moderator in calling the meeting was approved. Four commissioners from each congregation being present, the extract minute from Kirkcaldy Presbytery was read; the steps taken to inform the congregation of Loanends, summon a congregational meeting to prepare replies to reasons of translation, and name commissioners, were narrated. Reasons and replies having been read, and the commissioners having answered questions and made statements, Mr. Marwick declared his acceptance of the call. The presbytery warmly expressed their appreciation of him as a minister and a co-presbyter, together with their regrets at parting and hopes of his continued success. He was then loosed from the pastorate of Loanends, a moderator of session appointed, and the clerk instructed to ask supply of preachers.

*Kelso.*—This presbytery met on Tuesday, 15th January—Rev. Mr. Pringle, moderator. The following report by the Committee on the Elders' Conference was submitted by Mr. Muirhead, the convener:—'I have to report that the elders have met, considered the matter remitted to us at last meeting of presbytery,—namely, an elders' conference,—and have decided that a conference will be held in Kelso. The following gentlemen have been appointed at the meeting to make all the necessary arrangements as to the way and time for the carrying out of this conference: John Hogg, R. Porteous, George Melrose, Thomas Scott, William Purves, and Alexander Muirhead, convener.' Mr. Jarvie moved the reception of this report, and the expression of the presbytery's satisfaction with the result of the committee's conference. The motion was unanimously carried. Mr. Jarvie submitted the report by the Committee on the Visitation of Congregations. It stated that the presbytery had recognised the importance of the Synod's recommendations being carried out, and instructed the committee to consider how the end contemplated could be best secured. The remit from the Synod for presbyteries contained three topics for enforcement on the congregations—1. The denominational principles of the Church; 2. The schemes of the Church; and 3. Vital godliness. Having considered the whole subject and the action of this presbytery as long ago as 1848-49, when all the congregations were visited, the committee were of opinion that fast days now, as then, best answered as the time of visitation; that two members should be ap-

pointed to visit each congregation, and bring the subjects commended by the Synod before the churches—this for one year; and that conferences with the office-bearers might be held before or after the addresses. It was moved, seconded, and agreed to, that the report be received, and allowed to lie on the table until the report of the Missionary Committee had been heard. Mr. Cairns, convener, submitted the report of the Committee on Missions. It stated that the committee had taken up and considered the following points in the Synod's minute of May last—viz., 1. The instructions to the Presbytery Missionary Committee to examine as to how missionary contributions were collected in the different congregations, with the recommendation to have monthly contributions by means of collectors; 2. To have the schemes of foreign missions brought before the people annually by interchange of pulpits; and 3. The importance of having an annual report of the presbytery on foreign missions. Discussions took place as to whether the objects sought by this committee and the Visitation Committee could not be combined. It was ultimately agreed by a majority that they could, and that, instead of separate visitation on fast days, the objects sought might be attained by the interchange of pulpits by members of presbytery on a fixed Sabbath, the second Sabbath in March being preferred. The members were left to make their own arrangements for the exercises. Motions regarding British neutrality in connection with the war in the East, and of the continuance of the Scottish Education Board, were negatived, on the ground that, as a presbytery, they should not intermeddle with such matters. The attention of the members was called to the necessity of the annual statistical returns being made by the 31st instant. A letter was read from the Rev. George Hutton, convener to the Synod's Committee on Disestablishment, amongst other things requesting the name of the convener of the presbytery's committee on that subject. The following were appointed a committee:—The Rev. Messrs. Polson and Pringle, ministers; and Mr. Clark, elder; Mr. Pringle, convener.

*Paisley and Greenock.*—This presbytery met at Paisley on Tuesday, 15th January—Mr. Hislop, Helensburgh, moderator. Read letter from Mr. Campbell, St. Andrew Square, Greenock, resigning the pastoral charge of the congregation. Appointed intimation to be made to the congregation, and to hold a special meeting on the 29th. It was reported that about 60 members of the congregation had withdrawn. Read reasons of dissent by Mr.

Macrae. Agreed that they be not inserted in the minutes, on account of the tone and language of the reasons. Granted a moderation to the congregation of Lochwinnoch. Appointed committees to examine certain districts with the view of starting new congregations or stations. Thirty persons were formed into a new congregation, under the name of Clune Park congregation, Port-Glasgow.

*Stirling.*—This presbytery met on the 4th December 1877—Rev. W. Scott, moderator. A great part of the diet was taken up in conference on missionary and evangelistic work, and a committee was appointed to carry out the objects of the conference. Mr. George Arnold, student of divinity, gave the remaining parts of his trials for licence, which were sustained. After prayer by Rev. W. Maclaren, the moderator declared Mr. Arnold duly licensed to preach the gospel, and addressed the young licentiate in a singularly beautiful and appropriate form. The Rev. A. F. Forrest, Stirling, was elected moderator for next year.—The presbytery met again *in hunc effectum* at Bridge of Allan, on 24th December—Rev. W. Maclaren, moderator. Mr. Charles Christie, M.A., Dunblane, student of divinity, was examined by Mr. Muir, and unanimously certified to the Theological Committee. Next meeting to be held on the 5th February.

CALLS.

*Campbelton (Ardersier).*—Mr. A. B. Robertson, preacher, called January 29th.

*Glasgow (Greenhead).*—Rev. John Steele, Free Church, Kirkintilloch, called to be colleague to Rev. Dr. Edwards, January 21st.

*Shapinsay (Orkney).*—Mr. John Brown, preacher, called.

*Balbeggie.*—Mr. A. B. Robertson, preacher, called.

ORDINATIONS.

*Edinburgh (Infirmiry Street).*—Mr. R. P. Watt, preacher, ordained as colleague to Rev. Dr. Bruce, February 13th.

*Sellkirk (South).*—Mr. George Macallum, A. M., ordained February 26th.

DEMISSION.

*Greenock (St. Andrew Square).*—Rev. J. R. Campbell, demitted January 29th.

HONORARY DEGREE.

The University of St. Andrews has conferred the degree of Doctor of Divinity on the Rev. Andrew Gardiner, A.M., of Dean Street Church, Edinburgh.

OBITUARY.

Died at Tain, February 8th, Rev. Robert Ferrier.

Died at Joppa, January 19th, Rev. A. C. Rutherford, senior minister of North Richmond Street Church, Edinburgh.

JEDBURGH—HIGH STREET CHURCH.

A very interesting meeting in connection with this congregation was held in the Corn Exchange, on the evening of Tuesday, 22d January. The chair was occupied by Rev. Mr. Pringle, the junior pastor; and addresses of a suitable kind were given by Rev. Mr. Anderson, Free Church, Crailing, Rev. Mr. Polson, Blackfriars Church, and Rev. Dr. Morton, Edinburgh. As the senior pastor, Rev. Mr. Barr, had completed the forty-fourth year of his ministry, the congregation and friends of Mr. Barr testified their high appreciation of his character and services, by presenting him, in very eulogistic terms, with an excellent likeness of himself. Mr. Barr, in acknowledging the gift, expressed gratitude for the spontaneity, cordiality, and unanimity which it represented. He spoke of the past history of the congregation, and rejoiced in its present prosperity; and congratulated them on the cordial relations between the pastors, as well as between the pastors and people. The meeting, which was attended by 650 persons, was of the most agreeable kind, and was composed not only of members of the congregation, but of sister congregations in the town and neighbourhood.

## Notices of New Publications.

THE NEAR AND THE FAR VIEW, AND OTHER SERMONS. By Rev. A. L. SIMPSON, D.D., Derby.

Edinburgh: Douglas. 1878. Pp. viii. 248.

THIS is one of a very rare type of gift to the Churches—a volume of Sermons

from a living preacher of marked individuality of intellect, of as marked culture, and best of all, of marked and almost pathetic consecration of all he is and has to his function as a minister of the gospel. It has nothing of the inevitably unfinished and fragmentary

character of posthumous books,—not excepting even such as Robertson of Brighton's or Edmund L. Hull's,—still less has it aught of the weary looseness of 'reported' sermons, into which the so-called short-hand writer imports himself rather than reports. It bears throughout evidence of elect choice from the preacher's maturest and best, not a mere collection of what lay readiest. As a result, the sermons are few—fifteen only—and the bulk of the volume slender; but in this, as in minority-votes in times such as these, one has to weigh and not merely count. It is altogether so modest, unpretentious a book—not even taking the form of an octavo—and has slipped so quietly out, that there is a danger of its being overlooked. If our voice might reach our brethren, our counsel should be—get these Sermons, study them, incorporate them into head and heart and conscience, keep them as an ideal to be reached, and see how high thinking is combined with simple wording, simple wording with deepest feeling, deepest feeling with unmistakable evangelicalism, and unmistakable evangelicalism with sinewy strength, and wistful appeal with no vulgar clamorousness. It is gladdening to find Dr. Simpson walking in the 'ancient pathways,' giving forth no 'uncertain sound,' true to the creed of his Church, and his Church's creed the everlasting truth to him, and neither afraid nor ashamed to affirm and reiterate uncompromisingly and unmutated the 'old, old story,' that places the DEATH of Christ supreme over even His LIFE. There is an ingenuity that is ingenuous in the pervading 'Near and Far View'—the terrestrial and the celestial, the human and the superhuman, the earthly need and the heavenly provision, the mortal emptiness and the divine and gracious fulness, mingling and intermingling in every separate sermon; so that to us the author's explanation is no subtlety, but simple matter-of-fact, when he tells us: 'The title given to the volume has been so given, not simply because it is that of the first sermon, but also because it seems descriptive in a general way of a work relating to present duties and future prospects, a phrase which in its meaning differs little, if at all, from that of "The Near and the Far View."' Very lowly put! but there is a vast

deal more than 'good words' on 'present duties and future prospects' in these Sermons. They intermeddle wisely, gravely, tenderly, often with a sweet, soft winningness and persuasiveness, with the profoundest facts and problems of nature and human nature and destiny. For its metaphysic alone, and irrespective of its weighty teaching, 'Success in Sin; how it comes, and what it is,' is worthy of special note; and kindred with it are 'Striving against Sin' and 'Man's Obligation to receive the Teaching of Christ.' These three succeed each other, and vindicate the author's statement that the *motif* of the order was 'variety of theme, together with a certain feeling of fitness in sequence' [*not*] 'too dim.' The 'Near and the Far View' has not a few beautiful things beautifully worded. Indeed, there are in it and others exquisitely-wrought, almost jewelled illustrations. 'Christian Stewardship' is infinitely preferable to prevalent hard-and-fast-line advocacy of (so-called) Christian proportionate giving. 'The Sackcloth Interdicted,' if it rest on a somewhat unreal text, is a bright and brightening present-day topic; for to-day men need to learn that the 'joy of salvation' is an ultimate force, as light to lightning. 'A Bruised Reed, and Christ's Treatment of it,' is delightfully tender and soothing. And so one might go over all. Suffice it to invite special attention to other two truly great sermons, 'The Triumph of Christ's Cause a Necessity,' and 'No Christ if not Jesus.' Well may the United Presbyterian Church feel proud of such a volume as that of Dr. John Ker, and equally may the Presbyterian Church of England rejoice that among her ministers is Dr. Adam L. Simpson of Derby. Emphatically, and without reserve, we commend this book as one of the most notable additions to our sermon literature of recent years. It will live.

A. B. G.

THE LEVITICAL PRIESTS. A CONTRIBUTION TO THE CRITICISM OF THE PENTATEUCH. By SAMUEL IVES CURTISS, Jr., Ph.D., Leipzig. With a Preface by Prof. FRANZ DELITZSCH, D.D.

Edinburgh: T. & T. Clark. 1877.

THIS little book we very earnestly recommend to the attention of our scholarly

readers, and especially of those of them who may be inclined to regard with favour the views of that school of interpreters represented by Graf, Kayser, Kuenen, etc. It is well fitted to show, by way of sample, how feeble are the grounds on which the main positions of these interpreters rest, and how arbitrary is their method of procedure.

Dr. Curtiss confines himself to one point, viz. the statements found in the Old Testament regarding the Levitical priesthood. The point may appear a narrow one, but by the investigations and theorizings of the critics referred to, it has been made to assume a position of very considerable, if not of first-rate, importance. One of their chief positions, as is well known, is that the book of Deuteronomy was composed, not by Moses, but by an unknown author who made use of the name of Moses, and who lived in the days of Josiah, king of Judah. 'We possess in Deuteronomy,' says Kuenen, 'the programme of the Mosaic party of that day.' Now it is alleged that this book is not only different in style from the preceding Pentateuchal books, but also gives a very different representation regarding the Levitical ordinances and arrangements. In the words of Professor R. Smith, 'The Levitical laws (i.e. the laws contained in the three middle books of the Pentateuch) give a graduated hierarchy of priests and Levites. Deuteronomy regards all Levites as at least possible priests.' Having satisfied themselves that 'Deuteronomy regards all the members of the tribe of Levi as competent for the priesthood,' these critics next propose the alternative,—'This equality in title is either the abolition of the former privilege of the sons of Aaron, or the endowment of the sons of Aaron with the privilege is the abolition of the former equality;' and the latter of these suppositions is the conclusion at which they have arrived. With this conclusion there is necessarily associated a very startling displacement in the received traditional chronology of the Mosaic books. Finding that the Deuteronomical sacerdotal arrangements are simpler than those of the middle portions of the Pentateuch, they conclude, in virtue of the theory of evolution, that they are also earlier,—thus reaching the surprising critical result that a part of Exodus, all Leviticus, and most of

Numbers are of post-exilic origin, due, it may be, to Ezra as the author; and are to be regarded as partisan writings, composed in the interest of the priestly family then in the ascendant. 'They are "documents,"' says Kuenen again, 'of legislative and historical tenor, which were written in a priestly spirit and in the priestly interest, and therefore probably by priests, as they treat of what directly concerns them and belongs to the sphere of their labours.'

This is a sample of the higher criticism and of the scientific treatment of the books and history of the Old Testament, or of Darwinism in theology. It is obvious to remark that this fuller development of the higher criticism has struck the feet from beneath one of the main arguments, employed by the same criticism at an earlier stage, to prove the post-Mosaic and late origin of Deuteronomy. It used to be alleged that the style of this book was unlike the style of Moses in the other books ascribed to him, being more rhetorical, ornate, and modern in character. But now it has been determined that nothing in Hebrew literature is certainly known to belong to Moses or his age, except perhaps the Decalogue and one or two lyrical compositions; and since we have thus no means left us of judging of Moses' style, there is evidently no ground, so far as style goes, of refusing to accept the testimony of Deuteronomy itself to its Mosaic origin. The genuineness of Deuteronomy is not the subject of Dr. Curtiss' treatise, and is not submitted to special discussion. His object is to show that, accepting the traditional views regarding the dates of the Pentateuchal and historical books, there is nothing in their statements in reference to the priestly arrangements that can fairly be held as inconsistent with these views. The discussion is conducted with much scholarly ability, with great care and candour, and, we think, on the whole with perfect success. There is certainly discernible a want in point of literary finish, and an occasional indistinctness and confusedness of style which is somewhat damaging to lucidness of argument. But the author's investigations into the subject-matter have been thorough, and in some departments very painstaking; and as the result of his calm and diligent inquiry, he states the following:—'(1) That it

was neither the intention of the Deuteronomist to confer the privilege of the priesthood upon all Levites, nor to exclude all other persons from it; (2) That the term "priests-Levites" is used when evidently only descendants of Aaron are intended. Hence we have no right to claim that every Levite might become a priest. While the regulations about tithes and firstlings are not easy of explanation, yet they admit of adjustment.'

Of course there are other and deeper questions, questions such as these:—Is the development theory applicable as a guiding principle in the interpretation of the Biblical writings? Are the findings of the higher criticism consistent with belief in a miraculous revelation and a true inspiration,—which lie behind the discussions in the volume before us? Here we have only some skirmishing at the outposts; the main battle lies elsewhere. This Dr. Curtiss is fully aware of; he acknowledges that it is not by such guerilla warfare that the great controversy is to be settled. But to waive aside this detail of arguments as not touching the heart of the question, as only 'a disconnected series of hypothetical solutions,' as mere 'catch solutions,' is to mistake and misrepresent the whole matter. The assault on the traditional position, in so far as it is not openly based on metaphysical and philosophical grounds, is really made up of a detail of difficulties—an array of objections, based on apparent discrepancies of statement and representation—in the Scriptural books. Evidently the conservative critic renders an important service to his cause when he follows the attack into these particular details, showing that the contradictions alleged are no contradictions, and furnishing reasonable solutions of the alleged difficulties. Logically this is all that requires to be done in order to the maintenance of the traditional position. The received doctrine is in possession of the field, and rests on independent evidence, made up of a large consensus of testimony—human and divine. That evidence must be fairly met and disposed of before the doctrines of the critical school can be established; and this is not to be done by any array, however formidable, of objections and difficulties, unless they reach the length of evincing absolute contradiction. Logically, any

reasonable explanation of a difficulty is sufficient to avert the attack on an established position; and however desirable it may be to be able to go further and to demonstrate the truth, yet in many cases, especially in questions of ancient history and criticism, this logical defence is all to which the candid inquirer is able to attain.

CRITICAL AND EXEGETICAL HANDBOOK TO THE GOSPEL OF MATTHEW. By H. A. W. MEYER, Th.D., etc. Translated from the Sixth Edition of the German by Rev. PETER CHRISTIE. The Translation revised and edited by FREDERICK CROMBIE, D.D., Professor of Biblical Criticism, St. Andrews. Vol. I.

CRITICAL AND EXEGETICAL HANDBOOK TO THE ACTS OF THE APOSTLES. By H. A. W. MEYER, Th.D., etc. Translated from the Fourth Edition of the German by Rev. PATON J. GLOAG, D.D. The Translation revised and edited by W. P. DICKSON, D.D., Professor of Divinity, Glasgow. Vol. II.

Edinburgh: T. & T. Clark. 1877.

It is not necessary to do more than signalize the fact of the appearance of these two new volumes in the series of Meyer's New Testament Commentaries. The comment on the Acts of the Apostles is now complete, and we have here also the first volume of that on the gospel of Matthew reaching to the close of the seventeenth chapter. In both volumes, as in those that have preceded them, the translating and editing are so carefully done as to put the English perfectly on a level with the German reader, and to reflect the highest credit on the accurate scholarship of the gentlemen concerned. Meyer's Handbook is for scholars, and to them it is invaluable, specially for its strictness of method, its exegetical acumen, and its wealth of reference and of citation. For true scholars it is not necessary to add that it needs, in the use of it, the constant exercise of circumspection and consideration,—these always think and judge for themselves, calling no man master. Readers will find, for example, in the beginning of the volume on Matthew, in the author's treatment of the second chapter, what is very questionable in ground and in tendency; and not a

little of like character occurs throughout his work.

HIGH CHURCH DOCTRINES TESTED BY  
SCRIPTURE. By Rev. JAMES M'KERR-  
ROW, B.A.

Nisbet, London.

THE able minister of Camphill Church, Birmingham, has done well to publish these lectures. They are words in season, and they are wisely and earnestly spoken. It is the merit of the advanced Ritualists that they have the courage of their convictions. In England they do not mince the statement of their views. Their exposition and avowals are as explicit as language can make them. And what they expound and avow—in principle at least—is not distinguishable, by common people, from Popery. The author of these lectures can see no distinction in them from Popery, and he judges their views by their own statements.

Taking the four ritualistic doctrines, —the *Christian Ministry, Baptism, the Lord's Table, Confession and Absolution*.—Mr. M'Kerrow in each case first adduces a body of ritualistic statements, and by this he makes plain what doctrine the High Churchman teaches. Then he proceeds to test the doctrine by Scripture. We greatly admire the fairness with which the doctrines are marshalled and set forth; and we still more admire the thorough sifting they receive by the free breath of Scripture. We would gladly quote largely from the lectures, but the space at our disposal makes it impossible to do this except in a fragmentary manner. The first lecture completely disposes of the doctrine of Apostolical Succession. The apostles were men set apart for a special task, viz. to witness of the Resurrection of Christ, and they could, in the very nature of things, have no successors in this task. The only succession conceivable is that of faith and life; but in this there is nothing of the unscriptural priestly element, and therefore it will not serve the ends of High Church teachers.

It seems difficult for any one to resist the force of the remark which Mr. M'Kerrow makes in his second lecture: 'If the doctrine of baptismal regeneration were true, baptism would occupy a much more prominent place in the New Testament than it does, and the apostles

would have said less than they did say about the preaching of the word, and more about baptism in relation to salvation.' Still more does it seem to us difficult to resist the force of the following:—Speaking of Peter commanding Cornelius and his friends to be baptized, —'They did not receive the Holy Ghost in baptism; but because they had received the Holy Ghost, they were baptized.'

We have always felt that the main battle between the High and Evangelical parties has to be fought over the doctrine of the Lord's Supper. It is true the passages of the word on which the High Church teachers rely appear to lean to their side only when they are greatly strained; but by means of iteration and boldness in iterating, it is certain that they have caused their views to strike a deep root in the English Episcopal Church. And they are sincerely held. Mr. M'Kerrow therefore does well to be as earnest as he is in his repudiation of their views. He has just referred to Dr. Pusey: 'However sincerely and devoutly that system of doctrine may be held to which his name has given one of the modern designations, Presbyterians unite with other Evangelical Christians, both within and without the Church of England, in protesting against the idea of a sacramental salvation; in denying the power of "priests" to present upon an earthly altar the sacrifice of the body and blood of the Redeemer, whose glorified body is in heaven, and whom the heaven has received until the times of the restitution of all things; in condemning the superstitious importance attached to the elements of the eucharist, and the posturing, and muttering, and aspect of mysteriousness, and pretence of miracle-working with which the "Sacrament of the Altar," as they term it, is observed; in repudiating those claims on behalf of a sacrificing priesthood, falsely so called, who imply that there is, and can be, no true observance of the great Christian rite except when they preside; in warning against the inevitable tendency of High Church doctrines and practices to create illusion as to our personal spiritual state and our relation to God, who has never said that the sacraments, although of His own appointment, are essential to salvation, but who has said: "He that believeth on the Son



bath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him.”’

Rising in earnestness, Mr. M'Kerrow reaches his greatest fervour in the admirable closing lecture on Absolution and Forgiveness. But we must content ourselves by giving a mere fragment from the very close:—‘God makes through men the offer of forgiveness, although He never makes through men the application of forgiveness. He commissions those who know the method of salvation to speak of it to others, to instruct them in what Jesus Christ has done, and to urge them to receive the offered and inestimable blessings of the gospel of His grace. The Holy Spirit will accompany the faithful and prayerful preaching of the word. When “repentance toward God, and faith toward our Lord Jesus Christ,” are acknowledged to constitute the substance of the sacred commission, that commission, though exercised in weakness, may yet be discharged in humble hope that it will be useful to man and acceptable to God. But when fallible and erring mortals presume to claim divine prerogatives, God will not bless them in their attempted usurpation of that which He has never given; and the day which shall declare every man's work will make manifest their gross presumption and sad delusion; and then the wood and hay and stubble of ritualistic doctrine and observance will perish in the fire that shall try every man's work of what sort it is; and if there has been, though mixed with grievous errors, a childlike faith in Jesus, that will abide, and that alone.’

FAITH AND PHILOSOPHY; Discourses and Essays. By HENRY B. SMITH, D.D., LL.D. Edited, with the Introductory Notice, by GEORGE J. PRENTISS, D.D.

Edinburgh: T. & T. Clark. 1878. Pp. 488.

THE subjects discussed in this important volume are as follows:—‘The Relation of Faith and Philosophy,’ ‘Nature and Work of the Science of Church History,’ ‘The Reformed Churches of Europe and America in relation to General Church History,’ ‘The Idea of Christian Theology as a System,’ ‘The New Latitudinarians of England,’ ‘The Theological System of Emmons,’ ‘Christian Union and Ecclesiastical Reunion,’ Sir William

Hamilton's ‘Theory of Knowledge,’ Draper's ‘Intellectual Development of Europe,’ Wheedon's ‘On the Will,’ Renan's ‘Life of Christ,’ ‘The New Faith of Strauss.’

It will thus be seen that while there is a considerable diversity of topics, yet they have all a real and intimate relation. It will also be confessed that, for their adequate treatment, abilities and learning of no ordinary kind are required.

Dr. Prentiss, in his Introduction, says: ‘A conviction of the superior quality and permanent value of Dr. Smith's writings has led to the present selection. It is called *Faith and Philosophy*, because that title fitly indicates its general character. Almost everything in it belongs to the one or the other of these two noblest spheres of human thought. And Dr. Smith was entirely at home in them both. He delighted to grapple with the hardest problems of speculative science, and he did so with an ease that showed how congenial they were to the native bent and temper of his mind. He delighted still more to discuss the most difficult questions of the Christian faith, and he did so with a spiritual insight, a breadth and vigour of thought, a wise discrimination, and a zeal for truth that showed him to possess the genius as well as the culture and learning of a finished theologian. The following pages bear witness to all this, and no less to the fine literary skill, logical acumen, and admirable sense with which he was wont to enforce his opinions on these high themes.’

This testimony is true, and will be endorsed by the careful and competent student of these pages. We notice, however, considerable diversity in the manner in which Dr. Smith treats his subjects. Sometimes he is copious and eloquent; sometimes, and more frequently, condensed and severe. His address which gives its name to the volume is a specimen of the one; his paper on Sir William Hamilton's ‘Theory of Knowledge’ is a specimen of the other. We confess we feel much more satisfied with him when he adopts the latter mode, and think he appears to far greater advantage.

It is quite impossible for us within our limited space to enter into minute criticism of a volume so large in its

dimensions and extensive in its range of subjects. Suffice it to say, it is thoroughly evangelical in sentiment and finely spiritual in tone. Dr. Smith has the power of making *himself* felt in the printed page, and the reader feels that the testimony of his friends is true when they describe him as a man of rare exaltation of nature as well as of mind. The work, therefore, is one which in every way is eminently fitted to be useful. It is at once in a high degree intellectually invigorating and morally elevating. It should, specially in these days of earnest and all-searching inquiry, be in the hands of all intelligent seekers after truth, and find a favourite place in the library of every student of theology.

NOTES ON THE BOOK OF GENESIS: Explanatory, Expository, and Practical. By Rev. JAMES INGLIS, Author of the 'Bible Text Cyclopaedia,' the 'Sabbath School,' etc.

Edinburgh and London: Gall & Inglis.

THIS attractive little volume bears evidence of being the result of much careful and successful study. Within brief space there is condensed a great deal of matter of an 'explanatory, expository, and practical' kind. The explanations are always lucid, the practical reflections just and pertinent, while in the expository department difficulties are fairly faced and solved where solution is possible, and when this is not the case, honestly acknowledged. The volume is enriched by valuable quotations from the writings of authors of eminence and authority, and altogether may be profitably used either by the private Christian or the public teacher.

In connection with the Book of Genesis, one of the difficulties that has been largely canvassed is the 'six days' of creation. Mr. Inglis summarizes the various arguments or explanations by which these difficulties have been attempted to be met, and thus judiciously concludes: 'All these interpretations are burdened with objections, scriptural or scientific, of which it is impossible to give a satisfactory summary in this place. They may be found in works which treat on the subject at length. Geology is an advancing science. There

are wide divergences among men of science on vital questions. The views which suit the knowledge of to-day might be upset by fresh discoveries tomorrow. No theory at the present hour can be reckoned final. Meanwhile we can wait with confidence the results of fresh investigations, in the assurance that the word of God and His works are in perfect harmony.'

HEATHEN ENGLAND, AND WHAT TO DO FOR IT. By WILLIAM BOOTH.

London: S. W. Partridge & Co. 1877.

THIS book enlarges on a melancholy fact that is tolerably well known, but which has not yet sufficiently impressed us, viz. that there are tens of thousands in England who are estranged from religion, and live as grossly as the heathens in foreign lands. There is also set forth what Mr. Booth conceives to be the remedy. It consists in a system of evangelistic effort which, it is affirmed, has been successful in the case of multitudes. Now, in speaking on the subject of the kind of means to be employed in this connection, due allowance must be made alike for natural and gracious diversity of gifts and operations, and swift and wholesale condemnation of means not exactly suited to our own tastes is not to be indulged. At the same time, we think if Mr. Booth's method were less exacting and more intelligent, the results would be not less satisfactory in the end. As a specimen of how things are done by him, we give the following from page 100: 'As an example of the rapidity with which people burning with first love manage to declare what God has done for them, we may cite a meeting thus described by the evangelist who conducted it. Sixty-six men and women spoke: we sung ten tunes; one man had a fit; one woman fainted; and the benediction was pronounced in sixty-seven minutes, and we went home praising God.'

THE MESSENGER FOR CHILDREN. Yearly Volume, 1877.

London: Hodder & Stoughton.

To conduct a monthly periodical in such a manner as really to interest children is no easy matter, and is indeed a

feat of rare accomplishment. We have therefore to congratulate the conductors of the *Messenger* on the success which has attended their efforts. In its monthly form this little magazine has its attractions for the young, and now, in the shape of a beautifully got up volume, it will be welcomed by many. It is profusely illustrated, and has an excellent variety of narrative and didactic matter, and interesting accounts of Christian work both at home and abroad.

**SIR TITUS SALT, BARONET: His Life and its Lessons.** By Rev. R. BARGARNE, Minister of the South Cliff Church, Scarborough. With Portrait and Photographic Illustration.

London: Hodder & Stoughton. 1877.

THERE are several individuals ambitious of writing a great poem, and several also who would gladly paint a grand, enduring picture, or execute some supreme work of art. But it must be allowed that such aspirations are confined to comparatively few. A much more common object of ambition is that of amassing a large fortune by means of successful enterprise, and living and even dying with the reputation of possessing great wealth. Seeing that in this commercial age, and in this money-loving, money-making country, this is largely so, it is well that men striving after wealth should strive after a noble fashion, and after the manner of the best examples. We, therefore, very much rejoice in the publication of the life of Sir Titus Salt. He prospered in his way as few have done, and acquired riches to a degree that entirely distanced many strong runners in the race for riches. But it is most satisfactory to know that he was ever actuated by the highest principles of honour, and that he expended with a wise and princely generosity the wealth he had so industriously acquired.

The book is specially addressed to young men. For the writing of it Mr. Bargarne has special qualifications—an intimate knowledge of its subject, and warm sympathy with those who are beginning life. The text from which he preaches is a precious and a pregnant one, and the lessons which he inculcates are of the highest value. We confidently anticipate that the book will be warmly

welcomed by a large circle of readers; and we have no doubt it will be the means of doing much good both in the way of stimulating and guiding multitudes of young men in a course which, whilst it is full of perils, is yet, as in the case of Sir Titus Salt, shown to be one which may be pursued with unblemished integrity, as well as most desirable results.

**BIBLICAL THINGS NOT GENERALLY KNOWN. Part I.**

London: Elliot Stock.

THE object of the editor of this serial is to furnish information of a kind that is not generally known respecting Scripture texts, places and customs, etc. As a specimen of the object of the publication and the kind of information supplied, we give the following:—

'A TRADITION ACCOUNTING FOR MOSES' SLOWNESS OF SPEECH (Ex. iv. 10).—The way in which the Jews account for the defective oratorical powers of Moses is ingenious. They say that when Moses was an infant in the court of Egypt, Pharaoh was one day carrying him in his arms, when the child suddenly laid hold of the king's beard, and plucked it very roughly. At this Pharaoh was very angry, and ordered the child to be killed. The queen, however, interfered, representing to the king that the child was so young, he could not have known what he was doing—that, indeed, he could not distinguish a burning coal from a ruby. Pharaoh ordered the experiment to be tried, and when the ruby and the burning coal were placed before him, Moses took up the coal, and, child-like, placed it in his mouth, and burnt his tongue. This procured his pardon, but it caused the impediment in his speech in after years.'

**PROCEEDINGS OF THE TENTH SCOTTISH SABBATH SCHOOL CONVENTION.** Held in Glasgow on the 11th and 12th October 1877.

Glasgow: Issued by the Glasgow Sabbath School Union. 1877.

THE Sabbath School Convention, held in October last, was felt to be one of the most satisfactory and successful of its gatherings. An account of its proceedings has now been published, and it will

be found to be very useful, not only to the youthful and inexperienced teachers, but to those also of maturer years. A great many excellent suggestions are thrown out, and plans and principles of action given, by those whose position entitles them to speak with authority, and whose warm interest in Sabbath schools has been proved by years of self-sacrificing labours in their behalf.

An interesting feature of the publication is a series of diagrams of places for holding meetings for the purpose of Sabbath-school instruction, by Mr. Charles Inglis. In this matter we are only in the day of small things, and sadly behind our American brethren; but the subject is now being seriously taken up, and Mr. Inglis' efforts in this as well as in kindred directions will prove exceedingly helpful.

DAYS OF HEAVEN UPON EARTH, AND OTHER SERMONS. By ALEXANDER MACLEOD, D.D., Author of 'Christus Consolator Talking to the Children.'

London: Daldy, Isbister, & Co. 1878.

WHEN Dr. Macleod's sermons were put into our hands we happened to be perusing those of a very popular preacher. As we read the discourses of said preacher, we found ourselves wondering at the various kinds of popularity, and asking what is the secret of it in such a man as this. He might have lived in any age, or been placed in any circumstances. He speaks neither to the head nor to the heart. Here we have only vapid generalities expressed in turgid language,—mere 'sound and fury,' signifying nothing.

In passing on to the pages of Dr. Macleod, we felt as if we had quitted a narrow enclosure, in which there was profusion of dry and withered grass, for the green fields, in which everything was redolent of life and clothed with beauty.

In reading these sermons, you feel entirely interested, and are insensibly drawn on from page to page, without stopping to inquire the reason or caring to criticise. But when you ask wherein lies the great strength of the preacher, you find the answer at hand. The first thing that strikes you is his intensity of feeling. He is in deepest sympathy with every varying phase of human life,—nothing that concerns man is an object

of indifference to him. He feels how strongly man pants for blessedness, how capable of it he is, and yet how seldom it is realized; but withal, he is hopeful, and the 'Days of Heaven upon Earth' which we now enjoy are the earnest and the foretaste of what is in store for the race in the better days to come,—the golden age that lies, not behind, but before us. Pursuing your inquiry, you find that the preacher is possessed of intellect of a high order, and that allied to this are powers of imagination which bespeak the true poet. And so, with these various faculties combined, we have, what Dr. Macleod undoubtedly is, a preacher of very pronounced individuality, having for his hearers a wonderful charm. The charm we believe to be that of genius,—a gift indefinable and indescribable, but whose presence is unmistakably and delightfully felt.

Dr. Macleod's manner is worthy of special notice. It is characterised by great versatility. His style ranges from the homely and familiar to the eloquent and impassioned. He has read widely, and looked around on every side with a loving and observant eye; and the stores of knowledge which he has thus accumulated he uses with much felicity. The incidents he records, and the pictures he gives of nature and human nature, impart a delightful freshness to his work. In reading it you feel you are not moving amongst empty shadows, but amongst living realities. Men and women whom you know speak to you from his page, and tell of joys and sorrows which you yourself have experienced.

We had marked several passages for quotation, specially a just and thoughtful statement on the great question of the divine sovereignty and a highly poetic description of the glorious awaking of the earth under the magic touch of spring, as illustrative of Dr. Macleod's powers in different spheres; but the space meanwhile at our command compels us reluctantly to forbear.

Dr. Macleod has already won for himself an honourable place among the best religious authors of the day. This volume will enhance his reputation. It will rank with the productions of our most distinguished preachers, and give to him a yet more cherished place in many a Christian home and Christian heart.

**OUR HOME BEYOND, and Kindred Poems.**  
Compiled by ELLEN E. MILES.

Glasgow : David Bryce & Son. 1878.

THIS very tasteful little volume consists of a collection of poems whose theme is 'Our Home Beyond.' The poems dwell on the unsatisfactory state of our earthly abode, and of ourselves whilst here below, and in contrast sing of the perfect blessedness of heaven. They are all scriptural in sentiment, and some of them display no little poetic power. It is a book in which the weary soul will find much to solace it, and at once dispose and enable it to sing with gladness as it travels to the land of rest.

**THE MONOGRAPH GOSPEL:** Being the Four Gospels arranged in One Continuous Narrative in the Records of Scripture, without Omission of Fact or Repetition of Statement. By G. WASHINGTON MOON, F.R.S.E.

London: Hatchard. 1878.

MR. MOON begins this version of 'the sweet story of old' with Luke's account and concludes with John's, the intervening narrative being quite continuous in form; but whether Mr. Moon has succeeded in securing the true chronological order, will of course be questioned. Considering that the whole narrative is a combined and reconstructed gospel of the four evangelists, the last sentence strikes one as being not quite in keeping

with the facts of the case. It is—'This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true.' Of course John is the writer here, and he refers only to his own narrative.

Mr. Moon, however, has shown great diligence in the work of compilation, and as the record is quite consecutive, and has all the interest attaching to the life of the Divine One, we have no doubt this beautiful little volume will be a favourite with many.

**THE BRITISH MESSENGER, THE GOSPEL TRUMPET, GOOD NEWS—for 1877.**

Stirling: Drummond's Tract Depot.  
London: S. W. Routledge & Co.

THESE publications in their monthly form find a large class of appreciative readers, and as here collected afford a kind of reading that is at once arousing and instructive.

**LIGHT IN DARKNESS; or, The Miner's Tale. A True History. Third Edition.**

Edinburgh: Johnstone, Hunter, & Co.

THIS is an account of how some miners employed themselves while subjected to terrible and enforced confinement by reason of an accident which happened in the pit in which they were working, and shows how, even in such darkness, the light of the gospel may shine so as to cheer and sustain.

## Monthly Retrospect.

### CHURCH PLANTING IN GLASGOW.

THE third annual meeting of the Association formed for this important purpose, was held on the 17th December last, and the published report of its proceedings now lies before us. We regret to observe that the Association is still hampered in its action by reason of the sum originally aimed at, and which is necessary for its thoroughly satisfactory working, not having yet been realized. That sum is £20,000. Of this a little over £11,000 has been raised. This deficiency is to be regretted. It is true that the past year has been a trying one, and that trade has been alike unsettled and depressed; still it is wonderful what can be done by vigorous and self-sacrificing effort. Our friends in the Free Church are engaged at present in making a laudable attempt to raise £100,000 for Church Extension purposes. We observe Dr. Adams, at the last ordinary meeting of the Glasgow Presbytery, reports that towards this £56,000 have already been raised. This speaks well alike for the spirit and resources of that Church, and must be regarded by us with peculiar satisfaction, as evincing the practical power of Voluntaryism. This noble example may therefore exert on us a stimulating influence; and it is well that the

two Churches, having laid aside the provocation that was wont to be felt concerning voluntarism, should unite under its healthful and expansive influence 'to provoke one another to love and good works.'

Speaking on the peculiar claims of Glasgow on us as a denomination, and giving reasons why we should specially exert ourselves in behalf of this Association, Mr. Dobbie of Lansdowne Church thus spoke, and his word is verily a word in season :—

'No Christian can think earnestly upon this matter of Church Extension and evangelistic effort without recognising that there are circumstances which are fitted to press home the obligation to engage in it as a very solemn one. Allow me in a word to refer to *two* of these. The first is the position of Glasgow as a city, already so populous, and which is growing so rapidly. It is true we have almost innumerable churches, and that a great deal of evangelistic effort is being put forth; but no one who knows the city can doubt that, even with the present population, these are inadequate. New churches require to be built in new localities, while in the old parts of the city, which are densely crowded by the poor, evangelistic agency on a much more extensive scale than we have at present is urgently needed. And then, when we remember that a population equal to that of a considerable town is annually added to the city, it will be apparent that there is constant demand for energy and liberality on the part of the churches to meet the spiritual wants which are growing all around them.

'The other consideration to which I have referred is not a local one—not peculiar to Glasgow—and is of enormous practical importance in reference to centres of large and increasing population. It is, that whatever money is required in the effort to extend the Church of Christ in this land, must be supplied *voluntarily* by those to whom that cause is dear. All are agreed that this is a fact in our time and country. However it may have come about, whether one regards it with complacency or regret, the time is past when national funds can be looked to as a source from which the Church can draw for its purposes. In the matter of *extension*, our own and other voluntary Churches have only anticipated what all Churches are required, willingly or unwillingly, to practise now and henceforth. This, then, being the state of the case—the work which this Board has on hand being so much required, and the material means of prosecuting it being to be looked for only from the willingness of Christian people—surely the members of our Church will not be appealed to in vain; surely they will endeavour to give to others the gospel which they feel to be so precious to themselves, and which, by its widest diffusion, will not make their share the less, but more; surely, since God has put honour upon our Voluntarism in the past, and enabled us by it to do so much in the way of maintaining and extending evangelical religion at home and abroad, they will, out of gratitude and loyalty, resolve that now, when in the progress of things that principle falls to be so widely applied, and to issues so momentous, it shall in their hands suffer no injustice.'

### THE CHURCH SESSION.

'THE SESSION' is one of the most distinctive institutions of Presbyterianism. It is one which we believe to be not only eminently scriptural in its character, but one which is admirably fitted to be useful, and which in a high degree has been useful in the history of the Church. Naturally the Session represents the best men in the congregation, and may be supposed to comprehend them; for they have been elected by the free suffrages of their fellow-members to their office, on the ground of proved excellence of character. A good Session is one of the greatest blessings which a congregation and a minister can possess. Suppose the minister himself to be full of zeal, if all his efforts after evangelization at home, and the diffusion of the gospel abroad, are coldly regarded by his Session, what a depressing effect this has upon him, and what a counteractive influence they exert! But if, like Barnabas, they are 'good men, full of faith and of the Holy Ghost,' and ready for every good work, how it cheers their pastor's heart, and holds up his hands!

There are many ways in which members of Session may be useful in a congrega-

tion, which are not open to the minister. Non-officially as well as officially, they may exert a mighty power for good in spheres into which the minister may never be called to enter.

The question then occurs, and deserves to be carefully considered, What are the powers that are vested in the Session, and with what part of congregational work and arrangement may they intermeddle or superintend?

We observe the Rev. Dr. Patton has a word on this subject in the last number of *The Presbyterian Messenger*. Some indeed may think that he ascribes to Sessions too extensive powers, but a careful examination will lead such to see that the lines indicated by him are those that must be observed if confusion and disorder are to be avoided. He says:—

‘Everything in the management of a Presbyterian church, so far as worship is concerned, is in the hands of the Session. Unnecessary questions are sometimes asked as to the extent of the Session’s jurisdiction. Some seem to favour the idea of putting some interests out of the Session’s reach, and of appointing extra committees to share the Session’s responsibilities. Some are disposed to regard the Sabbath school as a separate institution. Some think the choir gallery is meant to hold another select committee, with powers which place them beyond sessional jurisdiction. Now the truth is, that the men whom the people elect to consult for the interest of the church, and who are solemnly set apart for the office of ruling elder, are the men who should manage the church’s affairs. Everything pertaining to spiritual affairs that can in any way be made a matter of legislation belongs, according to our system, to the Session. Whether members shall be received into or dismissed from the church; whether a certain mode of instruction shall be adopted in the Sabbath school; whether the pastor or a substitute shall superintend the school, and if a substitute, whether he shall be appointed by the Session or elected by the school; what collections for benevolent purposes shall be taken up; whether the church building shall be used for other than religious purposes,—all these are questions of which the Session has the right to take cognizance. And inasmuch as the people in all other matters speak through their representatives, it is of great importance that the right men should fill the office of ruling elder, and that, when elected and ordained, they should have the respect and confidence of the congregation.’

### POPERY.

At this time this subject is engaging special attention, for two reasons. One is the death of the Pope at the ripe age of eighty-six. His name is indissolubly connected with the now notorious Syllabus, and the utterly unscriptural and incredible dogma of Infallibility. And so, though personally a man of peace, and, according to Cardinal Manning (as we have seen it stated), even somewhat weak, it happened to him to be the centre, if not the source, of very important undertakings.

The other reason to which we refer is the proposed establishment of the Papal Hierarchy in this country. A portion of the community have been roused to wrath in connection with this event, and call for very stern measures to prevent it. The great majority of the country do not quite sympathize with them, and possess their souls in peace. This, in the case of many, arises from no indifference to the evils of Popery, or any conviction that it has changed its nature; they believe that were circumstances to favour, the evil deeds of bygone days would be repeated. But they are convinced that the times are changed, and so changed that whatever Popery may do as a spiritual, the day of its temporal power is over and gone, at least in these lands.

And not in these lands only, but in others where it is supposed to reign supreme, influences are at work, of a silent but sure and powerful kind, which are sapping its strength. One of these is the spread of Protestant truth in many parts of the Continent. We observe, for example, a very interesting account of a Protestant movement in Haute-Marne, in France, given in a recent number of *L’Evangéliste*, the organ of the French Wesleysans. And while this account is interesting in itself, it is still more so when it is remembered that it indicates a spirit which is widely

prevalent, and speaks of a state of things which is likely soon to obtain on a larger scale.

Some months ago, *L'Evangeliste* briefly announced that a commune of Haute-Marne had just passed over almost entirely to Protestantism. Though it took place quietly, the fact deserved to be more fully related. The fear of placing the municipal council in difficulties, seeing it is at the head of the movement, and of having our services, which are not yet authorized, interdicted, are the sole causes of my delay in transmitting a fuller account to your readers.

Crenay is a little commune of from three to four hundred inhabitants. It is situated between Chaumont and Langres, and fifty-three kilometres from Joinville. For a very long time past, Mons. the Curé had only a few persons at his services. There was not one single Protestant in the village; it was known only that a Protestant service was observed at Chaumont every second Sabbath of the month.

On the 13th of May, two leading men of Crenay went to Chaumont, to ask of the pastor, in the name of the great majority of the villagers, the services of his ministry. Some days afterwards, I made my first visit to our new co-religionists. It was a week-day. To avoid all subject of complaint, and in order to keep to the strict letter of the law, it was agreed that whilst waiting for the authorization which was necessary for our assembling, our services should be limited to twenty persons. Let our readers remember that this was on the second day after the 16th of May. At the hour appointed, the large room where we were to assemble was literally invaded by a large number of auditors. I was then obliged to proceed to a painful operation, i.e. to count twenty persons, and to promise to those who withdrew that their turn would come soon. After prayer, I gave, first of all, pretty full explanations of the principles of Protestantism, and the manner in which our religious services were conducted. I read afterwards the Confession of Faith of the Methodist Church, then preached, and concluded by prayer. Three services of this kind were held successively, lasting from two to two and a half hours, without any interruption than was caused by the coming and going of the listeners. Not being able for more, I took leave of our friends at the risk of displeasing those who were waiting the fourth and fifth turn. I may remark, that the hearers of the first divisions who withdrew, passed into a neighbouring room, where they could hear everything through a half-open door. My second visit was to have taken place a fortnight after, but two members of council having come expressly to Joinville to beg of me to come the following Sabbath to Crenay, I did not hesitate, in order to comply with their request, to countermand the service at which I was to preside at Joinville. It was a holiday. At half-past ten, 211 persons, nearly the half of whom were men or young people, had assembled to hear the word of God. This service will never be effaced from my remembrance. Scarcely had the words, "Let us pray," been pronounced, than the whole assembly as one man fell on their knees. I never remember to have seen more devout attention. We were not this time separated into groups of twenty persons. It would have been very difficult, not to say very cruel, to divide thus these 200 auditors, so anxious to worship together. Thanks to circumstances, into the details of which I shall not enter here, we were able, not without some threats, but without any serious trammels, to assemble ever since twice a month. As there are entire families who come to these services, the greater number of the houses in the village are closed during worship. All these families have entirely renounced Catholicism. I may add, that not only have we not had to lament one single defection during eight months, but that the movement begins to extend to the neighbouring villages.

I cannot finish this letter, already rather long, without saying some words about an exceptionally good day that I spent at Crenay a short time ago. As this movement was being pretty severely judged in the neighbourhood, our friends wished to show that they had not renounced truth for error, but on the contrary they had renounced error to embrace truth. A favourable opportunity presented itself, and they seized it with eagerness. There was to be a holiday in the village, and on this occasion each family was to have visitors from the surrounding villages. Our friends said to each other, "Let us have a service, even two if



possible, on our holiday, and let us bring our guests with us to it." It was their manner of saying, as Philip to Nathanael, "Come and see." The holiday took place, but it was of a thoroughly religious nature, for the days being short, the morning and afternoon services filled up nearly the whole day. After the afternoon service, at which there were upwards of 250 persons, several strangers came and shook me warmly by the hand, and said, "We shall see each other again."

'At the other extreme division of the Department, in the section of St. Dizier, my excellent colleague, M. Marseille, has had the joy of seeing numerous listeners gathering around him in different localities to hear the word of God. Oh may the Lord, by His powerful grace, make of these new-comers true disciples of Jesus Christ, and that, like their Divine Master, they may be enabled to say, "The zeal of thine house hath eaten me up."'

### OBITUARY.

THERE have passed away lately, at not a very advanced period of life, two men whose names were very familiar within, and also to some extent beyond, the borders of the Free Church—Dr. John Nelson and Dr. Andrew Cameron. They were, in many respects, very unlike; but both were men of mark. Dr. Nelson was remarkable, perhaps, for what he was, rather than for what he did. He was a man of high intellectual power and great attainments. These he never put to use, as might have been wished, in the way of authorship. But they gave weight and dignity to his character, and made his influence powerful for good in the busy, thriving town in which, for about twenty-six years, he faithfully discharged the duties both of the preacher and the pastor. He was one of those men whom a church delights to know it possesses, and to whom it turns its eye with unobtrusive but very real admiration.

Dr. Cameron's name is intimately associated with periodical literature. He was the editor of the *Christian Treasury*, and afterwards of the *Family Treasury*, as well as for a time of the *British and Foreign Evangelical Review*. Mr. Spurgeon calls him 'The prince of editors.' This refers more especially to his connection with the first-mentioned journals—his forte lying in catering for the general public, rather than for scholars by profession. The success, however, which he achieved in his own peculiar walk, not only made his own periodicals very popular, but gave a stimulus to that class of literature. What he sought to provide for his readers was papers of a kind that would be felt to be really interesting without being sensational, and every one who looks into the past volumes of the *Treasuries* above named will see how well he succeeded. He seems to have been born as well as made an editor; for in Australia he engaged in the same work in which he was so largely occupied at home—*The Southern Cross* being, we believe, originated as well as conducted by him.

In reference to the death of Dr. Duff, the veteran missionary, it may very truly be said, 'A prince and a great man in Israel hath fallen.' When the news of his death reached the city in which for some years past he has lived, and as his strength permitted him laboured, all the sections of the Church at once united in expressing their sense of a common loss, and in their accord to pay a tribute of respect to his memory by following his remains to the grave.

Dr. Duff, at a time when missions did not occupy the place of honour in our land which they now do, devoted himself with entire consecration to the advancement of the Redeemer's kingdom abroad, and gave to it powers which would have placed him in the foremost rank in the Church at home. It would be difficult to speak too highly of the impulse which he gave, both by his example and appeals, to the cause of missions; and the story of his life, which, doubtless, will yet be fittingly told, will form one of the most interesting, instructive, and striking chapters in their history.

# UNITED PRESBYTERIAN MAGAZINE.

APRIL 1, 1878.

## Original Articles.

### PROFESSOR FLINT AND THE LOGIC OF THEISM.

BY THE REV. JAMES WARDROP.

(Concluded from page 109.)

So far we have found that, in respect of the *a posteriori* arguments, neither is the inferential process valid, nor, though the inference were valid, is the inferred being God. We turn now to Dr. Flint's dealing with the other class of arguments.

The *a priori* arguments for the existence of God have given occupation to the greatest minds of all ages. To these minds that kind of evidence has been, as a theme of thought, irresistible. The loftiness of the sage's spirit found a point of attraction in the native sublimity of the subject. But though philosophy might give much of the impetus that urged contemplative men to such forms of inquiry,—though it seemed to be an inevitable tendency for meditation in the higher regions of philosophy to culminate at this infinite altitude,—there were not wanting practical elements to aid in giving wing to pure speculation. The limitations and restrictions that attach to the state of man in this world,—the derangement, not to say ruin and helplessness, of his moral nature,—his physical evils,—and withal not the necessities only, but the potentialities of his being,—all these have given motive power to these profound searchings after God. The best and most thoughtful of men, realizing as they did most the world's distress, and best able as they were to rise to the idea of a refuge, seemed instinctively to turn for that refuge to the thought of God. This thought they felt that they carried in their own minds, and it seemed implanted there, not only to beckon upward the seeker of truth, but to be a hiding-place against life's despair.

So far as there was error in this line of investigation,—and that error has been neither of the kind nor of the degree which has been frequently represented,—it lay not in directing inquiry to such a quarter for the fact of the existence of God, but in the form which the inquiry took. The field for speculation was open and legitimate. It was the form of speculation that too often was mistaken and faulty. Yet who is it, looking from the platform of an adequately-reasoned intuitional philosophy, such as modern advantages easily enable him to occupy,—who is it who does not feel, in trying to think himself into sympathy with the lofty speculations on this subject of such men

as Plato, Augustine, Anselm, Descartes, Cudworth, John Howe, and Samuel Clarke, that if the philosophy of this generation had been at hand in the days of those giants, the world would have heard perhaps of *a priori* thoughts of God, but never of *a priori* arguments for God's existence?

It may be that it is utterly unreasonable to expect, under the conditions of the 'Baird Lecture,' or indeed of any other 'Lecture,' an adequate treatment of the *a priori* arguments. What has tasked the subtlety of the subtlest, and well tried the patience of the patientest of thinkers, cannot admit of the results being competently exhibited either on short notice or in short space. The difficulties of the subject are manifold, intricate, and extreme. No little time is needed to mature thought on the subject, and to lead to intelligent and assured conviction. It is only the intimate knowledge which comes of long and leisurely rumination that can raise the reviewer or critic here above mere generalities of statement that are both haphazard and vague, pithless and profitless. That kind of electric touch of thought and statement that can send a penetrating light through the most inward mazes of a subtle body of thought, and make its dark places luminous, and facilitate an understanding of the whole by a true guidance at the critical turns, can be given only by the hand of one who has himself been enabled to thread every recess, and who knows by experience at what points the guiding light is needed, and what kind of light it must be to make the way sure and easy.

However competent the author of this 'Lecture' may be to deal with the subject of the *a priori* arguments under such conditions as would give fair play to genuine ability, it is quite clear that in the present attempt he has not been working under these conditions. The opportunities that favour genius have been wanting. Hence the critical judgments expressed in reference to the logical value of the *a priori* arguments are very hesitating, ill conceived, and unsteady.\* Dr. Flint's very conception of what an *a priori* argument is, is far from being unchallengeable. '*A priori* proof,' he says, 'is proof which proceeds from primary and necessary principles of thought.† Is it? He further says: '*A priori* proof is based on the principles that underlie and govern all intellectual activity.' Again, is it so? If proceeding from, or being based on, such principles means employing them as media of proof, as supplying middle terms, the definition is certainly not accurate. Try it! Try it by Anselm's argument; try it by Descartes'. The former is: We have the idea of a Being than which none can be greater; such a Being cannot exist solely in the mind,—He must exist also in outward reality; otherwise we should have the idea of a being greater than the supposed greatest, viz. the Being conceived as existing both in the inward and outward world. The latter is: God is the absolutely perfect Being; but existence is a perfection; hence existence is inseparable from God's essence, and hence God exists. It is plain that neither of these arguments is conducted in a manner corresponding to Dr. Flint's definition. We must not be led astray as to what an *a priori* reasoning is from a consideration of what a *a priori* thought is. *A priori* reasoning does not found on the fundamental laws of thought any otherwise than a *posteriori* reasoning does, or, indeed, than any other process of thought whatever.

It is impossible to form or to impart an adequately discriminative and appreciative view of the real tendencies and the true place in the history of Theism of the *a-priorists*, without attending well to a distinction that is all too little above-board with Dr. Flint,—the distinction between dealing with the conceptions of the mind in the way of determining their contents by

\* Pp. 267, 268, 280, 281, 285, 286.

† P. 69.

analysis, and dealing with them in the way of determining their consequences by inference. From Plato to Clarke there have been two tendencies of thought amongst the *a-priorists*. The one tendency was to find the existence of God as a fact given intuitively to the mind; the other was, to find in the mind only such ideas as serve to show syllogistically that God must exist. These two tendencies are not always strictly distinctive respectively of different thinkers or of different epochs of thought. The same thinker often, the same epoch perhaps always, has felt both influences together, and has consequently oscillated between intuition and inference as the method of theistic evidence. It is because these great students of the sublimer conceptions of the human mind did not steadily keep in view the distinction between an intuitional and inferential Theism, that it is so incumbent on their critics and historians to do so, if they are to present aright the true character and progress of the course of thought with which they are dealing. Dr. Flint, in passing from those theists whom he represents as having followed the 'Platonic argument from necessary ideas,' and the list of whom he concludes not merely with Leibnitz, Bossuet, Fénelon, and Cousin, but with Ulrici, Hettingen and Luthardt, Saisset and Simon, Thompson and Tulloch,—in passing from these to the arguments of the stricter ontologists, Anselm and the rest, Dr. Flint says he is passing to 'arguments of a much *more formal* nature.' In this expression the reader may feel that there is touched on something which deserves more full and explicit mention, but which only an intuitionalist, perhaps, might be expected to signalize. There is a line of thought on theistic evidence, well marked by an intuitional tendency, running from Plato, through Augustine, Anselm in his earlier views, Descartes in one\* of his arguments (not the one given above), Lord Herbert with his 'universal notions' as 'revelations of God,' Cousin, Porter, Calderwood,† which even from the first seized with a more or less conscious grasp the true principles of theistic evidence, which has undergone well enough defined stages of development, and on the maintenance and perfection of which depends, it is not too much to say, the ultimate accomplishment of this task of ages. The whole is thinking of a Platonic type. But, at the commencement with Plato himself, and onward to Herbert, if it is to be called, as Dr. Flint implies, *informal* argumentation, it must be distinguished farther as Theism of an *informally intuitional* character. Dr. Flint says Plato was 'analytic and inductive.' The first epithet is to be accepted. That master mind, who initiated in a pre-Christian age a type of theological thinking that Christian ages shall never abandon; but only, with the help of supernatural light, shall purify and perfect, dealt with intuitions, not syllogistic inferences. His dialectic was a metaphysic.‡

In the speculations on the natural revelation of the being and attributes of God, with which we meet in this line of Platonic thinking, there are some of the grandest triumphs that have crowned the efforts of the human mind. And meanwhile the course of these speculations ends in not unworthy hands, as names already mentioned show. It lies now, too, under the clearer and more discriminative light of modern philosophy. An intuitional Theism is no longer informal in its efforts, or unconscious of itself, as it has been. And having come to self-consciousness and self-control and self-direction, it will the sooner claim its prerogative and perfect its office in the scientific establishment of the fact of the divine existence.

\* In the third *Meditation*.

† On Clarke in this connection, see Colston, *Basis of Moral Science*, Edin. 1854, pp. 106, comp. p. 128.

‡ Butler, *Lectures on the Hist. of Ancient Philosophy*, 2d ed. 1874, pp. 42, 833, 342, 344 seq.

The only other matter in the treatment of the *a priori* arguments needful to be noticed, is what is said in reference to the real value of these arguments. Dr. Flint says : \* ' The *a priori* arguments have a value independent of their truth and of their power to produce conviction. True or false, persuasive or merely perplexing, they are admirable means of disciplining the mind distinctly to apprehend certain ideas which experience cannot yield, yet which must be comprehended in any worthy view taken of God.' It is well to signalize this discipline. It is valuable. But it is to be observed that it is due entirely to the kind of material with which the arguments deal, not to the logical form in which they deal with it. Nay, the discipline that results would be purer of all damaging accompaniments and more effectual, if that material were dealt with in simply analytic processes that had no thought of reaching the fact of God's existence by inferential-reasoning at all.

But the special value of the *a priori* arguments, according to Dr. Flint, is of another kind than that just mentioned. He lays the emphasis of strong and reiterated statement on the following view. Whilst he admits that the principles on which these arguments rest do not directly involve the existence of God,—that they may be faulty as logical evolutions of the truth of the divine existence from ultimate and necessary conceptions,—yet he holds that they so imply God's existence, ' that whoever denies it is rationally bound to set aside the fundamental conditions of thought, and to deem consciousness essentially delusive ; ' that ' they concur in manifesting that if God be not, the human mind is of its very nature self-contradictory ; that God can only be disbelieved in at the cost of reducing the world of thought to a chaos.' He admits ' that the arguments in question do not amount to a direct positive proof ; ' but he says ' they constitute a *reductio ad absurdum*, which is just as good.' †

Now there is something here not made quite plain. Let it be admitted that the *a priori* arguments ' do not amount to a direct positive proof.' Yet they were constructed as direct proofs ; and if as direct proofs, in what way is it that they come to constitute a *reductio ad absurdum* ? The fact of the divine existence, when made to rest, where alone it can rest safely and firmly, on mental assertion and assumption, is, just as all first principles are, susceptible of what logicians call apagogic or indirect proof. Every form of the denial of God's existence may be taken and shown to be absurd,—shown to be, as Dr. Flint says, tantamount to a denial of the trustworthiness of the ultimate mental processes, and therefore of ultimate truth. ‡ But the indirect proof of a thing by the direct proof of the absurdity of the opposite, amounts to an establishment of the real truth and existence of that thing only when it is either already given as real in some direct process, or at least by hypothesis assumed to be so given. The *a priori* arguments accordingly could only have the value which Dr. Flint ascribes to them, if theistic evidence had that value which he denies to it, the value of ultimate truth and fact.

How far is Dr. Flint himself from this position, in, for instance, two remarkable passages cited below ? §

In short, the old *a-priorists* were retained within a round of syllogistic reasonings on Theism, for want of an adequate intuitional philosophy to lead them out. Dr. Flint persists in remaining somewhere and somehow in that round, in spite of the ready escape which such a philosophy has now laid to his hand.

\* P. 288.

† Ueberweg, *Logic*, pp. 522, 524.

‡ Pp. 267, 268, 285-88.

§ Pp. 285-286, 289-290.

It only remains now to say a very little in extension and support of the general criticism already given of Dr. Flint's own system of theistic evidence.

While Dr. Flint frankly concedes that the *a posteriori* arguments, even in combination, do not 'yield us the full idea of God,' he does not appreciate the magnitude of that failure, or what it entails. The failure is nothing less than the final defeat of the attempt to demonstrate *a posteriori* God's existence. Since these arguments, manipulate them as you will, cannot be made to yield a being who has the distinctive attributes of God, that is as much as to say that any being whom they may yield is not God at all. Dr. Flint says 'the arguments which we have been considering are not merely proof that God is, but indications of what He is.'\* It is a true principle that the *that* God is and the *what* God is are revealed together, but it is a principle that bears disastrously on Dr. Flint's main procedure. It is because his system of theistic evidence violates this principle that it is condemned. And it violates it twice; for it first, by a *a posteriori* argument, finds the being without the distinctive attributes, and then, in intuitions of infinity, etc., finds the distinctive attributes without the being.

Thus the *a posteriori* arguments are not proofs that God is, because they are not indications of what distinctively God is. We are in search of a being who is infinite and eternal, and of such a being these arguments know nothing. That is the nature and extent of the failure of the *a posteriori* arguments.

Now, what does this result entail? What should it have entailed in Dr. Flint's hands? Plainly, when the attempt to demonstrate God's existence, from what are called His works and ways in creation, had broken down, only one thing could be done either hopefully or legitimately. Inquiry must change front. Having failed in the object of its search in the line on which it was moving, it must begin anew. That object it must now seek in a new quarter by a different method. Or at least, if Dr. Flint, with his strongly inferential proclivities, might not be expected to change his method, he might at least have been expected to seek, with the out-and-out *a-priorists*, both the being of God and His attributes, by arguing from the ideas of the human mind. One or other of these courses was the only course philosophically open. But neither of them has Dr. Flint chosen to follow. He takes a new course, but in such a direction that he moves without the warrant of philosophy, and from under the defence of logic altogether. He does not regard his previous result as invalid. He confesses only its insufficiency; and all he has to do, he thinks, is to make up its defects from another quarter. He maintains that he has got the fact of the divine existence by his *a posteriori* reasoning; all he wants is the distinctive attributes of that existence, and these attributes it is the object of his further efforts to supply. That is to say, having found the being one where without His distinctive qualities, he is now to find the distinctive qualities another where without the being. Such a result on the one hand, such a quest on the other, was never heard of within the borders of philosophy before.

Dr. Flint has this amount of common ground with the *a-priorists*, that he has recourse, like them, to those ideas of infinity, eternity, perfection, etc., that are found to form part of the contents of the human mind. But he differs from them wholly in the manner in which he makes those ideas subservient to the demonstration of the being and attributes of God. They regarded these ideas as bringing along with them (inferentially at least) the real existence of which they were the attributes: he regards them as not

\* P. 264.

bringing with them their subject at all, but only as 'fastening on' Him when brought to them from elsewhere. They regarded these abstract ideas as occupied in qualifying the real existence to which they belong, and separated therefrom only by mental analysis: he regards them as not found so occupied, but as pure abstractions waiting for employment,—pure predicables, whence originating he says it does not matter, awaiting the opportunity of predicating the attributes of their subject when somehow He shall be discovered. With the *a-priorists* there is no violation of the principle that the being and the attributes of God must be found together,—that entity and quiddity must not be divorced: with Dr. Flint, the violation is notorious and the divorce complete. With the *a-priorists*, it is the inherence of the ideas concerned as attributes directly in the subject which they qualify that is considered to give cogency to the argument: Dr. Flint's argument requires that they be found uninherent in any being till the inferential being of the *a posteriori* arguments is presented to them to 'fasten on.' The *a-priorists* get from the ideal to the real by a method which Dr. Flint says 'may be impossible, certainly is difficult': but Dr. Flint himself, reversing the process, gets from the real to the ideal by a method which all the world will say is certainly impossible. Once more, as to the question of the origin of the ideas of infinity, etc., the *a-priorists* dealt too little with that question. If they had dealt with it more deliberately and strenuously and in a psychological manner, the tendency in their speculations to an intuitional form of evidence might have been greatly strengthened. There was, as in Descartes, an inclination merely to regard the question in a metaphysical manner, and ask whence could such ideas come but from a being who was infinite? And so far as this was argumentatively urged for the fact of the existence of such a being, the argument was as really *a posteriori* as any drawn from the causation of the world, or of any object in it. What should be done in this matter is to inquire closely into the psychological origin of these ideas. The way in which Dr. Flint deliberately and persistently treats this question is one of the most singular elements of his whole procedure. He not only declines to enter on the inquiry as to the origin of these ideas, but he asserts and reiterates the assertion that the question of their origin is of no weight in the case.\* Is it so? On the contrary, that question settled settles the case. What is the psychological origin of the ideas of infinity, eternity, etc.? They are abstractions. How do abstractions come into the mind? By one mode of origin alone,—by mental analysis of concrete being. They do not make their apparition in the mind, no one knows how, and then are stored up there like ghosts in limbo waiting for a body. The mind is a laboratory for the formation of abstractions and the retention of them too, but its process of formation is simply finding them as given qualities of given existence, looking at them when it chooses by its abstracting faculty apart from the existence, apart from which, however, they neither arise nor exist. If then, they arise in this way with concrete existence, from what concrete being is it from which these abstract ideas have been abstracted? The intuitionalist replies in one word—God. And Dr. Flint is actually found unclathing the infinite God naturally given to the human mind of His characteristic attributes, in order to make into a God the imperfect finite being of his *a posteriori* logic. Moreover, how can any man go through that whole circuit of subjects that furnish the arguments of Dr. Flint's *a posteriori* chapters, and yet never come into the presence of the infinite and eternal One? How can he even enter on

\* Pp. 265, 290, 300.

such a round of contemplation, without feeling himself overshadowed and embraced by the very presence which it is held shall be accessible only at the close? Are men left to search for the infinite God far and wide through nature, and not find Him?—to call for the absolute Being to the heights above and to the depths beneath, and yet hear no answering voice till they come to the dim and placeless land of abstractions? The theory of knowledge of the Baird Lecture on Theism is not of a kind to serve for true guidance in theistic evidence. It is not thus that men know, nor after this fashion that we know God. God is immediately known, and He is immediately known in the standing relations, cognitive, moral, and religious, which He has established between Himself and us. He and we are correlated, and correlated through many lines; and it is along these lines of correlation that our immediate knowledge of Him finds its sphere and takes effect.

But to work out the theistic evidence constructively along this path will be more fitly reserved for an occasion other than that of a criticism of the Baird Lecture. What was to be done principally in these papers, was to take advantage of a new experiment in inferential Theism, which has succeeded no better in the essential attempt than any made before it, in order to bear a new testimony against wasting time longer in a profitless direction, and in favour of concentrating effort where the way is more practicable and hope shines brighter.

In conclusion, let us finally discard logical demonstrations of the existence of God from the field of philosophical effort. Henceforth, let neither the possibility nor the desirability of such demonstrations even colour our speech. Certainly it makes one feel as if the foundations were in peril or already destroyed, to hear about establishing, by processes of reasoning, what Dr. Flint himself calls 'the principle of principles,' the causal ground of the universe, the existence of the moral ruler of men and of the object of the world's religious worship—God. There is something better than demonstrations to be the basis of our belief. Clarify and deepen the knowledge of God's existence, and illustrate the attributes of His nature from His works and ways as far as may be,—bring, in addition, the heavenly light of the supernatural revelation, and bring the homefelt spiritual experience and conscious divine fellowship of God's saints, to bear in drawing out and setting forth in open day the recognition in the human mind of God,—let that recognition by all available means be illuminated and intensified,—but, for the knowledge of His existence, let that rest on its true ground, on which it is as indemonstrable as it is indubitable, and as indubitable as is our own existence. We have only to discover God, not demonstrate Him. As Bossuet says, here we must find the truth, not make it. By the ultimate relations of thought already alluded to, we conquer in knowledge a super-sensible world,—we are introduced into God's presence. The terms in each relation—God and man—belong to different and contrasted spheres of being, which the relation that holds between them serves immediately to connect. The transcendent sphere of being openly discloses its existence by casting through those known relations its shadow over the empirical; and the empirical sphere, through the same relations, lays hold on the reality of the transcendent. The two are brought into indissoluble union and conscious communion by a bond of many strands. Looking along the lines, we do not see, beyond sensible things, an empty void, nor, where we gaze for the ruling centre, do we find an eyeless socket. The infinite Being, as universal cause and ruler, is known. These pregnant relations, to the practised eye not



dimly descried lying along thought's upper borders, and pointing still onward, are the eager hands which the soul stretches out into the farther world of being, and which are clasped there by the hands of an answering absolute truth that no eye hath seen nor heart conceived otherwise. Such native apprehensions—convictions spontaneous, homefelt, and irresistible—are

'The great world's altar stairs  
That slope through darkness up to God.'

Such is our first contact with God in conscious knowledge. It does, however, little for us, if it be both first and last. It can do little even for itself. It is a knowledge that can hardly bring itself to open day, or maintain existence, much less make God a practical power in human life. For that, other contact with God through the medium of other knowledge is indispensable. This natural revelation finds its highest worth in rendering us capable of a revelation supernatural, and hastening us towards it. This having come, in *it* and in the *effects of accepting* it in full faith and sympathy, we have a contact with God that at last solves all riddles in clear divine light, and meets all wants in the communion of divine love.—'Mere Theism Insufficient,' is the title of Dr. Flint's excellent and beautiful closing chapter.

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## MACBETH; OR, GROWTH IN EVIL.

BY REV. WILLIAM TURNER, EDINBURGH.

(Continued.)

THE *subjective*, or spiritual, consequences of transgression, to which we now turn, are still more important than the objective or external. The nature of man, like the system of the world, has been fashioned in correspondence with the laws of righteousness; and as the violation of these laws provokes a reaction from the potencies of the one, so also does it from those of the other. In the spiritual sphere, and that with an immediateness and inevitableness even more marked than in the external, sin 'worketh wrath' and 'bringing forth death,' acting as an element of disturbance and destruction, and fixing in the sensitive organism of the soul envenomed and deadly arrows. It is the word of the divine wisdom—'He that sinneth against me wrongeth his own soul.'

In the soul the seat of supreme authority is held by conscience, the power that speaks of duty and says: Thou oughtest to do this, and oughtest not to do that,—the representative in each man's bosom of the law of Him who ruleth over all. Now conscience, while it may be disobeyed, is not by disobedience dethroned or even on the instant silenced; rather occasion is thereby given for a fresh and loud assertion of its authority. Thereupon the prescription of the right is replaced by accusation and denunciation,—Thou hast done what thou oughtest not to have done; thou art a guilty creature, and deservest punishment. This self-accusing and self-condemning, this sense of guilt, is for the sinner the first-born of his sin, the first instalment of his woe. Henceforth, till satisfaction is rendered, 'all darkness is hid in his secret places,' and 'the arrows of God drink up the spirit.' Of all the subjective fruits of transgression, the feeling of guilt is the chief. It is the destruction of peace; it is the mother of mistrust and fear; it stops intercourse with God, and shuts the lips of prayer; it distorts the mind's

apprehension of the divine character, and eclipses all joy and confidence in the divine goodness; it often calls up spectral forms before the terrified imagination, 'scares with dreams, and terrifies with visions;' it gives birth to superstition and all its miserable and odious progeny; it beclouds the intellect, debases the affections, perverts the will, quenching the light, and sapping the strength of the soul. The deed of sin may truly be called a suicidal act, and the sense of guilt is the pain of the gash which the self-murderer inflicts.

This primal and palmary result of sin is very conspicuously set forth in the parable of our poet. Of course it is not to be expected that in one drama the whole of transgression's evil brood can be delineated, but in no adequate representation of a sinner's progress can the feeling of guilt fail to occupy the pre-eminent place. Judas found that in selling his Master, he had sold his own soul; and Macbeth likewise discovers that in slaying the king, he has slain his own spiritual peace. His nature, as we have seen already, is one cast in a noble mould, with heart kind and with conscience clear and sensitive; moreover, this murder is for him the first great transgression, and to this high-handed style of sin his nature is as yet uninured. Hence the inevitable reaction within is in his case peculiarly vehement and terrible. Even before the act, and as he addresses himself to the horrid task he has undertaken, he finds his steps beset by phantom terrors and strange alarms. His fancy deceives him with the image of a dagger pointing the way, 'the handle towards my hand,' and he knows at the same time that he is deceived,—

'There's no such thing;  
It is the bloody business which informs  
Thus to mine eyes.'

Already he is filled with an unwonted mistrust and fear,—

'Thou sure and firm-set earth,  
Hear not my steps, which way they walk, for fear  
Thy very stones prate of my where-about.'

As he comes forth from the chamber 'the deed'—his deed, his own sin—is 'before him,' filling his thoughts, haunting his steps, meeting his ear in every sound, even in the 'owl's scream and the cricket's cry,'—

'I've done the deed: Didst thou not hear a noise?'

On the instant, like the first transgressors, he feels himself barred from intercourse with God.

'There's one did laugh in his sleep, and one cried, Murder!  
That they did wake each other. I stood and heard them,  
But they did say their prayers, and addressed them  
Again to sleep.'  
'One cried, God bless us! and, Amen! the other,  
As they had seen me with these hangman's hands.  
Listening their fear, I could not say Amen!  
When they did say God bless us!'  
'But wherefore could I not pronounce Amen?  
I had most need of blessing, and Amen  
Stuck in my throat.'

Voices in the air haunt his fancy, proclaiming his horrible guilt. He understands that in his crime he has done more than destroy a human life,—that the stab inflicted on his sleeping king and guest is a stab on 'the innocent sleep,' and on everything in the world that is holy, peaceful, and happy,—a

miscreant blow aimed at the order and serenity of God's universe; and he knows that the whole system of nature resents the deed, and is risen up against the man who has thus dared to invade its sanctities and to break its peace.

'Methought I heard a voice say, Sleep no more!  
Macbeth hath murdered sleep, the innocent sleep,  
Sleep that knits up the ravelled sleeve of care,' etc.  
'Still it cried, Sleep no more!—to all the house,—  
Glamis hath murdered sleep, and therefore Cawdor  
Shall sleep no more! Macbeth shall sleep no more!'

He cannot bear to look upon or think of his own work,—

'I'll no more;  
I am afraid to think what I have done,—  
Look on't again I dare not.'

'Thus conscience doth make cowards of us all.' In the words of Scripture, 'The wicked flee when no man pursueth.' Macbeth, in virtue of what he has done, has on the instant become, and feels himself to have become, utterly another man; all his natural courage, strength, and manliness gone, the vision of guilt ever before his eyes, the 'fear that hath torment' ever gnawing at his heart,—

'Whence is that knocking?  
How is't with me that every noise appals me?  
What hands are these? Ha! they pluck out mine eyes.  
Will all great Neptune's ocean wash this blood  
Clean from my hand? Ha! this my hand will rather  
'The multitudinous seas incarnadine,  
Making the green one red.'

We are reminded by this picture of the old Greek fable regarding the hero who, after slaying many, at last slew himself by putting on the robe dyed with blood which he himself had shed, and which the wife who loved him presented to him. The blood of the king becomes to Macbeth like Deianira's robe to Hercules,—it cleaves to his spirit, and burns as it cleaves, and the writhings and twistings of his agony only make it cleave and burn the more firmly and fiercely.

Macbeth thus learns the truth, 'The soul that sinneth dies.' 'Oh, full of scorpions,' says he, 'is my mind.' Of little account, I fancy, with him in his mental anguish would have been that philosophy, now somewhat prevalent in certain circles, which teaches that man is a machine, that circumstances determine conduct, that the will is a fettered slave, and that all feelings of obligation and of guilt are illusory. And to all men is this a vain philosophy,—at least when they are not speculating but acting, not spinning theories in their closets, but seriously occupied out in the world with its affairs. Bushnell has well observed that the whole interest of human life, whether contemplated in reality or in representation, whether in history or in the drama, depends upon a belief in human freedom. Children may gather round puppet-shows, but grown men will not linger beside such spectacles. If it were possible for us to believe that we and all our fellows are so many machines whose acts are controlled by strings held by some great exhibitor, it is obvious that the emotions naturally awakened by the spectacle of life would at once vanish. On that understanding the excitement of Macbeth as he exclaims 'I've done the deed,' the remorse of Judas when he said 'I have sinned in that I have betrayed the innocent blood,' the penitence of David when he owned 'I have sinned against the Lord,' and of Peter when 'he went out and wept bitterly,' must at once appear utterly

preposterous. If one man, Mr. John Stuart Mill, deliberately declares in a book of philosophy that he has no consciousness of being a free agent, at least David, Peter, Judas, and Macbeth—or Shakespeare, to whom the Macbeth of whom we speak owes his existence—with all who are interested in their acts, and feel in sympathy with their sentiments, have a different consciousness. And for Mr. Mill himself,—did he never resent an injustice? did he never blame a culprit? had he no indignation for such characters as that of Macbeth, and for such acts as those of David, of Peter, and of Judas? We know the contrary. And if so, then in the face of his own philosophy he really proclaimed himself free, and a believer in freedom. The reasoning of Paul is incontrovertible—‘Therefore thou art inexcusable, O man, who-soever thou art that judgest; for wherein thou judgest another, thou condemnest thyself.’

The intense emotional excitement accompanying the commission of great crime is, like all other strong emotions, essentially transient, and so it appears in the representation of our poet. The first keen smart of a wound does not last,—even when the hurt is not healed the character of the suffering changes. The injury which sin inflicts upon the spirit may not be cured, and gangrene and mortification may be doing their work, while the pain of the wound may have almost or altogether ceased. In attempting to trace the sinner’s progress, we find that at this point more than one possibility present themselves. One issue from evil, and the only happy one, is opened up to every transgressor through the revelation of divine mercy in Christ Jesus. All wilful sinners are symbolized by the prophet who fled away from the presence and from the land of Jehovah in the ship of Tarshish. They desert, like him, the firm land of submission and obedience, they commit themselves to the unstable and perilous deep of self-will and rebellion. A mighty tempest suddenly falls upon them, the winds of God’s wrath howl around them, and the billows of His avenging judgments leap up to engulf them. Their sky is darkened with the murky clouds of remorse and fear that roll up from beneath the horizon as from an infernal pit. The tempest is God’s messenger, ‘the clouds are the dust of His feet.’ ‘He rides upon the whirlwind and directs the storm,’ and the noise of the winds and waves is really proclaiming in the sinner’s ear, ‘Thou art the man.’ If under the suffering and trouble that have come upon him the wayward child ‘comes to himself,’ and says, ‘I will arise, and go to my Father,’ then there is pardon for all the past, and a glad welcome to the home and heart which he had forsaken. It is a real experience which is described in the 32d Psalm—‘When I kept silence, my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me: my moisture is turned into the drought of summer. I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin.’ For God ‘delighteth in mercy;’ and says our poet:

‘All the souls that were were forfeit once,  
And He that might the vantage best have took  
Found out the remedy.’

It is growth in sin, however, not salvation from sin, which forms our subject. Setting aside this possible issue, open on earth even to the greatest sinner, there yet remains to be considered certain different modes in which the death accompanying sin develops itself in the sinner’s spiritual constitution. One is that in which the criminal is quickly driven to self-destruction.

Of this we have a conspicuous example in Judas Iscariot, and Shakespeare furnishes another in Othello,—

‘ One, whose hand,  
Like the base Judean, threw a pearl away  
Richer than all his tribe.’

However the deed of suicide under the pressure of remorse is to be construed, it certainly furnishes a most impressive demonstration of the potency of conscience in the human soul. Even though it be understood to mean only the seeking in death of escape from the anguish of self-tormenting blame, this anguish must be truly intense and intolerable when it drives a man to cast away life, and to rush into the darkness of the hereafter in order to be ‘ anywhere, anywhere, out of the world.’ But this, I am persuaded, is not the true interpretation of the act. Judas when, by hanging himself, he ‘ went to his own place,’ can hardly be supposed to have anticipated there a welcome relief from mental agony. It would, indeed, be an intolerable reproach to the government of the Eternal, to say that it is so slack and feeble as that under it criminals have in their own hands the power, by a single blow directed at their own organism, to defy its sanctions and to escape from the punishment which they feel themselves to deserve. It is certain that the act was not thus interpreted by Shakespeare. Othello, speaking to his murdered wife, and just before his self-murder, exclaims :

‘ When we shall meet at compt,  
This look of thine will hurl my soul from heaven,  
And fiends will snatch at it;’

and forthwith he bursts out in a lava-torrent of fierce self-judging :

‘ Whip me, ye devils,  
From the possession of this heavenly sight!  
Blow me about in winds! roast me in sulphur!  
Wash me in steep-down gulfs of liquid fire.’

Thus if, as we know there are, there be certain natures and certain mental states in which conscience leads men to shrink from death, and makes them rather ‘ fardels bear, to grunt and sweat under this weary life,’ than face the terrors of ‘ that undiscovered country from whose bourne no traveller returns,’ there are other natures and other mental states in which the operation of this great spiritual power is exactly the opposite. In these it drives to death ; it prompts the criminal to court destruction ; it inspires him with a yearning for the punishment which is his due. The criminal, conscience-smitten, is a house divided against itself, as he is represented by our poet in his *Richard III.*—

‘ Is there a murderer here? No;—Yes; I am:  
Then fly,—what, from myself? Great reason; why?  
Lest I revenge. What? myself on myself?  
I love myself. Wherefore? for any good,  
That I myself have done unto myself?  
Oh, no; alas, I rather hate myself,  
For hateful deeds committed by myself.’

Thus hating himself, he feels that earth is not his place ; that its comforts and its bounties, the warm air and the sweet light, the greenness of fields and the joys of social life, are not for him ; and he hastens away to anticipated judgment, that he may taste the one only satisfaction still possible to him,— the satisfaction of rendering satisfaction to the outraged law of God’s universe. His self-murder is like the despairing cry of the dying unbeliever, ‘ Thou hast conquered, O Galilean !’—it is the looking eternal justice in the face, and crying out, I yield myself to thee.

(To be continued.)

THE LATE REV. JAMES KIRKWOOD, A.M.\*

MR. KIRKWOOD was so long laid aside from the discharge of ministerial duty, that it may almost be said that a generation grew up that knew him not. But, notwithstanding this, traditions of his eloquence as a preacher, and power as a prominent though unostentatious ecclesiastical leader, were to be found in abundance, especially in that section of the church to which he belonged. We do not wonder at a wish being expressed for the publication of some of the discourses which had been delivered to large and delighted audiences. They amply justify the high estimation in which Mr. Kirkwood was held, and their present publication. It has often happened, when the discourses of a popular preacher were published, that much disappointment was the result. When they had not the advantages of the rich and commanding voice, the effective sympathy of the speaker, and the excitement caused by these, they were found to be commonplace in thought and tame in expression. But such emphatically is not the case with the sermons before us. Most effective when delivered, they are felt to be interesting and instructive in no ordinary degree when read quietly by the fireside. They were composed ere the present turmoil of religious thought had begun; and you are not, as in many modern discourses, continually brought face to face with the theories of Darwin and Huxley, or of Auguste Comte and Matthew Arnold. But they deal with the eternal verities of our holy faith, and may be read with profit in any age, whatever may be the special aspects of religion which it seeks to emphasise.

The doctrines set forth are eminently evangelical. Mr. Kirkwood might have made his motto that of Paul, 'God forbid that I should glory save in the cross of our Lord Jesus Christ.' His manner, whilst entirely faithful, is winning and pleading rather than denunciatory and stern. His was a large, genial, and tolerant nature; and it was more congenial to him to be a Barnabas than a Boanerges. At the same time he is eminently practical, and if he preaches the cross he unmistakeably and powerfully proclaims that 'when once seen it is death to every vice.'

One is struck by the frequent and felicitous use which Mr. Kirkwood makes of Scripture. A beautiful text, aptly quoted, comes in often as the close and the culmination of an eloquent passage, and makes it wonderfully effective and impressive.

Mr. Kirkwood began his career as a preacher when the fame of Robert Hall was at its height, and his sermons were deemed models of pulpit eloquence. We think we can trace the influence of that great master on him in the formation of a style at once elevated and simple, terse and eloquent. When one thinks of the many years during which Mr. Kirkwood exercised the office of the ministry, and the large audiences which it was his privilege to address, it is with feelings of gratitude that one notes the varied excellences and sterling worth of his discourses—discourses so eminently fitted to bring men to Christ and induce them to lead Christlike lives. By their publication, he being dead yet speaketh; and they will be perused, we doubt not, by many with pleasure and profit—perused also with moistening eye by the survivors of a former generation as they vividly recall to them the form of 'the old man eloquent,' whose voice they will hear on earth no more.

Although Mr. Kirkwood was a power in his day in his own church, and in

\* Sermons by the late Rev. James Kirkwood, A.M., St. James' Place United Presbyterian Church, Edinburgh. Published at the request of the Session. Edinburgh: Andrew Elliot. 1878.

wider circles, yet 'he courted the shade;' and therefore the outstanding facts of his life were few, but these have been lovingly and gracefully set forth by Dr. Douglas, and are as follows:—

'The Rev. James Kirkwood was born at Strathaven, about sixteen miles south-east of Glasgow, 12th November 1788. His father was minister of the Relief Church there, and was well known for his scholarly attainments, his excellent business habits, his sound Christian principles, and his sincere love of evangelical truth. His mother having died within a year or two after his birth, his early training devolved upon his father. He was thus brought up under religious influences of the purest kind; and, being his father's almost constant companion, in consequence of there being no other children, it is not to be wondered at that, at a very early age, he devoted himself to the work of the ministry, or that, with the stimulating intellectual example of a father so distinguished, he soon gave promise of a brilliant career.

'His early education was received in his native town. At school he was distinguished for his diligence and proficiency, while out of school he was always ready for a game. His home studies were superintended by his father, who, in addition to his school work, daily assigned him a portion of Scripture to be committed to memory, and repeated in the evening. This lesson for his father never was neglected. One of his playmates used to tell, that every evening, as the bell rang eight, young Kirkwood disappeared. It did not matter where he was, or at what stage the game might be. The appointment in his father's study to recite his Bible verses for the day was paramount to all. When he had made such progress at the Strathaven school as warranted his entering college, he matriculated at the University of Glasgow. Here he was on terms of intimate friendship with many who afterwards occupied prominent positions, both in the church and in the world; but, so far as we know, all these have preceded him to the grave, and, with them, all reminiscences of his student life have also gone. At the close of his Arts curriculum he obtained the degree of M.A., an honour which was then of much less frequent attainment than now; and that he obtained it with distinction, is conclusive of the success with which his studies had been prosecuted, seeing he was then only in his eighteenth year.

'It was not till the year 1824 that a Divinity Hall was instituted in connection with the Relief Synod. Till then, her students were necessitated to receive their theological training at one of the National Universities. Accordingly, Mr. Kirkwood returned to his *Alma Mater*, and in 1806 entered on those studies which were more directly to fit him for the work of the ministry. In the Divinity Hall he distinguished himself as he had done in the literary classes. Indeed, on the authority of one of his cotemporers, who rose to great eminence in the church with which he was connected, we can assert that he was one of the ablest students of his time. Though theology was now his chief, it was by no means his only study. Mr. Kirkwood well knew that, to be a successful expounder of divine truth, knowledge of all kinds is indispensable. Every subject, therefore, that had a bearing, direct or indirect, on the great end and aim of his life, had its due share of his attention. Thus his mind became stored with a fund of general information such as few possessed, and which he turned to good account through all his after life.

'On completing his theological course, and after the usual examinations by the Relief Presbytery of Glasgow, he was licensed to preach the gospel 6th November 1810. The promise of his early boyhood was soon realized in his refined taste, his classic style, his intellectual power, his thorough earnestness, and the other qualities that ever afterwards characterised him as a preacher. With such qualifications, the unsettled life of a probationer was to him of short duration. Within five months he received a call from the Relief Church at Riccarton, a village near, but separated from, Kilmarnock by the river Irvine. To this charge he was ordained 25th July 1811, not then having attained his twenty-third year. Riccarton congregation had been formed in consequence of a secession from the Established Church, caused by the patron's having refused, on the occasion of a vacancy in 1800, to give the people their choice of a minister, as he had previously promised. The original seceders had been joined by others holding like principles, and the congre-

gation was now large and influential. No sooner had the young minister been settled among them, than his style of preaching attracted large numbers from the neighbouring town, and the country congregation became one of the most important in the provinces, connected with the denomination to which it belonged.

Though the Riccarton church was conveniently situated for the rural population, it was found to be too far distant for the townspeople, who now formed a large part of its membership. In 1814 or 1815, it was therefore taken down, and rebuilt in King Street, Kilmarnock, which was considered a more eligible site. Here, in the midst of a large population, a wider sphere of usefulness was opened up. Pastoral duties were increased, but the fidelity and zeal with which they were discharged, brought their reward in the still greater influence of both the minister and the congregation. King Street Relief Church then attained a position of which any minister might justly have been proud. Referring to Mr. Kirkwood's ministry there, one of his successors writes: "His fine taste, sound judgment, eloquence, and weight of character, gave our church a standing which commanded for it the respect of all classes of the community." The same correspondent adds, "I had many opportunities of hearing his name mentioned, and always with admiration and respect, by the most intelligent and most judicious of the people. Competent judges spoke of his lectures as unequalled by the lectures of any preacher in the west of Scotland." Such testimony, after a lapse of fifty-nine years, shows how deep was the impression he had made, while any occasional visit to his former flock, during these years, was always hailed with satisfaction and delight.

When in Riccarton, Mr. Kirkwood married Elizabeth Currie, the daughter of William Currie, Esq. of Trynlaw, one who proved herself to be an amiable and prudent wife, an affectionate mother, and a true friend. Of the marriage there were eight children, five of whom still survive. Mrs. Kirkwood died 6th June 1851.

With the year 1818 commenced a new epoch in Mr. Kirkwood's life. On the 5th of January his father died. By his death the Strathaven congregation were deprived of a faithful and beloved pastor, and, naturally feeling anxious to obtain another with like gifts and qualifications, they directed their attention to Kilmarnock, and, by a unanimous call, endeavoured to secure the son as successor to the father. About the same time Mr. Kirkwood was also called to St. James' Place Relief Church, Edinburgh, to be colleague and successor to the Rev. Thomas Thomson, its first minister, whom illness had laid aside from active work. Mr. Kirkwood accepted the call to St. James' Place, and was translated on the 17th December of the same year. St. James' Place Church, though now completely surrounded by houses, and approached only by narrow lanes and steep streets, was then in an open situation, standing on a gentle eminence, known as St. Ann's Mount, whose grassy slopes have long since disappeared. The congregation under Mr. Thomson had been large and flourishing. But during his long illness, its numbers had considerably decreased, and the necessity for a successor was therefore urgent. Very soon, the newly inducted minister from the west realized the highest expectations of those by whom he had been called; and the church, which is one of the largest in Edinburgh, was again crowded, Sabbath after Sabbath, by highly intelligent and appreciative audiences.

Mr. Kirkwood's popularity as a preacher was of no ephemeral kind. Early promise was fully sustained by his continued weekly ministrations. The following sermons will show with what care he prepared for the pulpit, and how far he was from "serving God with that which cost him nought." Though none of his lectures have been preserved, those who were privileged to hear them, as the writer was, will readily bear testimony to their equally careful preparation, their profound research, their interesting and instructive character, their unique completeness, and their never-failing practical utility. Mr. Kirkwood did not profess or pretend to be deeply skilled in exegesis. Consequently his lectures did not partake much of this nature. He took the common translation as the people read it, and founded his expositions on the version which his hearers had lying before them. A marked feature of his preaching was his thorough unmistakableness of meaning. His diction was always elegant, terse, and graceful, and he had "the rare art of being understood and relished by the less intellectual part of an audience, as well as by the more cultivated and refined." If he argued, he argued logically; if he used an



illustration, it was never far-fetched or inappropriate; if he reproved, he reproved with firmness, never with severity; if he warned, it was with affection and concern. The great richness of scriptural language in his sermons, and particularly in his prayers, is also noteworthy, and may be accounted for from the manner in which his mind was imbued with the Word of God in early life. His clear and powerful voice commanded the attention of the largest audiences, and his skill in modulating it was such that, however large was the church in which he preached, all could hear with ease and pleasure. His manner of preaching was never rapturous, far less was it ever dull, or devoid of animation; and the effect which it produced was deep and lasting. One who had been connected with St. James' Place Church in early life writes: "Though it is over thirty years since I heard Mr. Kirkwood preach, some of his sermons made such an impression on my mind then, that I remember them to this day;" and, doubtless, there are many more, both in this land and elsewhere, to whom his memory is blessed.

'In 1842, Mr. Kirkwood delivered a series of discourses on the "Christian Armour," founded on Paul's words to the Ephesians, "Wherefore take unto you the whole armour of God," etc. (Eph. vi. 13-18). Never did discourses give more general satisfaction, and the congregation unanimously requested their publication. Mr. Kirkwood was gratified by the kind wish expressed by his people, but, with an aversion to publicity which was characteristic of him all his life through, he could not be induced to accede to the request. A few years afterwards, he re-delivered the same series, and again the demand was made for publication, but with the same result. To those who may miss these sermons from the present volume, it will be sufficient to explain that some of them were not preserved. Two of them, however, on "The Sword of the Spirit," will be found at pages 216 and 230.

'Mr. Kirkwood took a warm interest in all matters of public importance, and was a recognised leader in the counsels of the Church. The Relief Synod was not a large one; but in Mr. Kirkwood's time, it comprised in its membership men who would have come to the front and been looked up to in any church. It was an honour to be associated, in the conduct of affairs, with such men as Mr. Thomson of Hutchesontown, robust, shrewd, practical; Dr. Thomson of Paisley, singularly prudent and judicious; Dr. Struthers of Anderston, sagacious, observant, expert in forms of procedure; and others, scarcely less able and influential. A denomination, with such leaders, had no reason to be ashamed to lift its head among the churches. It has served its day, and passed away, but the names of its leading ministers are still household words in the families that were connected with it, and survivors yet linger among us, who recall these names with fond admiration.

'In 1820, in consequence of certain regulations made in the Divinity Halls of the Universities, which affected the religious freedom of the students who were Dissenters, Mr. Kirkwood overtured the Synod for the appointment of a professor of divinity from among its own members. This overture, after having been submitted to the consideration of presbyteries and sessions, was, with a slight modification, adopted without a vote in 1823, and in 1824 the Rev. James Thomson of Paisley was elected professor. Mr. Kirkwood also took an active part in bringing about the union of the Secession and Relief Churches, and, although unable, from the infirmities of age, to contribute towards the negotiations for the union of the Free and United Presbyterian Churches, he was a warm friend to that proposed union, and regretted that it was not carried out. He was a staunch Voluntary, and an ardent advocate for the liberties of the Christian Church; at the same time, in any good or philanthropic work, he was always ready to co-operate with ministerial brethren of all denominations. In the Church courts he spoke seldom, and never very long; but, as Dr. Chalmers would have expressed it, he was a man of *weight*; and when he spoke, his word was with power. His fine judicial insight led him to seize the salient points of a question, and his rare power of lucid exposition presented these in a light which generally carried the court with him in the motion with which he concluded. Twice he was honoured with the highest distinction which the Church has it in her power to bestow. He was chosen Moderator of the Relief Synod in 1829, and, after the union of the Secession and Relief Churches, was elected to be the second Moderator of the United Presbyterian Church in October 1847.

'As Mr. Kirkwood's health had been for some time in a very infirm state, the congregation thought it prudent that he should be relieved of part of the duties of the pastorate, and, accordingly, the Rev. J. Logan Aikman (now Dr. Logan Aikman of Glasgow) was ordained as his colleague, 12th November 1845. For some years after Mr. Aikman's ordination, Mr. Kirkwood was generally able to preach once on the Sabbath, and engage in other ministerial work throughout the week. In 1855, the state of his health demanded complete rest. It was therefore arranged that he should henceforth be freed from all active duty in connection with the congregation, but that he should still retain his status as senior pastor. Dr. Aikman removed to Glasgow in 1856, and the Rev. Dr. Drummond (now of London) was inducted as his successor in 1858. During the incumbency of Dr. Drummond, and also during the earlier years of that of his successor, Dr. Morton, Mr. Kirkwood was able to wait upon divine ordinances with wonderful regularity; but a few years before his death, this exertion was too great for him, and then, within the house of God, his face was seen no more.

'On the occasion of his jubilee in 1861, a large congratulatory meeting was held in the church. Many ministers connected with the city, and also many from a distance, were present, and bore testimony to the high respect and admiration in which he was held, while the congregation, by a suitable address and a gift, testified their continued affection and esteem. On his attaining the sixty-second year of his ministry, being then the father of the United Presbyterian Church, his portrait was presented to the Synod, and now adorns the walls of the Edinburgh Presbytery Hall.

'Mr. Kirkwood was an enthusiastic admirer of natural scenery, and was consequently fond of outdoor exercise. A walk in the country, or a day at a river-side, rod in hand, was to him a source of true pleasure. He continued to take an early morning walk till far advanced in life; and it was a sad proof of his declining strength, when he was forced to give it up. For nearly three years before his death, he was almost entirely confined to the house, but he was cheerful, happy, and contented. He was pleased to see an old friend, but desired more to be alone, and spoke often of his approaching death, repeating the words, "I am going the way of all the earth." About the middle of July 1877, he was seized with bronchitis, and to this disease, in his enfeebled state, he very soon succumbed. The day before he died, he did not appear to be worse than he had been, nor did he himself say that he was so. On the evening of that day, the 26th July, when seated with his daughters for tea, he most affectionately thanked them for the great kindness they had always shown to him. He made no allusion to his approaching end, but, instead of asking the usual blessing on the meal, offered up a most fervent prayer, commending them to the care of their heavenly Father, which led them afterwards to suppose he must have felt that death was drawing near. He retired to rest about his usual hour, but still did not complain. Early the next morning, a slight change in his appearance was observed, and his daughters were summoned to his bedside. He never spoke, but appeared to fall asleep, and at six o'clock, without a pang, or without a sigh, his spirit departed, and he entered into rest. Thus calmly, on the 27th July 1877, did Mr. Kirkwood pass away in the 89th year of his age. Of him how justly may it be said, "Mark the perfect man, and behold the upright, for the end of that man is peace!"'

## MEMORIES.\*

THE favourable reception which Dr. Bruce's little volume, entitled *Hebrew Odes*, received when it appeared a few years ago, has induced him to come forward again in poetic guise. The subjects dealt with in the former volume, as its name implies, were chiefly taken from or relating to Scripture themes. In the present instance he treats of other subjects, and the first poem is one of considerable length, and tells a story of touching and romantic interest.

The gentle and studious inmate of the Manse, it tells us, brings his aged father

\* *Memories: A Tale and Other Poems.* By William Bruce, D.D., Author of *Hebrew Odes*, etc. Edinburgh: David Douglas. 1878.

to spend his declining years with him. The father had two relatives, a brother and sister, to whom he was tenderly attached. The brother, however, had gone to a foreign shore, and disappointed the inextinguishable hope of the old man that he would yet return. The sister paid an annual visit to the Manse, and brought with her her daughter Amy. The minister loves Amy, but sees no symptom of recognition or return on her part; and at last they were all startled by her informing them of her marriage, and deeply grieved by her refusal to disclose her husband's name. In the course of time she droops and dies, and leaves behind her a lovely and happy child, who came again to cheer the solitude of the Manse. This child becomes a favourite with all, and specially with an old seaman, named Daniel Grieve, with whom she takes frequent and happy walks by the sea-shore,—her love of the sea being a perfect passion. On one occasion, on their walk their attention is called to a ship in the distance, which Daniel averred to have been in the same place some five years ago. A severe tempest wrecks the vessel near the shore. When Daniel is about to die, he sends for the minister, tells him of a box which had been saved from the wreck, which he judged once belonged to a gallant and high-spirited youth who was with him in the same vessel for a year. The old man passes peacefully away; the box is opened, not without a certain shrinking from the task, and is found to contain the certificate of Amy's marriage with the youth to whom Daniel had referred, who followed the occupation of a sea-rover, and was no other than the son of the old man's brother, who was away in foreign lands, and thus also Amy's own cousin. Unfortunately, owing, we suppose, to his occupation, he extracted a promise from Amy not to disclose his name till he returned, as he hoped, with ample means to enable them to live together in peace and plenty. The marriage certificate, however, brings great relief to her former lover; and he regrets ever having permitted himself to entertain other than approving thoughts of her.

Meanwhile Eva, Amy's attractive daughter, grows into womanhood, and is happily married to the youthful and excellent laird of Acton Grange, a place in the immediate neighbourhood of the Manse, which thus again becomes the abode of the minister alone,—now a solitary old man, with pensive thoughts of the past, but happy hopes of the changeless home above.

Such is an outline of the tale, and even from it, brief though it be, it will be seen that it has deep interest and power to excite the reader's sympathy.

In the course of the narrative, which is given in a very sweet and simple and unaffected manner, there ever and anon flash out figures of much beauty, and occur thoughts and reflections which bespeak at once a mind of much elevation and a loving heart.

Having given a brief account of the subject of the principal poem, we may cull, for the sake of our readers, some of the passages with which the narrative is adorned.

The Manse round which these *Memories* cluster is situate by the sea, and its varied aspects are keenly noted and vividly described. Of the Manse itself it is said :

'The widening slope of the headland ends  
At the brink of the brattling rill,  
Where its seaward current sharply bends,  
Coming down from the pasture hill;  
And my Manse is built, where its garden-pale  
Leaves a narrow path by the stream.  
I look from my window adown the vale,  
To the bay where the fisherman's shallop and sail  
O'er the sunlit waters gleam.  
'Tis a beautiful scene, when the summer's crown  
On the lap of autumn falls;—  
The vale; and the old mill halfway down,  
With its grey ungarnished walls;  
And the fishers' town, with their boats and gear  
On the shelving beach where the rude stone pier  
Runs out from the level land;  
And the tide-stream rippling, blue and clear,  
On the long white curve of sand.

Or in winter time, when the storm-wind raves,  
And rouses the sea from its sleep,  
I watch the course of the giant waves  
That come rolling in from the deep ;  
How they rush on the skerries that guard the bay,  
And over the barrier bound,  
Then hasten shore-ward in spray and foam,  
Like steeds of the wilderness galloping home  
From their distant pasture ground.

One of the noticeable features of the poem is its deep sympathy with the poor in their struggles and trials, but the author takes no pessimist view of their situation. In the Word of Truth it is 'the rich and the poor who meet together; the Lord is the maker of them all.' And here it is finely recognised, that not only the poor have the heritage of a common nature with the rich, but have also sources of consolation under the trials of life which are the lot of man. Thus he says :

'The straggling cottages, ten in all,  
Lie inland a rood or more,  
With the moss on the chink of the rough-built wall,  
And the brown thatch over the door.  
Can even the poor be at rest in homes  
So narrow and comfortless?  
Ah! hearts may be sad under glittering domes,  
When these have their mirthfulness.  
The daily toil and the common care  
Will lighten the bonds of love,  
The burden uniteth the hands that bear,  
And the lowly are promised a plentiful share  
Of the peace dews that drop from above.'

In connection with this manly and intelligent sympathy with the poor, we find a fond clinging to the joys of domestic life. The idea of home, as portrayed in these pages, is a high one, and as when realized it satisfies one of the deepest wants of the heart, so when there is disappointment it is cruelly felt. Of this our author thus speaks :

'Her home! ah! home! is that the word  
By which such pleasant thoughts are stirred,  
Which falls upon the ear like note  
Of music from the linnet's throat,  
What time the soft'ning gleam of day  
Gives softer cadence to its lay;  
Which falls upon the heart like smile  
Of summer on some happy isle,  
Where trampling strife has never marred  
The golden flower-cups on the sward,  
Where loved and loving ones are blest  
With safety, cheerfulness, and rest?  
The lonely sorrowers who see  
No friend where friends were wont to be,  
Who hear no foot-fall on the stair,  
No rustle in the old arm-chair,  
May dwell where they have dwelt before,—  
But ah! 'tis home to them no more.  
Where there are none to love and tend,  
No face of kin, no voice of friend,  
To comfort us when we are sad,  
To share our mirth if we are glad,  
To watch us as we go and come,—  
We call it, but it is not, home.'

It is a familiar saying, that 'extremes meet.' This is true in reference to age as well as other things. It has often been noticed how tenderly attached the aged are to their grandchildren,—finding in them wonderful gifts, and granting them indulgences which they never thought of allowing to their own sons and daughters, and rejoicing over them with a great and even touching kind of joy. In connection with the veteran seaman, Daniel Grieve, and the playful Eva, this mutual relation of age and childhood is thus truthfully and charmingly described :

'Childhood and age—'tis strange to see  
 How near they are in sympathy.  
 The merry youngsters love so well  
 To hear the tales that old men tell,  
 Nor hush their glee in doubt and fear  
 Because the silvery hairs are near.  
 The old so fondly stoop to guide  
 The pattering footsteps at their side;  
 And weary hearts that seek repose  
 Would tarry here awhile,  
 If gladdened in their journey's close  
 By childhood's sunny smile.  
 To these, life's busy toils are done;  
 To those, they have not yet begun;  
 And haply, when the din and strife,  
 That vex the stirring noon of life,  
 Have passed and left the failing force  
 To muse along a calmer course,  
 In kind old hearts there best remain  
 What feelings make them young again;  
 While, in the child's unripened thought  
 An instinct of impression,—wrought  
 We know not how, we ask not whence,—  
 A gleam of trustful innocence,  
 Bids it believe that toys and plays,  
 And fairy tales and holidays,  
 An interest from age may share,  
 Which toiling manhood cannot spare.'

We have said that 'the Manse' stood near the sea. This fact gives colour and complexion to the poem, and is interwoven with the whole story. It is in some important respects a Tale of the Sea as well as of the Manse, and it thus fittingly closes:

'I look upon thee now, O sea,  
 Sending thy waves, in melody,  
 To kiss the golden fringery  
 Of eve's robe in the West.  
 Beauty and power are given to thee;  
 But changing aye, so fitfully,  
 Thou art too changeable to be  
 The emblem of eternity,—  
 For that is rest.  
 Rest, but not sombre night,  
 Nor slumbrous idleness;  
 Life rest, all pure and bright,  
 And strong and weariless.  
 For aye the beat  
 Of busy feet  
 Is heard upon the golden street,  
 And aye the tone  
 Of praise alone  
 Is echoing round the sapphire throne.  
 Rest there is life replete with thought,  
 That soars far ranging, undistraught,  
 And strong to search the hidden springs  
 Of all unutterable things.  
 Rest there is life untiring aye,  
 At work in everlasting day,  
 Where earnest labour asks no ease,  
 And mighty efforts only please.  
 In that bright, busy land shall be  
 No shadow, no uncertainty,  
 No night, no sea.'

Several of the smaller pieces, such as 'Hetty Leighton,' and 'Pleasant Thoughts,' show not only much power of versification, but are rendered with great spirit and energy. We, however, prefer to conclude with the one entitled 'Welcome Visitors,' as exhibiting a mood which is a frequent one with our author, and which he happily has by nature, and also has wisely learned by sage experience, viz. that of appreciating the higher and rarer pleasures of life, but resting

calmly contented with the more sober and commonplace when these others are denied :

'When the oak from its winter sleep awakes,  
And the chestnut bough into foliage breaks,  
When the primrose dons its crown of bloom,  
And the star-eyed daisy decks the tomb,  
The swallow comes o'er the glittering main  
To her nest beneath the eaves again.

'I love to hear her twittering song,  
In the quiet hour, when the days are long ;  
Though it has not the varying trill of the lay,  
Which the linnet pipes on the bramble spray,  
Nor the gush of the lark's glad strain on high,  
Twixt the green of the earth and the blue of the sky.

'That chirruping note, so effortless,  
Seems born of a gentle happiness ;  
Like the song which a mother's loving heart,  
Taking no thought about skill or art,  
Will chant by the nursery fire, to please  
The children clustering round her knees.

'When the harebell fades on the dark'ning hill,  
And the breath of the hastening eve grows chill,  
When the reaper is gathering the yellow corn,  
And the fruit is reddening upon the thorn ;  
The bird of the swift wing knows her time,  
And speeds away to a warmer clime.

'But the redbreast comes from the pathless wood,  
Where his younglings were nursed in solitude :  
He comes when the leaves are brown and sere,  
In the dull old age of the waning year ;  
And he sings his bright song fearlessly  
On the naked bough of the apple-tree.

'Tis pleasant to see him so brave and glad,  
When the hues of the earth and the sky are sad ;  
His plumage is tidy, his step is light,  
And the glance of his orb'd eye is bright,  
As of one whose trustful heart is strong  
To sing amid shadows a cheery song.

'There are joys that belong to the summer day,  
Let us gratefully use them while still we may ;  
If they pass when the sunbeams no longer shine,  
We need not regret them, we should not repine ;  
For the darker season in turn will bring  
Some friends that are welcome, some voices that sing.'

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## SOME OF MY IMPRESSIONS OF A TRIP TO JAMAICA AND BACK.

(Concluded.)

I FOUND some good fruits of the revival which happened there eleven or twelve years ago,—men and women who had been awakened then, and remained so. It appears that at that time almost every one was in a fever heat of excitement, and the most extraordinary things were done and said. For about a week the people crammed the church, and would not leave it night or day. Bagsful of bread had to be sent for to keep them alive. They would have died sooner than go for food themselves. Most of their time was spent in walking and singing in procession round the inside of the church. The religious frenzy felt by a great many was little better than a bodily distemper, and they were soon found worse, religiously, than before. But much permanent good was done. The net had a great haul of bad fish in it, but the good were numerous enough to characterize the work as a good work, and a work of God. Not a few of the best in Brownsville congregation were pointed out to me as God's children born in revival times.

I had some further practice in horsemanship at Brownsville. My friends there were good and fearless riders, and my horse unfortunately was more willing than I to follow them, as they dashed on through miry sloughs, by the edge of precipices, or up the side of steep and rugged hills. To give myself due credit, I never did fall off, nor fall far behind the tail of their horses, nor keep very far forward from the tail of my own. It would have done good to my anxious friends at home to see me flying on, my white umbrella and white hat in faithful attachment to me, but in very useless positions, my bruised fingers holding on by the front of the saddle, my feet I don't know where, and my too earnest eyes looking for a soft place to fall on.

Lucea, where the nearest mission station of the United Presbyterian Church is, lies at the sea-side about nine miles from Brownsville. Several times I rode down, starting early and arriving about nine, very much exhausted by the heat, which grows more intense, whilst you grow more tired, as the day advances and you get into the low-lying regions. Coming down from the hills, at a turn of the road Lucea bursts on your view magnificently,—a wide bay, shaped like a horse-shoe, on the west side of which lies the town in a grove of cocoa-nut trees; the houses, mostly white, but some red and yellow, peeping out very prettily from the green foliage on the hill-side, or standing in lines or clusters on the seashore. Mr. Watson is revered by the old in this place; and Mr. Campbell, lately retired from the mission, is most highly esteemed by all. He was long a laborious and successful missionary here; organized and conducted the Sunday school to perfection, and has left an impression that will be distinctly felt for generations to come. Mr. Baillie, in the station at present, is also an admirable missionary and an accomplished man. I believe he could draw a tooth, amputate a limb, manage a cattle pen or sugar factory, or work the telegraph, as well as he can preach the gospel, and that is saying a great deal. He is a most devoted servant of Christ, and as such sows beside all waters, scarcely ever meeting a person on the road without an effort to communicate a gospel word in season. Never did I feel brotherly kindness kinder than his to me. It was in his house I met the late Mr. Hanna, and since I left Jamaica the shadow has fallen on himself by Mrs. Baillie's death. His house is beautiful, commanding a fine view of the distant Brownsville hills, and overlooking the sweetly embowered town, the ample bay, and the open sea. Beautiful! but desolate! for the desire of his eyes is gone from it. I preached twice in Mr. Baillie's church, which is a commodious building, and quite filled at the Sabbath services. Our mission cause there seems in a very prosperous condition.

I found the return journey from Lucea to Brownsville much more pleasant. You leave early in the morning, and though the heat increases as you go on, you are getting higher into the fresh air and cool breezes of the hills. If possible, no one starts on a journey in the late afternoon, or travels in the evening, in Jamaica. Sunset invariably happens about six o'clock, and with sunset almost immediately darkness falls. There is no twilight to speak of. In a cemetery the other day I read this announcement on a board: 'The gates are open at daylight, and closed exactly at dusk.' I was amused with the phrase '*exactly* at dusk.' I thought it might do for Jamaica, where sunset, dusk, and darkness are almost one; but in a land of lengthened twilights such as this, to say '*exactly* at dusk' seemed to me as odd and indefinite as to say, '*exactly* somewhere between John o' Groat's and London.'

Regarding the white population of Jamaica generally, there is not much to be said, if one must speak favourably. Their distinguishing Christian feature is that they are given to hospitality,—if Christian it can be called, for it does not seem to be associated with any other fruits of the Spirit. If professedly religious at all, they seem to be mere formalists. Their manners are very highly cultured; the ladies especially are proverbial for the queenliness of their style, being polished to a very high degree,—a remarkable grace in all their movements, music in their speech, good taste in their dress, and in their minds, apparently, the delicacy of good feeling that culture gives to a true woman. But, after all, the only thorough principle the whites have, commonly, is what they have learned from him whom Bunyan calls Mr. Civility. There is not much humanity, and there is less godliness in their inward parts. Most of them give the cold shoulder even to Morality, and

they hate Legality. They are proud,—I think selfish,—and their highest aim would seem to be to make life as easy and enjoyable as possible, and to be at as little trouble and expense as possible for the good of others. The white man, together with slavery and rum, has been the bane of the island. It is said the estates are dens of immorality. Go to them, and you hear the white man curse the negroes and detail their sins, which are simply the offspring and image of his own, in a different colour.

There is a book written by Horace Bushnell, D.D., America, and entitled *The Moral Uses of some Dark Things*. I do not know that he had the Jamaica negroes in view when he framed that title, but I know that he could not devote a chapter to a more appropriate subject, the Jamaica white people being judges. The African negro, the Cuban negro, the American negro, they say, are all bad, but the Jamaica negro is worst of all. That man or woman of them should be fit for any moral use whatever, is to the Creole white mind inconceivable, and, if held at all, to be held among the number of inscrutable mysteries.

What could you expect of a race thus judged and thus treated? The white people speak to them as heartlessly as they speak to hated dogs, and if a black man of spirit shows only a little indignation at the insults heaped upon him, he is condemned for insufferable pride. You can easily understand, from this state of things, what and how great difficulties our missionaries have to contend with in seeking to lead and keep these people in the way of righteousness and truth, for the imitative tendency of the negro leads him to copy the very vices from which in his white superior he suffers most indignity and cruelty.

In most districts it is almost hopeless for a black, however righteous his cause, to go to law with a white; and yet the negroes are very fond of going to law, be the colour of their opponents what it may. Judging from their contributions, they are much more in love with law than with gospel. Obadiah the carpenter, who gives three-ha'pence or a threepenny-piece once a month to the church collector, will not grudge the saving of many years to have the satisfaction simply of going to court with his neighbour Ahab the tailor. It matters little whether or not there is a fair prospect of success. The pleasure is not so much in the desired result as in the law process. The matter about which these two good men plea is the ownership of a miserable hen or a few inches of unprofitable ground; and you may sometimes find two brothers, Moses and Aaron, carrying on an expensive case at law as to which of them is to have an article that both know quite well belongs to neither.

The record of what I saw and heard and experienced in Jamaica must soon close, or run on for ever. Gulliver's travels are not altogether to be depended on, and if I tell you much more you will have the same opinion regarding mine.

The time soon came when I had to tie up my straps for the home journey. Going, I was alone; returning across the water, like Jacob, I became two bands.

Our last Sabbath at Brownsville was a day of much weeping amongst the people. On the week-day previous to our departure, they came up to the house in great numbers to give and receive farewell presents, and some lingered long about the open door with benedictions on their lips. It was a sore parting for us all.

It was arranged that we should leave Brownsville on Monday morning, to reach Kingston for the home steamer on the Saturday following. At an early hour there are five horses ready at the door, as the missionary and his wife intend to accompany us as far as Lucea. We are mounted, and slowly descend the 'dear old hill' in silence, and where the road turns wet eyes look—perhaps their last—at the dear old house on the top of it. There are other wet eyes at many of the cabin doors beside our path, and many kind hands wave farewell to us.

On Wednesday morning, at the head of Lucea Bay, at the bridge over the river that flows into it, our party of five breaks up. Two ride up that same road we came down lately, and three are carried off in the direction of England as fast as two fresh horses can draw them.

That evening, by way of Montego Bay, we arrived at Hampden, another of our mission stations. Mr. Downie is brother of one of a well-known firm of seedsmen and florists in Edinburgh. He received us very kindly, showed us the church (which is a large, well-furnished building), and next day drove us another stage



on our way—down to Falmouth. I remember, in the early morning, when I looked out of my bedroom window in Mr. Downie's house, which is situated on a hill, I was amazed beyond measure to find, if I could believe my eyes, that we had drifted out into the Atlantic Ocean during the night. It seemed so, and there were little green islands dotting here and there the wide expanse of sea. It was not sea, however, but mist, making at a high level a clear plain surface like calm water, and covering everything below that line. The sun soon folded up that mist like a garment, and laid it past for the day.

From Falmouth our course to Kingston was the same as that which I took coming in an opposite direction. Leaving Falmouth rather late in the day, night overtook us; but it happened to be fair weather and moonlight, and at length we reached and put up at a wretched little inn at St. Ann's Bay, where everybody was asleep except a little idiotic girl, who told us there was no bread in the house.

Starting early next morning, we came to Chalk Hill, which was ascended with difficulty, and by and by reached Annandale, where we rested for the day. Another day's journey past the Moneague, over Mount Diabolo, and through the Bog Walk, brings us to the railway station at Spanish Town late in the afternoon,—thankful that no trace or spring has broken, or screw loosed, all the rough way. By train we reach Kingston in the evening, stay there (as in a fiery furnace, the weather being intensely hot) a whole week waiting for the steamer, and at last, on Saturday, find ourselves on board the *Venezuelan*, and the 'land of springs' fading from view on the horizon behind us.

The voyage was as pleasant and disagreeable as usual. Externally we had strong winds, heavy seas, waterspouts, and shipwrecks; internally we had good and bad company, sea-sickness, and not a little home-sickness too. We were glad to get landed, as all people at sea are, sailors among the rest. The same day, from our railway carriage window, we saw the English meadows in the setting sunlight, and the Scotch hills in the light of a moon not so bright as the West Indian, but to me fairer, because more homely and familiar.

On reaching home that night, I thanked God for taking me away and bringing me back again,—standing, with a better heart and an expanded mind, in the same room where before leaving I stood and took a silent farewell of the few earthly things I could call my own. I still, and shall always, I believe, look back on that journey of mine with the wonder of one who has just awaked from a very happy and enchanting dream.

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### MUSINGS AT A RAILWAY STATION.

COULD travellers, meeting accidentally at a railway station, throw down their unseen joys and sorrows as easily as they do their cloaks and bags on the waiting-room table, what a mingled confused mass should we see! How unlike our expectations would be some of the burdens! how light would some seem, that had quite oppressed their owners! and with what wonderful ease would we acknowledge others had been borne, as we glanced from the load laid down before us, to the calm, cheerful face of the bearer! That traveller, now walking towards us, we should expect to see depositing some very ponderous burden, to account for his cross-grained look. He seems summoning all around him to witness to his being a most ill-used member of the community, when, lo! as he lays down his case for our inspec-

tion, it is a trifle hardly worth the name. He finds he will arrive later than he had expected. His self-esteem is ruffled, as he cannot keep some appointment; and this one disconcerting circumstance blinds his eyes to his otherwise happy lot. That weary load of real cares, borne by the young widow close by,—a family dependent upon her exertions,—must surely reveal itself in her countenance; but, as we look up at her cheerful, patient expression, we can see the bravery of her heart and the strength given her to endure.

But without any such disclosures, and well aware that 'the heart knoweth its own bitterness,' while with its joy no stranger can intermeddle, a sympathetic heart can enter not a little into the feelings of the various groups around. There is a sort of mesmerism attracts us, on

such occasions as that we are supposing, to one or two parties of travellers. We see, or fancy we do, the lights and shadows crossing their paths for the time, and can find something higher than mere amusement in watching their movements with no unkind, prying eye.

Pleasurable excitement is always the most easily detected. While 'sorrow treads heavily upon the sands of life,' the mark imprinted on the outward mien is longer of being recognised. We can more easily trace the light foot-prints of joy, as it passes over some young life, brightening it for the moment, but flitting rapidly away. That happy group of young people, always hovering near one spot, the appointed meeting-place for a pleasure party, tells its own tale in the eager, bright look with which new-comers are welcomed, and in anxious glances for late arrivals. The occasion has been long anticipated, and on this bright summer day all seems promising. Care about weather, in this changing climate of ours, has been laid aside, and confident expectation of pleasure has taken its place,—not quite in every heart, however. That young girl, who is standing a little apart from the rest, has founded her hopes of the day's happiness on the fulfilment of certain day-dreams she has of late been forming, and, from the state of matters at this early stage, she is not quite certain of their coming true. She has made the burden for herself, and she must bear it; she is looking on this day as a not unimportant link in a long chain of events which she fancies are essential to her life's happiness. How different will it all seem long years after, when, perhaps, in some seldom ransacked drawer she finds a memento of this day in the dried little wild-flower given her on the hill-side, and which she prized so much then!

Could she enter into the feelings of that youth who sits at a little distance wistfully eyeing the pleasure-seekers, she would see even now how light in comparison was her care. His sunken eye and hollow cheek show too plainly the advance of disease. He is remembering bright days like this, when, in such a party as he sees meeting near him, he was foremost in the expedition, the first at the top of the mountain which others were still wearily climbing, the most daring in leaping across the

stream for some coveted flower on the other side, and the merriest in the journey home as the joys of the day were being recounted. But it is all over, and he knows it. He is not envying those around him; he is even for the moment entering into the welcome given to the last arrival, and is forming his conjectures as to the relations of the various friends to each other. Has the gradually dawning consciousness, now ripening into certainty, that his life's journey is drawing to a close, led him to set his heart on more permanent joys,—on a land where they never say, 'I am sick'?

As he turns his eyes wearily away from the merry party, he feels as if God Himself had sent an answer to his unuttered prayer for strength, in the silent sympathy of the little fair-haired child standing by. She has stopped her gleeful run up and down the platform, has laid her soft hand upon his knee, and is gazing up into his face as if she would fain find out the secret which her childish instinct tells her is weighing him down. Often have the little ones been made ministering angels to earth's pilgrims, making them forget self, leading them to think of the home where there are so many children. With something like reverence we turn aside from that father and son, who are evidently soon to separate. There is the bright, eager glance of hope in the boy's face, sobered by the last moments through which he is passing, as he is about to leave home and set out on life's journey alone. The father has an anxious though resigned look, which tells that the bitterness of parting is already well-nigh past. He has given his last counsel, offered up the last family prayer in the hearing of his boy, and left him in charge of a love greater than his own. The time seems short, indeed, between his child's first journey across the parlour floor, and this the beginning of one that is to carry him far beyond the view of those who watched his childish progress. Will they meet again, and how?

Surely that young bride, in her elegant travelling dress, with her husband by her side, can hardly have a burden at all,—her life is so sunny, so full of love! Occasionally the thought of untried duties and new responsibilities brings a thoughtful look over her brow, but the shade is like that thrown by the young

leaves in spring as they twitter in the sunlight,—the shadow seems but to pass over her and is gone. Perhaps she is within a few stages of her new home, and full as she is of joyful anticipations, thoughts of relatives as yet unseen, and regarding whom she has sometimes timid fears, will obtrude themselves. Her companion has no such apprehensions; he seems thoroughly satisfied with himself, his fair choice, and all besides. The safety of certain ferns and other plants, mementoes of their tour, has been carefully provided for, and a pleasing picture of the home he has prepared is filling his mind. He passes with a kindly glance that young woman, who, with her mother, is waiting apart from all the rest of the travellers. Poor girl! her greatest sorrow is the thought that soon her burden, heavy as it is, will be removed. As she looks at that pale face, or presses the thin hand she holds in her own, how thankfully would she receive the assurance that the mother whom she is so anxiously tending was to remain with her and be still her care. But the truth has long impressed itself on her very soul, that parting cannot be far off, and she looks forward to the time when all this watching will be past and her task at an end. They have talked over many a mutual sorrow, and it has been lightened by being shared; but the dark cloud gathering over them now will burst, and one will be left alone. On earth they will never look back together on the saddest scene of all. May she be able, even through tears, to give thanks for strength as each day's burden is laid before her, and borne, till

she can rejoice years after for having been chosen to endure all this sorrow and enjoy the rest it brings.

But conjectures concerning the travellers must cease, as at the sound of the railway bell there is a scattering and a rush to the approaching train. Burdens light or heavy must be lifted and carried. Perhaps some of the most weary-looking bearers would not after all exchange their heavier for a lighter load, as through long wearing it has so adapted itself to them that another would be less easily borne; while others, looking back in moments of quiet reflection on their life's pilgrimage, rejoice with a sober joy that they have not been left without a burden to bear. Their nature has been softened, their wills subdued, and their affections drawn, or sometimes driven, upward by that which, but for a power beyond themselves, would have soured or stupefied.

And what is life but one vast waiting-room, whence all the travellers will be summoned, not collectively by one general call, but individually, as the life's journey of each gradually or abruptly ends? How shall we meet the summons? Shall it be with the slow, dogged steps of the criminal, who knows that at the end of his journey he shall be forced along by the strong arm of the law to meet his fate? with the tardy reluctant face of the stranger, who would fain delay his arrival, not certain of the reception that awaits him at his destination? or with the joyful bound of a beloved child, who, after a long absence, springs into his father's arms, and finds himself for ever at home?

K.

## The Gleaner.

A COVENANT OF SALT.

NUM. xviii. 19.

'A COVENANT of salt' was intended to be perpetual and inviolable; and the term refers to an extremely ancient Eastern custom, which must have been observed over a very large portion of the old world. Baron du Tott, who travelled in Turkey in the last century, gives an account of a 'covenant of salt,' in which he was one of the parties. He relates, Moldovanji Pacha 'was desirous of an acquaintance with me, and, seeming to regret that his business would not permit him to stay long (when he called to see me), he departed, promising in a short time to return. I had already attended him half way down the staircase, when, stopping and turning briskly to one of my (Turkish) domestics who followed me, "Bring me directly," said he, "some bread and salt." I was not less surprised at his fancy than at the haste which was made (by the servant) to obey him. What he requested was brought, when, taking a little salt between his fingers, and

putting it with a mysterious air on a bit of the bread, he ate it with a devout gravity, assuring me that I might now rely on him.' Unfortunately the same pacha violated his 'covenant of salt,' though the Turks think it the blackest ingratitude to forget the man from whom you have received food.

Another story is told of Jacomb Ben Luith, founder of a dynasty of Persian kings. He was of low extraction, and made himself notorious as the fearless leader of a large band of robbers. Among other daring exploits, he entered the palace of the prince, and collected a large quantity of booty; but before removing it, his foot struck against some substance in his path, which he imagined to be something of value. The better to ascertain its character, he put it to his mouth, and found to his chagrin that it was *salt*. He had tasted the prince's salt, and, however accidentally it might have been done, superstition told him that he had now entered into a 'covenant of salt' with the prince. He refused to remove the booty, though at the risk of offending his comrades. Some time after he told the prince the whole story, and in consequence he was appointed to a command in the army, eventually making his way even to the throne.—*From Biblical Things not generally Known.*

#### PRAYING IN EARNEST.

It was a curious conceit of old Selden, in his *Table Talk*, that prayer should be short, without giving God Almighty reasons why He should grant this or that, seeing that He knows what is best for us. It is strange that the learned man did not see that this reason would be equally good for not praying at all, since it is quite certain that the Lord needs no information from us. But in truth the heart instinctively rebuts all such plausible but really crude sophistries. When the ship-master tells his passengers that unless the gale abates they will all be at the bottom of the sea in two hours, no man stops to consider the extent of the divine omniscience, but each one cries lustily to God for help. They plead, they wrestle, they present arguments, they traverse the whole case as if it were before an earthly arbiter. They believe in prayer then, if they never did before. They are terribly in earnest. And often their wild outcry will be heard above the din of the tempest, the rattling of ropes and sails, and the noise of the straining vessel.—*Selected.*

#### HOW MR. BUNNELL WAS TAUGHT A VERY NEEDFUL LESSON.

BY DR. TODD.

OLD Mr. Bunnell was a peculiar man. When a little child, he was peculiar. He didn't want to rock, or creep, or walk like other children. He seemed to prefer to creep sideways or backward rather than forward. And when a boy, no play suited him, no plan was exactly right. When other boys wanted to skate, he wanted to slide. When they wanted to slide down hill, he wanted to run on the ice. When they learned to read in the usual way, he turned his book bottom upwards, and learned to read in that way. Not that he was cross or morose, but peculiar. He wanted everything done his own way. When he became a man, and rode bare-backed when others used the saddle, and milked his cow on the left side instead of the right, and used an ox harnessed with the old horse, why, people said, 'Mr. Bunnell is a peculiar man,' and let it all pass.

But there were places where he found it hard to travel with other people. Especially was this so on the Sabbath. He never could enjoy the singing in the church, because the chorister always got hold of the wrong tunes; and he could not enjoy the prayers, because they were too long or too short, too abstract or too common. They were always out of joint. If the heathen were prayed for, he thought that the heathen at home might as well be remembered. If the nations were mentioned, he thought the Jews ought to be mentioned by name. In all cases, somebody was left out or put into the prayers that ought not to be. He didn't 'mean to scold or find fault,' he said, but he did 'love to have things done right.' Poor man! he never had them done right!

But a greater trouble was the preaching. He professed to like his minister, and did like him as well as he could like anybody; but there were awful mistakes in his preaching. Sometimes a most important point, as he thought, was left out.

Sometimes things were put in which nobody could understand. Sometimes things almost heretical were broached. What could he do? He gave hints and propounded queries to his minister, and his minister so gently and kindly passed them off that it seemed like pouring water on a duck's back.

At length, when patience seemed about to give out, and when he could stand it no longer, he went over to his neighbour, Deacon Wright, and poured his troubles into his ear. Now, Deacon Wright was a quiet man, said but little, but thought more. When he did speak, it was always to the point. He knew all about Mr. Bunnell, had great patience with him, and a great regard for him. He used to say, 'Mr. Bunnell loves to growl, but he never really bites.'

The deacon was just going out to the barn to fodder his cattle, when Mr. Bunnell came up and bid him 'Good morning—if I can call such a cold morning good.'

'Now, deacon, I've just one word to say. I can't bear our preaching! I get no good. There's so much in it that I don't want, that I grow lean on it. I lose my time and pains.'

'Mr. Bunnell, come in here. That's my cow "Thankful"—she can teach you theology!'

'A cow teach theology! What do you mean?'

'Now see! I have just thrown her a forkful of hay. Just watch her. There now! She has found a stick—you know sticks will get in the hay—and see how she tosses it one side and leaves it, and goes on to eat what is good. There again! She has found a burdock, and she throws it one side, and goes on eating. And there! She does not relish that bunch of daisies, and she leaves them, and goes on eating. Before morning she will clear the manger of all, save a few sticks and weeds, and she will give milk. There's milk in that hay, and she knows how to get it out, albeit there may be now and then a stick or weed which she leaves. But if she refused to eat, and spent the time in scolding about the fodder, she too would "grow lean," and my milk would be dried up. Just so with our preaching. Let the old cow teach you. Get all the good you can out of it, and leave the rest. You will find a great deal of nourishment in it.'

Mr. Bunnell stood silent a moment, then turned away, saying, 'Neighbour, that old cow is no fool, at any rate.'

## Home Circle.

### UNCLE JAMES'S LETTER.

WE had just returned from the annual holiday. For one whole delightful month, each morning had brought a re-awaking to the delightful sounds and scents of country life. The early crowing of the cock, as it seemed to announce with triumph the return of day, was followed by the soft, sleepy-like lowing of the cows going forth to ruminate in the pleasant fields; the sweet smell of the honeysuckle, as it floated in at the window on the balmy breath of the morning,—had all woven themselves with wonderful power to charm into the life of that month. And one did not like to think that the little stream, now rushing with wild pace over the steep rocks, and now sleeping in quiet tranquillity on the shining pebbles, had to be enjoyed through memory and not by sight.

But so it was. The carriage rumbled

over the stones, and, as the children were helped out, their feet touched the hard, unsympathetic pavement instead of the soft turf over which they had so delighted to wander.

That night our party was rather low-spirited, but by breakfast-time next morning, with the elasticity and impulsiveness of youth, a reaction had taken place; the past was left behind, and all manner of plans were being laid out for the coming winter's work and lessons.

Mary, the eldest, an enterprising young lady of thirteen, declared that she meant when she grew up to travel ever so much, and so she was determined to learn 'heaps' of German and French that winter. James, who had a marked taste for working among machinery, and was constantly screwing and unscrewing every possible article in the house, from

the baby's coral and bells up to his father's fiddle, which had more than once come to grief in his hands, said he was going to ask his papa to let him learn drawing. Lizzie declared for music and music alone—that was her passion and forte; while Jenny boldly announced she was going to learn everything; and the baby, sharing in the enthusiasm of the moment, and animated by its spirit, began to clap his hands lustily,—that being the accomplishment he understood it was his part to acquire. While the conversation was going on, and the excitement was at its height, Uncle James had slipped quietly in, and stood surveying the scene intently. I saw a pensive smile glide over his face, but he said nothing. Next forenoon, however, I recognised his handwriting on a letter which was handed in, addressed 'To the children at No. 5.'

It was Sabbath, and as we were just setting out for church, the letter had to be laid past till the evening, when, after church and Sabbath school, we were all assembled for what the very little ones always felt to be the nicest hour of all the day. At church they tried hard to fall in with something they could understand, but for the most part all they could do was to get hold of a word here and there, that they could remember and ask the meaning of after; then at the Sabbath school they had their lessons on their minds, and a feeling of responsibility connected with this. But here, at home, in the bright little parlour, with their papa and mamma to talk over everything with, and ask any amount of questions, and tell them pleasant Sunday stories, and speak to them of their Father in heaven, whose love for them was but dimly shadowed forth by that of their earthly parents, this evening hour seemed full of joy and sweet repose. So at this time, Willie, who had taken charge of Uncle James's letter, produced it, and read aloud as follows:—

'MY DEAR CHILDREN,—When I looked in upon you this morning, and found you all so bright and happy, I was very glad indeed. Then, as I heard you arranging your studies for the winter,—all that you are going to do and learn,—I thought all this is very nice. I like to see young people anxious to learn everything they can, but there was one thing that occurred to me which you did not mention, and which is so important both

to yourselves and others, and so comprehensive, that I must tell you something about it.

'Mary says she is going to learn a great many languages, but if she learns my lesson, she will be able to speak a language that every one will understand and be charmed with. James wishes to learn drawing, but my lesson would make him understand the proportions of things, and keep him from making any mistakes in perspective. Then Lizzie, who thinks she will one day be a grand musician, would find that this wonderful lesson would make all her pursuits fall into perfect harmony, and life itself one sweet melody.

'Now, what do you think this lesson can be? It is long since it was given out, and many have tried carefully to learn it, all of whom have been richly rewarded, while all who have neglected it have in consequence suffered great damage and loss. It is to be found where so many other beautiful lessons are written out—the Bible; and this is it, "Learn first to show piety at home." Now you see this is a lesson that needs to be learned. It would appear that we do not come into the world able and ready to show piety at home,—indeed, it is the very reverse,—and before we can do so we have to make many earnest endeavours. You all see, when baby begins to walk, how difficult it is for him at first. Your mamma sets him up with his back to the wall, and moves back a few steps, then, holding out her arms, she coaxes him to come on, and you see what an effort he makes to reach her,—an effort he would never make but for the goal before him. And then, last winter, when Johnnie began to learn writing, you remember how amused we all were at the determined way in which he grasped his pen, and, with his tongue out, set himself to copy the letters before him. Now, to learn my lesson you must be as energetic and determined as baby or Johnnie. But, besides, you must remember that there is help always near. Just look at baby when he is at one of those walking lessons. He staggers to one side and tumbles. But does he lie still and give up the attempt? Perhaps he would; but you see your mother is there, and she stoops down and picks him up, and, setting him on his feet, takes hold of his hand and with firm grasp leads him on,

till with returning courage he sets out anew. Indeed, were it not for help beyond ourselves, no one would ever learn this lesson, but then this help is given to every one who asks it.

'But you say, "Is the lesson worth so much trouble? What is it we are to learn? What do you mean by showing piety at home?" Well, you know piety means love and duty to a father, and in its highest and widest sense it means the love and duty we owe to our Father in heaven. So you see this includes everything of any value. For "what doth the Lord require of thee, but to do justice, to love mercy, and to walk humbly with thy God?" Whatsoever things are lovely and of good report are comprehended here.

'I was lately living in a house where one of the servants was ill. She was far from home, and felt lonely and strange. Well, one of the children in the family, a little girl, used to go away beside this young woman when her fellow-servant was out and she was left all alone, and sometimes she read to her, and sometimes she chatted about anything she thought would be interesting, and cheered up the heart of the lonely stranger, so that some time after, when she had got quite well again, she said to her mistress, "You were all kind to me; but Miss Mary I used to think a little angel, the way she would leave her play or whatever she was doing, and come and sit beside me."

"Little deeds of kindness, little words of love,  
Make this earth an Eden, like the heaven above."

'We are apt to overlook small present opportunities. A missionary, who had been many years in the foreign field, was visiting, when home once, at a house where there lived a little girl who was much interested in the wonderful stories he had to tell. One day she came, and, standing close beside him, asked if he would not take her with him when he went away again,—she would like so much to be a missionary. He had to tell her that she was too little to go abroad, but that still she might be a missionary. She looked at him in wonder. How could she be a missionary? He told her she might be a *home* missionary. By her everyday life she might tell her brothers and

sisters and companions what a beautiful thing the Christian life is. A little boy was one day learning the text, "Rise up before the grey hairs." Some one explained to him that it meant, that if he were sitting in the easy-chair, and an old man were to come into the room, he should rise up and give him his seat. "Ah!" said the little boy, "I don't like that text, I would rather learn another." You see he had not learned first to show piety at home. So a great deal is included in this lesson.

'And is it not worth learning? In some of the dingiest lanes in London, there are many dark little houses that are brightened and beautified by a few humble flowers in very commonplace earthen pots. But how infinitely more is that home beautified where the children bring forth the fruits of the Spirit, which are meekness, gentleness, and love. In such a dwelling surely the prayer is answered which I saw lately over one of the doors in a house in which a German family lived, "God bless this home."

'But we must not forget the little word "first" in my lesson. "Why should we learn it first?" Surely the A B C is the first thing to learn, you say. No, my lesson comes long before that. A child—almost an infant—was playing with a kitten, when suddenly, looking up in his mother's face, he said, "But, mamma, will kitty like this?" You see he had begun even then to learn this great lesson. Like so many other lessons, it is far easiest when learned early. I remember once trying to teach a woman advanced in life to read. But oh, the trouble it was! After she and I both thought we had got some letters firmly fixed in her mind, by next day every trace of them was gone, and the whole thing had to be begun again, and that, too, with a feeling of disappointment and hopelessness not easily battled against; and so it is with this lesson,—you can never learn it so easily as when you are young.

'Then, besides, if you are not learning what is good, you are learning what is bad. The mind does not stand empty. Just try a piece of ground in this way. Sow nothing on it. Do you think nothing will grow? I once thought so. How foolish! In the garden there was a piece of very bad soil. It took no end of labour to get but a poor crop

off it. So, by way of mending matters, it was left to stand empty. Alas! alas! immediately it grew weeds enough to stock the whole neighbourhood. And so it is with ourselves. If this lesson of showing piety at home is not learned first, a great many other things have to be unlearned afterwards.

'Then what a blessing to others, children who have learned this lesson are! Ah! you do not know how much your father's and mother's hearts are set on you. A gentleman was speaking to me lately of his son, and in tones of deep disappointment mentioned that he had paid £60 for his education in music alone, and he had never heard him play a note but once. I have read, too, of an old Roman matron called Cornelia being visited by a lady who entertained her hostess with a description and sight of a great many jewels she wore. At last she said, "But have you no jewels you could show me?" Then Cornelia, calling in her three sons, no doubt with much pleasure, and perhaps a little pardonable pride, said, "See, these are my jewels." What so precious in the eyes of your parents as yourselves, and what can afford them such pleasure as seeing you learning this great lesson, and so being fitted for becoming jewels in the crown of the Redeemer Himself!

But to others besides their parents such children may be a great blessing. Just suppose that all the children in your street, or, better still, all over the town, had learned this lesson, what a revolution it would make! Half the

worry and fretting and tears shed would be put an end to, and I think the other half would stop out of pure shame.

'But beyond this, there is another thing about this lesson that makes it important beyond all others, and that is, that it is not only exceedingly useful to us in this world, but it is the great accomplishment or acquirement, or whatever you like to call it, that we can carry with us to the world beyond.

'You remember how your cousin Tom took a fancy to learn skating last winter, how he had great difficulty in persuading his mother to get skates for him, how it was found they were not to be had in the village, and how at last they got them after sending all the way to town for them. Well, just that night they were got a thaw set in, and there was no more weather for skating all that winter. He felt he was not repaid for his trouble, the opportunities for skating being so few and uncertain. But this lesson, when learned, is useful every day we live, indeed, is necessary to the right living of every day, and forms the great preparation for eternity itself, when our lessons will be learned with ease and alacrity, unmixed with painful effort or baffling disappointment, and practised only with joy and delight.—With all good wishes, I am, your affectionate

'UNCLE JAMES.'

That night none of the children forgot to pray that they might be enabled to 'learn first to show piety at home.'

I. S.

## Correspondence.

### THE TENDENCY OF MODERN PHILOSOPHY.

TO THE EDITOR OF THE UNITED PRESBYTERIAN MAGAZINE.

SIR,—I have read in the February *Magazine*, a letter entitled 'An Important Crisis,' under the signature of 'Perthensis.' It may be that the crisis of which the writer speaks is deemed by some to be more imaginary than real, and that what 'Perthensis' refers to is rather a matter of mere speculation than of practical utility.

It is the habit of some to look on all philosophic theories as so many vanities, unsubstantial and evanescent,

and leaving behind them no perceptible effect. But this is a mistake. The speculations of the higher order of minds find their way, especially in these days of abundant publications, from mouth to mouth, and the theories of our greatest thinkers are canvassed, not only within academic walls, but in the workshop, and even, as I can testify, in the stone quarry.

It is well, therefore, that attention should be earnestly called to what is



being said by our modern sages, and the tendencies of theories advanced and advocated by them examined and declared.

In the present day, it is generally supposed that mere materialism possesses the field of speculation as well as of science. But this is not so. Materialism is utterly repugnant to minds of an imaginative as well as intellectual cast: it affords no play to the fancy, and sets forth no worthy object of aspiration. It is therefore in the direction of Pantheism that they work. It has a charm for them by reason of its very vagueness and mystery, and assumes shapes of dreamy grandeur which strongly impress them. It is not Darwin that inspires the poetry and guides the thought of the loftier minds of the day, but from the distant past, Spinoza.

In illustration of this, I quote a passage from an admirable volume by the late Dr. W. B. Smith, entitled *Faith and Philosophy*, recently published in this country by the Messrs. Clark. The passage occurs in a thoughtful and learned paper on 'The New Latitudinarians of England,' and is as follows:—

'A philosophic unbeliever resolves revelation into intuition, miracles into the course of nature *plus* myths, inspiration into genius, prophecy into sagacious historic conjectures, redemption into the victory of mind over matter, the incarnation into an ideal union of humanity with divinity realized in no one person, the Trinity into a world process, and immortal life into the perpetuity of spirit bereft of personal subsistence. He takes the wondrous volume in which all these truths and facts are embodied and

embalmed, and which on that very account is the unique wonder and the very marvel of all literature, and demands that it shall be interpreted just like any other book, not merely in its words, but in its inmost sense; that its histories, its prophecies, its miracles, its sacred truths, shall be subjected to the standard by which we try the words and explain the sense of Herodotus and Plato, of Virgil and Tacitus, of Dante and Bacon. All in it that is supernatural—all that discriminates it as a specific revelation—is to be adjudicated by natural laws and reason. And the philosophical unbeliever knows full well that if this radical point is gained, he has gained his cause; that he has resolved specific Christian truth into something else—into his own system; and that it is that system which is left, while Christianity has been sublimated in the process; for no one can resolve these specific truths and facts of Christianity into mere general ideas or idealizing formulas, without annulling their nature and robbing them of their formative principle, just as a plant or animal loses its specific vital force when decomposed into its inorganic elements. Especially has the whole form and pressure of modern unbelief run in this direction. It has come to its most distinct expression in the conflict between Christianity and Pantheism. It has come to consciousness in this contest; for to absorb the concrete in the abstract, to deny real being to anything individual and personal, to resolve specific truth into spiritual ideas as its last expression, is the whole method and art of Pantheism; and hence all this anti-Christian movement runs into it by a kind of logical necessity.'—I am, etc.,

OBSERVER.

### A MINISTERIAL WANT.

TO THE EDITOR OF THE UNITED PRESBYTERIAN MAGAZINE.

SIR,—It is with much pleasure that I note the presentation to each of the professors and students of the Theological Hall of a copy of the late lamented Professor Eadie's valuable 'Commentary on Thessalonians.' Mr. Biggart of Dalry is only giving the Church a further instance of his Christian munificence in such an appropriate gift. All honour to him and such as he is, for former similar favours

in the same quarter! On the shelves of my own library stand several volumes obtained in the happy Hall days in like manner, through the kindness of friends of the students. But the announcement in the newspapers of Mr. Biggart's gift has anew brought to my mind the fact that there are many 'fathers and brethren' to whom such a boon would be invaluable; and who, financially, are as

much in need of the best theological books as the 'sons of the prophets.' Being a 'supplemented' minister myself, I can speak of the sigh with which I view the publication of such large and costly works as Dr. Eadie's volumes on 'The English Bible,' Stanley's 'Jewish Church,' Spurgeon's 'Treasury of David,' the 'Congregational Lectures,' etc., remembering that 'they are so near and yet so far.' The *res angustæ domi* of supplemented ministers forbid indulgence to any great extent in such works as I have named; and by reason of such abstinence many of us, I am sure, so far as modern theological and biblical thought is concerned, can cry out 'My leanness, my leanness!' The 'Ministers' Library' Scheme in our Church seems to have become defunct; at least I have never heard of its existence since I became a minister. If it still lives, it is 'born to blush unseen.' Such schemes as that of Mr. Spurgeon in behalf of the poorer Baptist ministers, and that of the *Christian World* in periodically supplying new and important theological works at a reduced rate to Congregational ministers whose stipends are small, do not seem to take root in the colder soil of Scotch Presbyterianism. I understand that in the Free Church there is a system whereby

students and ministers of the poorer congregations obtain books at a third of the published price. *Mutual eligibility* here, however, is not to be expected, as on our side we have no such advantages to offer. Now and then, it is but fair to say, a stray volume, such as 'The Lord's Offering,' or Dr. Taylor's 'Ministry of the Word,' is dropped in our way; but, generally, the books thus obtained are such as can be got without much sacrifice. Can nothing be done to bring within reach of the younger, poorer, and more remote ministers of the Church an occasional *quota* of new theological literature? I would commend the idea to the richer lay members connected with the denomination, and hope to see it put into form, either in a revival of the Ministers' Library Scheme, or the adoption of the Free Church system of reduced rates to ministers whose stipends are £200, or under. The benefit of such a scheme would be incalculable, especially to those who, like myself, are at a distance from the libraries in Glasgow and Edinburgh, and whose acquaintance with the most valuable works in theological and biblical literature is confined to a perusal of the booksellers' catalogues, or a criticism in the pages of the *Magazine* or the *Daily Review*.—I am, etc.,

A YOUNG MINISTER.

## Intelligence.—United Presbyterian Church.

### PRESBYTERIAL PROCEEDINGS.

*Aberdeen*.—This presbytery met on the 12th February, when it was reported by the Committee on Nelson Street Congregation that Mr. Brown had intimated to Dr. Scott his desire to resign his charge on condition of being admitted as an annuitant on the Aged Ministers' Fund. Dr. Scott being present, recommended to the congregation the propriety of making a money presentation to Mr. Brown, in recognition of his faithfulness as a pastor among them, stating that something of this kind was necessary to meet the requirements of the Home Board. Mr. Brown then formally laid his resignation on the table. The presbytery agreed to summon the congregation for its interests, and to take up this matter at their meeting in April. A petition from Oldmeldrum congregation was presented requesting a moderation for a fixed pastor. The petition was granted, and the Rev. James

Ireland appointed to preside on 25th February. A draft constitution from Woodside congregation was presented, and, with a few slight alterations, was approved.—This presbytery again met on the 5th March, when Mr. Ireland reported his proceedings in moderating at Oldmeldrum, which were approved of. It was found that the call was given unanimously to Mr. William Lawrie, preacher. The presbytery sustained the call as a regular gospel call, and instructed the clerk to request from Mr. Lawrie an answer within the time specified in the rules of the Church. Dr. Frew of St. Ninian's was chosen to represent the presbytery on the Mission Board. It was agreed that next meeting be held on the 9th April.

*Annandale*.—This presbytery met at Annan on the 12th ult.—Rev. Archibald Smith, moderator. Mr. Ronald, as convener of Committee on Missions, reported that, according to instructions, the presbyterial paper on missions had been

printed and circulated; and, on inquiry, it was found that the arrangement for exchange of pulpits had been generally carried out. Mr. Watson reported his further procedure in reference to Wamphray supply, and was instructed to complete the arrangement in regard to the appointment of a missionary, Mr. Ballantyne to be associated with him in the matter. Mr. Watson also reported that, in terms of appointment, he had moderated in a call at Holywell, and that Mr. John Brown, M.A., preacher, had been unanimously elected. The presbytery having attended to the usual steps, unanimously sustained the call; and in the event of Mr. Brown accepting it, prescribed to him subjects of thesis and examination in theology. Read correspondences from the Synod's Committees on Sabbath Schools, Superintendence of Young Persons Changing their Place of Residence, and Disestablishment. In terms of request by the Edinburgh Ladies' Committee on the Contagious Diseases Acts, the presbytery agreed to petition Parliament. Next meeting of presbytery to be held at Annan, on the Tuesday after the fourth Sabbath of March, at 11.45 A.M.

*Arbroath.*—This presbytery met at Arbroath on the 5th day of March—the Rev. Alexander Campbell, moderator. Appointed the Rev. John M'Nab to represent the presbytery as a member of the Committee on Bills and Overtures at the ensuing meeting of Synod. Elected Mr. Alexander Clark, elder, to serve as a member of the Mission Board for the next four years. Certain suggestions laid on the table by the Mission Committee were, after discussion, adopted to the effect:—That it is desirable that one or more foreign missionaries, conversant with the mission field, be asked by the Church to visit this country from time to time to stir up the congregations to an increase of prayerful sympathy with, and liberal support of, the missionary enterprises of the Church. That it is important to have monthly subscriptions towards missionary objects made in all the congregations, and to bring under their notice from time to time the cause of missions by every available means. That the circulation of the *Missionary Record* and of the *Juvenile Missionary Magazine* should be extensively increased; and in connection with this, it was agreed to suggest that notices should be inserted in these periodicals of the progress of the gospel outside the sphere of our own Church's labours, without curtailing any necessary information regarding our own missionary schemes. It was agreed to send a petition to Parliament for the repeal of the Contagious

Diseases Acts. Next ordinary meeting was appointed to be held at Brechin on the 4th day of June.

*Banffshire.*—This presbytery met at Portsoy on 5th March—the Rev. Mr. Rogerson, moderator. Mr. Muir, member of presbytery's Mission Committee, submitted a brief statement on mission fields and those who cultivate them, intended for circulation among the members of the churches. It was approved, and Mr. Muir was instructed to submit it to Dr. Scott for suggestions, and to report to next meeting. Agreed also to hold a missionary conference at Grange, on Monday, 8th July. Mr. Alexander Donaldson, elder, was appointed member of Committee on Bills and Overtures at the coming meeting of Synod. The presbytery agreed unanimously to petition Parliament for the repeal of the Contagious Diseases Acts. It was resolved that henceforth the stated meetings of presbytery be held at Banff.

*Berwick.*—This presbytery met on the 19th of February—the Rev. A. B. Robertson, moderator. It was reported that the Synod collection for Church Extension, due on the second Sabbath of February, had been made in the congregations of Coldstream West and Horndean. A communication from the Synod's Committee on the Superintendence of Young Persons was read, and the whole subject was carefully considered by the presbytery. Recognising the great importance of this subject, they agreed to remit to the presbyterial Committee on Statistics to ascertain to what extent the recommendations of Synod are attended to by sessions, and to take what further steps may be necessary to keep the subject before the minds of sessions. The remit of Synod anent the Contagious Diseases Acts was considered, after which it was resolved to petition Parliament for the total and immediate repeal of these immoral Acts. Arrangements were made for a Conference on Missions, to be held in Springbank Church, Ayton, on Monday the 8th of April, to which a deputy is to be invited from the Foreign Mission Committee.

*Buchan.*—This presbytery met at Stuartfield on 13th February—Rev. John Smith, Fraserburgh, moderator *pro die*. The Rev. Mr. Crawford, from the presbytery of Glasgow, being present, was invited to act as a corresponding member. Received the report of the Conference of the presbytery on Missions at Rosehearty, and agreed to engross the same in the presbytery's record. Appointed next half-yearly conference to be held at Peterhead, on the 18th June. Took up the following question, which had been given notice of by Messrs. Whillans and Smith at last meeting:

'We wish to call the attention of the presbytery to the fact that a pamphlet, by a minister of our own Church, adverse to the Confession of Faith, both in its substance and form, has been industriously circulated in our congregations, and to ask the advice of brethren as to what had best be done to elicit, in opposition to such manifestoes, the Church's unshaken faith in the system of truth taught in her subordinate standards.' In consequence of the importance of this matter, and the inability of the presbytery to do justice to it on the present occasion, it was unanimously agreed to postpone the consideration of it until next ordinary meeting. Received with much satisfaction notice from the congregation of Fraserburgh that they had increased their minister's stipend by £10. Agreed to petition Parliament for the abolition of the Contagious Diseases Acts. Called for the edict for the ordination of Mr. Hugh Glen, and found it had been regularly served. The presbytery accordingly adjourned to the church for the purpose of ordaining Mr. Glen to the ministry and pastorate of the congregation of Stuartfield. The moderator preached on Matt. xiii. 31, 32, and ordained; Rev. George Blair addressed the minister, and Rev. T. F. Whillans the congregation. Mr. Glen's name was afterwards added to the presbytery's roll. The annual statement of Wood's Bequest was submitted by the congregation of Peterhead, and the funds found to have been expended in terms of the deed.

*Cupar.*—This presbytery met in the class-room of Bonnygate Church on 12th February 1878—Mr. Hair, moderator. Agreed to petition Parliament in favour of the immediate and total repeal of the Contagious Diseases Acts of 1866-69. Several congregations reported that since last meeting they had made the annual collection on behalf of the Synod's General Fund; and the attention of the members was called to the other collections to be made during the current year. Some matters sent down by the Synod were considered and disposed of. Mr. Tait, secretary of the Scottish Council of the Liberation Society, being present, addressed the presbytery on the objects and prospects of that association. After some conversation, in which the members took part, it was unanimously agreed to thank Mr. Tait for his interesting statement, to record the continued interest of the presbytery in the question of religious equality, and their readiness to avail themselves of any opportunity that may present itself for bringing the present agitation to a successful issue. Appointed the annual

meeting for the revival of religion to be held in the same place, on the Tuesday after the second Sabbath of April, all the elders being invited to attend this meeting, and Mr. Morrison to deliver the address.

*Dumfries.*—This presbytery met on 4th December—Rev. D. L. Scott, moderator. The usual sick supply was appointed for Dalry. A conference on missions was held, in which the members of presbytery took part; and Mr. Russell, Dunfermline, deputy from the Foreign Mission Committee, gave an excellent address on the missions of our Church. The presbytery recommended ministers and sessions to take the suggestions offered into their serious consideration, and embrace the best opportunities for fostering a missionary spirit among the people of their charge. The report on Sabbath schools to be considered at next meeting, to be held on the first Tuesday of February 1878.—This presbytery again met on 5th February—Rev. D. L. Scott, moderator. Supply for the pulpit of Dalry was continued. The report on Sabbath schools was considered, and a committee appointed to consider what can be done to ensure their efficiency. Mr. Clark, Barrhead, deputy from the Committee on the Superintendence of Young Persons Changing their Places of Residence, was heard on the subject. Mr. Clark was thanked for his excellent address, and it was agreed to commend the scheme to the earnest attention of ministers and elders. Next meeting will be held at Dumfries, on the first Tuesday of April.

*Dunfermline.*—This presbytery met on the 12th March—the Rev. Mr. McLean, moderator. The Rev. Dr. Ritchie, being present as a deputy from the Mission Board, was invited to correspond. The clerk reported that the visitation of the several congregations in the presbytery by the deputations appointed had now been completed, and that, generally speaking, he had to report favourably. The attendance, though small in most cases, had been largely representative; the addresses had been listened to with marked attention; the deputations had met with the office-bearers and workers at the close of the public meeting, and spoken to them words of counsel and encouragement; and there was reason to believe that much good would result from the visitation. The presbytery expressed satisfaction with the report. Mr. Cook, student of divinity, was transferred to the presbytery of Dundee. Mr. Brown, convener of the Statistical Committee, gave in his annual report, which in almost every item showed an encouraging increase. The presbytery expressed much satisfaction with the re-

port, and thanked Mr. Brown for the labour he had bestowed upon it, and the admirable way in which he had presented it. He was instructed to get it printed and circulated in the usual way. Mr. Graham intimated that at next meeting he would move that the presbytery overture the Synod on the subject of Disestablishment. It was agreed to petition Parliament in favour of Mr. M'Laren's Church Rates Bill, and the moderator and clerk were appointed to prepare and transmit the petition. The hour appointed for beginning the conference on missions having now arrived, the presbytery proceeded to the same. Mr. Brown opened the conference with an admirable address, clear and practical, and was followed by Dr. Ritchie, deputy from the Mission Board, who read a valuable paper on the subject, full of practical suggestions, and breathing a devout, earnest spirit. The conference was then thrown open, when several of the brethren and of the elders present entered into the conversation, and threw out suggestions on the general subject. After prolonged consideration, the presbytery unanimously agreed to accord to Dr. Ritchie a cordial vote of thanks for his able and stirring address. They also agreed to record their deep sense of the importance of the subject, and to urge the brethren, and especially the Mission Committee, to give all due attention to it, and, as far as possible, to carry into practical operation the suggestions made. The clerk was instructed to send an extract of the above to Dr. MacGill. Mr. Graham stated that Dr. Ritchie would address meetings at Lochgelly on Wednesday evening, at Alloa on Thursday evening, and in Gillespie Church, Dunfermline, on Sabbath evening. The next meeting to be held on Tuesday the 23d April.

*Edinburgh.*—This presbytery met on 5th March—Rev. James Robertson, Bread Street, Edinburgh, moderator. It was agreed to meet on 11th April, to induct Mr. James Wardrop, of Craigend, to the charge at West Calder; and on 21st March, to induct Mr. John Kay, of Free Church, Coatbridge, to the new Argyll Place congregation. Mr. Rutherford moved—'That the presbytery overture the Synod to consider the propriety of printing yearly in the *Missionary Record* of the Church, an abstract of the statistical returns from each of the financially unaided congregations under its care, similar to that published every year of the returns from each of the congregations receiving aid.' After some remarks, the motion was agreed to. Mr. James Robertson, Bread Street, was elected convener of the Disestablishment Committee, and Mr. Croom gave notice of the

following motion for next meeting:—'That this meeting overture the Synod to take such action for the disendowment and disestablishment of the Church of Scotland as they may see fit.' Mr. Gemmell gave notice that at next meeting he would move—'That the presbytery overture the Synod to the following effect:—That the threatened setting up of a Papal hierarchy in Scotland is fraught with danger to our civil and religious liberties, and is a loud call to Protestants of all denominations to oppose, by all moral and scriptural means, the errors and aggressions of Romanism.'

*Elgin and Inverness.*—This presbytery met at Forres on the 12th February—Rev. Mr. Whyte, moderator. The presbytery learned with deep concern that the Rev. Mr. Ferrier, Tain, departed this life on Saturday the 9th February, and appointed Rev. Mr. Watson, Forres, to conduct the services at Tain on Sabbath first. The Rev. Mr. Robson, as convener of the committee appointed to meet with the Forres session, and others connected with the congregation, with regard to the use of fermented or unfermented wine in the Communion, gave in a report to the following effect:—'The deputation visited Forres on Tuesday the 18th December last, and held meetings both with the session and with the elders who had resigned office, as representing the members desirous of observing the Lord's Supper in the unfermented juice of the grape. As a result of this conference, the deputation unanimously agreed to recommend to the session that they should arrange for the holding on each Communion Sabbath, and immediately upon the close of the forenoon service, of a second service, at which the Lord's Supper should be dispensed with unfermented wine to those who express a desire on the ground of conscience for this mode of observing the ordinance. In making this recommendation, the members of the deputation are not to be held as expressing any opinion whatever as to the proper element to be used in the observance of the Lord's Supper, nor as expressing any opinion regarding the course of conduct to be pursued in other cases where similar convictions have to be dealt with. They simply pointed out the plan which, after inquiry into the present state of parties in the congregation, appeared to them most likely to meet the requirements of the particular case before them, and recommended that plan for adoption. At their meeting on the 20th of December, the session unanimously and cordially acquiesced in the recommendation of the deputation, as a possible, and the only possible, method of compromise in the present state of parties

in the congregation. On receiving intimation of this decision, the convener entered into communication with the minority, when it appears that some misapprehensions had arisen respecting the intention and grounds of the recommendation made by the deputation. These misapprehensions, however, were happily removed; and at a meeting of the minority, held on the 17th January 1878, the members present, although they considered the proposal submitted to them in some respects unsatisfactory, yet agreed to accept it, "as it recognised the right of conscience, and conserved the principles for which they had been contending." The deputation trust that the measure which has thus been adopted will have the desired effect of re-establishing harmony in the congregation, and of ministering to its future prosperity. They have only to state further, that at their first meeting with the session, Mr. Gillan, elder, made a statement respecting his letter, withdrawing his appeal, which satisfied them that there was no intention to use any improper language, or impute any improper motives in respect of the action taken by the session.' The presbytery, in reviewing the report, and thanking the deputation for their services, did so under the same reservation as is expressed in the report with reference to the general questions involved; and in view of the remit recorded in the report, agreed to allow the protest and appeal by Mr. Gillan to be withdrawn, and so terminate the present case. The Rev. Mr. Robson reported that he had, according to appointment, presided in the moderation of a call at Campbeltown (Ardersier) on the 29th January, when a unanimous and most cordial call was given to Mr. Alexander A. Robertson, probationer. The call was unanimously sustained; and Mr. Robertson, being present, intimated acceptance of the call. Mr. Robertson having given in trial exercises to the entire satisfaction of the presbytery, his ordination was appointed to take place on Wednesday the 29th March—the Rev. Mr. Watt, Burghead, to preach; the Rev. Mr. Macdonald, Lossiemouth, to ordain and address the newly ordained pastor; and Rev. Mr. Whyte, Moyness, the people. The Rev. Mr. Pringle stated that a movement is at present on foot in Elgin for the disuse of intoxicating liquors on the occasion of funerals, as well as during the interval between death and interment, and gave notice that he will at next meeting move that the presbytery take steps for the like movement being made in the other districts of the presbytery. The Rev. Mr. Macdonald was appointed moderator during the next twelve months.

*Falkirk.*—This presbytery met on 5th February—the Rev. George Wade, moderator. The Rev. J. M. Lambie presented the minute which the committee appointed at last meeting had prepared with regard to the Rev. Hugh Baird's resignation of the presbytery clerkship, as follows: 'The presbytery, in accepting the resignation of Mr. Baird, desire to express and to leave on record their sense of the value to the presbytery of his long-continued service—upwards of twenty-five years—as their clerk; their appreciation of the fidelity, diligence, and propriety which he displayed in the discharge of his official duties; and the hope that, although not now holding the office of clerk, they may still be favoured with the benefit of his matured experience and fatherly counsel in the transaction of the business of the presbytery.' This minute the presbytery unanimously adopted. Read minute of meeting of Cumbernauld congregation, transmitted by the session, requesting supply of probationers, with the view of electing a colleague and successor to the Rev. Hugh Baird. The presbytery unanimously granted this request. Resolved to petition Parliament for the total and immediate repeal of the Contagious Diseases Acts of 1866 and 1869. Read circular from the Synod's Committee on Disestablishment, and the presbytery at once held a private conference on the subject. At the close of the conference it was agreed to remit the matter to the presbytery's Committee on Disestablishment. Resolved also to remit to the Committee on Missions and Evangelistic Work to consider the question of church extension within the bounds. Appointed next meeting to be held on Tuesday, the 2d of April, at 11 A.M.

*Glasgow.*—This presbytery held their monthly meeting on Tuesday, 12th March, when the Rev. William Thomson occupied the moderator's chair. The Rev. Dr. Joseph Brown wished to know whether a document against raffling at bazaars, lodged by his session, was in order. The Rev. J. Stark suggested that as the matter concerned a great many of their members, a formal memorial, with reasons, should be laid on the table. The clerk was of opinion that the course suggested was the best under the circumstances, and he recommended that the extract from the minutes sent should be retained until the memorial was lodged. This was agreed to unanimously. The Rev. J. Mitchell introduced the subject of the re-arrangement of the presbytery. By a majority it was agreed that the presbytery should highly disapprove the proposed division, though not adverse to outlying churches

being attached to presbyteries more conveniently situated.

**Hamilton.**—This presbytery met on the 29th January—Rev. Mr. Shearer, moderator. The presbytery tendered their cordial thanks to Rev. Mr. Paterson for his valuable services as their representative at the Mission Board for the last four years. An application was made by the session of Saffronhall congregation for power to dispense the Lord's Supper to the qualified persons worshipping in the Mission Station at Burnbank, which is under their superintendence, and the presbytery granted the same. A number of documents from the session of Motherwell Church were laid on the table in the Motherwell wine case, among which were a protest and appeal to the presbytery by certain parties against a decision of the session of 11th December, granting to sixty petitioners the use of unfermented wine at the table of the Lord, and answers to the same by the session. The documents were read, and Messrs. Russel and Grieve were heard in support of the protest and appeal, and Messrs. Colville and Marshall were heard in reply. Questions were next put by several members of court, after which the parties were removed. Having long deliberated on the case, the presbytery unanimously agreed that they should meet with the session and congregation at Motherwell on the evening of Tuesday the 12th of February, at half-past seven o'clock, with the view, if possible, of restoring harmony in regard to the communion wine question.—This presbytery met again in the church at Motherwell, on the evening of the 12th February—the Rev. John Wilson, moderator *pro tem*. Mr. Robert Cairns, elder, Cambuslang, was unanimously nominated to serve in the Mission Board for four years ending in May 1882. Mr. Anderson, convener of the Committee on the Mission Stations at Stonefield and Burnbank, gave in a lengthened report regarding the history and past position of these stations, which the presbytery received, and thanked the committee for their diligence in this matter. The presbytery, as agreed upon at last meeting, met with the congregation of Motherwell, at half-past seven o'clock, for further consideration of the communion wine case. The moderator engaged in prayer, and the portion of the minutes of last meeting bearing upon the case was read. The presbytery having invited and received a full expression of opinion on the part of the congregation, it was proposed and seconded, and agreed to, that a vote should be taken with a view of ascertaining the mind of the congregation in the matter under consideration. A vote was then

taken as between use and wont and a departure from use and wont in the element of wine in the observance of the Lord's Supper, when it was found that 117 were in favour of use and wont, and 48 in favour of a departure from use and wont. It was afterwards agreed to ascertain how many of the 117 members voting in the majority were willing to grant to the 48 members voting in the minority the change in the matter of communion wine which they desired. On a vote being taken, it was found that only two were so willing. The presbytery then withdrew to the vestry to deliberate in the case, when the following motion was proposed and seconded, and agreed to—Mr. Wilson, elder, Motherwell, dissenting:—'The presbytery, while fully acknowledging the liberty of the session of Motherwell congregation to provide for the observance of the Lord's Supper, and believing that their action in the circumstances under review was prompted by a desire for the good of the congregation, earnestly recommend them, in consideration of the prevailing convictions and peace of the congregation, to abide by use and wont in the matter of communion elements, and to make no change without an expressed desire by a majority of the congregation.' The presbytery having returned to the church, the above finding was read to the congregation. Next meeting is to be held on the last Tuesday of March.

**Kilmarnock.**—This presbytery met on 3d January—Rev. John Carriek, moderator. Remitted an application from Mr. David Gray, probationer in connection with the Original Secession Church, to be admitted to the status of a preacher in the United Presbyterian Church, with relative documents, to a committee to examine and report. Inducted the Rev. Thomas Whitelaw to the pastorate of King Street congregation, Kilmarnock.—The presbytery met again on 12th February—Rev. J. Forrest, moderator. Agreed to print and circulate among the members the report of Committee on Missions, and take the subject into consideration at twelve o'clock at next meeting. Rev. John Forrest was appointed treasurer of the presbytery, in place of Rev. George Copland, resigned. Agreed to recommend the Synod to admit Mr. David Gray to the status of a preacher in the United Presbyterian Church. It was reported that elders' associations had been formed in Ayr, Kilwinning, and Mauchline, and that a fourth one would shortly be formed in Kilmarnock.—The convener of the Committee on Superintendence of Young Persons reported that steps had been taken to bring the whole subject before the four elders' associations, and thus before each of the sessions in con-

nection with the presbytery. Re-appointed and enlarged the Committee on Disestablishment, to consider this subject in the light of the present favourable state of the public mind, and take advantage of any changes that may emerge with a view to practical action by the presbytery. Agreed to petition the House of Commons for the repeal of the Contagious Diseases Acts. Instructed the Augmentation Committee to issue a circular strongly recommending the claims of the Augmentation Fund upon all the congregations in the bounds, raise subscriptions from ministers and others, and append a list of subscriptions to the circular.

*Melrose.*—This presbytery met on 4th December—Mr. Pollock, moderator. Mr. Stevenson reported that he had moderated in a call in the West Church, Selkirk, which issued unanimously in favour of Mr. George M'Callum, preacher, Glasgow. The call, which was signed by 247 members and 72 ordinary hearers, was sustained. Mr. Wilson, elder, gave notice of motion for next meeting concerning the payment of the travelling expenses of members of court to presbytery and synod. Mr. Muir introduced the consideration of the Revision of the Confession of Faith in an able paper, and a spirited discussion followed. It was generally felt, especially among the elders, that an alteration was desirable; but as the object aimed at was simply the ventilation of the subject, no definite finding by vote was come to.—Met again on 5th February—Mr. Pollock in the chair. Mr. M'Callum accepted the call from Selkirk West Church, and gave his trials for ordination, which was fixed to take place on the 26th—Mr. Paterson to preach, and Mr. Stevenson to ordain and deliver the addresses. The subject of the payment of members' travelling expenses was introduced by Mr. Wilson; and, after deliberation, it was unanimously agreed to recommend the matter to sessions and managers for their consideration—the reports therefrom to be taken up by the presbytery at their meeting in April. It was resolved to arrange, at the meeting in Selkirk, for an exchange of pulpits for the advocacy of missions. The various synodical remits were also disposed of.

*Paisley and Greenock.*—This presbytery met at Greenock on the 29th January, when it was agreed to accept of the resignation of the Rev. J. K. Campbell, St. Andrew Square, Greenock. At Greenock, 5th March, a call from Lochwinnoch to Mr. John Black was sustained. A communication from the congregation of Renfrew was received expressing their desire to call Rev. Wm. J. Thomson, of the Irish Presbyterian Church, Armoyn, in

the event of his becoming eligible. The report of the Disestablishment Committee was adopted, recommending that ministers take an early opportunity of bringing before their people in their respective congregations the teaching of Scripture in reference to the independence and spirituality of the Church of Christ in her administration and support, and that Jesus Christ, as sole King and Head of His Church, has enjoined His people to provide for maintaining and extending it by free-will offerings.

*Perth.*—This presbytery met on the 12th February—Mr. Lyon, moderator. Mr. M'Neill reported his conduct in the moderation at Balbeggie on the 28th January, and laid on the table the call addressed to Mr. Alexander A. Robertson, probationer. Mr. M'Neill's conduct was approved, and the call sustained; and in view of Mr. Robertson's accepting it, subjects of trial for ordination were assigned him. The clerk reported that he had received, since last meeting, a call, with relative documents, from the congregation of West Calder, addressed to Mr. Wardrop, Craigend, and that he had taken the necessary steps to prepare for said call being now disposed of. Papers having been read and commissioners heard from both congregations, and Mr. Wardrop having intimated that he felt it to be his duty to accept the call, it was agreed to dissolve his pastoral relation to Craigend, and to transfer him to the presbytery of Edinburgh. Mr. Sutherland was appointed to preach the pulpit of Craigend vacant on Sabbath first, and to be interim moderator of the session there. The convener of the presbytery's Mission Committee reported on Church Extension, and other matters remitted to his committee in conjunction with the Committee on the State of Religion. The report was approved of generally, and the clerk was instructed to engross it in the minutes. A Disestablishment Committee for the presbytery was appointed—Mr. Inglis, convener; and a circular from the Synod's Disestablishment Committee was remitted to it. Read application from Mr. Robert Hutchison, Dunning, a probationer of the Original Secession Church, to be received as a licentiate into the fellowship of the United Presbyterian Church. Appointed Messrs. Stirling, Jacque, and Dickson a committee—Mr. Stirling, convener—to consider this application, and to report to next meeting. Agreed to petition Parliament for the abolition of the Contagious Diseases Acts; and appointed the moderator and clerk to draft and sign the petition, and to forward it to Mr. Parker, M.P. for Perth, for presentation to the House of Commons. Agreed to nomi-



nate at next meeting a member to serve on the Mission Board in place of Mr. Wardrop, who is no longer a member of this presbytery. The rest of the business was private. Next meeting to be held on the 12th March.—This presbytery met again on the 12th March—Mr. Lyon, moderator. The clerk read letter from Mr. A. A. Robertson, probationer, stating that he had accepted the call addressed to him by the congregation of Ardersier, and declining the call addressed to him by the congregation of Balbeggie. The presbytery set aside the call from Balbeggie. As arranged at the previous meeting, at 11.30 the presbytery entered into a conference, for two hours, on the Principles and Schemes of the Denomination; the Interests of Vital Religion and Godliness; and Missions to the Heathen. Mr. Thomas Miller read a paper on the first subject; Mr. Alexander Fairbairn, elder, on the second; and Mr. Sutherland on the third; and the brethren present engaged in a free and earnest conversation on these subjects, special prayer being offered for the divine guidance and blessing. The committee on the case of Mr. Hutchison, probationer of the Original Secession Church, applying for admission as a licentiate into the fellowship of this Church, reported strongly in favour of the application, and the presbytery agreed cordially to recommend it to the favourable consideration of the Synod. Mr. Sutherland reported on the difficulties and discouragements of the congregation of Craigend. After consideration, it was agreed to defer till next meeting deciding

on the course which it may be best for this congregation to take. Mr. Sutherland was nominated to serve on the Synod's Mission Board, in place of Mr. Wardrop. The rest of the business was private. Next meeting appointed to be held on the 16th of April.

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CALLS.

*Carlisle.*—Rev. Andrew Alston, Cathcart Road, Glasgow, called 26th February.  
*Lochwinnoch.*—Mr. John Black, probationer, Glasgow, called.  
*Holywell.*—Mr. John Brown, preacher, called.

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ORDINATION.

*Stuartfield.*—Mr. Hugh Glen, preacher, Glasgow, ordained 13th February.

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INDUCTIONS.

*Kirkcaldy (Bethelfield).*—Rev. Isaac Marwick, Townends, Ireland, inducted 26th February.  
*Edinburgh (Argyll Place).*—Rev. John Kay, Free Church, Coatbridge, inducted 21st March.

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HONORARY DEGREE.

The Union University, New York, conferred the Degree of Doctor of Divinity on Rev. W. M. Halley, of High Street Church, Dumbarton, on 22d January.

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OBITUARY.

Died at Bournemouth, on the 15th March, Rev. John Bissett, Nairn, in the thirty-fifth year of his ministry.

## Notices of New Publications.

THE BASIS OF FAITH: A Critical Survey of the Grounds of Christian Theism. The Congregational Union Lecture for 1877. By EUSTACE R. CONDER, M.A.

London: Hodder & Stoughton. 1878.

LECTURESHIPS on various important topics are becoming gradually more numerous, and are assuming a place of power. And it must be confessed in connection with them, that men of conspicuous ability and learning have engaged in the discussion of the weightiest subjects, and given us the ripe results of prolonged thought and careful investigation.

Those who have had the appointment of the lecturers in connection with the Congregational Union series have been fortunate in their choice, and the entire

Congregational denomination is to be congratulated on the possession of men who would adorn the classes of our most favoured universities. The names of the late Henry Rogers, of Mr. Dale, and Drs. Reynolds and Mellor, are well known as those of men of commanding ability. Mr. Conder is not unworthy to follow in their footsteps.

The subject which he has selected for discussion is one of supreme importance and present and pressing interest—*Christian Theism*. It is acknowledged that the age in which we live is one of great unrest and turmoil as to religion—the foundations are being moved, and the fact of the divine existence is the very centre round which the conflict is waged most fiercely. Mr. Conder therefore did well, we think, to make this the

theme of his discourse. To its discussion he has brought many excellent qualities. He is duly impressed with a sense of the momentous nature of the subject; he has a mind that has evidently been exercised much concerning such subjects; he has made himself well acquainted with the situation as it at present is in these lands—expresses himself clearly, forcibly, and often eloquently; he is evidently a man of high intellectual power and no inconsiderable attainments. The earlier lectures of the volume were, in the main, written, he tells us, twenty-five years ago, and secured the cordial approval of his then distinguished teacher, Mr. Rogers.

The lectures are nine in number, and the topics treated are as follows:—'Religion,' 'The Knowledge of God,' 'The Nature of Providence,' 'Knowledge, its Nature and Validity,' 'The Architect of the Universe,' 'Architective Design,' 'The Voice from Heaven,' 'Jesus,' 'The Voice Within.' To these there is added an Appendix, which contains some notes, which are, as notes often are, not the least valuable part of the volume.

Mr. Conder rightly states that the line of argument in support of his thesis is twofold—that within and that without us. In other words, it is intuitional and inferential. He allows some weight to the former, but places his reliance chiefly on the latter. In speaking of the former, he says there are primary or necessary beliefs, such as in the distinction between right and wrong; that belief in the existence of God lies near to these, but is not one of them. Our own conviction is, that it is one of them—one of the deepest and most potent of them all; that which gives to our belief in moral distinctions its cogency and significance. The belief in a power higher than ourselves is as prevalent as that in right and wrong; and anything that can be advanced against this as an argument, can with equal force be advanced against the immutability of moral distinctions.

Mr. Conder leaving, almost without entering on, this line of thought, gives his whole strength to the latter. He avows himself an inferential Theist, and affirms that the proof is cumulative. Having, as was meet, said a word in favour of Paley and his method, he travels over the wide field of the external evidence, and wages war valiantly and ably with such opponents as Sir W. Hamilton (on philosophic, not theo-

gical, grounds), John Stuart Mill, and Darwin.

Two questions, however, require to be considered in this connection. One is, Can we from a finite effect conclude to an infinite cause? and, in view of the moral disorders of the world, Can we believe in the existence of a being at once all-powerful and all-loving?

In reference to the first of these, Mr. Conder thinks that it cannot be seriously put. But he will find it very seriously put by that acute critic, Leslie Stephens, in his *History of English Thought in the Eighteenth Century*, and will see in perusing that history that it is the difficulty which comes up all along the line of the Deistic controversy, and was always one of the weak points in the position of the inferential Theist. John Foster says, in refutation of the Atheist, that to deny the existence of God is to arrogate the attributes of Deity, for in some part of the universe there might be proofs of design which would convince even the stoutest doubter. But the Agnostic affirms that as logically we cannot infer more from the effect than it warrants, and as we have not an infinite effect before us, so we cannot conclude to an infinite cause. Hence such an one would not be convinced by the following statement and argument of our author's:—'Knowledge,' says Mr. Conder (page 141), 'implies mind, as motion implies force and space. Universal knowledge, therefore, such as comes forth from every pore of nature, must have its abode in a MIND which comprehends the universe. And if all nature is built—as it is—on such knowledge, one all-comprehending mind must be the author of the universe.' Now our supposed opponent, who, however, is a very real one, would simply say he did not allow that '*universal knowledge*' came from every pore of nature,' and therefore he denied the deduction from it.

In discoursing on the question of moral evil, Mr. Conder is led to speak of Mr. Mill's diatribe against nature; and towards the close of the volume, in connection with the sufferings of multitudes, of which apparently they were not themselves the cause. After pointing out the many ameliorating circumstances of even unhappy lives, and the great amount of happiness experienced,—the obvious tendency of all God's laws to promote human welfare, and the nature

and consequence of man's possession of moral freedom,—he allows that, after all, this is one of those mysteries which transcend our comprehension.

Part of the cumulative evidence is the Bible itself and the character of Jesus. On these much that is of high excellence is set forth; and, so far as argument goes, we seem to be walking on firmer ground when we infer the divine existence from the character of God which the Bible reveals, than when inquiring in the regions of physics and metaphysics. But after all, the question returns, Where lies the great strength of the argument for the existence of God? It seems to us not to lie in argument at all; and we fear no amount of external evidence will be of much value to the man—if such a man there be—who can say in his heart there is no God. We have heard of a rather unlearned individual—being present at a discourse in which the arguments from design, etc., in support of Theism were set forth—being asked, as he retired from the service, what he thought of what had been advanced, quietly replying, 'I believe in God for all that.' Yes, that faith might perchance be extinguished by the strife of tongues and the confusion of argument, if it rested on something external; but as part of ourselves it is indestructible, and, however ignorantly or inconsistently it may be held, must abide for ever.

We regret, therefore, that Mr. Conder has given himself almost wholly to the line of argument which he has adopted as most conclusive. In this respect, however, he but follows in the footsteps of many able and learned apologists who have gone before him; and if his treatise does not mark a new departure in Christian apologetics, it will at least occupy an honourable place amongst the productions of those who have, with earnest purpose and marked ability, addressed themselves to the discussion of the greatest of themes.

INSPIRATION OF THE BIBLE. By Rev. JAMES GRAHAM, United Presbyterian Church, Broughty Ferry.

Broughty Ferry: Alex. Bowman. 1878.

In this sermon, which bears the mark of careful preparation and earnest purpose, Mr. Graham discourses ably on the great and difficult subject of inspiration. Distinguishing between revelation and in-

spiration, he expresses his belief that inspiration extended generally, but not always, to the words as well as the thoughts of the sacred writer. In this he will find himself in harmony with general orthodox opinion. As to the nature of inspiration itself, in what it really consists lies a difficulty which has not yet been made plain; and all such explanations as that the Spirit's influence is like that which a loving mother exerts over a loving daughter, in disposing her correctly to convey her mother's thoughts to others, is liable to the objection of being inadequate, and only a naturalistic illustration of a supernatural process.

- (1) ALPINE ADVENTURE; or, Narrative of Travel and Research in the Alps. By the Author of *The Mediterranean Illustrated, The Arctic World*, etc.
- (2) LESSONS FROM LIFE: Stories and Tending. For the Young. By the late Rev. WILLIAM ARNOT.

London: Thomas Nelson & Sons; Edinburgh and New York. 1878.

THESE books are specially meant for the young, and they are admirably adapted for their purpose. They are very beautifully got up; the paper, printing, letterpress, engravings, and external decorations being all in a high degree excellent and attractive.

(1) The first recounts stories of adventure among the Alps, describes Alpine scenery, and tells of scientific researches made by Tyndall and others into the ice formations of those wondrous regions. It is a book which an intelligent boy will read with delight, and from which he will receive much information. It is written in a simple, forcible, and interesting manner.

(2) Those who have read Mr. Arnot's delightful autobiography will peruse this book with special pleasure and intelligence. To a large extent it is autobiographical. Mr. Arnot reproduces in it the scenes of his early days, and tells of deeds in which he himself took part. This, with its vivid poetic colouring and strong moral purpose, makes it a book which is eminently fitted at once to delight and edify the youthful reader.

One lesson which the author inculcates with the utmost fervour, is the evil results of that thoughtless cruelty in which young people are so apt to

indulge. The story of the wounded dove may melt many hearts, besides that of the perpetrator's, and deter from that cruel sport which is death to its innocent and defenceless victims, however much gratification it may unhappily be to the actor.

Altogether these two little volumes have our warmest commendation, and will be found worthy of all acceptance, both on account of their external beauty and their intrinsic worth.

A YOUNG MAN'S SAFEGUARD IN THE PERILS OF THE AGE. By WILLIAM GUEST, F.G.S.

London: Hodder & Stoughton. 1878.

THIS is pre-eminently a book for the times. The subject is one of vast importance, but it is difficult of treatment. We fear Mr. Guest's method may grate on superfine ears, but the brave and honest word is the only one worth speaking, and the only one that will be effectual. He brings to the discussion of his subject admirable qualities,—thorough knowledge, a loving heart, the power of clear, pointed, and vigorous expression. The topics discussed are the following:—'The Moral Dangers of the Age: How to escape them;' 'The Opportunities of the Age: How to prepare for them;' 'The Sceptical Doubts of the Age: How to solve them;' 'The Christian Young Man's Place in the Age: How to fill it.' It will thus be seen that the field traversed is wide and varied; and it is made exceedingly interesting as well as useful by apt illustrations, drawn from a wide range of reading and observation.

As the author observes, there is a class of young men who will not read this book. They are too far gone for that. There are many, however, who have not yet entered on the way of shame and woe, and there are others who mayhap long for a helping hand to enable them to return. To all such we commend this book very earnestly.

LYRICS AND POEMS OF NATURE AND LIFE. By JANET KELSO MUIR.

Falsley: J. & R. Parlans. London: Houlston & Sons. 1878.

It has been frequently asked, what is genius, and wherein consists poetry? But diverse and conflicting answers have been returned, and the general

conviction seems to be this, 'If you ask not, I know,' but 'if you ask, I don't.' The poet, however, it is universally allowed, is one who has sympathy above others with 'nature and life,' and who has the power of representing these in melodious numbers and attractive form. The degree in which this sympathy and power is possessed is very different in different persons, whilst it may be very real within its own limits. That these are to be found very unmistakably in the unpretending little volume before us cannot be doubted. Its author possesses the genuine poetic afflatus, and has also 'the accomplishment of verse.'

The word of God as well as the works of God, and the works as illustrating the word, have for her a peculiar attraction. She sees everywhere 'a present Deity,' and 'from nature rises up to nature's God.' Hence her poems will find special favour with those who delight in sacred truth set forth in poetic form. Such will find very real pleasure, as well as edification, in *Lyrics of Nature and Life*.

BELMONT STREET UNITED PRESBYTERIAN CHURCH CENTENARY MEMORIAL. Part I.—Historical Sketch of Belmont Street Congregation. By the Rev. DAVID BEATT. Part II.—Sermons in connection with the Centenary of the Congregation, preached by Rev. Professor BINNIE, D.D., Rev. DAVID BEATT, Rev. J. LOGAN AIKMAN, D.D. Part III.—The Social Meeting, held on the Centenary Eve. Published by request.

Aberdeen: A. Brown & Co. 1878.

WHEN a congregation has attained the hundredth year of its existence, it is very natural that it should seek to pause and review the past, and consider the way by which it has been led. The Belmont Street Congregation, Aberdeen, has been enabled to do so in happy circumstances, the present being an advance on the past, as it is desirable it always should be.

The account of the proceedings of the centenary celebration, now published, will have special interest for the congregation more immediately concerned, but it has a wider interest. The sermons and speeches on the occasion are all marked by ability and appropriateness. A short notice of the proceedings ap

peared in our January number. We observe that the names of two of the ministers of the congregation were then omitted, viz. those of Rev. Mr. Templeton, ordained in 1801, and Rev. Mr. Sedgewick, ordained in 1836. In reference to the former, it is said 'he was

a man of warm piety, ardent zeal, rich emotional fervour, and an attractive and impressive preacher;' whilst of the latter it is said, 'He was a man of robust mind, and of great vigour as a preacher.' Dr. Sedgewick labours with great acceptance in Nova Scotia.

## Monthly Retrospect.

### DISESTABLISHMENT.

IN the General Assembly of 1870, Dr. Bisset of Bourtie, while conscious that the Church was rushing on toward the breakers, uttered the memorable prediction: 'The time that will elapse between the abrogation of patronage and the disendowment of the Church will not be a Roman lustrum.' Within two years from this date, therefore, the disendowment of the Scottish Church is due, if Dr. Bisset is to be accepted as a true prophet. Without anticipating any such sudden collapse of the Establishment principle, we may freely say that the time has now arrived when 'something must be done.' The different parties interested are preparing for a desperate struggle, and two members of Parliament have given notice that they will call attention to the matter. Sir Alexander Gordon, member for East Aberdeenshire, has intimated his intention to move that 'a royal Commission be appointed to inquire into the causes which have kept asunder the Presbyterians of Scotland, with a view to the removal of any impediments which may exist to their reunion in a National Church, as established at the Reformation, and ratified by the Revolution Settlement and the Act of Union.' This notice of motion must be viewed in relation to other incidents and utterances. On the 20th of December 1877, Dr. Begg and seventeen other ministers, but no laymen, met in secret conclave at Inverness, and the result of the meeting was exhibited in three resolutions communicated to the newspapers. There was, of course, a condemnation of Voluntaryism, which was defined as 'a denial of the duty of nations and rulers, as such, towards true religion and the Church of Christ.' There was likewise a repudiation of 'all proposals to devote to secular purposes the ecclesiastical revenues of the country, which they regard, both on the ground of reason, history, the Treaty of Union with England, and the Free Church Claim of Right, as belonging for religious purposes to the people of Scotland; and they hold this view to be specially important in the case of the Highlands and Islands, where the great mass of the people are connected with the Free Church of Scotland, and continue strongly attached to the principle of national religion.' The practical part follows, and the phraseology sounds very like the terms of Sir Alexander Gordon's notice of motion; for the eighteen ministers resolved further, 'that, whilst approving of the abolition of patronage, they hold it to be the duty of the rulers of the nation to remove all remaining obstacles which prevent a righteous adjustment of existing difficulties, in accordance with the claims and principles of the Free Church; and they are persuaded that any additional delay in ascertaining and removing these causes of evil may result in very serious and irreparable consequences.' It was resolved, finally, 'that, in accordance with the above resolutions, the attention of the Lord Advocate and the Government be seriously called to this matter, with a view to the adoption of such measures as are manifestly necessary.'

Another fact to be noticed in connection with these movements of Dr. Begg and Sir Alexander Gordon, is the earnest desire of the Established Church leaders to reclaim the Highlanders who have joined the Free Church. These aspirations were uttered by Dr. Phin at a conversazione in 22 Queen Street on the 13th of December, in language strangely similar to that of Dr. Begg and Sir Alexander Gordon. He said: 'Let every effort be put forth that could be put forth, to take away from their ecclesiastical constitution anything which could be the means of separating from the Church those who held the great leading truths which the Church was appointed to teach, and who adhered to the principle of national religion,—let some scheme of that kind be devised, and he for himself, and he was

sure the Church, would rejoice if any such scheme were devised, and would do what they could to make it successful.' Warming under the influence of a sympathetic audience, Dr. Phin became more explicit, and said, 'Would to God they could bring within the limits of the Church their brethren in the Highlands! . . . There was no sacrifice short of principle which he was not prepared to make to obtain that great end.' It would 'make the Church of Scotland what he desired to see it,—the glory and beauty of the whole earth; for he believed if they had the Highlands with them, the Church would be impregnable, and would hold a position to the nation which was not surpassed by the position of any other national Church.' It will be observed that the great object of Dr. Phin is to make the Established Church 'impregnable,' and that is to be accomplished by bringing 'within the limits of the Church their brethren in the Highlands.' There is no idea of justice, or fairness, or reclamation of the lapsed masses, but only to make the Established Church 'impregnable,' and 'the glory and beauty of the whole earth.' Will the Free Church pastors in the Highlands not resent this as a threatened spoliation of their flocks? and should Dr. Phin not feel ashamed of having so plainly avowed his intention to decimate the Free Church?

We further wish to observe that Dr. Begg and his friends had an interview with the Lord Advocate, the result of which did not transpire, but it seemed not altogether displeasing to the deputies. Further, there have been private consultations in the offices of the Established Church at 22 Queen Street, one result of which has been some apparent reconciliation between opposing parties in the Church, as is manifest from the fact that Principal Tulloch is to succeed Dr. Phin in the moderator's chair. Till this date there is no evidence that the Government has been induced to take up the question; and the notice of motion by Sir Alexander Gordon is rather a proof that meanwhile the Lord Advocate does not see his way to take any action. Still, the position of affairs is such as to require earnest watching.

The sum of the whole matter is, that a vigorous and sustained effort is in progress to carry over the Highlanders to the Established Church, and so gain for that denomination a great numerical accession of strength at the expense of the Free Church. That was one object of the Established Church leaders in passing the Patronage Act; but as that effort failed, something else must be tried. It is a desperate game, and the chief actors may live to regret that they permitted statesmen to tamper with the Church. Meanwhile the ministers and members of the Free Church are alive to the dangers which beset them. They are involved in a hand-to-hand struggle in which almost the existence of their Church is at stake; and we hope they have resolved to adopt the best policy in the circumstances, which is to pronounce unequivocally for Disestablishment. But they should not be allowed to fight the battle alone. The avowed object of the aggressive party is to make the Church 'impregnable' by getting back 'their brethren in the Highlands.' It would be unpardonable were other Nonconformists to stand aside and witness a successful raid on the Free Church in the Highlands, even were it certain that the marauders would stop there. But it is certain they would not. Their object is to make the Church 'impregnable.' Then the Established clergy would snap their fingers at all efforts toward Disestablishment, and the cold reign of Moderatism would return. It is not a time for apathy, but for hearty and united action among all Nonconformists. We observe with pleasure that there is a mustering of the different divisions of the Nonconformist army. The Liberation Society is completing its organization in Scotland. The Scottish Disestablishment Association has been reorganized, and is now in a position to do good service. In many presbyteries of the United Presbyterian and Free Churches the subject has been discussed, and in others there have been notices of motion which will bear fruit at subsequent meetings. On the 24th of this month, the Congregational Union of Scotland will have the subject under consideration, and we may expect they will utter no uncertain sound. It is well to discuss principles, but it is a time also for practical measures. A general election cannot be far distant, and it should be a matter of conscience with Nonconformists of every section to use all legitimate and judicious means to give their distinctive principles in this connection the prominence they deserve.

## CHURCH EXTENSION.

THIS subject is being very vigorously discussed in all our Churches at present, and, in the Free Church especially, efforts on a large scale are being made towards its worthy realization.

In speaking of it lately to one who, unfortunately, with ample means, had no sympathy with any movement that required him to part with any fraction of them, he observed that 'in his opinion Church contraction was more necessary.' We also have been warned against 'Church extinction' in our efforts at Church extension. Now, in reply to those who offer objections of this kind, we have to say that perhaps they would not object to the phrase 'Church adaptation.'

It is evident to the most superficial observer that great changes have come over the country as to the arrangement of the population, and consequently there is need for the Church adapting itself to changed, and, what is more difficult, ever changing circumstances. Speaking on this subject at the annual meeting of the Glasgow Church Planting Board, one of the brethren, who has had experience of both rural and urban life, says:—

'Planting! There is very little need for that kind of work in some of our country towns and villages. Uprooting would, in a few cases, be more appropriate. It would, I am sure, tend greatly to the advantage of all parties concerned, and to the promotion of the cause of religion generally, if two or three churches struggling for existence were rolled into one. If we could only transplant some of our ministers—able and earnest men—from places where they are wasting their energies, to other and more needful fields of labour, it would be a blessing. And the reason of this unsatisfactory state of things in many districts of the country, is not the inefficiency of the ministers, but the decrease of the population. Where, then, are the people going to? The question is very easily answered. I have been almost amused, in visiting the members of my congregation, to find how few of them have been born and brought up in the city, and how many of them have come from the country. I have been amazed, since I came to Glasgow, to see the signs of rapid extension in all directions, so different from what is to be seen in our stationary country towns and crumbling villages. But while the process of immigration from the country into the town is going on, there is at the same time a process of emigration from the town into the country, or, at least, as near to it as possible. There is a twofold tendency from the outskirts into the centres, as far as the whole land is concerned, and from the centres to the outskirts as far as the cities are concerned.'

Now, it must at once be allowed that in certain districts the Church accommodation, which at one time might be entirely necessary, much exceeds the wants of the population, and in such instances 'Church contraction,' as our economical friend put it, is desirable. But how is this to be accomplished? As things at present are, union between any section of the disendowed Churches and the Established in any locality is not to be thought of; but surely where there are two churches of the same denomination, or even one belonging to the Free Church and one to our own, as a vacancy occurred a union might be effected, and thus one strong or tolerably strong church might be formed instead of two struggling ones kept up to each other's hurt.

But at the same time it is to be remembered that there are many small congregations in isolated places where union with any other church is impossible. Such churches in the past have contributed their quota to our flourishing city charges, and do so still, as was testified to by the speaker referred to. The little rills help to swell the mighty river, and if they were cut off even its channel would soon be dry. Such churches, then, deserve support even from considerations of self-interest, whilst their ministers need generous sympathy in their efforts after enlarging their borders, which are fruitless only because the ground is altogether exhausted.

## THE SCOTTISH COAST MISSION.

THE love of the sea is very powerful in many a youthful breast. This might not seem strange in the case of those who live by the sea-shore, and are accustomed to the sight of seafaring life; but it does seem strange that often it is to be found in

equal force in those who have heard of the sea only by report, or who have read of it in the pages of the novelist.

It is well known that whilst the sailor has many good qualities, he is, as a rule, sadly weak in many respects. The money he bravely and honestly earns at sea he too often squanders foolishly and hurtfully on shore. It is well, therefore, that amid the many societies which happily now exist for the benefit of the weak or suffering, Jack-ashore should not be neglected.

There lies before us the Annual Report of the Scottish Coast Mission, and a very interesting and encouraging one it is. 'This mission, it is said, with which the Union Coast Mission was happily amalgamated two years ago, now occupies the extensive line of coast which stretches from Berwick-on-Tweed northwards, along the shores of the Firth of Forth and the Firth of Tay, to Arbroath and Auchmithie in Forfarshire. It has also had, for sixteen years past, an outlying station at Thurso and Scrabster, in Caithness. It has usually fourteen missionaries occupying this field, all of whom devote their whole time and energy to the spiritual interests of the seamen and fishermen within their respective spheres of labour.'

The mission, we perceive, has the support not only of many in the Metropolis and along the coast, but also in the more inland districts. It is altogether worthy of it; and amongst the many claims now pressing, its very strong ones should not be forgotten.

#### LECTURESHIPS.

In the city of Edinburgh during the past month no fewer than three special courses of lectures on theological subjects have been given. The Rev. Mr. Laidlaw of Aberdeen, in connection with the Free Church, has delivered the Cunningham Lectures for the year,—a course on 'The Bible Theory of Man;' Professor Flint, in connection with the Baird Trust, has been giving lectures, on the Sabbath evenings, in St. George's Church, on 'Anti-Theistic Theories;' and Principal Caird of Glasgow University has been lecturing in Queen Street Hall on 'The Relation between Philosophy and Religion.'

The large, intelligent, and deeply interested audiences which have regularly assembled to hear these lectures may in part be drawn together by the distinguished reputation of the lecturers; but, at the same time, it shows the interest that is being increasingly taken in the discussion of theological subjects in a scientific and philosophical manner. It is indeed very gratifying to see such an immense church as St. George's crowded evening after evening by audiences desiring to hear discussed such an important subject.

One of the lectures, bearing very closely on one of the strongest and most injurious philosophies of the day, is that on Materialism. In this lecture Dr. Flint clearly defines what materialism is, and with that wealth of learning which he so signally possesses, shows that those who imagine they are 'advanced thinkers' because they hold materialistic doctrines, are completely, though self-complacently, mistaken. He says the term materialism, instead of being a sure and definite term, is of the most general nature, and has many and discordant applications. There is one universal characteristic it has, however: it supposes matter to be more than it is known to be, and endows it with qualities which neither sense nor science warrant,—such as eternity and self-existence. The general teaching of the system of Democritus, and even his method of statement, are identical with what had been given out as the latest and most important product of modern science.

In connection with this subject of Lectureships, we observe an announcement of no little interest. It is as follows:—

'HIBBERT LECTURESHIP ON THE THEORY, DEVELOPMENT, AND HISTORY OF RELIGION.—By a deed dated 19th July 1847, the late Mr. Robert Hibbert established a trust fund for the promotion of comprehensive learning and thorough research in relation to religion, as it appears to the eye of the scholar and philosopher, and wholly apart from the interest of any particular church or system. It was pointed out to the trustees that endowed lectureships, even under the restraints of an apologetic design, have enriched theological literature with some valuable con-



tributions, and that an analogous but higher result might be expected if by a similar institution scope were afforded for lecturers exceptionally competent freely to present the results of their special studies without any obligation to work towards a settled conclusion. This suggestion was embodied in a memorial, signed among others by Mr. James Martineau, Dean Stanley, Dr. W. B. Carpenter, Mr. Max Müller, Dr. J. Muir, Principal Tulloch, Professor Campbell, Principal Caird, etc. In compliance with the prayer of this memorial, the Hibbert Trustees have resolved to institute a lectureship. The first series of seven lectures will be delivered by F. Max Müller, M.A., Professor of Comparative Philology in the University of Oxford, on the "Origin and Growth of Religion, as illustrated by the Religions of India." The lectures will be delivered at the Chapter House, Westminster Abbey, during April and May next.

Here Max Müller is to come before us as a lecturer at large, fettered by no restraints, and free to roam at will over the field of inquiry before him. In passing, we may remark that this allusion, which is a frequent one in certain quarters, to men working under restraint is a mistake as to matter of fact, and more so as a matter of charity. The men who undertake to lecture in the way alluded to, do so because they are convinced that it is within certain limits and towards a certain end they should travel. At the same time, such will welcome light from whatever source it comes. No one of the least intelligence will be afraid of reverent and scholarly inquiry. Such inquiry may indeed prove that we have been, in important respects, in error, but it can only in the end tend to the exposition and establishment of the truth. The qualifications of Max Müller for the task which he has undertaken are well known, and the public will look forward with interest to the publication of the results of his learned labours.

#### PEACE.

THE tension in which the country was so long held is now relaxed, and the word 'peace' is pronounced with a feeling of grateful relief.

There are many questions in connection with this subject which are keenly discussed by the secular press, but which also have their religious bearings, such as—Has the object for which the war was undertaken been accomplished? Are the Russian terms reasonable and attainable? and, Is this peace likely to be continued when the approaching Congress meets, and the whole subject is again submitted to discussion? In reference to some of these, time only can give the required information. But unless things take a very different course from that in which they at present are, it may be safely said that Turkish power in Europe is utterly broken, and that war in connection with any of the questions to be adjusted is an issue that is in a high degree improbable.

It is with feelings of grief and indignation that one thinks on the conduct of a certain section of the community in this connection. The war spirit has possessed them very thoroughly, along with a kind of blind insanity. They have wished to fight, apparently, merely for fighting's sake; or rather they have sought to stir up strife that they might gloat over it. It seemed to matter not whether it were with Russia or Turkey, or both combined, we engaged in the deadly game, so that we were only engaged,—just as the baser spirits on a public occasion run to a fray and urge it on and rejoice over it, whoever may be the actors in it. Happily their counsels have been brought to nought, and so may it ever be with those who come into the assembly of such enemies of mankind. And may the Christian not see in this an answer to the prayer which, during these recent trying months, has gone up from so many earnest hearts, 'Scatter Thou the people that delight in war'?

# UNITED PRESBYTERIAN MAGAZINE.

MAY 1, 1878.

## Original Articles.

### PASTORAL WORK.\*

BY THE REV. ANDREW THOMSON, D.D., EDINBURGH.

In this lecture I wish to present you with a few suggestions on some important parts of your ministerial work, to which I have not as yet had an opportunity of making any reference.

#### I.

Let me begin by touching for a moment on the subject of *Bible classes for adults*. Whatever be the size of his congregation, the minister ought, even at the expense of much inconvenience and toil, to have such classes, and, for many strong reasons, to *conduct them himself*. In the Sabbath school, even when the minister is a frequent visitor and takes part in its services, the work is necessarily shared with many teachers. But when those who were Sabbath scholars have reached an age in which the Sabbath school must be left and they are budding into manhood and womanhood, it is time that the minister were brought into direct individual contact with their rapidly opening minds. By means of catechizing, or conversational teaching, or otherwise, he will learn what are their difficulties or mistakes, and on what particular subjects more light is especially needed; and altogether, those few passing years afford an opportunity which neither the pastor nor his catechumens can afford to lose.

One very useful arrangement that has already been introduced into many of our congregations with the best effect, and which it is desirable were introduced into every one of them, is the *Juvenile roll*, which contains a list of all the baptized children connected with the church who are not yet communicants or full members. These names are enrolled on occasion of the child's baptism, or with a reference to that date, so that the minister can ascertain for himself at any time, and with comparatively little trouble, who are the persons that ought to be in attendance on his adult class or classes. That is a roll which, if we are wise, we shall frequently be found

\* This lecture is the closing one of an admirable series which Dr. Thomson delivered to the class of Practical Training during part of last session of the Hall. It was thought to contain valuable suggestions on subjects of great practical importance, which might be useful to others besides those who heard it. On this account, Dr. Thomson was requested to permit it to be published, and to this he kindly consented.—Ed.

manipulating, with the intention of having the names of all who are qualified by age for attendance on our class transferred to our class list. *The principle on which all this proceeds is that the baptized children of our church—in other words, the children of our members—are a part of our pastoral care; that we are under obligation to 'watch for their souls,' yearning to see them converted, and folded in the bosom of the church as full church members; and that if ever the link between them and us is severed, it shall be by their hand and not by ours.*

In regard to the courses of instruction through which it will be expedient and profitable to conduct our young people in attendance on our adult classes, every minister will judge for himself. But I would name the following as both important and edifying, and likely to be interesting during those momentous years:—

- I. *A course on the evidences of Christianity*,—one of the best text-books for which is that by the late Dr. Alexander of New York, in its abridged form adapted for classes.
- II. *A popular course on the doctrines, duties, and institutions of the Christian religion.*
- III. *A brief analysis of the books of the Bible*, in which, among other things, you shall point out the special design and uses of the book, indicate the circumstances in which it was written, the order according to which it may be most profitably read and studied, and explain passages of special difficulty.
- IV. *A course on Eastern manners and customs*, illustrated, if possible, by diagrams and pictures, has usually been found to be very attractive, while affording opportunities for explaining hundreds of passages of the word of God.
- V. *A course illustrative of Christian experience* has often proved to be very useful and even fascinating, especially when Bunyan's *Pilgrim's Progress* has been taken as the text-book.
- VI. And, at intervals, a brief course of a few evenings on our *denominational history and distinctive principles*, would be expedient, answering the question, 'Why am I a United Presbyterian?'

I would only further throw out the suggestion in connection with this first matter, that an earnest minister and watchful pastor will sometimes find it useful to send for the members of his class, one by one, and converse with them individually and alone on the supreme subject of their personal salvation. When this is well timed, and done with affectionate wisdom, and with evident singleness of eye, it is often followed with the most gratifying results. Words spoken by the minister at such a time are not likely to be ever afterwards forgotten. They are painted in undying colours. *It often turns out that the youth has had serious moments, and seasons of anxious thought, and purposes of good, which even his nearest friends had little dreamed of, and the minister's study has become his 'Valley of decision.'*

## II.

The second subject on which I desire to make a few suggestions, is scarcely second in importance to any on which I have addressed you. I refer to *the admission of persons into the full membership of the Christian Church*; in other words, to our dealing with applicants for church fellowship. In our Presbyterian congregations, the responsibility of this momentous part of duty rests, in the last instance, with the Session, or entire body of elders. It is they that receive or reject the applicant. But usually the

initiative lies with the minister. That is, he is expected to converse with the individual, to become acquainted with the measure of his religious knowledge, and with his state of mind generally, while the elder of his district, or one appointed for the purpose, makes inquiries respecting his general character; and it is on the united report or testimony of the minister and elder that the Session usually acts. We have only to state this in order to see what a weight of responsibility rests on the minister of the church in respect to this class of duties; how burdensome a conscientious man is likely to feel it to be; and how necessary it is that he should have before his mind definite scriptural principles and rules which shall be his guiding lights in the discharge of a service in which to err may often be to inflict serious injury on interests that are of supreme moment to every faithful minister's heart.

The question is therefore one of surpassing moment: *Who are the fit persons to be received into the fellowship of the Christian Church?* In other words, What is the material of which the Church of God ought to be built? The answer of all inspired teaching, as I read the New Testament, is, 'converted men,' 'true believers.' The words in the Thirty-nine Articles of the Church of England are unexceptionable on this matter: '*A church is an assembly of faithful,*' i.e. of believing men. Mark the divinely prescribed order. 'Repent and be baptized.' 'Believe and be baptized.' 'Believe with the heart, and then confess with the mouth.' In other words, we must first have the religion before we profess to have it. We must be a Christian before we join ourselves to the fellowship or society of Christians which we are accustomed to call a church. The various designations that are given in Scripture to the members of the early churches, confirm these representations. They are called 'saints,' or holy ones, i.e. persons who have separated themselves from sin to holiness, from the service of Satan to the service of God; 'disciples,' 'believers,' 'Christians;' the 'saved ones.' All these descriptive names have folded up in them the same central thought of 'persons who have been renewed in the spirit of their minds.' We do not join the church in order to be made Christians; but, having become Christians by the power of the Holy Spirit and through the belief of the truth, we join the church in order that, in the use of God's appointed ordinances, and by means of Christian fellowship, our Christian life may be sustained, increased, and perfected, and we may unite with those who are likeminded with ourselves in labours and ministries of Christian usefulness, and may both give blessings and receive them.

Two conclusions follow from this representation. First, that every believer in Christ is under obligation to unite himself to the membership of some Christian church. 'They that believed were together.' We do not meet with a single instance in the history of the apostolic Church in which a Christian disciple remained in a state of isolation from his Christian brethren. Their Christian affinities and instincts, as well as the rule of the inspired founders of the Church, drew them as brethren into fellowship with one another, led them to form themselves into organized societies or congregations. And secondly, that none but those who are true Christians, the sheep of Christ, have right of entrance into the Christian fold; and persons who have the charge of testing the character and qualities of those who apply for membership, are bound anxiously to guard the purity of their communion; receiving none but those whom they conscientiously believe that Christ has received. Bunyan is true to the inspired rule on this subject, when he represents his pilgrim as passing through the wicket-gate

and dropping his burden at the cross before he was introduced into the palace Beautiful and arrayed in his new robes. Paul, in writing to the Corinthians, uses very strong language when he speaks of those who, through sinful facility of temper or ignorance of the divine rule, build up the Church with unregenerate men, mingling, as he expresses it, in the same building, 'wood, hay, and stubble, with gold, and silver, and precious stones.' 'Every man's work,' he declares, 'shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.' Apart altogether from these future consequences of unfaithfulness in this great duty, there is present chastisement to the careless pastor. 'Every tree bears fruit after its kind;' and where a congregation is in any great degree composed of mere men of the world and who belong to the world, they will be a source of weakness, discouragement, and probably of present sorrow to a minister. *A mere increase of numbers, where it is not also an increase of spiritual men, is not an increase of strength but of swelling.* They resemble the camp-followers in the native Indian armies, who eat up the resources of the regular army, and are sure to be a source of confusion and disorder in the day of danger and of battle.

I can suppose some one to meet us here with a difficulty. 'Religion,' it may be said, 'is in its essence an inward life; and while we admit that regenerated persons are the only fit material with which to build up a Christian church, how is it possible for a fallible man to pronounce infallibly upon the religious state of another? "Man looketh on the outward appearance, God looketh on the heart." We are not required to read the heart, or directly to judge it.' This is true. But there is such a thing as *credible Christian profession* which we ought to require in every applicant for church fellowship; by which I mean such a state of character on the part of the individual as is not inconsistent with the supposition that he is a true Christian disciple,—such a disposition and conduct as favour this supposition. And when men of Christian intelligence, experience, and conscientious fidelity apply this test, I do not say that they will never err, but I do say that they will do much to keep the church pure.

There are two extremes against which we need anxiously to guard. One of these is requiring that the person shall display a maturity of knowledge and gracious attainment which is only, in common circumstances, to be looked for in older Christians. There is a possibility of unduly and unkindly delaying the admission of a young applicant into the fellowship of the church. Some say in defence of this practice, 'The delay will put him to the test, and if he be a real Christian he will stand the test.' But what right has any man to create penances in the Church of Christ, and to make the door of entrance one hair's-breadth narrower than Christ and His apostles made it? 'Take heed that ye offend not one of these little ones.' How different is all this from the spirit of Him of whom it was foretold that 'the bruised reed He would not break, and the smoking flax He would not quench'!

But there is the far more dangerous extreme of being satisfied with our being able to say of an applicant that 'nothing positively bad can be charged against him,—no open vice, no flagrant inconsistency.' Something greatly more than this must be sought in a candidate, in order to our reception of him into the fellowship of a Christian church, if we would guard the

church from a grievous wrong, and would be kept from inflicting a serious injury upon the man himself by sealing him up in self-deception.

*One or two simple rules may help to guide us in this important part of our duty.* 1. *Ignorance of Christian truth* should exclude a man from the communion of the church. We cannot be Christians without believing the truth about Christ, for this is the incorruptible seed of the new life, and we cannot be believing what we do not know. 2. *If a man is living in the commission of any known sin, or in the neglect of any known duty*, this should be sufficient of itself to form a ground of exclusion. A man may be outwardly moral, and yet not be a Christian; but assuredly if he be not outwardly moral, he is not a Christian. 'The tree is known by its fruits.' 3. But suppose that we are satisfied on these two former points, we are bound, in addition, anxiously to look for the signs of spiritual affections and tastes in the man, such as, if really there, afford certain evidence of the new and heavenly life. Does he delight in secret prayer? Does he own the attraction of the Christian ordinances? Is he a companion of them that fear God, a lover of good men? If he be a parent, has he yearning desires for the spiritual good of his children? Does he take a deep and practical interest in the progress of the kingdom of God in the world? Or, to put the whole in a sentence,—a competent knowledge at least of the great elementary and saving truths of the gospel, a blameless life, and, so far as can be judged, true spirituality in his affections and tastes,—these are qualities which we should seek to find united in every one whom we welcome into the flock and fold of Christ.

Statements like these addressed to a young minister, or to one standing, as many of you are doing, on the verge of the Christian pastorate, would not be unseasonable in any circumstances. But there are features of our own times that render them specially seasonable. The very system of church statistics, although serving many important purposes and in fact having become indispensable as a part of our church organization, and even the multiplication of denominations, may sometimes tempt good men, unconsciously to themselves, to an undue facility in the reception of members into the fellowship of the church. We need to watch over our hearts in this matter, and at the beginning of our ministry, and all through it, to be schooling ourselves into harmony with the divine standard. Nothing can be more suitable to our character as ministers than a sacred passion for the salvation of souls; it is even legitimate in its own place and degree to wish to have a large membership, *but never at the expense of relaxed terms of communion.* And we should even be willing, if the providence of God so places any of us, to minister to a comparatively little flock, as may sometimes be the experience of able and earnest pastors where the population is diminishing and the church accommodation of the district is far in excess of the spiritual wants of the community. This has occasionally been the lot of men whose names continue to be fragrant in the Church after the lapse of many generations. It is recorded of Philip Henry, in his little country congregation at Broad Oak, that he never had more than eighty communicants. His son Matthew, the great commentator, though labouring and preaching with great power in the city of Chester, never reached a membership of more than 400. I believe the same might be said of the famous Samuel Rutherford of Anwoth, whose letters mingle in a manner so wonderful, genius and sanctity. Our own John Brown of Haddington once replied to one who was fretting and complaining at the smallness of his flock, 'Perhaps you may find that your congregation was large enough

when you are called to give an account of your stewardship.' Let me only add on this momentous subject of conversing and dealing with candidates for admission to your church fellowship, that you will find it to be a kind of service in which you can accomplish much good. But no matter what the number of such applicants may be, let me exhort you to take them singly and alone. You will have an opportunity of dealing with individual minds at a crisis in their lives in which they are peculiarly susceptible and impressive. Then it is likely the young heart will be laid open to you, and you will have it in your power to remove difficulties, to unravel perplexities, to correct mistakes, to deepen good impressions, and to give seasonable counsels to an extent that may never be afforded to you again. It is seldom that a young person ever forgets his interview with his minister when seeking to make a public profession of his faith. *I beseech you, do not lose this tide in the affairs of souls.*

### III.

I now wish to speak to you, with much brevity, *on the subject of pastoral visitation.* There are several very distinct notices in the New Testament Scriptures which make it evident that the first ministers of Christ's Church practised this. Memorably, in that passage in Paul's address to the elders of Ephesus, in which he reminds them that 'for the space of three whole years, he had not only taught the members of the Church of Ephesus publicly, but also from house to house.' This language briefly and very intelligibly describes what is meant by pastoral visitation.

I advocate this, and urge you strongly to make it a regular part of your ministerial work from the beginning. I am not of those who would place it first in importance in your duties as ministers. For many things make it evident that your pulpit work ought to stand supreme above every other, and to receive your chief attention. The pulpit is the pastor's throne, 'HOC AGE.' Do this, and do it well, whatever else you may leave undone. But I would give pastoral visitation the second place; and when I make it second, I mean that it should stand next to the first, and is essential to your 'making full proof of your ministry.'

It may interest some of you to know what a place of importance was given to this, and more particularly to the *pastoral visitation of the sick*, by the Scottish Church in earlier times. The following are the words of an 'Act of Assembly' which dates so far back as 1668, *i.e.* twenty years before the Revolution. Various other duties are referred to, but this is one of them. The whole sentence is worth quoting: 'It is ordained that such (ministers) as shall be found not given to their book, and to the study of the Scriptures, nor given to sanctification and prayer; such as study not to be powerful and spiritual; such as are cold and wanting in spiritual zeal, *negligent in visiting the sick and caring for the poor*, be censured according to the degree of their faults, *and, continuing therein, be deposed.*'

The advantages which arise from the practice of pastoral visitation 'from house to house' are various and great. There is the immediate benefit which is likely to be derived from the familiar statement of divine truth in the little 'church in the house,' and from exhortation and prayer. It is indispensable to your becoming acquainted with your people and keeping up this acquaintance, to your knowing the salient facts in their family history, and to their being brought to look on you as their personal friend, adviser, and comforter; and when this is done, you may depend upon it that a greatly increased power will be given to your pulpit ministrations.

Acquaintance with the individual and family history of your people will also enable you both to adapt your discourses to their condition, and to speak to them with a tenderness and a pathos that would be impossible to a stranger.

There is an inferior but not unimportant sense in which it should be possible to say of the under-shepherd, that '*he knoweth his own sheep by name.*'

Practical wisdom, however, is needed in order to the right management of your pastoral visit; and I know that you will bear with me when I lay before you one or two suggestions.

1. *Let it be a true pastoral visit.* Don't let your time be frittered away in conversation about common matters of the world, except in so far as you can turn these to higher uses, as we find our Lord doing when men sometimes tried to draw Him into conversation about secular affairs. Introduce the subject of religion early, almost at once. Sometimes it may be in a brief exhortation of a few minutes. And, for this end, always have a few texts ready, on one or other of which you can dilate without effort.

2. *Inquire regarding the attendance of the younger members of the family on one or other of the classes of the congregation,* and make it appear that you regard your ministerial duty and responsibility as including them.

3. *Never leave a house in which you have been visiting pastorally, without prayer.*

4. Endeavour so to conduct your pastoral visit, that it shall be remembered by the family with gratitude and deepened impressions of what is good, and all shall have felt that their minister had brought a blessing with him, because he had about him 'a sweet savour of Christ.'

5. The aged and the incurable should receive a double measure of your attention; and if they are not able to come to public ordinances, you must try to carry ordinances to them.

The remarks which I have hitherto made refer to your pastoral visitation of the families of your congregation in common circumstances; but your work becomes all the more important when any member of a family is sick, or when the whole family is suffering under some heavy affliction or great sorrow. Then is the time for the faithful pastor to strike in with his sympathy and Christian counsel. In such circumstances, persons are peculiarly susceptible to good impressions. God has 'made their hearts soft;' and, moreover, they are specially alive at such seasons to kindness, and specially sensitive under neglect. A pastor has now an opportunity of securing a place in the confidence and affections of that household, which he may not have to the same extent in times of prosperity and health. And he is a wise minister who seizes the opportunity. Your work is to direct the thoughts of the sufferer, to suggest consolatory views of his trial, to interpret it to him, and not least, especially if 'death seems in the cup,' to assure yourself, as far as you can, that he is believing in Him without whom it is not safe to die. Here, also, let me make a suggestion or two:—

1. If you hear of some sickness or heavy affliction having come upon a member of a family, don't wait until you are sent for and your visit invited. It is enough that you know that your member is in sickness or grief, to carry you on the wings of sympathy to his home. We should be able to say with Paul, 'Who is weak, and I am not weak? Who is offended, and I burn not?' It may sometimes happen in a large city, that you have not heard of the distress of some of your members until they have been under it for many weeks. In this case, when you do hear of it, you will do well



to indicate your disappointment and regret at not having been informed, and tenderly to call their attention to the injunction of the Apostle James, 'If any of you be sick, let him *send* for the elders of the church.'

2. *In common circumstances, a lengthened exhortation at a sick-bed would not be seasonable.* You must suggest trains of thought in few words. Try to hold up the gospel in a sentence. The sufferer cannot bear more. A look of sympathy will often do much. Sometimes a question or two will acquaint you with the state of mind of the sufferer, and then it will be your duty, praying inwardly for the help of the Holy Spirit, to gather up and endeavour to express his thoughts in prayer.

When a bereavement has befallen the family, I would rather advise you, in like manner, to avoid *lengthened* exhortation. True sympathy, the seasonable suggestions of holy and comforting thoughts, with a prayer that is breathed in unison with the sorrow, are what you should aim at in the house of mourning. In a word, let your people be brought to have so much confidence in your affection, that in all the sorrowful times in their family history, they will, naturally and at once, turn to you as their first earthly comforter.

And now, my young brethren, in drawing to a close my work among you, I have to express to you the pleasure I have had in my intercourse with you. I have been pleased with the frequently marked attention with which you have listened to my instructions and advices, and with the spirit in which you have uniformly received my criticisms on the exercises which you have read or delivered, and which you have prepared with so great willingness. Let me exhort you to make anxious use of your years in the Theological Hall. They have not only a high intrinsic value, but this farther importance, that, if not improved, they can never be recalled. I shall follow your future career with affectionate interest, delighting to see one after another called to scenes of pastoral usefulness, and all proving as arrows in the hands of the mighty,—polished shafts in Christ's own quiver; men who love the ministry because they love the Master, and delight in the message; 'workmen that do not need to be ashamed, rightly dividing the word of life.'

## MACBETH; OR, GROWTH IN EVIL.

BY REV. WILLIAM TURNER, EDINBURGH.

(Concluded.)

THIS form of the issues of sin—this saying to justice, I am the man, and hastening to punishment—is presented to us also in the drama before us. It is this which is unambiguously indicated at the close of the drama as the real explanation of the sudden decease of Lady Macbeth,—

'Who, as 'tis thought, by self and violent hands,  
Took off her life.'

The poet, as we have seen, has, with great truth to nature, represented Lady Macbeth as of a nature more ardent, eager, and impressible than her lord, more excited by the promise of greatness, more prompt and determined to seize the prize, more daring and self-possessed in the execution of the deed of crime. With equal truth to nature, he represents her as less able to sustain the terrible reaction. Her strength proves to be only spasmodic, relaxing as soon as the occasion is past, and her energy and determination, her lofty endowments, mental and physical, are suddenly prostrated in a

horrible collapse. And before her unstrung spirit the dreadful facts, on which in their reality she had gazed unmoved, rise up from the chambers of memory in spectral array, and torment her with visionary horrors. 'How does your patient, doctor?' asks Macbeth, in reference to his wife,—to which the physician answers:

'Not so sick, my lord,  
As she is troubled with thick-coming fancies  
That keep her from her rest.'

Of such trouble Macbeth knows the secret,—

'Cure her of that:  
Canst thou not minister to a mind diseased,  
Pluck from the memory a rooted sorrow,  
Raze out the written troubles of the brain,  
And with some sweet oblivious antidote  
Cleanse the stuffed bosom of that perilous stuff  
Which weighs upon the heart?'

Though her physical prostration necessitates sleep, yet her sleep does not rid her spirit of its self-torments. In a well-known scene, too familiar to quote, we stand by, with the doctor and an attendant, and look on while she walks in her sleep, and in her unconscious ravings divulges the dreadful secrets of her soul. We see her trying in vain to wash from her hands the spots of blood. 'Out, damned spot, out, I say.' 'What, will these hands ne'er be clean?' 'Here's the smell of blood still! All the perfumes of Arabia will not sweeten this little hand. Oh! oh! oh!' And at last she hastens away with the reflection of despair, 'What's done cannot be undone.'

It will not, I presume, be alleged by any that this picture is overcharged with gloom. The things described are facts, paralleled in actual human experience. We are reminded of similar representations in the writings of another poet, Byron, who has a peculiar right to the title of the Poet of Remorse. One of these is specially powerful and appropriate,—

'Though thy slumber may be deep,  
Yet thy spirit shall not sleep.  
There are shades which will not vanish,  
There are thoughts thou canst not banish.  
By a power to thee unknown,  
Thou canst never be alone;  
Thou art wrapt as with a shroud,  
Thou art gathered in a cloud;  
And for ever shalt thou dwell  
In the spirit of this spell.

'By thy cold breast and serpent smile,  
By thy unfathomed gulfs of guile,  
By that most seeming virtuous eye,  
By thy shut soul's hypocrisy;  
By the perfection of thine art,  
Which pass'd for human thine own heart;  
By thy delight in other's pain,  
And by thy brotherhood of Cain,—  
I call upon thee, and compel  
Thyself to be thy proper Hell!'

'The wicked,' says Isaiah, 'are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.' By fixed law their unrighteous deeds recoil upon themselves, and 'into the pit which they digged, they themselves fall.' 'They eat the fruit of their own way, and are filled with their own devices.' We are not allowed, as we are in the case of Othello, to see the end of Lady Macbeth, and to hear from her own lips the meaning of her suicidal act. But we can look at the act itself, and from it we shall have no difficulty in gathering the

same truth as that conveyed in Othello's words. In her remorse Lady Macbeth destroys herself; that is to say, by an act of her own will she kills her corporeal life, reducing her body to unconsciousness and dissolution. And never surely does the soul so assert its supremacy over the body as when it slays the body, sternly casting it off like 'a broken fetter,' and saying to it, Be thou my organ no more. Is, then, the soul put out of existence in the very act in which it thus rises supreme, and asserts its freedom and its power? Does the body, when killed by the spirit, at the same instant kill the spirit? 'The sun, when setting,' said Goethe, 'is still the same sun.' The soul may set beneath our horizon, but it remains the same soul. Its self-consciousness, its thoughts, its peace, its remorse, go with it to the hereafter. 'Son, remember,' said Abraham to the rich man in the place of the dead,—for memory bridges the gulf between this world and the next. And if it is a hell now to feel 'my sin is ever before me,' even though that sin be understood but dimly and imperfectly, what must be the intolerable anguish to be compelled to gaze on the same sin when set in the clear light of the divine righteousness, and discerned in all its wide relations and in its full enormity? Shakespeare elsewhere impressively represents what the awakened conscience, when brooding upon the future, anticipates:—

'There is no shuffling, there the action lies  
In his true nature; and we ourselves compelled,  
Even to the teeth and forehead of our faults,  
To give in evidence.'

Most will remember the dream of Clarence in *Richard III.*—

'My dream was lengthened after life;  
Oh, then began the tempest of my soul!  
I pass'd, methought, the melancholy flood,  
With that grim ferryman which poets write of,  
Unto the kingdom of perpetual night.'

There first one spirit meets him with a salutation of horror, and then another,—

'And he shriek'd aloud,—  
Clarence is come,—false, fleeting, perjur'd Clarence,—  
That stabb'd me in the field by Tewkesbury;—  
Seize on him, furies, take him to your torments!  
With that, methought, a legion of foul fiends  
Environ'd me, and howled in mine ears  
Such hideous cries, that, with the very noise,  
I trembling wak'd, and, for a season after,  
Could not believe but that I was in hell.'

In the case of Macbeth, the death which sin works appears in another form, offering a certain contrast with the end of Lady Macbeth. His stronger nature proves elastic enough to recover in some degree from the self-inflicted blow, and to accommodate itself to the altered condition of things. Crime becomes his work, almost his pastime, and, as far as possible, his delight; he grows familiar with its conceptions and its deeds, while necessarily the nobler principles and more generous impulses of his soul are starved and withered; the milk of human kindness in him is changed to the venom of the serpent; his nature, 'like the dyer's hand,' becomes 'subdued to what it works in;' and he is changed to one of those children of the wicked one whose 'sins are open beforehand, going before to judgment.' The poet enables us to mark some of the leading stages and signs of this increasing subjection to evil. Macbeth is at first, as we saw, horror-stricken at the spectacle of his own deed. As his conscience is more sensitive than that of Lady Macbeth, his remorse is at first more marked and overwhelming. He

is at once visited with great perturbation of soul, and his sleep is broken with 'terrible dreams,' which make him envious of the sweet rest of the murdered king. These troubles, however, instead of leading him to seek for mercy, drive him to other and even worse crimes, by way of conquering for himself happiness and peace,—

' We have scotch'd the snake, not kill'd it;  
She'll close, and be herself: whilst our poor malice  
Remains in danger of her former tooth.  
But let the frame of things disjoint, both the worlds suffer,  
Ere we will eat our meal in fear, and sleep  
In the affliction of those terrible dreams  
That shake us nightly: better be with the dead  
Whom we, to gain our place, have sent to peace,  
Than on the torture of the mind to lie  
In restless ecstasy. Duncan is in his grave;  
After life's fitful fever, he sleeps well;  
Treason hath done his worst; nor steel, nor poison,  
Malice domestic, foreign levy, nothing,  
Can touch him further.'

For a time the fresh crimes, to which in his determination to secure his prize he has recourse, come back upon him with vengeful recoil, and his nature nearly gives way under the strain. At supper, in the midst of his lords, the ghost of the murdered Banquo rises before his sight, and his strange looks and words cause the company to break up in 'most admired disorder.' By and by, however, he girds himself to his chosen task,—

' I will to-morrow,  
Betimes I will, unto the weird sisters:  
More shall they speak; for now I am bent to know,  
By the worst means, the worst; for mine own good  
All causes shall give way: I am in blood  
Stept in so far that, should I wade no more,  
Returning were as tedious as go o'er.  
Strange things I have in head that will to hand,  
Which must be acted ere they may be scann'd.'

Thus he sells himself to do evil. His sin acquires the darkest hue of presumptuousness. With clear understanding and deliberate purpose, he sets his 'own good' above all other interests, bracing himself to trample upon the laws of God and the lives of men to gain his selfish ends, and saying to evil, Be thou my good. Consciously and determinedly he becomes a rebel against the good order of the universe:—

' Come, sealing night,  
Scarf up the tender eye of pitiful day;  
And with thy bloody and invisible hand,  
Cancel and tear in pieces that great bond  
Which keeps me pale.'

That is a significant prayer offered by the psalmist, 'Keep back Thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression.' 'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation to devour the adversaries.'

Those who set themselves to do evil have 'the stars in their courses fighting against' them. They are engaged in the devil's work, the devil's example must be their guide, and the devil's counsel given by the witches to Macbeth is their suitable motto,—

' Be bloody, bold,  
And resolute, laugh to scorn the power of man.'

On this counsel Macbeth acts. He resolves, by killing the Thane of Fife, to

'Make assurance double sure,  
And take a bond of fate . . .  
That I may tell pale-hearted Fear it lies,  
And sleep in spite of thunder.'

The escape of his destined victim urges him to increased energy and swiftness in his career of blood,—

'Time, thou anticipat'st my dread exploits:  
The flighty purpose never is o'ertook,  
Unless the deed go with it; from this moment  
The very firstlings of my heart shall be  
The firstlings of my hand.'

By this energy in wickedness he gains, to a certain extent, his end. He secures for his spirit a certain peace. He dreams no more afflictive dreams, and he sees no more ghosts. Conscience is silenced, and its attendant fear is extinguished. He recognises the difference, and contrasts, with a kind of satisfaction, his actual with his previous state,—

'I have almost forgot the taste of fears.  
The time has been my senses would have cooled  
To hear a night-shriek; and my fell of hair  
Would at a dismal treatise rouse and stir  
As life were in't. I have supped full of horrors;  
Direness, familiar to my slaughterous thought,  
Cannot once start me.'

We read in Scripture of those who 'are joined to their idols,' and whom God 'lets alone.' There is reasonable hope for the man who is at conflict with himself—in whom still the 'Spirit strives.' It is to our sense of right and to our perception of danger,—to conscience and to fear,—that the gospel of God's grace makes its first appeals; and woe to the man in whom these sentiments are quite obliterated by continuous and energetic sin!

There is yet another sign-post to be passed in this downward progress. Intellect is darkened in proportion as the soul is hardened in evil. Error is embraced for truth by him who wars against the truth. As there is 'an unction from the Holy One whereby we know all things,' so also, in Shakespeare's incomparable language,—

'When we in our viciousness grow hard,  
Oh, misery on't, the wise gods seal our eyes,  
In our own filth drop our clear judgments, make us  
Adore our errors, laugh at us, while we strut  
To our confusion.'

The queen of those ministers of darkness, by whom Macbeth had been seduced into evil, prophesies in regard to him that, as the result of their spells,—

'He shall spurn fate, scorn death, and bear  
His hopes 'bove wisdom, grace, and fear.'

So in truth it proves. His practical common sense utterly forsakes him. He builds his confidence on promises transparently fallacious. He utterly forgets all that he himself knew and had himself wisely expressed about the consequences of transgression, and about the 'vaulting ambition which overleaps itself, and falls on the other side.' Naturally his views of human destiny also change. He speaks no more of 'the life to come.' He is led to seek relief and comfort in the blank negations of a mocking materialism,—

'All our yesterdays have lighted fools  
The way to dusty death. Out, out, brief candle!  
Life's but a walking shadow; a poor player  
That struts and frets his hour upon the stage,  
And then is heard no more: it is a tale  
Told by an idiot, full of sound and fury,  
Signifying nothing.'

Paul speaks of persons 'having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their hearts.' Even the heathen had the proverb, 'The deity dements those whom he destines to destruction;' and no form of that intellectual blindness resulting from high-handed wickedness is more common than the undervaluing of human life, the lowering of the dignity of human nature, the embracing of the principles of materialism, and the adoption of the practical motto, 'Let us eat and drink, for to-morrow we die.'

The leading moral of the great poem we have been considering—the leading moral of Shakespeare's writings—cannot be better expressed than in the words of Scripture, 'Verily there is a God that judgeth in the earth.' And the government of the Most High is not marked by the embarrassments and the feebleness of human governments. In the words of Dr. R. W. Hamilton, 'It seeks and needs no badge and outward observance. It disdains ministry and instrument. Its sword is "bathed in heaven." Its balance is that in which the hills are weighed. It is noiseless and unseen in its mechanism. . . . To cause the crime to punish itself,—to work a retribution out of ourselves, to secure it by fixed nature, to inflict it by inflexible necessity, to convert the capacity of sin into the instrument of suffering,—is the prerogative of divine rule. It is in the infinite ease and repose and omnipresence of "the kingdom which ruleth over all," that we learn its unparalleled and inimitable excellence.'

### THE ELDER'S INFLUENCE IN DISSEMINATING THE DISTINCTIVE PRINCIPLES OF OUR CHURCH.

A PAPER READ AT A MEETING OF THE GLASGOW UNITED PRESBYTERIAN  
ELDERS' ASSOCIATION IN JANUARY 1878, BY MR. GEORGE YOUNGER.

OUR Church is a Christian Church, evangelical in its doctrine, Presbyterian in its government, free from the control of the civil power in spiritual matters, leaning on the support of its own members and adherents, and cherishing a brotherly feeling towards other Christian denominations. It is to the principles implied in this outline, and the elder's influence in disseminating them, that my subsequent remarks will be directed.

I. The most authoritative and impressive counsels ever given to Christian office-bearers were those addressed by Paul to the elders of Ephesus, when, touching at the port of Miletus, and hastening on to Jerusalem, he sent for the elders of the Church that he might speak to them concerning their office and its duties. In that address he thus exhorts them: 'Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood.' In this is implied the deep personal piety of the men who had been ordained to the office of the eldership, and the necessity under which they lay to take heed both to their own Christian character and to the work to which they had been set apart. The most important part of that work was to feed the Church of God, which He had purchased with His own blood. Their influence was to be exerted in instructing the members of the Church in those evangelical doctrines, the central point of which is the death of Christ and the redemption thereby effected. Doubtless this injunction, from its very nature, was more particularly addressed to those elders who were invested with the pastoral office; but none were excepted from it in so far as their position and opportunities allowed. The public teaching of religion is properly as well as scripturally assigned to pastors, but the more private

sphere in which an elder moves, has, even in this respect, its special influence also. If, therefore, elders are to rise to the scriptural idea of their office, they will not neglect the duties implied in the apostolic exhortation. When young men begin to exercise their own powers of thought, and when they come in contact, through books or companions, with speculations of which they had formerly heard nothing, a well-informed elder may often be able to satisfy a candid and inquiring mind. Scottish Dissent took its rise in the midst of sceptical opinions which were extensively prevailing. The 'Marrow Controversy,' which arose from an attempt to counteract such sceptical views, had a close bearing upon the Secession which afterwards took place. And although all human expression of opinion is necessarily fallible and imperfect, and liable to alteration and correction from time to time, yet our Church has ever firmly held by the cardinal doctrines, that Christ is the incarnate Son of God; that He 'died for our sins according to the Scriptures;' that we are justified by faith in His blood, and renewed by the grace of the Holy Spirit; and that we enter upon a new life of obedience from love to a living Saviour. It cannot but be that by precept and example a faithful eldership will do much to confirm the wavering faith of many, especially among the young, who may be troubled and perplexed by that state of uncertainty into which prevailing speculations have thrown some of those doctrines which were wont to be 'most surely believed among us.' Another sphere in which the elder may exert a beneficial influence in relation to Christian doctrine, is the Sabbath school. This institution is now so thoroughly planted in all churches, that it becomes of great importance that the best instruments be used in connection with it. The special duties of the eldership may indeed in many cases absorb all the time which an elder has to spare, but in many other instances elders could take part either in the teaching or superintending of a Sabbath school. Under such management, parents would feel encouraged to send their children to Sabbath classes. Elders who devoted a portion of time to such labours, would find the results amply to reward and gratify them. A great want which has always been felt is how to retain a hold on senior scholars just before the time comes when they should be thinking of joining the Church. At this stage the influence of a faithful elder may be expected to be very telling and powerful. There is no doubt that the weak point in the Sabbath school system, as conducted in the midst of us, is the crudity and inexperience of many of our teachers, who are mostly young; and this is just what a devoted eldership, having, like Timothy, unfeigned faith, and the spirit of power, of love, and of a sound mind, and taking a keen interest in the welfare of the rising generation, would be well calculated to correct.

There is another sphere of influence as regards doctrine which the elder possesses by virtue of his office, and that is his position in the higher Church courts. I do not say that, if unlearned in the original languages of Scripture, or in the technical points of chronology and history, he could be expected to take part in controversies turning on those studies, but he can judge of general results and tendencies; he can see where divergence takes place between opinions for which tolerance may be fairly claimed, and opinions essentially at variance with the faith of the Church, and with the solemn professions which have been previously made. A short time ago, after a vote in the Free Church Presbytery of Glasgow in the case of Dr. Marcus Dods, the *Glasgow Herald* called attention somewhat scornfully to the fact that the majority of elders was on one side, and the majority of ministers on another—the latter being on this occasion on the more lenient side. But we can all recollect other occasions in which journals and public writers of similar

sympathies have appealed from the supposed narrowness of ministers to the calmer judgment of 'intelligent laymen.' Balancing such contradictory testimonies against each other, there is nothing to hinder us from believing that, even in the sphere of Church courts, the elder's influence in doctrinal discussions may be most useful. Knowing that a revelation from God must be true, and in its main features intelligible to the unlearned as well as to the learned, he will sympathize with Mr. Spurgeon when he thus expressed himself: 'There must be something true, and Christ must have come into the world to teach us something saving and reliable. He cannot mean that we shall always be rushing through bogs and into morasses after the will-o'-the-wisp of intellectual religion. There is assuredly some ascertainable, infallible revealed truth for common people—there must be something sure to rest upon. A man's mind must come to a settlement upon eternal truths by the teaching of the Holy Ghost, or else he cannot know what peace is.'

II. I will now look at the form of government adopted by our Church, and at the elder's influence in promoting an intelligent appreciation of, and acquiescence in it.

On the question of the best form of government for the Christian Church, it may well be expected that those who are office-bearers have formed somewhat definite opinions, not perhaps on the minutæ of any system, but at least on the leading outlines of it. He will not adopt any plan, the essential features of which traverse any plain maxim or principle clearly laid down in Scripture. This being so, it must be inferred that an elder in a Presbyterian Church is satisfied as to the scriptural warrant for his own office, as well as with the consistency of the system generally with apostolic teachings. In the last General Assembly of the Church of Scotland, however, Principal Tulloch, Clerk of Assembly, and who is at this present time Moderator-designate of the next General Assembly, made this remark: 'I am a Christian first, a Churchman second, and a Presbyterian third.' Now, the Church of Scotland claims to inherit the traditions of the Church of Knox, Henderson, and Melville; of the Church which held her distinctive principles sacred alike in the cold shade of neglect and in the hot fires of persecution. She boasts of her Confession being secured by incorporation in an Act of Parliament. Yet in her high places and by her most honoured sons, the accident of her connection with the State is elevated above her essential and distinctive principle of Presbyterian government. Dr. Tulloch's theory, if carried to an extreme, would constrain him to prefer Popery to Presbytery in France and Spain, Episcopacy to Presbytery in England. This latter is probably what he means; and this supposition is confirmed by a remark lately made by Dr. MacGregor of Edinburgh, to the effect that, if the Church of Scotland were disestablished, many of its ministers would become Episcopalians. From such indications, it would appear that if the essential doctrine of Presbyterian government is to find defenders, they are to be looked for not so much among the ranks of those who are expressly appointed and maintained for that purpose, as among those whose minds and consciences are satisfied with the scriptural authority for the system to which they have given their assent. This is not a matter of trifling importance, but affects deeply the welfare of the Christian Church, which, being a spiritual kingdom, should be spiritually administered. We are informed, in the beginning of the 'Acts of the Apostles,' that Jesus was taken up 'after that, through the Holy Ghost, He had given commandments to the apostles whom He had chosen, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.' The government and laws of this kingdom, its outward form as well



as its progress and extension, would naturally form the subject of these conversations and 'commandments.' The apostles, being thus divinely instructed, are to us a perfect rule of duty. Although they may not have given minute regulations, yet we have in their own procedure, and in the epistles addressed by them to the Churches, indications of the mind of Christ sufficiently clear to guide us in the path of duty. Without going minutely into the arguments adducible from the New Testament on this subject, for which there is not time in such a paper as this, it is enough to say, on the one hand, that the word 'Church' is applied to bodies of people so large that they could not have been included in one congregation or synagogue; and, on the other hand, that there is no proof of any official superiority of any one pastor over another, except indeed on the part of the inspired apostles themselves, who, as persons who had 'seen the Lord,' and were gifted with divine inspiration, have no legitimate successors. The equality of pastors, the virtual identity of the terms 'bishop' and 'elder,' and the appointment of 'deacons' to see to the temporal affairs of the Church, are points which are apparently incontrovertible. Presbyterian government recognises substantially all these points. The Congregational form only requires a proper organization of a multiplicity of congregations to come closely to the theory of Presbytery; and it is not improbable that in future years the Congregational and Presbyterian systems will approach nearer to each other. As a recent writer has well said, 'The unit in the system of government of the Scottish Church is simply the congregation ruling itself by its own elected members. Above this unit in the government of the Church, the higher courts and tribunals rise in regular order, founded on the same representative system.' There is a much wider divergence from the Presbyterian theory in the case of Episcopal Churches, especially the English Church, with which we are brought more closely into contact. This divergence does not arise solely from the fact that a diocesan bishop is appointed to have authority over all the pastors in a particular district, but from the additional fact that the bishops claim to be successors of the apostles, and thus to be the only channels through which the grace of Christ to His Church can flow,—the only medium, therefore, through which ordination to the ministry can be conferred, along with the right to administer the sacraments. There is thus set up a claim to 'lord it over God's heritage,'—a claim to an exclusive possession of spiritual grace, which is the very essence of the Papal system. As office-bearers in a purer, more scriptural communion, it is incumbent on us, wherever our influence extends, to counteract errors of so pernicious a tendency; to show, by reference to Scripture, to experience, and to the teachings of history and reason, that the constitution of Presbyterian Churches, in its essential features, has at once the highest sanction, and is most conducive to the spirituality and to the liberties of the Church.

One practical point to which, in this connection, elders should call the attention of the people is, that they should take an increased interest in elections to the eldership. The influence and usefulness of the office depend largely on this. If a spirit of indifference pervades a congregation as to who shall be invited to take the oversight of them, their respect for their office-bearers will be proportionately limited. In this view, the custom which, I believe, prevails in the Church of Scotland, of making the session a self-electing body,—simply a committee with power to add to its number,—cannot be too much deprecated. A session so constituted can neither have the confidence nor the affection of the congregation. Nor, on the other

hand, should an existing session altogether abstain from taking part in the nomination of additions to their number. Their knowledge of the congregation is likely to be more complete than that of any others of its members, and, while refraining from any approach to dictation, they should at least make sure that the best men whom they know are not overlooked. And earnest counsel should be given by each elder to all the members in his district, to take an active part in the filling up of vacancies in the session. This could not fail to have a beneficial effect, both directly and indirectly. Further, it would tend to strengthen the people in their attachment to our principles of church government, if they followed with lively interest all the public proceedings of their own kirk-sessions, as well as of presbyteries, synods, and assemblies. The sympathy and support of the entire membership is the very life of Presbyterian Churches. Therefore the more interest the people take in the affairs of the representative courts of the Church, the better will it be. To this end it were well that elders employed all the influence that belongs to them;—honestly fulfilling their own duties when appointed to sit in the higher courts, and in every way encouraging the members of the Church to take a lively interest in what is going on. The stability of our national constitution would become very doubtful if the people ceased to concern themselves with the proceedings of Parliament; and in like manner the attachment of our people to their Presbyterian principles must necessarily be weakened, should the proceedings of our ecclesiastical councils cease to engage their attention, or come to be regarded by them as matters for which they have no personal responsibility. It may be added that, unless a lively interest in sessional affairs is promoted in congregations, we cannot expect vacancies in the eldership to be suitably filled up as they occur. Therefore, without going in any way out of their place, it were well that the elders in every congregation should let the people feel that they have their interests at heart, and are seeking to do for them thoroughly good and efficient work.

III. A third and very important group of the principles of our Church, in which the influence of the eldership may be very beneficial, has to do with our freedom in spiritual matters from the control of the civil power, and the dependence of the Church upon its own members for the means of its support and extension. In other words, the Christian Church should be administered by Christians, and supported and extended by Christians. As regards the United Presbyterian Church, these principles may be more emphatically called 'distinctive' than those we have heretofore considered. They have not been learned in a day, but have been gradually reached after much experience and much discussion during a lengthened history. At a very early stage in the history of Secession in Scotland, the question of the power of civil rulers in religion came to be keenly debated, and within a score of years declarations were emitted involving ultimately what have come in modern times to be known as Voluntary principles. These views became more pronounced by the time of the union of the Burgher and Antiburgher Synods in 1820. A quarter of a century later, when the Relief and Secession Synods became one, the testimony of the United Presbyterian Church was still more emphatic. Between those two auspicious events, this question had greatly agitated the public mind. The Voluntary Controversy had arisen, and had been vigorously sustained. Shortly afterwards, the 'Ten Years' Conflict' of the Church of Scotland had its origin. These exciting movements were closely connected with each other, not only in point of time, but in no small degree as cause and effect,—the culminating point

being the Disruption of 1843. That great event, which Scottish Dissenters looked upon as a crowning triumph of their principles, brought about a suspension of the Voluntary Controversy. For a considerable time after this, the position and progress of the Free Church attracted the warmest sympathy and most absorbing interest. Questions of Christian Union have since occupied the minds of members of the Free Church and of our own; and while the principles of Voluntaryism have been carried out in practice on a scale which never entered into the wildest dreams of its earlier advocates, yet the discussion of those principles themselves has been allowed to fall too much into abeyance. As a king arose in Egypt who knew not Joseph, so a generation has arisen in Scotland which is not sufficiently acquainted with the root principles from which Free and Established Churches respectively spring. And it is for this reason that at the present time the influence of elders in diffusing light on such subjects as this may be specially useful. There is danger lest the rising generation, just from want of thought and knowledge, may not see what is bound up in those principles which keep us apart from Churches established by law. Dr. Candlish used to say, 'Not only should a man master his principles, but his principles should master the man.' From lack of this mastery by principle, many may transfer their allegiance from Free to Established Churches from very trivial motives or causes. That close attention is needed to this question, even by those whose minds are made up in regard to its general bearings, is evident from the fact that supporters of Establishments have greatly shifted their ground. In some respects their arguments are exactly the reverse of what they used to be. Those who remember the arguments of Chalmers and Guthrie, and the other great pre-Disruption advocates of Establishments, will have no difficulty in understanding this. *Then*, the great principle was, that the Nation should establish the 'true Religion' and provide religious ordinances for the whole people, regardless of what the people in separate communions might be doing for themselves. *Now*, the Duke of Argyll, a most powerful champion of the cause, says that 'Church Establishments cannot be determined by any abstract principle whatever.' *Then*, the great cry was that the creed of the Church, being ratified by Act of Parliament, was secure against heretical changes. *Now*, the contention of the Duke of Argyll and other Church defenders is that 'every man is perfectly entitled to sign the Confession with those reservations of opinion which are inseparable from any assent to documents of such a character'—that is, apparently, with any mental reservation he pleases. The old 'heroic' arguments have disappeared. The principle of *extending* the Established Church by public endowments is unheard of. It is now very much a question of majorities, a question of retaining privileges presently enjoyed; suggestions of difficulty as regards any new disposal of endowments, and other points of a similar character, having more the aspect of expediency than principle. The parliamentary electors of this and the coming generation have need to understand these matters, for their views and feelings will no doubt shape the ecclesiastical future of the country. This, however, belongs rather to the political sphere, which I refrain from further touching. It is with the religious aspects of the question that the elders of the Church have specially to do, calling to mind, as did the apostle in his memorable address, the 'words of the Lord Jesus when He said, It is more blessed to give than to receive;' and seeking to impress the people with the fact, as a fact by which to regulate alike their convictions and their conduct, that 'the Lord hath *ordained* that they which preach the gospel should live of the gospel.'

There is an obvious and natural connection between the subject just adverted to, and another matter which vitally concerns the Christian Church in all its portions—I mean the matter of Union. It is not merely that Christian Union is a desirable thing; it is a positive duty unless good cause for separation can be shown. I rather think the great, though, for the present, abortive movement for Union with the Free Church began in a meeting of elders. It has always appeared to me a heavy responsibility which those persons took upon themselves who made such efforts to frustrate so hopeful an endeavour. It is surely to the honour of our Church that she did not encourage an obstructive policy, but made every effort then, and has made sacrifices since, in the cause of Christian Union. Is it not also an honour to our Church, that the basis of her constitution is sufficient, without any change, to admit ministers and members of the Free Church, with full freedom to hold their own theories on the question of the civil magistrate? Such facts as these should be studied by all the office-bearers of our Church. Let it be ours, in our intercourse with the people, to allay feelings of sectarian jealousy, and, so far as in us lies, to promote the union, the purity, and the freedom of the Church of Christ.

The career of the Church to which we belong is historically most instructive: she maintains the vital doctrines of evangelical Christianity; her constitution is comprehensive and scriptural; her reliance for support and extension lies in her conviction that Christianity is not a dead letter, but a living spirit. This being so, and we as elders of the Church being in a more special manner responsible for its welfare and interested in its prosperity, let us more than ever realize our trust, and seek to support and spread, in every way open to us, those principles to which I have, in too cursory a manner, referred.

The observations which have been made have been an endeavour to answer the questions—(1.) What are the more characteristic or distinctive principles of our Church? (2.) What are the prevailing obstacles to the diffusion of them? And (3.) What influence can elders use for their dissemination? I have not desired to set forth these points in any exaggerated form, but they are of much importance, and there is much in regard to them on which an elder's influence may be beneficially exercised. The intercourse of elders with the people is of a more free and unconstrained description than that of ministers. They are more likely to learn how currents of thought and feeling are moving. When a Gallic-like spirit of indifference is seen in regard to important principles and opinions, the elders may be able to instil a higher sense of duty and higher motives of action. They may be able to originate or to support movements for the instruction of the people. It will probably occur to most of us, that in the pressure of other engagements we both study our principles less and exert ourselves to spread them less than we ought to do and might do, whether in Church courts or more private spheres. One of the objects of this Association is to aid in stimulating its members to keep up such studies and undertake such efforts; and if such an object shall in any degree be promoted by the present paper, the pleasant trouble of preparing it will receive an ample compensation.

THE LATE REV. ROBERT FERRIER, OF TAIN.

MR. FERRIER'S ministry in Tain lasted from his ordination, in July 1844, till his resignation in September 1877. As he was the first and only minister, as well as a man of decision, independent bearing, and high Christian character, his mini-

sterial course and the history of the congregation are closely identified. It is readily admitted on all hands, that for that little congregation, standing all but alone in the midst of the Highlands, a more suitable pastor could not possibly have been found. Striking examples of the prudence and self-denial with which he accommodated his movements to the views and feelings with which he was surrounded, might easily be given. Not that he was the man to sacrifice one iota of truth or duty for the sake of bringing favour to himself or his denomination. Indeed, the uncompromising element in his life and ministry had as much to do with his moral influence as anything that could be named. It was in matters of secondary, or even lower than secondary, importance that he exhibited the wisdom and watchfulness to which we refer. It is conceivable that a minister might have been got for Tain who would have done more to enlarge the congregation, but it would not have been possible to find one who would have done more to establish United Presbyterianism in the confidence and goodwill of the surrounding population; and this was perhaps the best service that could have been rendered to the Church and its Head in the circumstances.

The points of connection between the congregation of Tain and that of Bristo Street, Edinburgh, may not be generally known; and it is certain that they are more numerous and vital than even those who know the facts are aware of. Tain congregation was formed in the end of 1836 or beginning of 1837 in the following manner: A Seceder from Forres, and two or three sympathisers, had taken up their residence in the town. They preferred their own Church to the only other one within their reach. A member of Bristo Street Church, who was in the habit of visiting Ross-shire for business purposes, entered into the feelings of the Tain Seceders, and succeeded in interesting the Edinburgh congregation in their position. The consequence of this was, that the Mission Committee of Bristo Street congregation gave liberal aid to the infant cause in the building of their church and the support of religious ordinances. Of the £424 required for the church's erection, the friends in Edinburgh subscribed £317. When all this is kept in remembrance, it will appear somewhat remarkable that the first minister of Tain should have been a Bristo Street man, and I may add, a Bristo Street man—a son of this congregation—in the best and fullest sense. For, as appears from a deeply interesting autobiographical document, written in 1826, it was in the late Dr James Peddie's Bible class for young men that the subject of this sketch began to ponder his relation to God and the Saviour. Part of the work of this class was voluntary essays on Bible topics. In this work the lad Robert Ferrier, then sixteen or seventeen years of age, took a share and earned commendation. The thought and investigation provoked by these early efforts in Christian literature were, under God, the means of bringing his earnest nature into contact with his more enduring interests. Between this simple beginning and the glorious end, however, there came in, as the document touchingly shows, a spiritual conflict—a conflict between the power of evil and the power of righteousness—which for depth and intensity has rarely been surpassed. In this struggle, where the might of conscience was tremendous, Doddridge's *Rise and Progress* played a vigorous part. Again and again the dark cloud returned after it appeared to be dispelled. The physical frame underwent a strain which at times threatened to be too powerful for it. If, however, the agony was great, the victory, as in the case of the Great Example, was commensurate. The triumph of truth and righteousness was complete. The wrestler came out of the thick darkness with an unfading prize in his right hand. He was more than conqueror through Him that loved us.

We shall now look for a little at the past and future—the causes and consequences—of this spiritual transformation. It took place, or, to speak with more exactness, it took visible shape, when he was between sixteen and eighteen years of age, but in all likelihood the process had been going on from childhood. A spring of water cannot be said to begin when it first pours its life-giving element over the surface of the ground; for hundreds of years before it may have been cutting for itself a channel between the top of a distant mountain and the place where it first becomes visible to the eye of man. The formation of the bud is not the first stage in the fruit-producing process. We assign dates to conversion, and we speak of it as being in some cases gradual and in others sudden. Nor is there any occasion

to condemn this way of representing the matter, if only we are careful to remember that it is the result of the limitations of our knowledge. Saving influences were at work on Robert Ferrier from infancy; the chief of these was the hallowed influence of a Christian mother. His mother must have been no ordinary woman. The respect in which he held her memory was peculiarly great. She was a cousin of Mr. Gladstone's, and with her son closely resembled in face and feature that illustrious and patriotic statesman. But hereditary strength of character without the grace of Christ would have been comparatively worthless. As it was, however, the teaching, example, and prayers of this God-fearing mother followed the boy, and made the ways of sin anything but pleasant, and ultimately impelled him to seek satisfaction in the favour and service of the Most High.

Passing from the *causes*, what is to be said regarding the *consequences* of Mr. Ferrier's spiritual transformation? They gave tone and direction to his whole future life, and invested his ministry with the moral and spiritual power which was its principal distinction. The value and stability of the results were answerable to the length and depth of the struggle by which they were preceded. Nor was the nature of the conflict of less, but rather of greater, importance than its intensity and continuance. The law, holiness, sovereignty, and mercy of God were the grand transforming agencies. Judgment, heart, conscience, will, participated in the change. Conviction, impression, resolution, were all profound and permanent. If modern conversions were more of this description, they would not be so often disappointing.

Excellent natural ability, joined to diligence and conscientiousness, was carried by him into all the work of his after life. He entered upon his University studies in 1834. His whole course was taken at Edinburgh; and every professor commended his diligence and success. In junior and senior Latin, and in the department of Logic, he gained prizes. At the Divinity Hall, too, he was highly esteemed for his character and attainments. And he did not cease to study diligently after he became the pastor of a congregation. To the last he regularly wrote his discourses from beginning to end, and committed them to memory. And his determination to do what he deemed his duty in this respect cost him many a painful effort after health began to fail. His voice and enunciation were remarkably good, and his manner and delivery unusually spirited. By his own people, who heard him weekly from year to year, he was esteemed an able and earnest preacher of the gospel.

At the close of a funeral sermon, preached by the Rev. William Watson of Forres, from Rev. xiv. 13, the following sentences were uttered in the ears of a subdued and sorrowing congregation:—

'Your late friend and pastor resigned his charge into the hands of the presbytery on the 11th day of September, and departed this life on Saturday last, the 9th of February. The cause of his resignation was a gradual decay of physical strength, which had been going on for more than a year. But though there was reason to fear that the enfeebling process would continue, no one expected his end to come so early. To friends and acquaintances at a distance, the intimation of his removal came with the effect of a surprise. Yet the surprise was not painful, for every one looked upon him as a shock of corn fully ripe and ready to be gathered. His public work was finished; and yet we of the presbytery held fast the hope that the little congregation of Tain might for two or three years at least enjoy the benefit of his sympathy and counsel. God's way in this matter, however, was not either yours or ours, and we must try to bow to the sovereign decree with the ready acquiescence of trust.

'I come amongst you to-day, as the Presbytery's representative, to assure you how thoroughly we are at one with you in admiration of our departed brother, and in the sense of loss which his removal has occasioned. Most willingly would we have retained a little longer his brotherly counsel and saintly influence. But with you we will try to persuade ourselves that the wisdom and mercy of a covenant God are in the time and manner as well as in the fact of his removal. With you we will also endeavour to be thankful to the God of all grace for what he was, and what he was enabled to do, and that he was spared so long. And with you we will strive to turn to the best possible account the legacy of a holy life and earnest ministry which he has left behind.

'A meagre, a far too meagre sketch of Mr. Ferrier's life and ministry, is all that I can offer on the present occasion. The esteem and affection I bore to him causes sincere regret that I have not something more adequate to lay before you. I trust, however, that what is now to be said will be acknowledged by all to have the merit of strict and unvarnished truthfulness.

'Let me say a word first on his *doctrine*. The preaching of your late minister was eminently doctrinal. Very few ministers of the word know evangelical truth as a system better than he did. His acquaintance with the theologians and preachers of the Puritan age was singularly full, and his admiration of their works was not one whit behind his knowledge. He studied and recommended Puritan divinity with an ardour which is best explained by the supposition that it had met his own spiritual requirements, and led him out of darkness into God's marvellous light. Indeed, I always felt that our late brother participated largely in the spirit of the old Puritans. Like them, he held the doctrines of grace with an unflinching grasp. Like them, too, he regarded with the strongest suspicion every religious teacher with rationalistic tendencies. In the department of theology he was less a seeker after truth than an uncompromising witness for principles that were to his mind sure and certain. At the same time, it would be a mistake in any one to suppose that he was hyper-Calvinistic, or that he clung to systematic divinity to the exclusion of exegesis. His view of the doctrine of election was the same as we find the leading ministers of his own Church proclaiming at the present day. And the gravest charge that he had to bring against his favourite John Owen was that in certain of his works he applied too stern a logic to the principles of divine revelation. Nor was the doctrine which he proclaimed dry and mechanical. His heart was in the truth, and he preached it with a fervour and earnestness that have seldom been surpassed.

'The second thing to be considered is his *ministry*. The sphere and influence of his ministry were greatly wider than one at a distance and acquainted with the size of his congregation would be ready to suppose. For one thing, in the forenoon, when services in Gaelic were being conducted in the Free and Established Churches, he had many hearers besides his own proper congregation, while a considerable proportion of those who came were as regular in their attendance as if they had belonged to the United Presbyterian Church. A second thing that had to do with the extent of his usefulness was the fact that he was always the minister. He uniformly exhibited the meekness, gravity, and self-control that were suitable to his office. He never missed an opportunity in any company of speaking a word for the Master that he served; and it never appeared in the least degree out of place for him to address the word of Christian counsel or warning to those with whom he met. A third circumstance that tended to widen the sphere of his influence, was the friendly relations that naturally grew up between him and all classes in the town. As he himself expressed it on a recent gratifying occasion, "During my residence in Tain, my desire has been to do service to Christ and souls according to my opportunity. I have had no taste for extending the boundaries of a sect or making up a church out of churches." Being an intelligent and interesting companion, as well as a man of friendly dispositions, he came by and by to exert a beneficial influence on the life and society of the entire neighbourhood. Enjoying thus the esteem of his neighbours, carrying about with him continually the spirit of his sacred calling, and being always ready to speak a word in season in the best of causes, his life and ministry were more profitable to Tain and its neighbourhood than a cursory observer would have been ready to suppose.

'Any notice of Mr. Ferrier that did not refer to his *literary attainments* would be very imperfect. He was a great reader, and had the faculty of remembering what he read, and in this way attained to an extensive acquaintance with the literature of his native land. His reading was far from being confined to theological and ecclesiastical subjects. It ranged over the fields of history, poetry, philosophy, and criticism. In the last-named department especially did his mind enjoy a congenial sphere. Indeed, Mr. Ferrier's intellect was pre-eminently critical. He sat in judgment on everything that came before him. Whatever might be the subject of the book, he could not overlook the way in which the

author had done his work, or the school of opinion to which he belonged. In connection with a diligent and critical study of high literary models, he had cultivated and improved his judgment and taste. One man reaches culture through the study of art, another through the contemplation of nature, and a third by association with refined society. Mr. Ferrier found a means of culture and a sphere of rich enjoyment in the higher prose and poetry of the English tongue. Except a sympathetic conversation on the higher themes of divine revelation, nothing afforded him richer delight than to spend an hour in converse with one who, like himself, could enter heartily and intelligently into the beauties of literature.

'These and other properties of your late pastor bring home to our minds the thought of what we have lost, and of how imperfectly we improved the excellent gift while he was yet with us; and yet it will not do to think of him as lost. He has left behind a blessed example and influence. "Being dead, he yet speaketh;" and his words are not those of reproach, but of solemn, earnest, affectionate entreaty.'

On the Sabbath succeeding the funeral, Mr. Grant, the respected minister of the large and influential Free Church congregation of Tain, spoke of Mr. Ferrier, and paid a warm tribute to his memory, referring in affectionate and admiring terms to his high character and the great influence for good which he had so long exercised in the town and neighbourhood.

The dissolving of the pastoral tie was to Mr. Ferrier no ordinary trial. He clung to his people and his work as long as there remained the faintest hope of resuming his pulpit ministrations. When all such hope was taken away, he gave in a frank and full demission, and that without any prospect of retiring allowance except what the denomination at large provides. Immediately thereafter he was waited upon by two deputations, and received two presentations. His own people presented him with a most fraternal address and a purse of sovereigns. The second presentation, which was of the same description, was made in name of the Free Church congregation, and a few other friends, by a deputation headed by the Rev. Thomas Grant and Provost Vass, a leading office-bearer in Mr. Grant's congregation. These marks of respect were truly kind, and afforded lively satisfaction to the enfeebled minister to whom they were made.

Mr. Ferrier's attachment to the United Presbyterian Church has found expression in his last will and testament. A sum to found a scholarship, and smaller legacies to other objects, amounting in all to about £1500, will in due time find their way to the Church's treasury. A large and well-selected library, too, has been left for the use of the denomination that he served so well. The career of this good minister of Jesus Christ hath many voices to his surviving brethren, but the clearest and firmest of them all is, 'Hold fast, and earnestly contend for the faith which was once delivered unto the saints.'

#### THE LATE REV. MR. BISSET, NAIRN.

A FUNERAL sermon for Mr. Bisset was preached on Sabbath, 24th March last, in the United Presbyterian Church, Nairn, by the Rev. Adam Lind, Elgin, from Rev. xxi. 4: 'And there shall be no more death.' At the conclusion of the sermon the preacher made the following reference to Mr. Bisset:—

Mr. Bisset died on Saturday the 16th current, at Bournemouth, south of England. In the beginning of winter he went there for the sake of Mrs. Bisset's health, and also with the view of consulting Sir Henry Thomson in reference to his own disease. The

result of consultation was that nothing could be done for his recovery, and that all that could be prescribed was the death-like advice to have recourse to the free use of sedatives to subdue the violence of pain. Bravely did he struggle for years with terrible sufferings, animated by the ardent desire for life in order to preach Christ and serve His Church, which had always been the very life of his life; but the sovereign Lord had ordained differently. No sooner, however, did he hear the voice from heaven, through events and appearances, than, with prompt and



adoring acquiescence, his mind and will responded Amen; and though his whole heart had been bent on resuming his favourite work,—indeed, he had composed, even in his illness, two discourses, to be ready for the realisation of that fond hope,—yet he yielded at once, and triumphed over the supreme difficulty of life, which is to say from the heart, ‘Thy will be done.’

Death, which usually takes survivors by surprise, did so in his case. For several days previously he had been suffering less pain, and on Saturday, the day of his death, he said he was feeling better, and was half-dressed to go into Mrs. Bisset’s room, when he was suddenly seized with spasm of the heart. He sent for Mrs. Bisset, and recognised her, but was not able to speak; gently breathed, and all was over,—so gently that one could scarcely believe that he was gone. Mr. Charles Corsar, his brother-in-law, visited him about the end of January, and found him perfectly composed—ready and willing to go home. Among other things he said, ‘When my suffering is severest, my faith is strongest. I have found Jesus the same yesterday, to-day, and for ever.’ He said he would not like to be left at Bournemouth, and expressed a wish to be taken to Arbroath and buried there.

Mr. Bisset was born in the parish of Cluny, Perthshire, of very respectable parents, whose memory he continued to revere and love through life. He studied at the University of St. Andrews, where he took a good place as a classical scholar, but especially as a mathematician, a study for which he retained a life-long partiality. This mental characteristic showed itself in a striking manner in his faculty of close thinking and determination to reach certainty in his conclusions. Difficulty seemed to have a charm for him, and he had a restless enjoyment in reaching the proper solution, and removing the intellectual difficulty. This quality of mind became doubly valuable when consecrated to the study of sacred things; hence his power of analysis in dealing with the word of God, especially in his lectures, where he never failed to throw a flood of light on the passage under examination. With rare insight he could find out recondite beauties in the wonderful Word, and exhibit them to the admiration of the intelligent and the edification of the

simplest hearer. He was a man of light, and whatever he touched became luminous.

During his student days, the Voluntary controversy had become a public question, and engrossed general attention,—Churchmen and Dissenters measuring swords throughout the land, with both sides claiming the victory. In these circumstances, Mr. Bisset’s attention was naturally turned to the great question, and, after studying it with his characteristic acuteness, he became convinced that the Voluntary principle was the only scriptural foundation of the Church of Christ, and, in loyalty to this conviction, he left the Church of Scotland, in which he had been brought up, and joined the Secession Church with a view to the ministry. After finishing his course of study at the Divinity Hall, he was licensed by the Presbytery of Arbroath on the 3d day of January 1843. In the course of a few months he was appointed, as a probationer, to supply for some Sabbaths the vacancy at Nairn, occasioned by the death of the Rev. James Mein, still remembered with feelings of respect and affection. The result of Mr. Bisset’s preaching in the Nairn congregation was, that he received a very unanimous call to be their minister, which he accepted, and was ordained to the charge by the Presbytery of Elgin on the 27th of September 1843. After having been settled for a number of years at Nairn, he received a unanimous call from a congregation in the south, but resolved to remain with his first charge.

Mr. Bisset’s ministry has been an acknowledged success in the different respects in which the Christian ministry may be estimated. Under him the congregation has increased in numerical and material strength. They have built a handsome church and a good manse, and the valuable property is free of debt. But what is incomparably higher than any degree of outward prosperity, Mr. Bisset’s ministry has been honoured as instrumental, in the hand of the Holy Spirit, of adding to the Church of such as shall be saved. The success of such a ministry might have been confidently predicated in so far as the efficacy of instrumentality is concerned. He had a happy combination of qualities for making a powerful impression on a popular assembly. A commanding pre-

sence and fine voice, which never palled on the ear, whose lowest cadences and loftiest tones were equally audible and pleasant, were his, with the art of speaking very perfect, and, above all, a powerful grasp intellectually of the grand truths of the gospel, and eloquent appeals to the hearts and consciences of his hearers, unfolding to their admiration, and pressing on their acceptance, the unsearchable riches of Christ. Such a ministry must needs succeed in accomplishing the highest ends of ministry, inasmuch as it fulfilled the conditions, instrumentally, of success,—a holy, consecrated life, and superior gifts.

Moreover, Mr. Bisset's mind was distinguished by originality of conception and strength of imagination, well tempered, and which enabled him occasionally to soar high in realization of the sublimer aspects of the truth under contemplation. Sometimes he delivered several discourses from one text, but not according to the old plan of building up a whole body of systematic theology upon one text, but with strict adherence to the text in hand, with nothing diffuse, and no straining for effect, but an easy natural flow of fine thought in simple choice diction; and with such fulness and fertility of illustration and apt quotation from Scripture, that the attention of the hearer never flagged during the extended treatment of the subject. Although he was by no means defective in the knowledge of dogmatic theology, yet the chief characteristic of his preaching was exegetical, and always with a feeling of profound reverence and love for the truth as inspired by the Holy Spirit. He was mighty in the Scriptures. And along with these rare qualifications as a preacher, there was a quiet impressive solemnity and ardent unction about his spirit which never failed to command the concurrent

sympathy of the people, and leave the impression on their minds that they had been listening to a master in pulpit power and efficiency.

Besides, there was a nobleness and amiableness and manly simplicity about Mr. Bisset's nature which endeared him to others, and imparted great weight to his character in their eyes; and withal, the moral beauty of self-forgetfulness rested upon him. He shone, but did not know that he was shining. By his brethren in the ministry he was an object of admiration, affection, and confidence, and the presbytery has sustained no ordinary bereavement by his death. Next to the reputation of the late Mr. Stark of Forres, the name of Mr. Bisset was a tower of strength in the presbytery and beyond it. In the community of Nairn, where he was universally esteemed and beloved, he was a power for good; and strangers, during the visiting season, were drawn to his ministry, some of whom expressed their thankfulness to him for his valuable services. By his own congregation he was regarded with unbounded admiration and affection; by his kindness, humility, generosity, and genuine piety, he lived in their hearts, and will live in their memories. They are deeply to be felt for. On the 27th September 1876, the late Rev. Henry Turnbull was ordained as Mr. Bisset's colleague and successor, but, after a few months of earnest and devoted ministry, he was suddenly cut off, and the congregation again deprived of the advantages of a stated ministry. It is to be hoped that the all-wise and gracious Head of the Church, who walks in the midst of the golden candlesticks, and holds the stars in His right hand, will in due time prepare another minister for them, who shall be found worthy to occupy the place of one who was pre-eminently a burning and a shining light.

## Home Circle.

BARUCH.

'Seekest thou great things for thyself? seek them not.'—JER. xlv. 5.

BARUCH belonged to a distinguished Jewish family, was amanuensis to the prophet Jeremiah, and committed to writing the book of his prophecy. On completing the prophetic roll, he was

charged by the prophet to read what he had written to the princes and people of Judah 'in the house of the Lord.' Having executed this commission, the princes and the people were alarmed be-

cause of the impending calamities which the utterances of the prophet foreshadowed and foretold. Having satisfied themselves that Baruch had written merely to the dictation of Jeremiah, knowing that Jehoiakim the king would be displeased at the message, and fearing that he might put to death the prophet who had dictated and the scribe who had written it, they tendered the advice that Baruch and Jeremiah should meanwhile betake themselves to some place of concealment. The result was as the princes had anticipated. Having heard Jehudi read two or three pages of the roll, the king took a penknife and cut it, 'and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.' Thereafter the king commanded Baruch and Jeremiah to be seized, but their place of concealment could not be discovered, 'for the Lord hid them.'

While under hiding, and sought for by the king's messengers, Baruch was disconsolate, and said, 'Woe is me now! for the Lord hath added grief to my sorrow: I faint in my sighing, and I find no rest.' Under his depression and grief, Jeremiah was commissioned to instruct and to comfort him, and the words, '*Seekest thou great things for thyself? seek them not,*' form part of the message addressed to him by the prophet. Baruch was ambitious. He sought 'great things for himself.' He is counselled not to do so. 'Seek them not.'

In illustration of the pertinence and purport of the prophet's advice, the following particulars may be noted:—

1. *Baruch was a young man inspired by the glowing anticipations of youth.*—The spring-time of life, like the spring-time of the year, has all the freshness and attraction of novelty. The hearts of the young are naturally big and buoyant with hope and expectancy. Visions of greatness or of happiness in the future flit and flicker before their eyes, and dazzle and bewilder their imagination. They have glowing expectations of joys to come in the pilgrimage of life. Their inexperience of the ways of the world, and of the cares and anxieties and sorrows of the flesh, makes them overlook and ignore all that is shadowy and sombre and repulsive, and leads them to form a bright and blooming and exag-

gerated estimate of the great and good things that Providence may have in store for them in the years to come. They are disposed to look at the bright side of things, and to allow their imaginations hopefully to revel among the bowers of a fancied earthly Paradise. All this is very natural in the case of the young and inexperienced; and it seems to have been so with the youthful Baruch. He anticipated and sought 'great things for himself.' He was entranced by the brightness of the morning sun, and his heart glowed with expectancy as visions of earthly greatness and of earthly renown were pictured in strong colours on his youthful fancy. Jubilant with high hopes, and glowing with youthful expectancy, 'he sought great things for himself' in the career of an earthly life.

2. *Baruch was a young man of talent and learning, and eager to excel.*—His learning, combined with superior talent, secured for him the honourable and responsible position of amanuensis to the prophet Jeremiah. Naturally proud of his learning and talents, he was eager to make the most of them in the battle of life. He was bent on the pursuit of the earthly distinction to which his learning and talents might fairly entitle him to aspire. He perhaps expected more than he was warranted to look for, for even in the matter of learning and talent, 'the race is not (always) to the swift nor the battle to the strong.' It was the fact, however, that he cherished high hopes and entertained high expectations of reaching a position of eminence and influence. He was eager to excel, to outstrip his competitors—to become famous in the world—to secure for himself a pre-eminent position among the thousands of Judah. He 'sought great things for himself.'

3. *Baruch was a good man, but his goodness was marred by inordinate worldly ambition.*—He was a faithful disciple of, and a constant attendant on, the prophet Jeremiah. The Lord was deeply interested in his welfare, and sent a special message to him by the prophet, in which He assured him that though his hopes of earthly aggrandizement would be blasted, and that, though his trials and troubles would be many and multiform, his life would be preserved. Evil would come upon others, 'upon all flesh,' but evil would not be permitted to befall him. We have no reason to doubt that

Baruch was a man of God—that there was ‘some good thing’ in his heart toward the Lord God of Israel. But though a friend of God, he was not faultless. Though his personal piety was real, it was not unsullied. Though his character was good, it was not unblemished. He was far from being an absolutely ‘perfect man.’ His besetting sin was ambition. He was eager to be ‘great.’ ‘Great things’ are not always or necessarily ‘good things.’ ‘Better is a little with righteousness, than great revenues without right.’

The great things of earth are not to be despised or abjured, nor are they to be worshipped or idolized. A good man is not authorized to seek them ‘for himself’—for his own personal gratification or glorification. This is what Baruch seems to have done, and to have been doing. Had he sought ‘great things’—not ‘for himself’—but for the honour and glory of God, and for the temporal and spiritual good of his fellow-men, the object of his ambition might have been commended, and would have been commended by the God of Israel. Of itself, seeking after ‘great things’ is not wrong or sinful, or at variance with the principles and precepts of Christianity. We can imagine a good man seeking to excel in his profession, and to obtain the honours and rewards that are promised to diligence in business. We can imagine a good man seeking to become ‘rich and increased with goods’—seeking to rise from a lower to a higher grade in the social scale—seeking to rise to a position of influence and power, or even to the pinnacle of earthly greatness—without necessarily exposing himself to challenge or to rebuke for his ambitious views and efforts. The propriety or impropriety of the course he pursues depends on the motives by which he is actuated. If, like Baruch, he seeks earthly great things ‘for himself,’ for the glorification of himself, or for the temporal aggrandizement of his family, his conduct is to be reprobated and condemned; but if his ambition has for its ultimate object and aim the glory of God and the good of man, his conduct is to be commended and approved. Had the latter been the motive by which Baruch was actuated,—had this been the generous and benignant object on which his heart was set in seeking

‘great things,’—he would not have been reproved but commended for his motive, and for the efforts and struggles to which it had given birth. It was not so, however, with the prophet’s servant. He was a good man, but his goodness was marred by inordinate ambition. This was the sin which ‘easily beset’ him, and which he is exhorted to renounce and abjure. ‘Seekest thou great things for thyself? seek them not.’ They are not worthy of your regard—not worthy of your ambition—not worthy of your aims, aspirations, and efforts as the heir of ‘a better and more enduring substance,’ and of the higher imperishable honours of the heavenly world.

4. *Baruch was a disappointed man, and his ambition was the occasion of his trouble.*—The bright visions and anticipations of his earlier youth had come to nought. Instead of being honoured, he was in disgrace; instead of joy, he had sorrow; instead of being applauded and idolized by his king and by the princes and people of Judah, he was now a fugitive and an outcast. The messengers of the king were seeking his person, and seeking his life. The brightness of youthful hope and of glowing expectancy had given place to the chill of disappointment, and to the chafings of despondency. All prospect of earthly greatness—of civil or ecclesiastical preference—had been overshadowed as he lay with the prophet Jeremiah in his hiding-place, and as he gave vent to his feelings in the words, ‘Woe is me now! for the Lord hath added grief to my sorrow: I faint in my sighing, and I find no rest.’ Such was the hapless condition to which Baruch had been reduced. He murmured and repined at his lot. His inordinate ambition was the occasion and the cause of his trouble—of the disappointment he had experienced—of the grief and sorrow he endured. He was enduring ‘the chastening of the Lord;’ but the chastening was accompanied by the reproof and instruction which, in the circumstances, he needed. ‘Seekest thou great things for thyself? seek them not.’ Let your ambitious prospects and projects be renounced and abandoned. Seek ‘good things’ rather than ‘great things;’ and if you seek ‘great things,’ seek them not for yourself, but for the honour and glory of God, and for the temporal and spiritual

good of your 'brethren and kinsmen according to the flesh.'

The words of Jeremiah to Baruch, as susceptible of being applied and as applicable to the children of God in general, counsel them not to seek their own personal aggrandizement;—to seek 'good things' rather than 'great things' for themselves and for others in the pilgrimage of life; for the greatest of the great things of earth dwindle into insignificance when compared with the greatness and grandeur and glory of the things which 'touch the King' and

the kingdom of Zion. Instead of exhausting our energies, and disturbing and destroying our peace, by grasping at objects of mere carnal ambition, which entail disappointment and sorrow and grief, let us set our affection 'on things above, not on things on the earth,'—on the glorious riches of that inheritance which is 'incorruptible and undefiled, and that fadeth not away.'

'Born by a new celestial birth,  
Why should we grovel here on earth?  
Why grasp at transitory toys,  
So near to heaven's eternal joys?'

## Correspondence.

### MISSION PRESBYTERIES.

TO THE EDITOR OF THE UNITED PRESBYTERIAN MAGAZINE.

SIR,—It seems to me that a few thoughts on this subject would be of use at present, as foreign missions must more and more engage the mind of the Church. New features will arise as this interesting work develops itself; and it is our duty to note them, and to make full use of all the experience of the past. So far as I am aware, the relation of the Church at home to her different mission Churches—her infant Churches in India or elsewhere—has not received sufficient attention. In the attention bestowed, the aim seems to have been to make the children assume the habits of the parent AT ONCE; and the difference of age and experience has been lost sight of. Great care ought to be taken in the attitude the Church assumes towards these her children; for all sorts of error in polity may arise, should a false step be taken here. The infancy of Churches is much like the infancy of individuals, in that the lessons and impressions of youth are the most permanent, and the results the most lasting.

The Church at home wishes to see her mission Churches self-supporting as soon as possible, so that they may be left for the 'regions beyond.' She wishes also to see them rise to the activity of life enjoyed at home. It seems easy at first sight just to transplant directly our forms of polity to India or elsewhere, and look for immediate results. It is impossible, however, to do this. We may as well say that as the history of Britain goes with each emigrant to America, all that

America has to do is to claim Britain's past and present as her own. America must write her own history, and gain, through her own peculiar difficulties, that perfection to which Britain in her own way is struggling.

Approving, as we well may, of the elevation to which Christianity has exalted us as a nation, we never suspect that by our missionaries we are introducing, along with our Christianity, all the elements that ever distracted a Church in regard to her polity. A few of the simplest facts will show this.

The elevating power of Christianity has raised a grand distinction between a Christian people and the heathen world. The missionary breathing in this clear intellectual and moral atmosphere, goes into a land of spiritual death. He carries this atmosphere with him as he does his Scotch name and birth, and he cannot separate himself from it. He is, from the nature of the case, above those he has to convert and elevate. This is his chair (*cathedra*), in which he sits, while the native squats on the ground. He works in his mission field, and is recognised as 'master.' Through his intellect the Holy Spirit conquers the intellect of his converts. Through his heart the Holy Spirit touches their hearts. He is Christianity itself to them—'a living epistle.'

Suppose he has made a few converts. He feels that the heathenism around cannot be overtaken without assistance. He knows also, that if the country ever

be converted, it must be through thoroughly trained and approved native agents, who know the difficulties so much better than a stranger, and can present the truth with its side to those difficulties, and who also know the language so well, and the entire life in the field where the work is to be done. Knowing all this, the missionary selects his assistants from among his converts, and leads them still further into the stores of sacred knowledge. The Conference in India has a prescribed course for the training of native agents, involving at least four years' hard study of the Bible, of Apologetics, and of Systematic Theology. The missionary has to prepare these agents, by going over again and again all the ground. They are then examined by the appointed subject examiners, and passed by the Conference into the grade for which they have been studying, or sent back to go over the work again. The agents have also preached alongside the missionary in the bazaar and villages, assisting him, and being trained by him. As the number of converts increases in any one station, and should the agents commend themselves as worthy, they are sent to out-stations in the near villages or towns. A missionary ought to have a good many of these out-stations. Itineraries are valuable in opening up the country; but to have permanent results, men must be stationed in places to give 'line upon line.' At stated times the missionary visits these out-stations, spending some time in examining the schools, preaching, inspecting the work, meeting with inquirers if any, and baptizing them if ready. If there be a small Christian community, he dispenses the Lord's Supper. He also has to take charge of all pecuniary matters, and generally to arrange for the carrying forward of the work.

Of course this system is not complete until these out-stations be constituted into native churches, with pastors and elders. This consideration gives more force to the foregoing remarks; for the missionary must take the native pastor by the hand, and lead him still further into the unknown land of forming a church and a session. They know nothing of the rules for conducting business, nor of that decency and order which are the patrimony of the Church at home. Difficulties must necessarily arise; and without any one to appeal to as an authority, they

could not get on. Each mission station in Rajpootana is surrounded by many villages and towns, and, were they occupied by churches, they would require to be formed into separate presbyteries. These, again, must be united into a synod, so that the opinion of all might be had on any important point. All this is new, and cannot be accomplished by the natives alone. The European missionary, then, from the nature of the case, is the overseer—the superintendent—the episcopos of the district where he labours. This simple relation, however, in which the missionary stands, and must stand, to the native Church, if developed and projected into the future, would become episcopacy as we know it in England.

It is indeed true that the missionary must oversee the planting of the Christian Church until it be an established fact. When it has been gradually established in all its details, the mother Church needs no longer send out men, for her work is finished. The last missionaries, however, would commit a great mistake were they to say to the native Church, 'We are to leave you, and in our separate stations we select from among yourselves favourite or trusted men to live in our houses, and superintend the work as we did.' The missionaries must all along let the native Church know that the state of things necessary in planting a Church must pass away when it has taken root in the soil. They must treat them always with this in view. When the time comes that the missionaries must leave, they will only have to say, 'Now, *without us*, you are to bring your own united wisdom and experience to bear on the work in hand. We have been teaching you to depend on yourselves, and now you are ready to meet on a common platform, and consult for the future of the Church in your land.' Presbyterianism is the perfect—the permanent state of things. It is the fruit, while the overseeing needful for a time was but the blossom, without which, of course, the fruit could not have been.

Other elements are introduced by the missionaries from the very nature of the case. They are sent out to a special field or station by the Foreign Mission Board; and even where there is a native Church it is not consulted, and were it consulted its opinion would not be worth anything. Were this state of things continued in the Church, would we not have patronage?

The native Churches must be educated to choose their own pastors.

Again, the missionary is paid on the principle of 'the strong supporting the weak,' by a body of men outside, and independent of the church to which he ministers. Now, were this continued as the only mode of paying the ministry, and were the money responsibility undertaken by any or all of the native princes in India on their becoming Christians, we would have the very difficulties introduced as between Church and State with which we ourselves have to contend. A further fact is this:—A great part of the land of Jeypore, and of all the native states of India, goes to endow the heathen temples. No prince, on becoming a Christian, would continue this endowment.

From these facts, it is evident that there are certain modes of action necessary in the first stages of mission work, and others as necessary in a more advanced stage. Now, the Church at home wishes to get these modes of action applied at the proper time of constituting a mission presbytery in every field. This we hold to be the only solution; but the question remains, *What is this presbytery to be? Whom is it to embrace? Is it to be made wide enough to embrace both European and native alike? Or are the facts of the case to be taken into account, and the European missionaries to be constituted into a standing committee of Synod, with full powers to organize a Church in India, with presbyteries, synod, etc.?*

At first sight, the proposal first made may appear the more natural; but if carefully looked at, it will be found unworkable. To establish Presbyterianism, you must have the material—men trained in similar circumstances; but the Europeans and natives are not so. Recall the position in which the missionary found the native, and his relation to him after conversion. For a long time to come they must stand in the relation of parent and child; and to destroy this would simply spoil the child; and render the parent's presence with him useless. The parent must oversee his child, and lead him up by proper education to manhood. And when the child sets up house for himself, he ought not to be burdened by making it large enough both for his parent and himself. The Church in this country wishes to see the Church in India able to care for herself first, and then, working

for the heathen around her, her children in turn.

Suppose a presbytery composed of European missionaries, with native elders, and of native pastors and their elders. There could neither be parity in judgment, experience, or members; for the native, being the easiest got, would soon outnumber the European missionaries. What would be the value of a vote on any question by those who stood in the relation of parent and child, or of professor and student? A majority might show the following each missionary had, or were it a majority of natives against the few Europeans, it would show a state of rebellion in the mission field. To allow students to dictate the number of examinations to be held, or the number of days they were to attend the Divinity Hall, would lead, even in this country, with all our Christian progress, to the utmost confusion. To what confusion would it not lead with natives who are just beginning to walk in the before untrodden paths of Christian morality and order? Suppose some of the native pastors were to bring up an overture for the Home Synod or Board to double their salaries, or to build churches all over Rajpootana. The Europeans all see the absurdity of this; but the natives unite, and carry it with a sweeping majority, of say four to one. It comes home in this form; but would it really be a majority with all the Europeans against it? Clearly the vote of such a presbytery would not be of any value. It is also clear that it would demoralize them to have to consider money and other matters outside themselves. There could not be equality of stipends, for the native could live on one-tenth of what is necessary to support a foreigner. Were the salaries of the native pastors fixed high, the Church in India could not pay them, and money would have to be sent out from this country for many a long year. Again, if the European element be the proper thing to incorporate, then the Church at home must continue to send out men long after the Church is established. This would involve a great and unnecessary expense, and it would hinder the production of the proper agency—a native pastorate. There would be, in fact, but one end to mission work in any one given field, and that would be the beginning. If so, we must give up several of the mission fields already

occupied, as the fast increasing cost of one or two would require all the money the United Presbyterian Church could raise. These one or two mission churches would just be all the more feeble, according to the amount of aid from the outside. In this strange compound we could point out many more incompatible elements; but enough.

What, then, is to be done? The answer is easy. Let the Church recognize the fact that there are two distinct elements in the mission field, and let her give powers to each accordingly. *Let her constitute the present Conference of Ordained and Medical European Missionaries into a Committee of Synod, whose work shall be to organize a Church in India.* Let the Church send out her best and most trusted men, as our nation sends out her representatives to the councils of nations, with full powers to do a certain work subject to the sending power, and when the work is done to return home. A temporary measure is required, and this is a temporary arrangement. It keeps clearly in view the work to be done—*planting a Church in India*; and it allows nothing to enter into the scheme which has afterwards to be withdrawn. It maintains the present relation between the Foreign Mission Board and the missionaries. It provides that the missionaries may bring any overture or appeal before the Synod; and it removes the strange anomaly of men ordained over churches having no voice in the Church courts. The committee thus constituted would just bear the same relation to the Synod and Foreign Mission Board, as a non-self-supporting presbytery in this country would bear to the Synod and Home Mission Board. It is, in fact, the right the Church gives to any of her committees formed for any work. They all have a voice in the Synod, and their work is the work of the Synod.

If we take into account what the missionaries alone can do for the Church in India, this will more clearly appear. Besides, being the mainspring in the work of preaching, of education, of colportage, and of the orphanage, the European missionaries must be the temporary pastors of the churches at the stations where they live. They could have elders elected in the proper way, and train them to admit converts, and otherwise exercise the spiritual functions

of their office. They also could have managers elected, and trained to the oversight of all the temporal concerns of the Church; and all this with the view of placing native pastors over them as soon as possible. After that, the pastors must be taken by the hand and led through all their new work again and again, till it became natural to them.

The individual missionary would not only have this church to look after, but also all the neighbourhood, where, as Christianity spreads, there would require to be native pastors settled. Those churches could be sanctioned, the pastors ordained, and the supplement determined by the committee, acting according to the general laws laid down for their guidance by the Board at home.

The individual missionary would, in his own locality, be the guide and counsellor, not only of the pastors, but of the churches. Should any question arise which he could not settle, the matter could be brought before the committee. By it all rules affecting the whole field could be framed, and receive the sanction of the home Church if need be. To the home Church, also, any member could bring any overture or appeal. The Conference have come already, in an informal way, no doubt, and asked for subordinate standards for India. The Church at home would do well to give them a simple form like that found from page 9 to page 16 of our admirable 'Summary of Principles.' This would suit at the ordination of elders and ministers. But to return.

After the separate congregations could manage their own internal affairs, much would still require to be done. Each mission district is so large that it would require to be formed into one or two presbyteries, composed of native pastors and their elders. This would require still further effort; and the European missionaries could give them all the rules and all the assistance necessary in the entirely new work. Again, all Rajputana would require to be united into one synod. This the committee of Europeans must do; but if they find a place in it for themselves, they disturb the expression of the opinion of the native pastors and elders. They must form it, and act as counsellors and guides till precedents be established by which the Church could guide itself. All this would require a long time; and the



moment any native Church could manage any part of its own affairs, that moment it ought to be trusted to do so, under the general oversight of the missionary.

While this organizing of the Church is going on, the training of agents as evangelists and pastors must not be forgotten. I have already described the present sanctioned mode of training evangelists. It works admirably; and all that is required is to make it embrace the training of pastors also. Take some of the evangelists who have completed a four years' course, and ask them to study a little longer before they are ordained. If needful, revise the present books, add new subjects, and re-determine the qualifications necessary for entering on this course. Let them meanwhile be trained in the active work of the field, where they can make use of their knowledge as they acquire it. Let their Divinity Hall be that of the successors of the apostles, and that of all the first ministers of any Church. Let their moral worth, their consistent life, their acceptability, their wisdom, their natural powers, and their success—the evidences of the Spirit's call—modify if you will the course of study required at first. It ought to be the aim to have the ministry as highly educated as possible. This only, however, means that the ministry are to exceed the people in all knowledge and education, especially in divine things; and of course it varies as the standing of the Church.

Gradually the different departments of work will come to be managed by the native Church itself, so that the European missionaries could confine themselves to the training of pastors and evangelists. Then probably one Divinity Hall could be for all. Halls, however, are more after the genius of the Western mind than the Eastern. This, moreover, lies so far in the future that it needs not disturb the present. The training of the ministry must evidently be the last point left, and it cannot be given up for a good few generations. Still, where men are found in India fit to train the young ministry, their services ought to be secured.

Still further, this committee of Euro-

peans could attend to the ever-varying features of the field. It could see what new stations require to be opened, and how many men are required for each. It could petition the Board for the needed men and means for the field. It could appoint the fit men for the new stations, as the men and the requirements are both known to it. It could see what men were required for each of the old stations. It could determine the departments of work to be taken up by each of two colleagues, and could hold them responsible only to it alone. If a colleague saw anything wrong, or what he supposed to be wrong, he could apply for a committee of investigation. If a case were made out, it should be judged and settled if possible in the atmosphere where it arose. If it could not be settled, then, according to its nature, in a prepared form, it could be sent to the Board at home, or brought before the Synod. Each missionary would thus be protected from personal attacks, and the Board saved from long cases, regarding which it cannot have all the facts or circumstances on which a decision should depend.

Many other advantages could be pointed out; but from what has been written, it must be abundantly evident that there would be great advantage in the Church at the coming Synod constituting the Conference of European Missionaries into a committee to organize a Church in India. All that is to be done is to give the Conference the powers above described. Their work would be the work of missionaries as described in the Acts of the Apostles and in the Epistles: 'They ordained them elders in every church,' and 'delivered them the decrees for to keep, which were ordained of the apostles and elders which were at Jerusalem.'

In the foregoing remarks, I have not brought forward anything new; but I have tried to look at the facts in the mission field as they were looked at in New Testament times, feeling sure that the more we conform to New Testament precept and example, the more likely are we to have New Testament success.—Yours, etc.,

JOHN TRAILL.

### HYMN BOOKS FOR MISSION STATIONS.

TO THE EDITOR OF THE UNITED PRESBYTERIAN MAGAZINE.

SIR,—Now that the new Hymnal has almost entirely displaced the former one, there must be many thousand copies of the latter of no further use to the owners of them.

It has occurred to me that the greater part of these might be got for the asking, and might be held at the disposal of our missionaries at home and abroad, who would be entitled to a grant of the number of copies they required, in the order of their application.

Ministers could, with little trouble,

act as receivers, and forward the Hymn Books to the offices of the Church, where some one would no doubt be willing to take charge of them, and to receive applications for grants.

It is hardly necessary to point out what a boon these would be to missionaries, providing them with a 'service of praise' which has for a quarter of a century been a source of blessing and delight to our own people.—I am, yours respectfully,

A PRESBYTERIAN ELDER.

### EDINBURGH LADIES' ASSOCIATION.

TO THE EDITOR OF THE UNITED PRESBYTERIAN MAGAZINE.

DEAR SIR,—Will you allow me through your pages to inform country ministers and other friends, of the existence of an Association of Ladies in Edinburgh for the protection of young women who may come to the city, either in quest of situations, or to enter on engagements already made? The ladies undertake to wait the arrival of trains at our railway stations for a day or two at the old and new terms, on purpose to receive strangers on their arrival, to warn them of the temptations which may assail

them, and to help them to reach their destination in safety.

Any one communicating with Mrs. Dr. Thomson, 63 Northumberland Street, or Mrs. Nairn, Hermitage, Murrayfield, will receive further information.

The writer is authorized to say that arrangements of a similar kind are being made in Glasgow, and any one communicating there with the Matron, Young Women's Christian Association, 59 Union Street, will be attended to.—I am, etc.,

A MEMBER OF THE ASSOCIATION.

### SYNODICAL ATTENDANCE.

TO THE EDITOR OF THE UNITED PRESBYTERIAN MAGAZINE.

SIR,—It should be generally known, and must be so partially, that a great bar to some of our Church elders attending the meeting of Synod is that the first week of it always includes Whitsunday, 15th May. It has always prevented me when elected, excepting once, when I attended at the second week, and was

present along with few others when the Synod was closed at a late hour of night by Dr. Harper. I have read your *Magazine*, page 123, on this matter of attendance.—Yours respectfully,

DAVID HEPBURN.

PERTH, 18th March 1878.

## Intelligence.—United Presbyterian Church.

### PRESBYTERIAL PROCEEDINGS.

*Aberdeen.*—This presbytery met on the 9th April, when it was intimated that Mr. Lawrie had accepted the call from the congregation of Old Meldrum. Mr. Lawrie, being present, delivered all his trials for ordination, which was fixed for

Wednesday, 1st of May—Mr. Auchterlonie to preside and address the minister, Dr. Robson to preach, and Mr. Duncan to address the people. Mr. R. G. Wilson was appointed to act on the Committee of Bills and Overtures. The presbytery took up the resignation of the Rev. Thomas Brown, of Nelson Street congregation.

Mr. Brown adhered to his resignation of the charge, and the commissioners from the congregation acquiesced, regretting that Mr. Brown's failing health had necessitated his taking this step. It was moved and seconded that Mr. Brown's resignation be accepted, and he loosed from his charge. After prayer, he was suitably addressed by the moderator, and his name taken from the roll of presbytery. The commissioners applied for a supply of preachers. A circular anent Theological Hall collection was read, and the clerk was instructed to communicate with the sessions in the bounds, inquiring whether the collection had been made, and report. According to agreement, the presbytery entered on a conference anent foreign missions. After devotional exercises, the subject was introduced by stirring addresses from Messrs. Young and Auchterlonie. Several of the brethren and of the office-bearers present having expressed their views, the conference was closed with singing and prayer. Mr. Rankine read report of statistics for year 1877, showing an increase of membership, of income for ordinary purposes, and specially of income for missionary purposes, over the whole presbytery. The report was considered highly satisfactory, and an abstract was appointed to be printed for circulation among the congregations.—A public meeting in connection with the conference on missions was held in Belmont Street Church in the evening, presided over by Dr. Robson, when the large audience was addressed by Rev. Mr. Smith of Fraserburgh, Rev. Dr. Andrew Thomson of Edinburgh, Rev. Andrew Hogg from Jamaica, and Bailie Esslemont of Aberdeen. The meeting was felt to be so instructive and stimulating as to suggest the desirability of like meetings being held in the future.

*Annamdale.*—This presbytery met at Annan on the 26th March last—the Rev. Archibald Smith, moderator. It was reported that Mr. Peter H. Laird, student, had been engaged as missionary at Wamphray for one year. Mr. John Brown, M.A., preacher, was present, and, having accepted the call of Holywell congregation, he delivered trials for ordination, including a thesis on 'Does Saving Faith consist simply in accepting the statements of the Gospel as True?' and an examination on theology, specially on the atonement; which exercises being unanimously sustained, Mr. Brown's ordination was appointed to take place at Holywell, on Thursday, 11th April—Mr. Scott to preach, and Mr. Lambert to preside in the ordination, and address the minister and people. Mr. Hamilton,

elder, was appointed a member of the Synod's Committee on Bills and Overtures, and Mr. Scott was appointed moderator of presbytery for the next twelve months. Mr. Watson presented a report on the congregational statistics of the presbytery, when, after remarks, it was moved, seconded, and unanimously agreed, that the thanks of the presbytery be given to Mr. Watson for his excellent paper, and that the further consideration of the subject, with remit of Synod on annual visitation of congregations, be delayed until next ordinary meeting of the Synod.—The presbytery met at Holywell on the 11th April, in terms of appointment: The Rev. Archibald Smith, moderator *pro tempore*, read a letter from Mr. Lambert, intimating his inability to discharge the duty appointed him at last meeting of presbytery, in consequence of other engagements, and the presbytery requested Mr. Watson to officiate in his stead, with which request Mr. Watson complied, and took the chair accordingly. The edict prepared and served on the congregation of Holywell was presented, and found to be duly attested. The edict was again read three times, according to rule, and the ordination services were proceeded with. Mr. Scott, after prayer and praise, preached a sermon from Matt. v. 8: 'Blessed are the pure in heart, for they shall see God.' The clerk narrated the steps. Mr. Watson put the questions of the formula to Mr. Brown, conducted in the ordination prayer, and afterwards addressed the minister and people on their respective duties. The ordination services were closed with praise, prayer, and the benediction. Mr. Ballantyne was appointed to introduce Mr. Brown to the Holywell session. The presbytery agreed to thank Mr. Watson for readily agreeing to undertake the duty to which he was appointed in room of Mr. Lambert. Mr. Hutton was, in terms of request, appointed to arrange for the dispensation of the Lord's Supper at Wamphray. Next meeting of presbytery is to be held at Annan on the Tuesday after the fourth Sabbath of June.

*Berwick.*—This presbytery met at Ayton on the 8th of April, for ordinary business and for a conference on missions—the Rev. A. B. Robertson, moderator. The elders of the various congregations were invited to the conference. A report of the distribution of the Surplus Fund in the presbytery was laid on the table, and attention was called to a few of the items in it. The aggregate membership in the congregations receiving surplus had increased during the past year. Two of the congregations previously below the minimum stipend of £200 had risen to it

this year. A communication was read respecting one of the congregations at present receiving supplement, but which the presbytery thinks ought to be self-sustaining on account of its numbers and resources. It was ultimately agreed to suggest that the Home Mission Board send a deputation to the congregation before coming to a decision in the matter. The Rev. A. B. Robertson, convener, gave in the annual report on statistics, from which it appeared that the membership of the different congregations has been maintained, and that the degree of liberality in the support of ordinances and for missionary and benevolent purposes has been considerably increased during the year. The committee received the thanks of the presbytery, and it was agreed to continue them for next year. The Rev. P. Mearns was appointed to dispense the communion at Hordean on the second Sabbath of July. The presbytery proceeded to hold a conference on missions, as previously agreed on. Papers on missions were read by the Rev. Messrs. Wilson and Inglis. After the reading of these excellent and exhaustive papers, various suggestions were thrown out in conference as to the best means of promoting an interest in Christian missions. Besides the ministers and elders of the presbytery, a number of elders, not members of court, took part in the conference, which was felt to be exceedingly interesting and profitable. The Rev. James Harrower was appointed moderator for the next six months, and took the chair. Inquiry was made as to the collection for the Theological Hall Fund, and the clerk was instructed to write to the two congregations from which no report had been received. The roll was adjusted for the Synod; and the Rev. R. C. Inglis was appointed a member of the Synod's Committee on Bills and Overtures.

*Cupar.*—This presbytery met in Bonnygate Church class-room on the 16th of April—Mr. Morrison, moderator *pro tem*. An application was made for a moderation by Boston Church (Cupar), which was granted, and Mr. Anderson was appointed to preside in said moderation on the 29th April. Commissioners from Bonnygate Church (Cupar) appeared, and intimated that their minister, the Rev. Mr. Rankine, had expressed a desire that a colleague might be appointed to assist him in the discharge of his ministerial work, and that his congregation had cordially agreed to accede to his request. The presbytery sanctioned the arrangements that had been made, and granted supply of sermon as requested by the commissioners. Mr. Lees was appointed to

represent the presbytery in the Synod's Committee on Bills and Overtures. Reports were received from congregations that had made the collection for the Theological Hall for the current year. Trial discourses were appointed to Mr. Lawrence, student of the third year, and an exercise was assigned to Mr. Barron, of the second year. Owing to an unexpected pressure of business, it was agreed to delay the conference on the state of religion till the autumn meeting of presbytery. Appointed a meeting to be held in Edinburgh on the morning of Wednesday, the 15th May, at ten o'clock, and the next ordinary meeting in Boston Church, on the Tuesday after the second Sabbath of June.

*Dundee.*—This presbytery met on Tuesday, the 5th of March—the Rev. J. A. Murray, moderator. The Rev. A. B. Connel, convener of the Committee on Sabbath Schools and Children's Services, reported that a conference of Sabbath school teachers and the superintendents of children's services had been held, and that it was well attended. The presbytery received the report and reappointed the committee, and, in view of the great importance of the subject, instructed the committee to correspond with the members of other evangelical denominations in Dundee, and to confer with them on the whole question of the relationship of children's services and Sabbath schools to each other and the Church. A letter was read from the Rev. Dr. M'Gavin, informing the presbytery that he had intimated to his congregation his wish to be relieved of all official duties, and to retain the status and designation of their senior minister. A letter from Tay Square congregation was read, stating that at a meeting of the congregation it was agreed, in terms of his own request, to relieve Dr. M'Gavin of all official duties in connection with the congregation; also that he should possess the status and designation of senior minister; and further, that as senior minister he should receive the sum of £250 per annum as a retiring allowance. On the motion of the Rev. Mr. Russell, seconded by the Rev. A. Miller, the presbytery acquiesced in the above arrangements, expressed their deep sympathy with Dr. M'Gavin in his continued affliction, and hoped he might yet be enabled to take his seat at their meetings. It was agreed to remit to the presbytery's Committee on Disestablishment a circular from the secretary of the Scottish Council of the Liberation Society, requesting the presbytery to give a distinct utterance on the question of Disestablishment at the pre-

sent favourable opportunity. The Rev. Mr. Graham, convener of the Augmentation of Stipends Committee, reported that the amount collected last year in the presbytery was £343, being £20 less than the sum raised in 1876. The report concluded by suggesting that an annual subscription for the Augmentation Fund should be made in every congregation, and when that was not practicable, that there should be an annual collection. It was reported that Mr. R. Smellie, student, had agreed to labour as missionary at Newtyle.

*Edinburgh.*—This presbytery met in the Young Men's Christian Institution, 14 St. Andrew Street, on Tuesday the 2d April—Rev. Mr. Marshall, East Calder, moderator. On the motion of Mr. Croom, it was agreed—That, as recommended by the presbytery's Disestablishment Committee, this court overture the Synod to take such action for the disendowment and disestablishment of the Church of Scotland as the Synod may see fit. Dr. Reid asked and obtained leave for the Committee on the Social State of the City to communicate with the other presbyterial committees on the subject, so that they might bring up a report in a more complete form. Professor Johnston was appointed to form the members of the church worshipping in the recently erected station at Portobello, into a regular congregation; an interim session also was appointed.—This presbytery met, 9th April, in St. Andrew's Place Church, Leith, for the purpose of ordaining Mr. David S. Henderson, preacher, who is about to proceed to San Fernando, Trinidad, as a missionary of the Church. The Rev. John Young, Newington, Edinburgh, preached; the Rev. Wm. Morrison, St. Andrew's Place Church, presided at the ordination; and the Rev. George Lambert, Greta (formerly of Trinidad), in addressing the young minister, gave an interesting account of the sphere of labour upon which he is about to enter. There was a large attendance of members of presbytery, as also of others interested in Mr. Henderson's career.—This presbytery met, 11th April, at West Calder, for the induction of Rev. James Wardrop, late of Craighend. The Rev. Mr. Sutherland, Dunbar, preached, and the Rev. Andrew Duncan, Mid-Calder, presided and addressed the congregation and the newly inducted minister.

*Elgin and Inverness.*—This presbytery met at Campbelton (Ardersier) on the 29th March; for the ordination of Mr. Alexander A. Robertson, probationer. Along with the members of presbytery, most of whom were in attendance, the

Rev. Mr. Balfour, Rosehearty, under whose ministry Mr. Robertson was trained up, was present, and took part in the services. The Rev. Mr. Watt preached from Rom. xiv. 8: 'We are the Lord's.' The Rev. Mr. Macdonald conducted the ordination service, and afterwards addressed the newly-ordained pastor, and the Rev. Mr. Whyte the people, on their respective duties. There was a large attendance, and a deep interest was shown in the services, which were most appropriate and impressive. At the close of the public services, the presbytery met for the transaction of ordinary business, when Mr. Robertson's name was added to the roll of presbytery. The attention of the presbytery having been called to the circumstance that the Rev. Mr. Bisset had departed this life at Bournemouth on the 16th March, his name was taken from the roll of the presbytery. Messrs. Pringle and Lind were appointed to prepare a minute for insertion in the records of presbytery with reference to the lamented death of Mr. Bisset. The clerk stated that the Rev. Dr. Gardiner, Edinburgh, had, in answer to a letter that he had written to him since last meeting, intimated his willingness that the presbytery should nominate him as their representative in the Mission Board (D.V.) during the four years ending in May 1882. Next meeting was appointed to be held at Forres, on Tuesday after the second Sabbath of April (16th April).—The presbytery met at Forres—Rev. William Macdonald, moderator. The Revs. Messrs. Pringle and Lind having, as appointed at last meeting, prepared a minute for insertion in the records of presbytery with regard to the lamented death of Mr. Bisset, the presbytery unanimously agreed to adopt it, and record it in their minutes as follows:—'The presbytery deeply feel the loss sustained by them in the removal by death of the Rev. John Bisset, after a protracted affliction, endured with un-murmuring patience. He was endowed with rare intellectual talents, which were consecrated by him to his divine Master. His preaching was of a high order, thoroughly evangelical, showing a large acquaintance with Scripture truth, and richly endowed with unction and impressiveness; while his conduct was uniformly such as becomes a Christian and a Christian minister; and his unassuming manners served greatly to endear him to his brethren.' An overture to the Synod by Mr. J. H. Gill, Forres, transmitted by the session of Forres, with reference to the use of fermented or unfermented wine in the communion, having been read, it was agreed to transmit it to the Synod at its

approaching meeting. Mr. Pringle having moved, agreeably to a notice given by him at a former meeting, that the presbytery take steps for a movement similar to what has been recently carried into effect in Elgin with desirable results, in the other districts of the presbytery, for the disse of intoxicating liquors on occasion of funerals, as well as during the interval between death and interment, the motion was unanimously agreed to. A communication having been read from the Morayshire Farmers' Club with regard to sacramental fast days, a committee was appointed, consisting of Rev. Messrs. Lind and Robson, with Messrs. Raff and Cruickshanks, elders, to consider the matter and report at a future meeting. Mr. Whyte was appointed a member of the Synod's Committee on Bills and Overtures at the ensuing meeting. Mr. Robson having moved that an overture be presented to the Synod at its approaching meeting in favour of Disestablishment, the motion was unanimously agreed to. Next meeting was appointed to be held at Nairn, on Tuesday after the second Sabbath of June.

*Falkirk.*—This presbytery met on 2d April—Rev. George Wade, moderator. The Rev. Charles Jerdan, LL.B. (clerk), was appointed to moderate, on the 15th instant, in a call to a colleague to the Rev. Hugh Baird, Cumbernauld. It was stated that the Cumbernauld congregation offer £50 per annum as a retiring allowance to the senior minister, with manse and garden, and propose to give £80 from their own resources to the junior minister, in the hope that his stipend may be supplemented from the funds of the Church and otherwise to the minimum of £200 per annum. The presbytery unanimously agreed to petition Parliament in reference to Sir Alexander Gordon's motion for inquiry regarding the Presbyterian Churches of Scotland, to the effect that no new legislation will be satisfactory to this Church or to the nation which does not involve the complete disestablishment and disendowment of the existing State Church. The Rev. John L. Munro, B.D., submitted the annual report of the Committee on Statistics, from which it appeared that during the past year most of the congregations in the presbytery had made a gratifying advance in liberality. Agreed to transmit a petition to the Synod from the congregation of Bo'ness, presented by the Rev. Samuel Sleath, praying the Supreme Court to revise the subordinate standards of the Church. Appointed Rev. James Aitchison to represent the presbytery on the Committee on Bills and Overtures. Appointed next ordinary

meeting to be held on Tuesday, 4th June, at 11 A.M.

*Galloway.*—This presbytery met at Newton-Stewart on 9th April—Mr. Watson, moderator *pro tem*. Devotional exercises were conducted by Mr. Squair. A letter from Dr. Mair anent young persons changing their residence was read and approved. The clerk laid upon the table transference from the Presbytery of Glasgow to this presbytery of Mr. John M. Watson, student, who has finished his course at the Hall. Subjects as trials for licence were assigned him. The attention of the presbytery was called to the collection for the Theological Hall, which ought to have been made in all the congregations during the month of March. The clerk laid upon the table the statistics of the presbytery for the year ending 31st December 1877, from which it appeared that the membership was 1739, being an increase on the year of 34. The income for ordinary purposes and repairs, £2063, 19s. 2d., being an increase of £58, 19s. 2½d.; for missionary and benevolent purposes, £466, 8s. 5½d., being an increase of £41, 5s. 5d.; and for all purposes, £2530, 7s. 7½d., being an average per member for ordinary purposes of £1, 3s. 8½d.; for missionary purposes, of 5s. 4½d.; and for all purposes, £1, 9s. 1d. Besides the above, the sum of £1455, 18s. has been raised for the new church at Newton-Stewart. Next meeting of presbytery to be held at Newton-Stewart on Tuesday after the first Sabbath of June.

*Glasgow.*—This presbytery met on Monday, 8th April—Rev. Mr. Thomson, Plantation, moderator. The Rev. Mr. Ferguson's case was under consideration. Mr. Ferguson having spoken at considerable length on the form and nature of the libel which had been served on him, it was agreed, on the motion of Dr. Black, to adjourn further prosecution of the case till Monday the 15th.—This presbytery met, 9th April. It was agreed to loose Mr. Alston, Cathcart Road, from his present charge, and translate him to the charge at Carluke. Calls from the congregations of Stornoway and Portree in favour of Mr. Robert M'Master, M.A., probationer, Edinburgh, were unanimously sustained. A communication was read from the trustees and managers of the Greyfriars Church, with reference to the occupation of that church by the presbytery for its meetings, and calling attention to the fact that the presbytery had on several occasions recently adjourned to the church without receiving their sanction, or without acknowledging that they had done so. They proposed that the presbytery get the use of the present place of meeting,

with the smaller rooms, for £25 per year, but that they have no power to adjourn to the church. The offer was accepted in the meantime, and a committee was appointed to take the whole subject of accommodation for meetings into consideration, and to report. Dr. Brown then moved, with reference to the discussion on the previous day, that a committee be appointed to look out for larger accommodation during the further prosecution of the Rev. Fergus Ferguson's case. He thought it would be a pity to limit the accommodation to that hall, when Mr. Fergus Ferguson's congregation and the whole United Presbyterian community were so much interested in the proceedings. Rev. Mr. Welsh seconded. Dr. Logan Aikman moved that the presbytery continue its deliberations in the present hall, and Dr. Robert Jeffrey seconded. Several members objected to meeting in a larger place, on the ground that their deliberations would be interrupted by the audience, and the motion made by Dr. Logan Aikman was carried by thirty-six to thirteen. The clerk read a letter from the presbytery of Orkney, calling attention to circulars said to be sent to the various United Presbyterian congregations by the Queen's Park (Glasgow) congregation, asking them to petition the Synod for the revision of the standards. The circular referred to in the letter did not bear that it was issued by the Queen's Park congregation, and the presbytery in the circumstances agreed to ask the Queen's Park congregation for an explanation. A memorial respecting raffles or lotteries at bazaars was read from the Kent Road session. The memorial set forth that their attention having been called to the practice, which was of questionable legality, and exercised a bad influence upon those taking part in them, they memorialized the court to issue a recommendation to the effect that when congregations feel it expedient to resort to bazaars, lotteries or raffles should not be allowed. Dr. Robert Jeffrey said that in 1867, the presbytery, at the instance of the Scottish Protestant Laymen's Society, declared that lotteries tended to foster a spirit of gambling, were injurious to the best interests of society, and were opposed to the law of the land, and recommended the discontinuance of them. He thought that recommendation covered the present case, and moved accordingly. Dr. Logan Aikman seconded. Dr. Young, Dr. Brown, Dr. George Jeffrey, Mr. Welsh, and others expressed themselves thoroughly against the practice of having raffles or lotteries at bazaars, and it was agreed to recommend to the people under

its inspection to discontinue them, as the presbytery regarded them as tending to foster a spirit of gambling, and were injurious to the best interests of society. It was also agreed to intimate this decision to the various sessions in the presbytery.

*Hamilton.*—This presbytery met on the 26th March—the Rev. Mr. Shearer, moderator. There was laid on the table reasons of dissent by Mr. Andrew Wilson, representative elder, Motherwell, from the finding of the presbytery in the Motherwell Wine Case, on the 12th February last, and the clerk was instructed to place them on the record. Read a reference from the session of Motherwell Church, for advice as to their having agreed, by a majority, to make provision for those who had applied for unfermented wine at the sacrament, at a meeting of session on the 18th February, and the ruling of the moderator of session that this motion was incompetent, and could not therefore be put to the meeting. Two of the majority of the session, and also the moderator, were heard on the subject. After long deliberation, Mr. Morton moved, and Mr. Trench seconded, that the presbytery, without pronouncing any opinion on the question raised in the reference, now declare its recommendation, at the meeting with the congregation at Motherwell on the 12th February, to be an injunction. It was also moved by Mr. Bruce, and seconded by Mr. Donaldson, that with reference to the request for information as to the competency of the motion referred to, the presbytery do not feel called upon to give any formal deliverance in the matter. The vote was taken between the two motions, when it was found that six voted for the one, and six for the other. The moderator then gave his casting vote in favour of the first motion, which was accordingly carried. Against this decision, Mr. Wilson, representative elder from Motherwell, protested, and appealed to the Synod. The clerk laid on the table protest and appeal by Mr. John Colville, a member of session of Motherwell congregation, against the ruling of the moderator of said session in regard to the communion wine question, at a meeting on 18th February. The protest and appeal was read, and Mr. Colville heard in support of the same. After deliberation, the presbytery dismissed the protest and appeal, because, in accordance with their decision of 12th February, the moderator of Motherwell session was quite entitled to rule a motion incompetent which would have raised anew the agitation, before the session had an expressed wish of a majority of the congregation for a change in the communion

elements. Against this decision Mr. Colville protested, and appealed to the Synod, and craved extracts, which were granted. Revs. Messrs. Anderson and Morton were appointed to support the above decisions at the approaching meeting of Synod. The presbytery thanked the committee who have had the charge of the stations at Burnbank and Stonefield for their attention to the matters connected with them; and as the former is now under the charge of Saffronhall session, and the latter under the charge of Cambuslang session, the committee was discharged. Mr. Duncanson, convener of the Committee on Statistics, laid on the table two abstracts of the statistics within the bounds of the presbytery for last year, and the thanks of the presbytery were tendered to him for his attention to this matter. The presbytery agreed to hold their annual missionary and prayer meeting on the 23d of April, and appointed Messrs. Duncanson and Cowan to lead their devotions on that occasion.

*Kilmarnock.*—This presbytery met on 9th April—Rev. John Forrest, moderator. Granted a moderation in a call to the congregation of Muirkirk, and appointed Mr. McDonald to preach and preside on the evening of Monday, 6th May. Agreed to recommend petition to the Home Board for supplement to the stipend. Received transference of Mr. Robert Paterson, student, from the Presbytery of Edinburgh. Agreed to recommend to the Synod the petition of Mr. David Gray, preacher of the Original Secession Church, to be received to the status of a preacher of the United Presbyterian Church. Agreed also to recommend the petition of Mr. William H. Wright, student of the third year at the Theological Hall, to be received by the Synod as a student prepared for licence as a preacher of the United Presbyterian Church, with a view to be placed on the list of probationers. Heard the annual report on statistics, from which it appeared that whilst there was a slight decrease of membership in the congregations within the bounds, there was a decided increase in the attendance on ordinances, prayer meetings, Bible classes, Sabbath schools, and in contributions for all purposes. Took up committee's report on foreign missions. After discussion, the presbytery agreed, by a majority of 26 to 3, to overture the Synod to take into consideration the propriety of appointing a committee to inquire into the working of the foreign missions connected with the Church, and that said committee should be instructed to consider such points as the following:—1st. The constitution and working of the Foreign

Mission Board. 2d. The regulation and control of the annual expenditure, and, if necessary, the practicability of limiting the number of our missions. 3d. The appointment of periodical deputations to visit the mission fields. 4th. The arrangements made with medical missionaries. 5th. The wider circulation of the minutes of the Board. 6th. The conducting and circulating of the missionary periodicals. The Rev. George Morris reported on behalf of the Evangelistic Committee, that ten congregations within the bounds had taken part in special evangelistic and mission work during the past year. The presbytery expressed continued interest in such work, and instructed their committee on this subject to ascertain the various districts within the bounds where special efforts may be advantageously made during the summer months, and put themselves in communication with the professors charged with making arrangements for evangelistic work by the theological students during the recess, with the view of employing one or more students as circumstances require. Mr. George Copland reported that the Augmentation Committee had visited several congregations, and held special meetings with sessions and managers, that meetings with other congregations will yet be held, and that, as a result, a larger contribution to the Augmentation Fund may be expected this year. The presbytery recommended members of court to give all facilities to the committee to advocate the claims of the fund before the office-bearers and members of the congregations in the bounds. Agreed to consider resolutions of the presbytery's Committee on Disestablishment at the June meeting of presbytery. Read circular anent Surplus Augmentation Grant. Agreed to express satisfaction with the results of that scheme during the past year, in raising so many stipends to a minimum of £200, with a manse. Cordially thank Mr. Morton and his committee for their personal liberality and active efforts to promote the success of the scheme, and recommend congregations in the district to give liberal support to the fund. Appointed the clerk and Mr. Robert Mackie, elder, members of the Synod's Committee on Bills and Overtures. Read circular from Finance Committee anent collection for Theological Hall Fund, and instructed congregations who had not yet made their annual collection for this fund to do so as soon as possible. Agreed to give cordial thanks to Thos. Biggart, Esq. of Dairy, for his gift of a copy of the publication entitled *The Grace of Giving* to every family in the membership of the churches of the presbytery. Mr. Murray



reported that a fourth elders' association within the bounds had been formed for the Kilmarnock district. Appointed next meeting to be held on the second Tuesday of June.

*Kirkcaldy.*—This presbytery met at Kirkcaldy, 8th Jan.—Rev. Robert Dick, moderator. Mr. Thomson reported that he had preached and moderated in a call in Bethelield Church, on the evening of Monday, 17th December. The call was addressed to the Rev. Isaac E. Marwick, Lpanends, Ireland, subscribed by 263 members and 60 adherents. The call was sustained, and the clerk instructed to forward it, with the reasons for translation, to the Presbytery of Ireland. Mr. Smith reported that he had preached and moderated in a call at Crail. The call was addressed to the Rev. J. C. Jackson, Elgin Street Church, Glasgow, subscribed by 92 members. The call was sustained, and the clerk instructed to forward it, with reasons for translation, to the Presbytery of Glasgow. A petition, subscribed by 41 persons residing in the neighbourhood of Loughborough Road, Kirkcaldy, for supply of sermon in the new place of worship soon to be opened there, was presented, which the presbytery unanimously agreed to grant.—This presbytery met at Leven, 5th February. The Rev. Isaac E. Marwick having accepted of the call addressed to him by the congregation of Bethelield, his induction was appointed to take place on Tuesday the 26th February. Agreed to petition Parliament against the Contagious Diseases Acts.—This presbytery met, 26th February. Mr. Jackson having accepted the call to Crail, his induction was appointed to take place on Tuesday, 19th March. The presbytery then proceeded with the induction of the Rev. E. Marwick to the pastoral charge of Bethelield congregation. The Rev. John Clark preached, the Rev. R. Fisher, moderator *pro tem.*, inducted and addressed the minister, and the Rev. James Pittendrigh addressed the congregation.—The presbytery met at Crail for the induction of the Rev. John C. Jackson, 19th March. The sermon was preached by the Rev. Isaac E. Marwick, the Rev. James Pittendrigh, moderator *pro tem.*, inducted and addressed the minister, and the Rev. W. Guthrie addressed the congregation.—This presbytery met again at Kirkcaldy, 2d April—Rev. Daniel Douglas, moderator. Mr. Pittendrigh gave in the annual report on statistics, from which it appears that there had been encouraging progress in various particulars during the past year. The report was received, the committee thanked for their labours and re-appointed—Rev. R. Dick, convener. Mr. Martin, convener

of the Committee on Disestablishment, submitted a series of resolutions recommended by the committee, which the presbytery agreed to adopt. It was agreed to overture the Synod on the subject, and Messrs. Martin and Guthrie were appointed to support the overture. Mr. Train, convener of the Committee on Sabbath Schools, gave in the report of the committee on the Synod's remit. It was agreed to adopt the report, and transmit it to the convener of the Synod's Committee. The clerk laid on the table of the presbytery a statement relating to the congregations within the bounds whose ministers are included in the present distribution of the Surplus Fund. The presbytery agreed to express their satisfaction with the measure of success by which this important scheme has been attended; their gratitude to the friends whose great liberality has contributed to this success; and especially to record their thanks to Mr. Morton of Greenock, whose efforts on behalf of the scheme have been so great and so signally blessed.

*Melrose.*—This presbytery met on the 26th of February, in Selkirk, for the ordination of Mr. McCallum to the pastoral charge of the West Church there. Mr. Paterson preached the sermon, and Mr. Stevenson presided and gave the addresses. Thereafter about a hundred gentlemen sat down to dinner in the Union Hall. A most delightful soiree was held in the church in the evening. A timepiece was presented to Mr. Stevenson, who occupied the chair, for his services as moderator during the vacancy, and a pulpit gown to the young minister, and a silver tea service to Mrs. McCallum. Messrs. Robson (Lauder), Wilson (Stow), Cameron (Glasgow), Taylor (Kilwinning), Burns (Linlithgow), Lawson (Selkirk), and others were present, and took part in the proceedings. The presbytery appointed supply to Mr. Young's pulpit at Newtown, owing to his being laid aside by ill health. Mr. Orr gave notice for next meeting of an overture to the Synod as follows:—'That the Presbytery of Melrose humbly overture the Synod to take into consideration the desirability of an alteration in the law regarding libel for heresy at the instance of presbyteries, so far as that requires suspension from office of the accused party before the libel has been drawn up and its relevancy sustained, and so far as it makes such suspension obligatory instead of discretionary on the part of the presbytery.'—Met again on the 2d of April—Mr. Pollock, moderator. Intimation was given from Mr. Young, Newtown, of the resignation of his charge on account of continued indisposition. Much

sympathy was expressed for him in his affliction, and his congregation, who are very greatly attached to their faithful minister. Meantime, further supply was appointed to his pulpit; and a committee, consisting of Messrs. Robson, Lawson, Stevenson, Finlayson, ministers, and Dunn and Turnbull, elders, to confer with Mr. Young and the congregation at such time as shall be convenient for both. Mr. Wilson, convener of statistics, submitted the report thereon for last year, which gave on the whole very satisfactory statements on the matter condensed upon. Having obtained cordial thanks for his work herein, Mr. Wilson resigned the convenership, to which Mr. Paterson was elected. Mr. Orr spoke in support of his overture of last meeting, which was seconded by Mr. Finlayson. Mr. Wilson moved as an amendment, 'That it was inexpedient at the present time to transmit such an overture,' which was seconded by Mr. Cockburn, and which, on the vote being taken, was carried over the motion by a majority of one. Mr. Orr declined to take himself the responsibility of sending up the overture, but promised to bring it up at some future time.

*Orkney.*—This presbytery met at Kirkwall on the 1st April—Mr. Allardice, moderator. The clerk stated that he had received a letter from Mr. Brown, declining the call addressed to him by the Shapishay congregation. The call was set aside accordingly. A letter was read from Mr. Laing, M.P., announcing that he had received the petition by the presbytery for the repeal of the Contagious Diseases Acts, which he would have pleasure in presenting to Parliament. Mr. Reid, as convener of the Committee on Statistics, submitted the annual statement, from which it appeared that on most of the items there was an increase. The report was adopted, and the convener of the committee thanked for his trouble in preparing it. Mr. Kirkwood and other members of the court called attention to certain actions of the Queen's Park congregation, Glasgow, in reference to the case of Rev. Fergus Ferguson and the revision of the standards, they having sent forms of petitions to the preses of the congregations, requesting them to get these signed and forwarded to W. B. Crawford, Esq. After full discussion, Mr. Webster proposed the following motion, which was unanimously agreed to: 'That the attention of the presbytery having been called to certain forms of petition sent out by Queen's Park congregation, Glasgow, to the preses of congregations in this presbytery, agree to recommend that no attention be given to them, and also to call the

attention of the Glasgow Presbytery to the fact that the procedure of the said congregation under its jurisdiction, in respect to the sending forth of these forms of petition, is calculated to produce strife and division in the congregations of the Church.' The presbytery then met in private. The next meeting to be held at Kirkwall on the first Tuesday of July.

*Paisley and Greenock.*—This presbytery met at Paisley, 16th April. Appointed the ordination of Mr. James Black at Lochwinnoch, 6th May. Granted moderation to St. Andrew Square, Greenock, on 30th April, and cordially recommend a petition for aid in liquidating debt. Granted moderation, 29th April, for the new congregation of Clune Park, Port-Glasgow. The membership is 50. The stipend offered is £400, with £20 for expenses. Agreed to transmit a petition from Mr. Macrae, asking the Synod to explain its decision on the Gourcock overture last May. Agreed to transmit an overture from Mr. Davidson anent marriage with deceased wife's sister. Authorized the Clynder Committee to take all necessary steps for opening a preaching station there this summer. Mr. Wm. Dickie gave all his trials for licence.

CALLS.

*Stornoway.*—Mr. Robt. M'Master, M.A., preacher, Edinburgh, called March 22d.

*Portree.*—Mr. Robert M'Master, M.A., preacher, Edinburgh, called.

*Cumbernauld.*—Mr. Alexander Borland, preacher, Glasgow, called to be colleague to Rev. Hugh Baird, April 15th.

ORDINATION.

At St. Andrew's Place Church, Leith, on 9th April, Mr. David S. Henderson, preacher, ordained as missionary to San Fernando, Trinidad.

INDUCTION.

*West Calder.*—Rev. James Wardrop, late of Craigend, inducted April 11th.

DEMISSION.

*Greenlaw.*—Rev. J. Milne, April 16th.

KEITH UNITED PRESBYTERIAN CHURCH—  
REOPENING SERVICES.

THIS church, which has been undergoing extensive repairs, was reopened on Sabbath, 10th March. The services were conducted in the morning and afternoon by the Rev. James Brown, Paisley; and in the evening by the Rev. W. H. Macfarlane, pastor of the congregation. Special collections were made at all the diets of worship, which (with the gift of £100 from the Ferguson Trustees, and the pro-

ceeds of a recent bazaar) enabled the building to be entered free of debt. On the evening following the reopening a very successful soiree was held in the church, when addresses were delivered by the Rev. Messrs. Brown, Paisley; Watson, Forbes; Simmers, Portsoy; Grant, Free Church, Botriphnie; and Smith, Fraserburgh. The alterations, which have cost over £650, were designed and executed by local tradesmen.

#### THEOLOGICAL HALL—CLOSE OF THE SESSION.

THE session of the Theological Hall was closed, 11th April, with an address from the Rev. Wm. France, Paisley, Moderator of Synod. Principal Harper occupied the chair; and among the professors and members of the Synod's Theological Committee present were Dr. Cairns, Dr. Duff, Dr. Johnstone, Dr. Young, Rev. Mr. Paterson, Dr. Andrew Gardiner, Rev. A. Brown, Paisley; Dr. Peddie, Dr. Hutchison, etc. The Principal, in introducing the moderator of Synod, urged the students to let their study of divine truth be always viewed in connection with their own personal improvement in holiness not less than in knowledge. Mr. France, who was received with applause, tendered to the students hearty congratulations on the successful completion of the work of the second session under the new arrangement. He had the best authority for saying that the students had taken full

and successful advantage of all the facilities offered for study. The Synod and the Church would be glad to hear of this. After offering advice as to the manner in which the students should pursue their work, laying special emphasis on the necessity for their reading daily a portion of the Hebrew and Greek Scriptures, he exhorted them to be faithful to the Church for which their presence there declared their preference. Dr. Hutchison having made some announcements as to scholarships, the proceedings were closed by the Moderator pronouncing the benediction.

Each of the students attending the Hall during the past session received a copy of the following works:—(1) *Memorials of a Ministry on the Clyde*, being Sermons preached in Gourcock Free Church by the late Rev. R. Macclear—the gift of an unknown friend; (2) *An Exposure of Popery, with special reference to Penance and the Mass*, by the late Rev. Wm. Anderson, LL.D., Glasgow—presented by Mr. Thomas Biggart, Dalry; (3) *For the Work of the Ministry*, by Rev. Professor Blaikie, D.D.—the gift of Mr. Paton, Tillicoultry; (4) *Commentary on Thessalonians*, by the late Rev. Professor Eadie—from Mr. Biggart; (5) *Commentaries on St. Luke and St. John*, 3 volumes, by Professor Godet, D.D., Neuchatel—from an anonymous donor, per Professor Calderwood; and (6) *Messiah's Kingdom*, by Rev. Benjamin Martin, M.A., Le-lie, Fife—also given anonymously.

### Notices of New Publications.

- (1) THE CLOUDS OF THE BIBLE. By ALEXANDER WALLACE, D.D.
- (2) HEROES OF FAITH, as delineated in Hebrews. By JOHN GUTHRIE, M.A., D.D.
- (3) THREE STREET ORPHANS. By the Author of 'The Clouds,' 'Hope: Its Lights and Shadows,' etc.

Glasgow: John S. Marr & Sons. 1878.

(1) DR. WALLACE has already introduced himself very favourably to the reading public by previous publications, which have been well received and widely circulated. His *Life of James Stirling* is a work of great interest, and in various forms has found a place as an ornament on the drawing-room table of the wealthy, and as a prized treasure in the cottage of the poor.

In the volume before us Dr. Wallace gives us discourses with which his own congregation were favoured during the

ordinary course of his ministry. We find in them the leading characteristics of his preaching,—graphic description, strong emotion, and earnest appeal. Dr. Wallace looks out on nature and human nature with the poet's eye, and gathers in a rich harvest of apt and instructive illustrations. The varying aspects of the heavens above and the earth beneath, and the ever-changing world of man's life, are lovingly and glowingly depicted, and made to stand out in colours very real and impressive; but at the same time he never fails to set 'Jesus in the midst,' and all his teaching is in the highest degree evangelical. He rejoices to lay all the treasures which he gathers at the feet of Jesus, and uses them to commend Him as the world's great Saviour and only hope.

(2) In turning to Dr. Guthrie's volume, we are called on to admire the diversity

of gifts. He is not so rich in gifts of the imaginative and emotional kind as his friend Dr. Wallace, but he has an intellect of a high order. These discourses on the characters described in the remarkable eleventh chapter of the Hebrews, called 'Heroes of Faith,' evince careful and thoughtful study. Not only are the characters well delineated, but the topics introduced in connection with them presented in a very able and lucid manner. What the author says of faith is of itself sufficient to show that he is no novice in the field of abstract speculation, but has the power of dealing in an intelligent and competent manner with the primary elements of thought as well as with the facts of religion and life.

(3) The author of 'The Clouds' has proved himself capable of soaring into the higher regions of poetry, and adorning, when he chooses, the subject of which he treats with the hues of a fine poetic mind. In this little book he keeps these gifts in restraint, and confines himself chiefly to simple narrative. But though it is simple, it is not prosaic. It is full of interest; and many will peruse with heartfelt emotion the account which is given of the trials and triumphs of these 'Three Street Orphans.'

#### LECTURES ON THE HISTORY OF JOSEPH.

By GEORGE LAWSON, D.D., late Professor of Divinity in the Associate Secession Church. With Prefatory Note by Rev. WILLIAM PEDDIE, D.D., Senior Minister of Bristo Street United Presbyterian Church. New Edition.

Edinburgh: Ogle & Murray, and Oliver & Boyd.  
1878.

In a brief prefatory note, Dr. Peddie states clearly and succinctly the principal facts in Dr. Lawson's life, the features of his character, and the excellences of his writings. The present publication has been out of print for a time, and this new edition, we doubt not, will be warmly welcomed by many who have long regarded Dr. Lawson as at once one of the saintliest and most scholarly of men.

We very cordially agree with Dr. Peddie in what he says of the volume which he so well introduces to the readers of a generation that knew not Dr. Lawson personally, but who have

heard of his worth. 'Intelligent readers,' he says, "of these Lectures cannot fail to be struck with the original thinking discovered in them, the author's knowledge of human nature, and his singular talent for generalizing moral instruction. Mr. Spurgeon has said of him: "Dr. Lawson had a fertile mind, and a heart alive both to the human and divine side of truth. He writes with a pleasing simplicity of style." The history of Joseph being so favourite a subject both for lectures from the pulpit and for exercises in Bible classes, ministers and teachers will find this volume a valuable aid in their work.'

HISTORY OF THE WESTMINSTER ASSEMBLY OF DIVINES. By W. M. HETHERINGTON, D.D., LL.D., Author of 'The Church of Scotland,' etc. Fourth edition. Edited by Rev. ROBERT WILLIAMSON, Ascog, Rothesay.

Edinburgh: James Gemmell. 1878.

IN connection with recent discussions, this edition of Dr. Hetherington's work must be regarded as opportune. It contains a vast amount of information, set forth with all that vigour of thought and style by which he was distinguished. The fact that a fourth edition has been called for proves that the book is one of no small interest as well as value. Its careful perusal will enable the reader to form an intelligent opinion on subjects concerning which many speak according to their own notions of what might, could, would, or should have been, rather than any correct acquaintance with the facts of history.

The following are some of the special features of this new edition:—

(1) Considerable additions have been made, rendered necessary by the new light shed upon the subject through the publication of a part of the "Original Minutes," which Dr. Hetherington, in common with many others, believed had been irrecoverably lost.

(2) Alphabetical indices to names and subjects have been prepared. A list of the original Scottish members, and the dates of their reception by the Assembly, have been supplied, as also notes relating to the committees appointed to draw up the first draught of the "Confession of Faith" and Catechisms.

(3) Correct fac-simile title-pages of

books relating to the Westminster Assembly, and from originals in possession of the editor. In Schaff's *Book of Creeds* there are fac-similes of those titles, but they are not accurate.

'It will be seen that in this edition of Hetherington's work there are a great many additions and improvements which tend to enhance its value.'

**THE BOOK OF ESTHER**, illustrative of Character and Providence. By the Rev. THOMAS M'EWAN, Hope Park United Presbyterian Church, Edinburgh.

Edinburgh: Andrew Elliot. 1877.

In this volume we have a course of lectures on the Book of Esther, which the author delivered to his people in the ordinary course of his ministrations. This rendered it unsuitable for him to discuss at length those questions which modern criticism has raised concerning this book. Taking it for granted, as he was entitled to do, that it forms an integral part of the inspired record, Mr. M'Ewan sets himself to learn the lessons which it teaches. There is ample scope, in discoursing on this book, for interesting historical narrative and graphic description, as well as for setting forth spiritual teaching of the most important kind. Of this Mr. M'Ewan has been fully aware, and consequently has produced a volume which may be read alike with pleasure and profit.

**THE INCOMPARABLE PREACHER.** A Sermon by Rev. J. G. SCOTT, Renfield Street United Presbyterian Church, Glasgow.

Glasgow: Frank Simpson. 1878.

A THOUGHTFUL and eloquent sermon on a great subject.

**A BRIEF OUTLINE OF THE MEETINGS OF THE PRESBYTERIAN COUNCIL**, held in Edinburgh in July 1877, as they appeared to a Spectator.

Edinburgh: Elliot. 1878.

THIS little work fulfils its modest title, and more, as it is a very intelligent and graceful narrative of the wonderfully interesting meetings which formed an epoch in the history of the Presbyterian Church. The spectator, we understand, is a lady who has studied Christianity at home and abroad; and there is a largeness of view and sympathy in the sketches which does justice to the catholicity of the new Presbyterian organization. The selection made from so vast a body of materials is judicious; and all who had the privilege of being at the Council meetings will acknowledge that the most striking points have been seized. This work may be very cordially recommended as from its cheapness fitted to go into regions where the large volume of Transactions of the Council cannot be expected to penetrate.

**THE SHIP 'TYRUS': A PROPHETIC ALLEGORY.** A Discourse delivered 31st March 1878, the Sabbath after the Foundering of the 'Eurydice.' By the Rev. DANIEL M'LEAN, Author of 'The Gospel in the Psalms.'

Glasgow: James Maclehose. 1878.

IN this discourse Mr. M'Lean 'improves' an event which was universally felt to be of a most striking and melancholy kind. In doing, so he has effectively, but not obtusely, used his stores of Hebraistic learning, and set forth the lessons of the text at once in a pictorial and practical manner.

## Monthly Retrospect.

### PRESBYTERIES AND THE DISESTABLISHMENT QUESTION.

THE question of Disestablishment has been discussed in most, if not in all, the presbyteries of our Church during recent months. Perhaps the term 'discussed' ought not to be used in connection with a subject concerning which there was almost entire unanimity. If Voluntaryism is not a term of communion with us, it is evidently a principle of action.

The subject is one which our country presbyteries may well take up as one in connection with which they have a very real and pressing grievance. In the country 'the parish minister' is still a somebody *ex officio*, and the parish church a resort to those who cannot bring themselves to act on Christ's law in reference to 'him who ministers at the altar.' In this way our country ministers labour at a

grievous disadvantage,—a disadvantage, indeed, so great, that did it obtain as to any other thing than religion, it would be fatal.

Among our rural presbyteries, that of Kirkcaldy has proved itself specially in earnest, and has drawn up a series of resolutions which we doubt not will obtain general approval. They are as follows:—

'(1) That, while it is the duty of the Church to hold itself aloof as far as possible from purely political work, yet, as the proper relation of the Church to the State is of vital importance to its prosperity, the Church is not going beyond its province when it seeks by political action so to liberate the Church from the control of the State, that in time to come it may be left undisturbed to prosecute its purely spiritual work.

'(2) That the Church can never stand in its right relation to the State so long as its courts are not free to regulate all their work according to their own interpretation of the word of God; to amend its creed in conformity with any new light that may be shed on the Scriptures; and to convene and dismiss its Assemblies without the sanction of the civil power.

'(3) That the Church of Scotland, as neither resting, in so far as it is a State Church, on a scriptural basis, nor possessing the confidence of a majority of the Christian people in this country, ought to be disestablished and disendowed.

'(4) That, in view of a not remote dissolution of Parliament, the present is a favourable opportunity for preparing the minds of the people for a wise exercise of their influence in returning members favourable to religious equality.'

The discussion in the Supreme Court of the Church is expected this year to have unusual interest, owing to the fact that the subject has plainly become one of practical politics. In Parliament there has not yet been any discussion of the question; but, in addition to the notices of motion by Mr. Holms and Sir Alexander Gordon, another has been placed on the books by Mr. Parker, M.P. for Perth, to the following effect:—'That a select committee be appointed to inquire into the present relations of the Established Church with the other Churches in Scotland, and with the people at large; and in particular to inquire how far the Church Patronage Act of 1874 has tended to remove the causes of disunion and dissatisfaction among the Presbyterians of Scotland, and what further legislation would most conduce to that end.'

This notice of motion is in fulfilment of a pledge to the Perth electors, that he would immediately on taking his seat move for a select committee to inquire into the ecclesiastical condition of Scotland, but if such a committee were not granted, he would vote for Disestablishment. The great majority of the Scottish people see no need for inquiry; but if in that way the known facts can be officially placed on record, some good result may be expected.

All other ecclesiastical events, however, have been of minor importance to the controversy of the Free Church with the self-styled 'constitutional party' among its own members. From nearly all the presbyteries of the Church, and from some of the synods, overtures have been transmitted to the General Assembly, asking the Supreme Court to declare that the 'constitutionalists' do not represent the opinions of the Church. The Synod of Glenelg is an exception, and has pronounced almost unanimously for the 'constitutional' party.

Connected with this movement there has been discovered something like an intrigue with a view to carry the Highlanders in a body in favour of Sir Alexander Gordon's motion.

Though the scheme has ignominiously collapsed, and is now only a matter of history, it is worthy of a passing notice. The first intimation of the coming event appeared in a letter to the *Daily News* published on the last day of February. The letter was conspicuous for bombastic and misleading statements regarding the Free Church; and with regard to Sir Alexander Gordon's notice of motion the writer said: 'On this point, i.e. promoting Sir Alexander Gordon's excellent efforts, the people of the Highlands are unanimous, and petitions will be sent to St. Stephen's as numerously signed as the shortness of the time will permit.' It was further said: 'A simple declaration by the Legislature that the National Church stands on the bases named in General Gordon's admirable motion, will satisfy sincere Free Churchmen, cause them to rejoin the Church of their fathers,

and make it a bulwark against the attacks of Voluntaries and Liberationists; and while it will not injure any other sect in purse or conscience, it will make a provision for the wants of the poorest of Her Majesty's subjects in Scotland, which Voluntaryism never can or will make.'

In the same style and spirit was framed an appeal 'to the people of the Highlands,' which was brought to light in the last week of March. In it six alleged reasons were given why 'the people of the Highlands' should 'sign the petition' in favour of Sir Alexander Gordon's motion. They were encouraged to sign the petition, because 'the object in view is to bring the Established Church into a scriptural alliance with the State;' because they would 'help to prevent the Voluntaries and Rationalists within and without the Free Church from carrying a motion tending to the disestablishment of the Church;' and, besides other reasons, because 'in signing the petition you pave the way for going forward into Canaan.' The 'address' has been disavowed by most of the 'constitutionalists,' and appears to carry no weight of itself; but the writer of it has obviously some fellow-workers, and the intrigue fits in with other parts of the scheme to weaken the Free Church and strengthen its rival in the Highlands. The strength of the 'constitutionalists' seems to be in the Synod of Glenelg, which includes the islands of Skye, Uist, and Lewis, with adjacent parts of the mainland. In that Synod, an overture which embodied the sentiments that 'such movement does not represent this Church, and that no arrangement as to the relation of Church and State in Scotland, made with the present Established Church, can be satisfactory to the Free Church,' was rejected by 18 to 3,—2 declining to vote.

#### THE ESTABLISHMENT OF THE PAPAL HIERARCHY IN SCOTLAND.

THE *Tablet* contains the text of the Pope's 'Apostolic Letter,' in which the establishment of the Scottish Hierarchy is decreed and described. The reading of the document will show how arrogant still are Papal pretensions, and how unscriptural the mode of Papal progress. The Pope identifies himself with God; and if he cannot wield the temporal sword to enforce his purpose, he can threaten enemies with the wrath of the Almighty. The saints, also, after a manner unknown to scriptural practice, and forbidden by scriptural precept, are invoked in aid of those who are engaged in the enterprise. We quote a sentence or two which will show what manner of spirit the Papacy is of, even three hundred years after the Reformation. Reference having been made to the unfulfilled wish of Pius IX., it is said: 'Wherefore, lifting up our eyes to the Father of light, from whom comes every good and perfect gift, we have invoked the protection of divine grace, having at the same time implored the aid of the blessed Virgin Mary, conceived without sin; of the blessed Joseph, her Spouse, and Patron of the Universal Church; of the blessed Apostles Peter and Paul, of St. Andrew, and of the other saints whom the Scots venerate as protectors, that by their prayers to God they may assist us to arrive at a happy accomplishment of this undertaking. Therefore, for these considerations, of our own motion (*motu proprio*), with certain knowledge, and by that apostolic authority which we exercise over the Universal Church, to the greater glory of God and the exaltation of the Catholic faith, we appoint and decree that the Hierarchy of ordinary bishops shall be revived in the Kingdom of Scotland according to the prescriptions of the canonical laws, and that they shall take their titles from the sees which we erect by this our constitution, and constitute into an ecclesiastical province. Moreover, it is our will that six sees shall be at once established, and they are from this time established, namely, St. Andrews, with the titular adjunct of Edinburgh, Glasgow, Aberdeen, Dunkeld, Whithorn or Galloway, and Argyll and the Isles.' And then, after the old-accustomed terroristic fashion, it thus concludes: 'Let not, therefore, any man whatever infringe this record of our erection, constitution, restitution, institution, assignation, adjection, attribution, decree, mandate, and will, or rashly dare to oppose it. But if any one shall attempt to do so, let him know that he will incur the anger of Almighty God and of His blessed Apostles Peter and Paul.'

There was a time when words like these commanded the assent of Europe, and even made kings tremble on their thrones. That time has passed away, and, we

believe, never will return. But whilst we have no craven fear of Popery, and would deprecate any appeal to Cæsar against its fulminations, we think the action that has been taken by it in this matter calls for earnest effort at once in the way of exposing Popish error, and imparting to the inhabitants of these lands intelligent views of scriptural truth.

It will be well also to instruct our youth in the history of our own country, so that they may not be misled by daring misrepresentations of the facts of the case. One of Rome's maxims is that 'ignorance is the mother of devotion.' It is certainly the mother of credulity; and the ignorance and credulity of those addressed in this remarkable 'Letter' must have been largely counted on when a statement such as this could be made to them: 'The Church of Scotland, constituted in this manner, was in a flourishing condition, when it was miserably reduced to utter ruin by the outbreak of the heresy of the sixteenth century'—in other words, of the Reformation.

### THE GLASGOW PRESBYTERY AND RAFFLING AT BAZAARS.

THE deliverance which the Presbytery of Glasgow gave at its recent meeting on this subject, is one which will meet with general approval. Something may be said not only plausibly, but in a measure satisfactorily, in favour of bazaars as originally held and contemplated. They afford, it has been argued, the means of enabling persons to assist in a good work who could not otherwise aid it. Time and skill may be devoted where money has been denied; and if the articles presented for sale are really what they are given out to be, and sold in a fair and open business way, no wrong has been done. But with raffling it is a different thing. Into it necessarily enters an element of a hurtful and illegitimate kind: it panders to some of the worst passions of our nature. We believe the attention of the Glasgow Presbytery has been strongly turned to this subject on account of the prevalence of what have been called 'enterprise sales.' The demoralizing effects of these sales have been shown to be very great; and though meanwhile there is a difficulty in dealing with them by statute law, yet Christians are to walk by a higher standard. Many things are denied to Christians by their sovereign Lord which may not be condemned or punished by Cæsar; and it is by the law of Christ, not simply by the law of the land, that the Church has to order its conduct.

This lottery business is plied very diligently by a Church whose tactics we should be slow to imitate—the Church of Rome. There lies before us a bundle of advertisements of 'Grand Drawing of Prizes' in a lottery at Dublin in behalf of St. George's 'Orphanage and Poor Schools.' The tickets are sixpence each, and the principal prizes are a service of plate or £100, two ponies or £20, and a case of champagne. And the conscientious and benevolent public are told that there is thus presented to them a golden opportunity of advancing their own interests and helping a deserving cause. We have heard the same sort of arguments and appeals in other than Roman Catholic circles. It is really humiliating that such things should be thus defended in connection with Protestant Churches in this year of grace 1878!

Surely there is a more excellent way. If all Christians would just conscientiously store for Christ as the Lord prospers them, the treasury of the Lord would be full to overflowing. Giving after this fashion elevates the giver and brings a blessing with it, whereas money extorted by force or secured by appeals to the lowest kind of self-interest, degrades those from whom it is extracted, and cannot secure the favour of Him who loves 'a cheerful giver.'

### THE NIGHT SIDE OF EDINBURGH.

A GENERATION has grown up since the eloquent and large-hearted Dr. Guthrie began his 'Ragged Schools.' Other institutions similar in kind and aim have also been founded, and much good among the young has confessedly been accomplished; and yet how dark the picture of certain aspects of city life! 'The sins and sorrows of the city' seem to multiply despite of all endeavours to suppress or mitigate them.



This is brought vividly before us in the annual report of the City Mission just published. There are seventeen agents connected with the mission proper, and ten connected with individual congregations or other societies. This gives us twenty-seven labourers specially devoted to work in our closes and lanes and haunts of vice.

The report presents many features of interest both of a cheerful and saddening kind. Thus it is said :—

‘In now introducing the reports of the missionaries, the directors feel constrained to revert in a sentence or two to the subject of our social evils. They have to repeat what they have often said before, that notwithstanding all the good seed continually sown by ministers, evangelists, and missionaries, and notwithstanding all the many cases of individual conversion and of permanent amendment, the rank growths of ungodliness and vice still flourish in the city to a very formidable extent. Certain forms of evil are specially obtrusive. One, and the most conspicuous of all, is drunkenness; another is licentiousness; a third is the desecration of the Sabbath, especially by shopkeeping and cab-driving; and another the relaxation of the family bond, and the apparent lack of reverence of children towards their parents, and of authority of parents over their children.’

In reference to ‘the field,’ the following melancholy picture of part of it is given :—

‘One of the *lands* of the city is thus described: “On the ground floor we have a person who keeps a small shop, whose father and mother stay with her. She has had three husbands; the third has left her, and another man lives with her who is not her husband. Immediately above there live a couple unmarried, who have two children. Next door we have a family where the father is notorious for his drunkenness. On the opposite side of the passage a young woman keeps house, only seventeen years of age, the mother of an infant three months old. To this dwelling comes every Saturday, and stays till Monday, a man above fifty years of age, who is known to earn good wages, and who has lodgings in another part of the city. Next door to this girl live a couple very much given to drink. Lately the husband got thirty days for striking his wife. Immediately above lives a woman who was a widow with six children. She some time ago married a widower with seven children, so that there are now fifteen in all living there, in a very small house. On the opposite side lives a widow with two sons. The house is in an excessively filthy state, and almost everything that will sell goes for drink. Above lives a woman separated from her husband. Next door lives a man with two little girls, separated from his wife, who lives with another man in another part of the city.”’

Cheering instances of success, however, are also given, *e.g.* :—

‘One man visited to-day is a tradesman, and was lately much given to drink. His wife has described him as on his way to the devil. Now he is a changed man, who may be fitly described as “clothed and in his right mind, sitting at the feet of Jesus.” He is now a member of a Christian church, and regularly employed as a tract distributor. Another was met, a woman, who is also a trophy of divine grace. She was found some years ago in a wretched garret, having forsaken her husband, who was an inveterate drunkard. She was assisted temporarily and spiritually, was got into the Training Home for Nurses, and now she has a house in the New Town, and is in regular employment as a sick-nurse.’

Surely there is a loud call on the Church of Christ to bestir itself! This sore disease of sin and crime that is so palpably at its own door, is also doing deadly work within its borders. A life of self-indulgence is not one which is permitted to the Christian. He must follow in the footsteps of Him who ‘went about doing good.’

# UNITED PRESBYTERIAN MAGAZINE.

JUNE 1, 1878.

## Original Articles.

### A CHOICE OF CONTRASTS.

'Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.'—DEUT. xi. 26-28.

IN connection with the religion which God Himself has revealed, human reason occupies an important place. There is nothing about the former which requires that the latter should be either superseded or ignored. There are indeed many things within the circle of religious thought about which we must walk by faith and not by sight, and in dealing with which faith in a very high degree must be exercised. Religion has to do with things divine, with things unseen, with things eternal. It has to do with the deep things of God; and as His ways and thoughts are higher than the ways and thoughts of man, even as the heavens are higher than the earth, so in dealing properly with these things implicit faith is indispensable. In many things clouds and darkness are round about Him. His own nature is incomprehensible; His essential and peculiar attributes are unfathomable; and many of His providential arrangements are involved in the deepest mystery. In reference to all these things, however, the exercise of faith is an imperative duty, and the command, 'Be not faithless but believing,' must be recognised and obeyed. Faith is needed, and must be exercised in reference to an unseen world and the eternal abode of the righteous. 'We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens,' but it is only by faith that this can be known. There is no other way in which we can advance a single step beyond the things that are seen and temporal, or obtain the slightest glimpse of things unseen. But while, in dealing with these great realities, there must be faith, the demand for the exercise of reason is equally imperative, and for this ample provision has been made. We can believe in the deepest of the divine mysteries on God's own testimony. Faith is in accordance with reason when it rests on the foundation of God's own infallible word. The mere thoughts of any human mind about divine things, however ingenious or sagacious, are worthless as objects of faith, and it is irrational to believe them. The thoughts of men about things unseen are merely guesses, and many of them very fanciful; while faith, to be in accord-

ance with reason, must have facts on which to rest, and in revealed-religion this want is supplied.

In connection with religion, also, human reason is often permitted to occupy even a higher place. It is not only recognised, and provision made for its exercise,—it is frequently appealed to as a judge and a guide. The claims which God has on man are absolute and unchallengeable. He might have spoken to us only in the language of command, but instead of this He often condescends to reason with us. It is our duty to believe the doctrines He has revealed, to obey the precepts He has enjoined, and to submit to the restraints He has imposed; and yet these duties are pressed on us not on the ground of authority alone, but sometimes also in their bearing on our own interests. He might have spoken to us only as a ruler, a lawgiver, or a teacher; but while He does so, He sometimes also speaks as a friend, and in words of earnest expostulation and warning. In every instance in which He speaks in any such mode, there is virtually an appeal to human reason. The strongest reasons are given why the course pointed out should be pursued.

We have an example of this in the words here addressed to ancient Israel. Moses speaks by divine authority, and his words must be regarded as proceeding from God Himself. Having spoken to the people at considerable length, and in the words of exhortation, he follows up his exhortation by an appeal to their own judgment. He calls on them to make a choice between things diametrically opposed to each other—between obeying the commandments of God and turning aside from them. The same choice requires to be made now as well as in the days of old; and let us look at the demand for it, in its application to ourselves. The choice presented is a choice of contrasts, and this circumstance is favourable to resolute and prompt decision. In making a choice, the mind is sometimes perplexed by opposing claims so nicely balanced that it is very difficult to decide between them; but there is no room for such perplexity here. The objects of choice stand on opposite sides, and reason can have no hesitation about her verdict. It is a choice between right and wrong, between truth and falsehood, between knowledge and ignorance, between happiness and misery.

I. It is, in the first place, a choice between right and wrong. The choice set before Israel was one in relation to which they could by no possibility occupy neutral ground. It was equally impossible for them both to go after other gods and to continue in any way to serve the God of their fathers. He must either have all or nothing. His claims admit of no rival. He is God, and besides Him there is none else. His unequivocal demand is this: Thou shalt have no other gods before me. The people of Israel were required to choose between the greatest of possible contrasts,—between Jehovah and other gods. In going after them, they rejected Him. His claims on them were many and unchallengeable, and here again the contrast comes out. In choosing, therefore, between Him and them, the Israelites were choosing between right and wrong.

This is true about obedience and disobedience still. It is right to obey God. It is a matter of simple justice to do so; while to turn aside from His commandments is to rob Him of what is His. There are other gods now as well as in the days of old, and to go after them is to depart from Him. Here, too, there can be no neutral ground. We must either be friends or foes; we must either be on His side or the side of the adversary. There are some who make the world and the things that are in it a god, and not only worship it, but love it with all their heart, with all their soul, with all their strength, and with all their mind. The world, with its customs, its modes of thought,

and its principles of action, exercises supreme dominion over them. There are others who say in their hearts there is no God, and make an idol of their unbelief; and there are not a few who make a god of sinful pleasure, and glory in their shame.

Objects of worship such as these have no claim on us. We are in no respect so indebted to any of them as to give them a right to our obedience; and some of them, such as unbelief and sinful indulgence, are man's worst enemies. The present world may supply our present wants, and provide for us those things that perish with the using, but it can do nothing to supply our higher necessities as beings destined to live for ever. Unbelief leaves us groping in the dark about the most momentous questions with which the human mind can be occupied, and sinful indulgence has sooner or later a heavy penalty to pay.

These are the gods which men go after when they turn aside from the commandments of the Lord. The objects of their homage have no claim on them. But how different is it with Him whose commandments they disobey! He has claims on us as our sole proprietor. He has made us what we are, and given us all we have, and on these grounds we are bound to render to Him supreme obedience. It is right to do so, and it is wrong to do otherwise. On our part there must be obedience in some form or other. We must either obey God, or some authority in opposition to His. The one is clearly right because of God's claims on us, and the other is just as clearly wrong. What, then, are we to do? We cannot do both. We cannot go both upwards and downwards; we cannot turn both to the right hand and to the left. What course, then, as rational beings, are we to adopt? We have a choice to make, and it is a choice of contrasts,—a choice between obeying God and rebelling against Him—between right and wrong; and if we allow reason to guide us, we cannot hesitate for a moment about the decision to which we ought to come. We must at all hazards do what is right and avoid what is wrong, and therefore obey the commandments of the Lord our God.

II. The choice of contrasts here presented is, in the second place, a choice between truth and falsehood. It was the living and true God whom the Israelites were commanded to obey, while the other gods whom they might be tempted to follow were false; and a choice of these contrasts is set before them. The choice they required to make was a choice between the service of Him who made the heavens and the earth, the sea, and the fountains of water, and of whose eternal power and Godhead the most abundant evidence had been set before them; and the service of gods who were no gods,—of beings who existed only in the imagination of their worshippers, or were in reality nothing more than dumb, blind, and helpless idols.

In connection with religion this choice must still be made. In choosing between allegiance to God and rebellion against Him, we have a choice to make between truth and falsehood. On the subject of human duty, truth, speaking through the divine law, reminds us of our shortcomings. It tells us that the law is exceeding broad; that it is holy, just, and good; that we daily offend in thought, word, and deed: and the natural effect of such teaching is progress in holiness. We are constrained to leave the things that are behind, and press on to those that are before; to lay aside every weight, and the sin that doth most easily beset us, and run with patience the race set before us.

In direct contrast to this, falsehood, by various modes of speech and through many different agencies, encourages a self-righteous spirit. False

philosophy, false theology, false morality, and a literature poisoned with the falsehood of scepticism or indifference, all contribute to the accomplishment of this result. Every form of false teaching flatters human pride, and tends to destroy in its disciples and victims the sense of responsibility. Such teaching is naturally very acceptable to the human heart. Multitudes are ready to believe in it; and this is not at all surprising, seeing that there is nothing easier than to convince erring mortals of their own good and meritorious qualities. But while truth stimulates and is conducive to moral progress by a faithful exhibition of defects, falsehood, by encouraging a self-righteous spirit, prevents it, and even leads to degeneracy. If we yield to its influence, we may persuade ourselves that we are already so near perfection that we may give ourselves no concern about progress. There will be no striving after higher attainments, no longing after a higher degree of holiness, and no effort to reach it. Our relation to spiritual things will be marred by idleness, and sloth and moral weakness will be the inevitable result.

In connection with the claims of duty, truth reminds us of our helplessness. It tells us at the very outset that we must enter a strait gate and pursue our journey along a narrow way. Truth tells us that we have work to do; that this work is arduous, and not to be trifled with. It tells us that we have a warfare to maintain with powerful foes, and leaves us in no doubt about who they are. It warns us especially of the lurking enemy within. It brings before us our duties and our dangers in terms so plain and so explicit, as to call forth the exclamation, 'Who is sufficient for these things?' and the natural result of all this is distrust of ourselves, and reliance on promised grace, along with active effort and constant vigilance.

On this point the teaching of falsehood is very different. Life is too often represented as a flowery path. Through a certain class of books and periodicals, both very numerous and very popular, from many platforms and from some pulpits, falsehood lifts her voice, and the whole tenor of her teaching is to produce self-confidence by giving false views of life. There is nothing about either serious work or dangerous warfare. Believe the words of falsehood, and you will be satisfied that the great business of life is to seek enjoyment, and not only to seek it in light and frivolous pursuits, but even in connection with the very services of religion. The moral result of this false view of life is disastrous in the extreme. The man who believes that he may live entirely for his own enjoyment, and that the present life is that with which he ought to be chiefly concerned, will never feel his own helplessness and his need of divine aid. Instead of that distrust of himself and that reliance on God which the teaching of the truth inspires, he has perfect confidence in his own stability; and instead, therefore, of being active and watchful, he becomes the victim of that pride which cometh before destruction and the haughty spirit that is before a fall.

In connection with the divine law, truth speaks to us of our accountability. It tells us that we must give an account of the deeds done in the body, whether they have been good or bad. Truth declares that a holy God will not fail to punish sin, and that the penalty of breaking the law must be paid by all who incur it. The moral result of this is to lead the sinner to the Saviour. A consciousness of the fact that we have sinned, and that we cannot answer for one of a thousand of our transgressions, is well fitted to make us cry out, 'What must I do to be saved?' and to receive with gladness the precious truth that God is in Christ reconciling the world unto Himself, not imputing their trespasses unto them.

But here, again, we have a contrast to this in the teaching of falsehood. Believe the words of falsehood as they are sometimes spoken even in the name of religion, and you will not feel your accountability resting on you as a very heavy burden. You will feel encouraged to make light of sin,—perhaps even to make a mock of it. You will not feel that there is such a thing as the wrath to come, or be persuaded by the terrors of the Lord to flee from it and seek the refuge set before you in the gospel. Believe the voice of falsehood, and you may betake yourselves to the forlorn hope that everlasting may not mean everlasting, and that eternal may not mean eternal, and that for ever may not mean for ever. The moral result of such false teaching is to make men trust to themselves for salvation; and we can imagine no folly equal to this. We do not trust ourselves when our own temporal interests are at stake. 'The man who is his own lawyer has a fool for his client.' The most skilful physician never trusts to his own skill when serious illness overtakes him; and as no man, however skilful, can venture to be his own physician, what folly must it be for any man to follow the voice of falsehood, and attempt to become his own saviour!

Looking, then, at those facts, we can have no hesitation about the choice we have to make; the distinction between the objects of choice is clear and definite. It is a choice of contrasts,—not only a choice between right and wrong, but a choice between truth and falsehood. We must either choose the truth, which tells us of our shortcomings, and urges us to advance in holiness; which tells us of our helplessness, and urges to be active and watchful, and trust in God; which reminds us of our accountability and the dreadful penalty of sin, and draws us to Him who is mighty to save: or we must choose falsehood, which may lead us to be self-satisfied in spite of many moral defects; which may produce self-confidence, and pave the way for our destruction; which blinds us to our responsibility, as well as the consequences of sin, and leads us to trust to ourselves when brought to the tribunal of the righteous Judge. With these things before us, then, let reason give her verdict. With the truth so plainly laid down, we cannot surely be so wayward and so foolish as to give ourselves up to strong delusion and believe a lie.

III. In this choice of contrasts, there is, in the third place, a choice between knowledge and ignorance. The obedience required of the Israelites was obedience to Jehovah, the God of their fathers, and the God whom they had themselves known, while the gods whom they might be tempted to go after were gods whom they had not known. The God whose commandments they had been called upon to obey had in many ways made Himself known to them. He had done so by many signs and wonders and miraculous interpositions on their behalf. In Egypt, at Sinai, and in Canaan He had made Himself known in such a way as to leave no doubt about His presence and His perfections. On the other hand, they knew nothing at all about the gods they must obey if they forsook Him. All that they knew about them was, that they were the gods of the nations around them: they were therefore in danger of blindly following a multitude to do evil.

This is true still in making a choice between serving God and departing from Him. Here, again, we have a choice of contrasts. There is, on the one hand, a God we know. We do not, indeed, know all about Him, but still He is not to us an unknown God. We know all that we need to know. We know Him as the Creator of all things, as the Ruler of the universe, who governs all His creatures and all their actions; as the great Lawgiver, who executes and can suspend His own laws at will. We know Him as the

dwelling-place of His people in all generations; as the God of our fathers; the God in whom they trusted, and were not put to shame. We know Him as a just God, and yet the justifier of the ungodly who believe in Jesus; as the God and Father of our Lord Jesus Christ, and our God and Father in Him.

In contrast to all this, the gods who present themselves as rivals to Him are gods we do not know. Some invite us to follow a god who has no personal existence, and who is merely another name for nature herself; others tell us of a Supreme Being to whose existence the voice of nature bears testimony; others speak of a god whose only relation to his creatures is that of a father, and whose only attribute is mercy; and there are even some who can ask us to confide in a god in whose eyes sin is of no account at all. But these are gods we know nothing about. Neither reason nor revelation has told anything about such gods as these, and the God we know is utterly unlike them. The only God we know is distinct from His works, and far above and beyond them all. The God we know is just and holy, as well as merciful and good; a judge and a sovereign, as well as a father and a friend. If, then, we turn aside from Him, we find ourselves in the midst of darkness and perplexity, following gods we have not known. Here, again, we have a choice of contrasts,—a choice between knowledge and ignorance on the most solemn and important of questions; and if we listen to reason we cannot hesitate which to choose.

IV. The choice of contrasts here presented is a choice between happiness and misery. 'Behold, I set before you this day a blessing and a curse: a blessing if ye obey, a curse if ye do not obey.' This is not less true now than it was in the days of Moses. Obedience brings a blessing; in the keeping of God's commandments there is a great reward, even peace here and eternal glory hereafter.

Disobedience brings a curse. God is angry with the wicked every day. The curse of a broken law rests on the head of the impenitent, and in the fullest extent it shall at length be poured out in the execution of the sentence, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' Here, also, we have a choice of contrasts, and a choice in which we are personally concerned. In serving God we promote our own happiness, but in departing from Him we ensure our own misery; and let us see that in a matter so important we make a rational and a proper choice. In this matter let us trust in God, and not in our own understanding. Let us not be so wicked as to do what is wrong when we might do what is right. Let us not be so degraded as to embrace what is false when we have truth within our reach. Let us not be so perverse as to love the darkness rather than the light. And let us not be so foolish as to choose endless misery when we might have a place in God's presence, where there is fulness of joy, and at His right hand, where there are pleasures for evermore. R. B.

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### SIR TITUS SALT, BART.

SIR TITUS SALT was one of the merchant princes of the land. His life, as given by Mr. Balgarnie, is a remarkably interesting one from many points of view, and specially so to the student of human nature—for what he acquired and what he missed; for what he bestowed on others, and what he failed (at least till a late period) in securing for himself. He certainly was a remarkable person; and the story of his life as a business man is well

worth the telling, while as a philanthropist it deserves the admiration of all, and their imitation as far as lies in their power.

Titus Salt was born at the village, now the town, of Morley, in the neighbourhood of Leeds and Bradford, on the 20th of September 1803. The Salt family had occupied a respectable position in the middle class for some generations, and the father and mother of Titus were both persons of superior character. Mr. Balgarnie tells us that 'Mr. Daniel Salt, his father, was a plain, blunt Yorkshireman both in manner and speech. He was tall in size, strong in bone and muscle, with an impediment in his utterance. He is still remembered for his energy and industry in business, and for many quaint and original sayings that fell from his lips. Mrs. Daniel Salt was a woman of delicate constitution, retiring in her disposition, sweet and gentle in her ways, sometimes subject to mental depression, an earnest Christian, and a staunch Nonconformist.' Such characteristics could not fail to be impressed both by nature and through education on the son.

The moral atmosphere of the district, too, was very favourable. We are told, 'The people of Morley had much of the old Puritan spirit among them. The Sabbath was strictly observed. Family worship was common in many a home. The Bible and Bunyan's *Pilgrim's Progress* were the books most frequently read. Good Friday was not in their calendar, and the many fast-days which human authority originated they did not recognise. Nor need we wonder at this. Apart from the Puritan memories that clustered round the place, there was no Established Church in it till 1830, so that Nonconformity then occupied the unique position of having no national Church in the town. . . . John Wesley often visited Morley and preached the gospel to the people. By these visits of this eminent man, a spirit of religious earnestness was awakened, which continues until now.'

Thus we see that Titus Salt had very much to be thankful for in the goodly heritage he had both as regards his parents and his birthplace. People may become good and great in spite of early drawbacks, but it gives a vast vantage-ground to begin life under favourable circumstances.

When Titus was about ten years old, the Salts removed to a farm called Crofton, adjoining a village of the same name, where lived a Miss Mangnall who conducted a boarding-school, it was thought with great success, and also published a book called *Mangnall's Questions*, around which cluster in the minds of not a few many dreary memories, due no doubt partly to themselves, and partly to the way in which some of Miss Mangnall's sister-teachers used it. Whether the present system of payment by results may not tend to bring back the mechanical plan of teaching, is a question worth considering.

Titus had by this time been at two schools, and here he changed to a third, which, along with a sister, he attended—at Wakefield, a considerable distance from their home, and to which they travelled by the help of a donkey. A Mr. Harrison was the teacher during the greater part of Titus Salt's attendance, and to him he, along with many others, owed a life-long debt of gratitude. There is an ancient saying that 'the world subsists on the breath of school children;' and we all know what untold influence the schoolmaster has in his hands, and can therefore see how fortunate Mr. Harrison's pupils were in having a teacher of whom it could be said that 'his teaching was eminently substantial; his pupils were grounded in the several branches of learning to which their attention was directed, and all that was undertaken was thoroughly done and severely tested.'



At Wakefield, also, was the nearest place of worship, but the distance was too great for Mrs. Salt, whose health was but feeble, to attend regularly. On this account divine service was often held at home, but for this a licence had to be got from the civil authorities, such a meeting being illegal among Dissenters. A great deal has yet to be done in the direction of religious liberty, but, comparing the present state of things with this, we may surely thank God and take courage.

When Titus Salt was seventeen, he had to decide what was to be his trade or profession. This is often a most embarrassing question. When a lad has a strong bent in a particular direction, the matter is easily settled, or when outward circumstances point in one way only; but often this is not the case, and then the difficulty is great. At one time Titus thought of being a doctor, but he happened to cut his hand one day and fainted at the sight of the blood. From this his father thought that such a choice would never do, and in the end he turned his attention to the wool trade in its various departments, which was the main occupation of the whole district.

How far this choice affected his success in life it is impossible to say. With his unwearied application, indomitable will, and great concentration of purpose, any walk of life, we may almost suppose, would have led to a desirable result; but, be that as it may, his choice certainly, in the then existing state of the locality, was a happy one. We know that there is a tide in the affairs of men, that, taken at its flood, leads on to fortune; and at this time, all round Bradford, to which town the Salts removed, commercial prosperity seemed to be in the air. The manufacturing industries had received an immense impulse from Arkwright's inventions and the introduction of the use of steam power; and when, after a period of service spent in acquiring a thorough knowledge of the various departments of trade, Titus Salt, along with his father, began business as a wool-stapler, his career was one of uninterrupted prosperity.

The first milestone, so to speak, in his journey of money-making, was the possession of £1000. This he signalized by buying himself a gold watch, which he used all his after life, and used to good purpose too, for punctuality was one of his specialties; and we can imagine how it told him not only the present time, but recalled vividly to his mind the achievements of his early days, when custom had not staled the flavour of success. Can we imagine how he felt, when, at the close of his long and prosperous life, his feeble hand, no longer able to wind it up, had to commit it to the care of others? No doubt a strange, sharp pang would shoot through his heart, when thus, on the verge of that land where 'time shall be no more,' he had to part company with this long-tried servant and familiar friend, which had measured out to him the many precious opportunities of life, and admonished him so often that, like all earthly things, time was swiftly passing on.

But, while making money, Mr. Salt did not forget that this, like time, was a talent for which he was accountable, and so he conscientiously devoted part of his gains to benevolent and religious purposes; and, like many others, he found that the more he gave the more he gained, and all his life through his benevolence kept pace with his prosperity. We must not suppose, however, that wealth and worldly prosperity were all he set his mind on. Rumour had whispered in his ear the charms of a Miss Whitburn, the daughter of a Lincolnshire farmer, and he thought he could not do better than inquire and inspect for himself. This looks a cool procedure, and no doubt it was so. But Providence interposed, and when he arrived at

Grimby Manor, another daughter of the family, whom he happened to see first, cast the magic glamour over him, and there and then he fell in love, and there is good reason to believe that he never gathered himself up again. They were married in August 1880.

Shortly after this, the great enterprise that was the crown and glory of Mr. Salt in the way of business was undertaken, which was the invention of the cloth called alpaca. This is the product of the wool of an animal called the paca. Hitherto it had been regarded as of little or no worth, but Mr. Salt's eye detected in it valuable properties, and, after a series of anxious experiments, with no encouragement, and indeed many discouragements from others, and much money expended, for he had to build mills with machinery adapted to the manufacture of the article, he produced this cloth so much prized and worn by all classes, and from which he derived princely revenues. How different now his surroundings from the time when, before he set off to school, he used to go out in the early morning and draw from the cow his daily supply of milk!

But it must not be thought that Mr. Salt's success in life was owing to one happy hit—far from it. His diligence and punctuality and devotedness to business were unceasing. No efforts on his part were wanting to ensure the success of every undertaking; and in no narrow or selfish way were his arrangements carried out, for a spirit of enlightened philanthropy characterized his dealings with his work-people. One of them testified, 'Whenever he saw true distress, he was always ready with his heart and hands to help.' Another said, 'He was a kind master to me.' In this connection Mr. Balgarnie tells this interesting anecdote. 'On entering his works one day, he discovered some of the yarn had been spoiled in the spinning process. He immediately inquired who had done the mischief. A workman stepped forward, and said, "It is of no use, sir, accusing anybody else, I am the man who did it." Of course he expected nothing but summary dismissal for his negligence, and anxiously waited the verdict. "What do you mean to do?" asked Mr. Salt. "Do better, sir," was the reply. "Then," said his master, with a smile, "*go and do it.*" Such a character was specially valuable when differences arose between him and his workmen, as even among them strikes were not unknown. At a time of this kind, 'when a deputation of the work-people waited upon him to discuss the point in dispute, what was their surprise when he calmly yet firmly answered them thus: "You are not in my service now; you have of your own accord left me. Return to your work, and then I shall consider your proposals." The request was reasonable, the argument unanswerable; and such was their confidence in the rectitude of their master, that they at once resumed work, and the point in dispute was very soon afterwards satisfactorily settled.'

In such a busy life one could almost have excused Mr. Salt from taking part in more public affairs. This, however, he did not do himself. Speaking was not in this, or any other department, his forte. As far as his utterances were concerned, future generations would have had no need to regret had such an instrument as the phonogram never been invented; but quietly he worked away, gathering together men of like mind with himself, and when the business of the day was over, they would meet and concert such measures as they thought likely to advance the welfare of the country, and thus to no inconsiderable extent helped to swell the rising tide of enlightened public feeling which swept over the country, and brought about such mighty and beneficent measures as the passing of the Reform Bill, the

abolition of slavery, the repeal of the Corn Laws, and the Catholic Emancipation Act, and which, we hope, shall rise still higher and spread still wider, till all those abuses dictated and upheld by short-sighted selfishness shall be numbered among the things that were.

He took an active interest in the municipal affairs of the town of Bradford, too, of which he was for some time Mayor, and devised many schemes for the elevation and improvement of his fellow-citizens; and it was in no far-away sort of manner that he showed his kindly feelings. When driving to and from his house in the country, he would take up a tired pedestrian on the road, and thus help him on his way; and when cholera was ravaging the town, he personally visited many of the sufferers, and otherwise aided them.

But although as a business man Mr. Salt's career was so prosperous, crosses came to him in another form, when death entered his home and removed two of his children. This he felt deeply. Busy man as he was, he refreshed himself and delighted his children by his intercourse with them after the labours of the day; and when they were from home, he followed them with wise and kindly counsel.

Mr. Salt, as any one may suppose, was a man of method. His plans had embraced not only the conduct of his business, but also his retirement from it, which he had fixed to do when he arrived at the age of fifty. His idea was then to buy an estate, and become a landed gentleman. This at first sight looks very judicious and promising, but on second thoughts one begins to ask, What could a man whose whole life had been spent among wool and machinery do when set into an entirely different kind of surroundings, with ample leisure, and no habits of reading or other ways of occupying his time pleasantly and profitably, as a man of quiet, studious habits knows so well how to do? Indeed, when asked one day what book he was reading, he answered, 'Alpaca;' and then quietly added, 'If you had four or five thousand people to provide for every day, you would not have much time for reading.' Something of this kind probably occurred to him. Besides, he began to think that he could do more both for his family and for others by continuing in the old line. At all events he changed his plans, and instead of retiring, made up his mind to concentrate all his concerns into one place, away from the crowded thoroughfares of Bradford, and erect a kind of model establishment, where business would be conducted with every advantage both to the employer and employed. The result of this was, in the course of time, the growth of the town called *Saltaire*,—so named from its founder and the river on which it stands.

This *Saltaire* is a most remarkable place. We can give but sparse extracts from Mr. *Balgarnie's* description of it. 'In all there are twenty-two streets, besides places, terraces, and roads, which contain 850 houses and 45-alms-houses, making a total of 895 dwellings, covering an area of 25 acres. Let us enter one of the dwellings, and examine its internal arrangements. From the sample the whole bulk may be judged. It is built of the same stone as the mill, and lined with brick-work. It contains parlour, kitchen, pantry, and three bed-rooms. Some of the houses are designed for larger families, and some for boarding-houses. These dwellings are fitted up with all the modern appliances necessary to comfort and health. They are well ventilated, and have each a back garden, walled in and flagged. The rents are moderate, and the houses are in much request. Part of *Victoria Road* is occupied by tradesmen's shops, the post-office, the savings bank, and the office of *The Shipley and Saltaire Times*. The whole cost of these dwellings in 1867 amounted to £106,562, exclusive of the land.' Again, 'The

calculations for the weaving shed were that it should hold 1200 looms, producing each day 30,000 yards of alpaca cloth or mixed goods, equal to nearly 18 miles of fabric. This would give a length of 5688 miles in one year, which, in the graphic words of Mr. W. Fairbairn, would, "as the crow flies, reach over land and sea to Peru, the native mountains of the alpaca." Of course all the other departments are on the same gigantic scale. Every possible exigency seems to have been thought of and provided for. Churches, schools, an infirmary, a public park, library and concert rooms, are all included in the arrangements,—public-houses being conspicuous by their entire absence. What would the perplexed mother of a large family think of washing-houses constructed so that "clothes carried to them in a soiled condition, can be, in the course of an hour, washed, dried, mangled, and folded?" Indeed, it is altogether more like the work of a magician than a man of business.'

Perhaps, if there is a weakness in the conception of the plan, it is that Mr. Salt was its providence; and, unlike that eternal Providence in whom we live and move and have our being, he has passed away, and, however complete and praiseworthy his arrangements may have been, they may not have exactly fitted the recipients to depend on their own innate powers, just as a child, when it has everything done for it, forgets to learn to help itself.

The other most outstanding events in Mr. Salt's life were his being returned to Parliament as member for Bradford, which office, however, he had to resign on account of bad health. The late hours and heated atmosphere of the House of Commons (perhaps, too, advancing years) did what hard work had failed to do. Then he had the honour of a baronetcy conferred on him by the Queen, on account, it was said, of his 'station, character, and services.' He had various gratifying ovations, too, from his work-people and fellow-citizens, who held him in high honour for his work's sake.

In the midst of a life of such activity and prosperity, one is inclined to ask, What of the inner life? did all this prosperity satisfy the cravings of the heart? Seventeen years before his death, when in bad health, his own account of himself was, 'I'm a weary man;' which, as it turned out, applied not to the body alone, for on his biographer preaching in his hearing a sermon from the words, 'The Lord God hath given me the tongue of the learned, that I may know how to speak a word in season to him that is weary,' he said next day, 'That was a word in season to me yesterday; I am one of the weary in want of rest.' 'Thus,' says his biographer, 'the door was opened for unreserved communication on spiritual matters. Surely the Spirit of God was to be recognised in this! It is His work to quicken the conscience, to break the false peace of the heart, discovering to a man his own true character in the light of eternity, and thus impelling him to put the momentous question—"What must I do to be saved?" We do not say this anxious inquirer had no difficulties to be overcome, or doubts to be met, or fallacious conceptions of the method of salvation to be removed. Of these he had many; but he was willing to become as a little child, that he might enter the kingdom of heaven. In short, it was evident that such an earnest seeker after rest and truth would ere long be a happy finder; for, as we have somewhere read, "When a soul seeketh after salvation, there is another seeker, even the Good Shepherd, who goeth after the lost sheep, and never gives up until He finds it and carries it home on His shoulders rejoicing." Still the light did not burst on his mind at once. It came upon him gradually like the dawn. Perfect rest did not at once take possession of the troubled breast, but at occasional intervals he had some experience of it. After this interview we had no

difficulty in freely conversing with him on religious themes. He seemed always ready to be instructed in the way of life.' The illness and death of a beloved daughter at this time was also instrumental in making him feel more deeply that it can profit a man nothing to gain the whole world if he lose his own soul. Of this Mr. Balgarnie says: 'He had long been in the twilight, as it were, hesitating and halting between Christ and the world. Blessed trouble, that had brought him to see that full decision for God is the only way of peace and safety! It was therefore as a declaration of his faith in Christ that he went to Saltaire, that with other communicants he might partake of the Lord's Supper for the first time. It was a day never to be forgotten. Early on Sunday morning we set out from Methley in the family omnibus, his wife and daughters being with him. On the way thither, hundreds of tracts were given away or dropped for the villagers to gather. The church at Saltaire was then undergoing alterations, so that divine service had to be conducted in the schoolroom. The visit, of course, awakened much interest among the worshippers, who had rarely before seen the family among them on the Sunday; but to himself the occasion was invested with greater interest than it could be to any one else. There was to them nothing outwardly to distinguish it from other Sundays, save that Mr. Salt remained with the members of the church, and took his place at the table of the Lord. How he seemed to enjoy that service! . . . His thankfulness, simplicity, and tenderness on this occasion were most touching. Surrounded as he was by the colossal buildings which his own hand had reared, it was truly beautiful to behold him now, as a little child, at the feet of Jesus. That hallowed scene stands vividly before our imagination, and we still seem to hear him say, "This is the day I have long desired to see, when I should come and meet my people at the communion table!"'

Like Cornelius of old, his prayer was heard and his alms were had in remembrance in the sight of God; and it was granted to him to see that whosoever believeth in the name of Jesus of Nazareth shall receive remission of sins. Thus he became possessed of the pearl of great price, in comparison with which all his other possessions were but as the dust in the balance. After this, he became, in a deeper, truer sense than ever before, a steward of the riches God had given him. He devised liberal things, as witness £10,000 to the Lancaster Asylum and Bradford Infirmary, £5000 to the Sailors' Orphanage, £5000 to the Liberation Society, etc. etc. It was computed that in the course of his life he gave away a quarter of a million of money; and his last public act was the opening of a building he had erected, at a cost of £10,000, for the Sunday schools at Saltaire. But, like St. Paul, he felt that though he gave all his goods to feed the poor, it was nothing; and his dying testimony was, 'He is the only foundation on which I rest. Nothing else! nothing else!'

Before his death, a statue was erected in Bradford by his friends and admirers, as a testimony of the esteem in which he was held for his character and work.

I. S.

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## THE WAR SPIRIT.

BY REV. DAVID KING, LL.D.

WHAT is a war spirit? Certainly not the love of one's country, or a dauntless resolution to defend it if it be wantonly attacked. That is the definition of true patriotism, and is compatible with the truest piety.

In private life, a war spirit is an irascible spirit—a selfish, ungenerous, and combative temperament. It sees in some trivial inattention an egregious slight, and wards off explanation or apology by abrupt and embittered accusation. All conciliatory approaches it regards with suspicion, and may find in the sincerest proffers of friendship fresh fuel to its vindictiveness. Thus intercourse is broken up, and reciprocal injuries succeed to mutual kind offices; and neutral parties, if appealed to, may be drawn into the quarrel, and there may be no assignable limits to the evil of such miserable discord. What misunderstandings are thus introduced into family relationships! and how many peaceful churches have been split into belligerent factions by the unprincipled instigation of some contentious individual!

On the international scale, a war spirit is an aggressive spirit—a jealous intermeddling propensity to differ with foreign powers, and hold one's own country up by putting or keeping other countries down. This war spirit may originate with statesmen who are immediately charged with diplomatic duties. They may get into disputes with diplomatists abroad. The honour or safety of the country is alleged by them to be at stake in the jarring negotiations. With any speciousness in their allegations they readily find adherents to their views, and all adopting them are fired with their displeasure. The conflagration spreads. A War Secretary may gain over the Cabinet, and the Cabinet the Parliament, and the Parliament all in the community who are most excitable and vociferous, till the more peaceably disposed people can scarcely get a hearing amid the infuriated clamour for an appeal to arms.

But the war spirit does not always originate with statesmen. An idle army is a dangerous organization. The *ennui* of inaction may be intolerable to its martial aspirations for victory and promotion; and even a despotic Napoleon may yield to this formidable impatience of uncontrollable hosts. But when the army has constrained the Emperor, they unite in persuading the people, and the cry, 'To Berlin! to Berlin!' rises from sympathizing and enthusiastic multitudes.

The confidence reposed by France in its implements of war contributed not a little to its disastrous boldness in attacking Germany. When negotiations failed, it was defiantly said that the *chassepôt* would decide the question at issue, and large dependence was placed on the *mitrailleuse* for inflicting on the enemy a devastating destruction. Britain is much more tempted to rely on its means of attack. Among competitive rifles it has had the fullest opportunity for choosing the best. By the system of reserve forces, it is understood to have placed our army on a very effective footing. If our regulars are sent abroad, we have numerous Volunteers to replace them at home. Then we have a great ironclad navy, which has never yet been brought into action to test the comparative merits of modern ship-building. Our guns, too, exhibit a like unproved amendment; and as one set of them has succeeded to another, they have grown in huge dimensions and terrific power. Are all these preparations for onset to be of no use? What expert rider would purchase a noble horse to keep him in the stable, and make no trial of his speed? Or what skilful agriculturist would order ploughs, harrows, and threshing-machines of novel and admirable construction to look at and play with, but do no work?

Possession of resources is a temptation to use them. The newer and the greater they are, an avidity to know to what they are equal becomes naturally more intense. But in all such tendency there may be unreckonable peril; and an awful impression pervading the evil-disposed in other countries of

what we might do by such means, may far transcend the doing of it in beneficent effect.

Society has been agitated of late by our danger of being drawn into the Eastern war. It cannot reasonably be expected that Russia should at great cost obtain great successes and rest in small results; or that it should be contented with concessions now which it would have gladly accepted before the war had commenced. The more extravagant some of its demands are considered to be by other countries, it is the more likely to yield to their dissuasion if a Congress can be convened. And if the reduced ultimatum on which it may insist should still contain unpalatable articles, we may well ask ourselves—Do they really imperil the safety of our country, or can any danger they involve outweigh the certain calamitousness of plunging into a war of which we cannot foresee either the extent or the duration, while the burden of taxation must be indefinitely augmented, a prosperous course of industry seriously deranged, our men of strength perish by tens of thousands on a foreign soil, and in every town and country-side their wives and children become widows and orphans, bemoaning bereavement and penury, with none to comfort them!

A review of past wars presents little encouragement to renew their hazards. In former times prodigious efforts were made by England to subdue France, with direful expenditure while they lasted, and the undesirable result, had they succeeded, of making England a dependency, with Paris for its capital.

The protracted and obstinate attempt to retain the United States terminated in failure, and has created permanent difficulty in maintaining amicable relations with an important power.

The endeavours we made to extinguish the fires of the first French Revolution only set Europe in flames. We contributed powerfully by our interference to the elevation of the first Napoleon, and to all the calamities with which the countries he conquered were long visited and afflicted.

The Crimean war brought us much struggle and little honour. Some of our feats of arms were no doubt brilliant, but the conflict was arduous and lengthened beyond all expectation, and resulted in gaining credit for the French, in which we very partially shared. The dread which then existed of ceding to Russia a preponderating power in Europe has not the same speciousness now. Germany has become a great neutralizing antidote to any such apprehensions; and even Italy by its union is a breakwater to ambition.

Several of our best statesmen have spoken despondingly of the attempts which may be made to prevent a war spirit from being fomented under great temptations to it, or set to sleep when once awakened. But there are elements of hope. Even our modern wars have promissory attributes on the side of pacification. We speak of war parties. Let it be remembered there was no peace party in ancient pagan states. We have much retaliation; they knew not of mercy. Under their conditions, Paris would have been razed to the ground by the Germans, as were Troy, Carthage, Nineveh, and Babylon by victorious assailants.

The best time for sowing the principles of peace is in seasons of tranquillity. Then can those views be most effectively promulgated which afford the best guarantee against profuse and detestable blood-shedding.

In the meantime, every individual may be a peacemaker in his own sphere of life. Has he enemies? Let him forgive them and do them good. So shall he heap coals of fire on their heads—coals of burning shame for their unkindness, to consume their animosity. Is he the member of a divided family? Let him watch the occasion of closing its chasms. Successful

mediation between conflicting relatives should never be despaired of or abandoned. Conciliatory example has great force, and at the proper moment even a word in season may elicit the acknowledgment, 'Oh, how good it is!' Belongs he to a distracted church? Let him pour oil on its troubled waters. When a hearing can be got, let him ask the excited combatants, 'Whence come wars and fightings among us? come they not hence even from our lusts that war in our members? If we bite and devour one another, take heed that we be not consumed one of another.' 'But the interests of truth may not be sacrificed.' That is the unflinching cry with the abettors of strife. In its own place it has essential importance, but how liable it is to be misplaced, the pages of history too abundantly testify. Kindness leads to truth, and truth to kindness: and the friendliest intercourse is the likeliest avenue to scriptural agreement. It will reconcile the conflicting, or, in the last extremity, it will enable them to part in peace.

It is in such ways that whole neighbourhoods may be permeated with a blissful charity. And if the strength of a whole kingdom were imbued with its influence, the din of arms would become alien and hateful to the public taste, and the waging of wicked wars be next to impossible.

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THE LATE DR. WILLIAM C. THOMSON.

THE remains of this brother, beloved by not a few, were committed to the ground of Craigton Cemetery, near Glasgow, on the 27th of March. From his excellence as a Christian man, and his services to the Church, he has a claim to a memorial notice here. Dr. Thomson was the younger son of Mr. William Thomson, a native of Balfour, a man of very high and varied gifts. One of these was a great facility in the acquisition of languages. Towards the close of his life, he was engaged by the Church of England Missionary Society to proceed to Sierra Leone as a translator of books into the tongues of the tribes surrounding that colony, where that society has long carried on extensive missionary operations. There our lately deceased friend spent some of the years of his boyhood. He learned several of the languages of Western Africa, became so familiar with them that for a time he almost forgot the use of his native tongue, and gained a knowledge of and a love for that continent that determined his future career. He knew the negroes as few Europeans do, played with their youths in their boyish sports, heard their stories of adventure and superstition, sang their songs, and in knowledge and sympathy became a native African boy as much as a Christian Scottish youth possibly could. After he had resided there some years,

the merchants of the colony represented to the Government the good that would result to commerce if a path for trade were opened to the peoples on the upper waters of the Niger and Senegal. Mr. Thomson, being the only person in the colony who was able to write the Arabic language, and thus to make treaties with the tribes who used it, was asked to undertake the charge of the expedition; and, with the consent of the Missionary Board, he agreed to the proposal, having it as his aim to open a way for religion as well as for trade. He left for the interior in the year 1841, taking with him his son William, then a boy of twelve years. After facing many difficulties and enduring great privations, having on the way made treaties with several chieftains, by which they agreed to further trade and receive teachers, they reached Darah, near Teembo, 400 miles from the colony, near the source of the river Senegal; and, after concluding a treaty favourable both for Christianity and commerce with Osman, chief of the powerful Mohammedan nation the Foulahs, Mr. Thomson was cut off suddenly on the 26th of November 1843. His son, now a boy of fourteen, was thus left without any European protector, far in the interior of dark Africa. One of the servants, however, proved faithful, and conducted him back to the colony. His mother had died



during his absence, and, being thus an orphan, he was sent home to relatives in Scotland.

After a year or two he entered a situation in Glasgow, where he continued till the beginning of 1849. Feeling still a strong attraction towards Africa, desiring the welfare of its people, and being willing to devote himself to its good, he offered himself to our Mission Board as a teacher in Calabar, was accepted, and left along with Mr. Waddell and others in the children's schooner *Calabar*. Those who have read Mr. Waddell's account of his work in the mission field will be familiar with Dr. Thomson's name, and will see how earnestly he laboured for the good of the people to whom he had gone. His first work was to gain a knowledge of the language of the country. He soon mastered it, got a command of it such as one older in years could not gain, and became so well acquainted with it, that some of the Calabar people said he knew it better than they themselves did. He taught daily in the large school at Creek Town, in many ways aided the missionaries in their work, fought zealously against the cruel and debasing customs of the country, and sought in every way the moral and religious advancement of the people. This was the work to which he gave himself with heart and soul, and in which he had no little success; but he employed many leisure hours in observing and gathering specimens of the teeming life, both animal and vegetable, of that tropical region that was almost a virgin soil to naturalists; and the cabinets of some of our chief scientific men, and the hot-houses at Kew and elsewhere, were enriched with many strange and beautiful forms, sent home by him, that had never previously been seen in Europe. The five years for which he had engaged himself to the mission having expired, he returned home.

Being desirous of returning as a fully-equipped missionary, he attended the arts and some of the medical classes in Glasgow College, and the theological classes in our own Hall, crushing into four years what is usually extended through eight or nine. In the beginning of 1858 he again offered himself to our Mission Board for the work at Calabar, and having as a teacher 'used his office well,' and 'purchased to himself a good

degree' as an able and earnest Christian man, he was accepted, and in March of that year he was ordained in Gordon Street Church, Glasgow, of which he had been a member, Mr. Middleton giving the charge, and the venerable Dr. Beattie offering up the ordination prayer. This was the last public duty this old man eloquent performed; and very touching it was to hear him, with bosom swelling with emotion, and with many tears, praying for the divine blessing to rest on his young friend and disciple. Having soon after married a gentle and amiable young lady, whom love to Christ and to him led to leave friends and home that she might share his work in Africa, Mary, elder daughter of Mr. Stewart, Nethertown, a valued elder in our congregation at Stow, he left for his field of labour, and was stationed at Ikunetu, where mission work had shortly before been begun by Mr. Goldie. A month or two passed, and he was all but crushed by the loss of his much-loved wife, whose body was laid under the palm trees hard by the mission-house at Creek Town, where not a few of those who have gone from us to labour for Africa's good now sleep. For several years he laboured zealously at his station, teaching all, both old and young, whose ear he could gain, and also in the outlying districts, which he visited as often as opportunity offered. His heart's desire was to go forth into the regions beyond where the gospel had never been proclaimed, but only to a very small extent was he permitted to do this. Much was he depressed during these years, not only by the loneliness of his widowed home, but by the tribal wars that were ever scattering the people from his neighbourhood, and by the cruelties that were perpetrated on every hand. Often he interposed between combatants, and tried to reconcile them; often endeavoured to save those who were doomed to die by poison for some fancied crime; often journeyed through the forest many a mile, by day or night, to snatch from death twin children, of the birth of which he had heard, and when he had succeeded in rescuing them, after bearing them home in his arms, he was oft grieved by seeing them pine and die through the carelessness of those to whom they had been given to tend. It was not granted him to see much good from his labours in Ikunetu, but he left

his mark in Calabar, was privileged to see some good brought forth in not a few young persons who came under his influence, and the fruit of his labours will doubtless appear many days hence. In 1863 he returned to Scotland, very much shattered in health; but, being recruited by breathing his native air, and by the cheering influence of home and friendship, he set out again for his field of work in the close of the following year, taking with him as the partner of his joys and sorrows, Margaret, daughter of Thomas Frame, Esq. of Downside, Partick, a gentleman well known and much esteemed both in religious and business circles in Glasgow. This young lady was one of the many of whom the Christian Church's mission records can tell, who, moved by devoted self-sacrificing love to the Redeemer, have left pleasant homes and loving parents, brothers, sisters, and friends, that they might aid in making known the gospel in lands afar. In about a year he had to come home, as his health could no longer stand the climate of Calabar. Very reluctantly he left the field of his work, where it was his desire to labour to the last, to which he had given the best of his life, and gifts of mind and heart that would have made him honoured anywhere. When his strength was somewhat restored, he completed medical studies formerly commenced, obtained his degree as Doctor of Medicine, and began practice in the northern part of Liverpool, from which, after two or three years, he removed to Partick. Towards the close of his residence in Liverpool, he had a severe, almost a fatal, attack of fever, which, coming upon a frame weakened by his African life, left consequences that in the end laid him low. Yet during his closing years he was very active and cheerful, eager for work, and conscientious in doing it. During them he saw little children arise in his home, mourned the loss of his second much-loved wife, and after a time received a third, Miss Margaret Taylor, who now, after a short married life, mourns his departure. Those intimate with him, knowing his thorough acquaintance with the human frame and with the diseases that afflict it, his skill in detecting ailments and in meeting them, the courage and tenderness of his heart, his sympathy with and kindness towards the

afflicted, the deftness of his hand, and withal the high Christian principle by which he was animated, anticipated for him high eminence in the healing art, but it was not the will of the Highest that it should be so. It was not given him to work here, but to die. In the beginning of January he was finally laid aside from duty, and he knew that the end was not far off; yet he preserved to the close a cheerfulness that could only spring from the sustaining influence of divine grace. He had much to bind him to earth, yet he could say, 'To depart and to be with Christ is far better.' Frequently he was heard in his illness repeating sustaining promises of the sacred word. On his last day his mind dwelt especially on that, 'I will never leave thee nor forsake thee.' Yet though he knew that death was in the cup, he spoke often of the restorative influence a voyage to Calabar might have. His heart clung to that region as to him the dearest land on earth. The end came very suddenly. A few minutes before his departure he did not seem to be worse than he had been for weeks before. He had been sitting in his room that day, opening the leaves of a book on African flora a scientific friend had just sent to him, when towards evening his heart ceased to beat, and the spirit fled from its house of clay.

On the Sabbath following his funeral, Mr. M'Coll, of whose congregation he had been an elder and also session-clerk, preached a sermon appropriate to the occasion, at the close of which, after giving a short account of Dr. Thomson's career, he said: 'We shall all miss our friend in the years to come. To the members in his district—indeed, to all of us—he was ever frank, and kind, and willing to be helpful. In the session he bore himself with much meekness and wisdom, keeping its records with care and accuracy; and to him who for years now has ministered to him in sacred things he has ever acted as a brother, loving and beloved. We shall see him yet, and others too whom he has gone to join, whose happy lot it is to be "for ever with the Lord." "For we would not have you to be ignorant concerning them which are asleep, that ye sorrow not as others which have no hope; for if we believe that Jesus died and rose again, them also which sleep in Jesus shall God bring with Him."'

## THE LATE REV. JOHN PATERSON.

'I praised the dead which are already dead, more than the living which are yet alive.'

THE grave closed a few weeks ago over the remains of one whose removal will be felt by numerous ministerial and other friends to call for a short obituary notice in these pages,—the Rev. John Paterson, late of Dollar.

Mr. Paterson was born at Belmont, Cambusnethan, on the 20th October 1809. He was the ninth of the ten children of James Paterson and Jane Forbes,—his distinguished brother, Dr. Robert Paterson of Kirkwall, being the third of the family. Reared under the influence of devout God-fearing parents, and breathing the pure atmosphere of an eminently Christian home, he was early laid hold of by divine grace, and by and by resolved to devote himself to the gospel ministry.

After attending for several years a rural school near Belmont, Mr. Paterson entered the High School of Glasgow, and proved himself there during several sessions a diligent and growingly successful scholar. In 1828 he matriculated in the University of Glasgow, and was a student in the Faculties of Arts and Theology during four sessions under Professors Sir D. K. Sandford, Buchanan, Mylne, etc. He took a high place in all his classes, and gained distinguished prizes (some of them 'firsts') in Latin, Greek, Logic, Moral Philosophy, Hebrew, and Church History. He profited especially from his prolonged intercourse with the brilliant and fascinating mind of Sir Daniel K. Sandford, the professor of Greek, whose class he attended for several sessions. In a certificate granted him on leaving college, Sir Daniel speaks of Mr. Paterson's 'many academical distinctions,' and of 'his great fitness for the task of tuition.' Like all good students, too, he began to realize in after years that he had received his education during his college life in great part from the students' benches as well as from the professorial chairs. Among his classmates there were young men of the brightest intellectual promise and of rare elevation of character. He was a member of a debating society along with Archibald Campbell Tait (now Archbishop of Canterbury), William Arnot, James Halley, Hamilton M. MacGill, Andrew Thomson, and others. With James

Halley especially, the friend of Arnot, John Paterson also lived on terms of the closest Christian intimacy.

Mr. Paterson entered the Divinity Hall of the United Secession Church in 1832, and prosecuted his theological studies under Professors Dick, Mitchell, Brown, Duncan, and Balmer. In due time he received licence as a probationer from the Presbytery of Glasgow, and was by and by called to the pastorate of the congregation of Rattray (now Blairgowrie), where he was ordained on the 22d May 1839. Here he devoted himself assiduously to the duties of the ministry, and developed a measure of sanctified pulpit power and pathos which gave promise of his rising to as high distinction in the Church as he had attained at college. He gradually found, however, that his temperament was too extremely nervous to bear the strain of constant preaching; and it became apparent, also, that his susceptibilities were much too delicate and finely strung to endure the friction incident to pastoral responsibility. So, by the advice of his friends, and for the sake of his health, which had begun somewhat seriously to lose tone, he was led to demit his charge in July 1844, after a five years' ministry.

Four years subsequently, when Mr. Paterson had greatly recovered his health and vigour, he received a call to the newly-formed congregation of Blantyre, which, however, he declined. He seems to have gradually reached the conviction that his appointed life-work was to be educational rather than ministerial. Providence guided him, in 1852, the year of his marriage, to settle in Aberdeen, where he opened a high-class private academy for the board and education of young gentlemen. This institution, which grew and prospered under his superintending care, he transferred, in 1864, to the town of Dollar. Mr. Paterson now found an outlet for that 'aptness to teach' which his favourite professor had ascribed to him; and although his sphere in life did not turn out to be that for which he had prepared himself in his youth, he became increasingly persuaded that the all-wise Disposer had set him in a position of great and enduring influence, in entrusting him with such exception-

ally favourable opportunities for moulding the plastic minds of so many young and promising pupils. Mr. Paterson was a strict disciplinarian, but withal he loved his pupils, and never forgot to seek their highest good. The systematic drill in Bible doctrine to which he subjected them, as well as the influence of his life and the genialities of his home, were the means, under God's blessing, of producing lasting impressions for good, which are warmly and gratefully acknowledged, on the hearts and lives of not a few.

During his residence at Dollar, Mr. Paterson took an active part in evangelistic work in the village, and was mainly instrumental, along with the late Mr. John Millar of Sheardale, in erecting the new congregation of the United Presbyterian Church there. While the cause at Dollar was still only a mission station under the oversight of the presbytery, he shared the duties of the pulpit with the missionary, and laboured in every possible way to promote its prosperity, until at length, in the beginning of 1872, he had the satisfaction of seeing the Rev. W. B. R. Wilson ordained as the first minister of the infant congregation.

After the death of his brother at Kirkwall, in 1870, it devolved upon the subject of this sketch to edit Dr. Paterson's memoir,—a task from which his very veneration for his brother and his nearness to him led him with characteristic sensitiveness to shrink; but which, although eventually done with considerable diffidence, was performed with such success, that the book was welcomed by the Doctor's friends and the denomination at large as at once an adequate and precious memorial of Dr. Paterson, and a testimony to the sound judgment and literary skill of his biographer.

Mr. Paterson's health was at no time very robust, and he now began to feel his professional labours and responsibilities becoming too heavy for all the physical strength which he could command. For this and other family reasons, accordingly, he transferred his seminary at Dollar to other hands in the year 1874, and removed to spend the evening of his life in Glasgow. During the two succeeding years he occupied himself in supplying ministers' pulpits as his health permitted, and did 'the work of an evangelist' with universal acceptance and

profit in many congregations of the Church. It seemed as if he might yet be spared for some years more to enjoy the privilege of preaching that gospel of redeeming grace which was the strength and joy of his own life. But God had willed it otherwise. Somewhat suddenly, in the early morning of Sabbath, 17th March, after only a few days' illness,—the symptoms of which showed that he had been seized with some serious disorder of the brain,—he peacefully breathed his last. Mr. Paterson died in the sixty-ninth year of his age. He has left behind him his devoted wife, and a son and daughter, to mourn his removal.

No one could come in contact with Dr. Paterson of Kirkwall and the Rev. John Paterson without observing the strong family likeness between the two brothers, not only in physique, but also in mind and spirit. Both were men of the deepest piety, of perfect simplicity of heart, and of unbending Christian principle. Both were endowed with an ardently affectionate disposition, and a keenly sensitive temperament. Both had an intense nature; each was *tenax propositi*, and pursued every immediate aim as if he had made the motto of his life, *Hoc age*—'This one thing I do.' But John Paterson was more a student, and less a man of action, than his brother; and the place assigned him by Providence was more congenial to his retiring disposition and studious habits than a public sphere of wide practical activity, with a sometimes 'fierce light' beating upon it, like that in which Robert Paterson moved in Orkney.

Mr. Paterson was, from the bent of his mind, an accomplished theologian, as well as a ripe classical scholar. He adhered strenuously to the theological system of Calvin and the doctrines of the Marrow-men. When instructing his classes in Bible truth, he brought forth the treasures of a mind not only rich in natural gifts, but replenished with rare theological culture. A wider circle, however, will remember him as a preacher; and the impressions produced by many of his thoughtful, solid, evangelical discourses will not soon be effaced. His appearance at the sacred desk in his later days was venerable and striking; and in delivering his sermon he sometimes poured out his whole soul in an ecstasy of earnestness. In this changing,

dying world, it is inevitable that the memory of his personality in the pulpit must recede down the dim vista of the years; yet there are those who meantime will fondly cherish it as that of one who might have sat for the portrait drawn by the gentle Cowper:—

'Would I describe a preacher such as Paul,  
Were he on earth, would hear, approve,  
and own,

I would express him simple, grave, sincere;  
In doctrine uncorrupt; in language plain,  
And plain in manner; decent, solemn,  
chaste,  
And natural in gesture; much impressed  
Himself, as conscious of his awful charge,  
And anxious mainly that the flock he feeds  
May feel it too; affectionate in look,  
And tender in address, as well becomes  
A messenger of grace to guilty men.'

DENNYLOANHEAD.

C. J.

## The Gleaner.

### WORK AMONG OUR SEAFARING POPULATION.

THE following is a summary of operations for the past year:—'From Berwick-on-Tweed to the north of Arbroath, 4000 resident fishermen, with a fishing population of 12,000, have been regularly visited, and weekly prayer meetings and Bible classes have been conducted for their benefit. About 50,000 seamen, of whom 20,000 are foreign sailors, frequent the harbours on this part of the Scottish coast. These have received the utmost possible attention on ship-board and on shore, or in hospital. The missionaries have spent (in round numbers) 18,000 hours in their mission work, have paid 20,500 visits on shore, and 10,700 visits to ships, and have conversed with 36,000 sailors. They have also conducted 1500 prayer meetings, with an average attendance of 60 on Sabbath, and of 24 on week-day evenings. They have held 580 meetings with young people, with an average attendance of 70. They have sold, at reduced rates, 750 Bibles and Testaments, and have distributed 1250 gospels, 80,000 tracts, and 14,000 periodicals. The Scriptures and tracts were in fourteen different languages.'

As may be supposed, the good men who labour amongst this kind of population meet with many difficulties, and experience at times even cruel rebuffs. But they have also many sources of encouragement. They are not labouring in vain; and by their means the gospel is sent by living epistles to every distant shore. There are also some very interesting records of success given in the report. Thus it is said by one of the missionaries: 'Met with a fine young Swedish boatswain in the hospital, with the light of heaven beaming in his countenance. During a frightful storm in the North Sea, last winter, his leg was broken, and it has now been amputated. But such is his joy and peace in believing, that all in the ward are amazed. A fine-looking Danish mate in the same ward, who suffered similarly from the same storm, has been greatly cheered and strengthened by his companion's experience, and appears to be now a sharer in his faith and hope.' 'A woman, on being told by the doctor that he could not do anything more for her, sent for the missionary, to tell him that his labours for her spiritual benefit had not been in vain. Death had no terrors for her. She was now both ready and willing to go and to be for ever with the Lord.' 'An old fisherman, more than fourscore years of age, who believes that he received a blessing some years ago through our teaching, is now leaning on Christ, while passing through the swellings of Jordan. For upwards of fifty years he sailed the sea in his fishing-boat. He is now near the end of his voyage across the sea of time to the eternal shore, and he hopes soon to reach the port of glory.' 'An intelligent fisherman, on his deathbed, spoke freely of his approaching departure and of his heavenly prospects. Referring to Rev. viii., he said that although the redeemed were to be of every kindred and tongue, he supposed they would all speak one language in heaven. He had sometimes observed how awkward it was for people to meet who could not understand one another here. There would be no awkwardness there; all would be one in Christ Jesus.'—*The Scottish Coast Mission.*

## Poetry.

### GOD'S MERCIES: A SERMON IN SONG.

'I will sing of mercy and of judgment.'—Ps. ci. 1.

'Thy mercy, O Lord, is in the heavens: Thy faithfulness reacheth unto the clouds: Thy righteousness is like the great mountains: Thy judgments are a great deep.'—Ps. xxxvi. 5, 6.

How wondrous the works of the Lord!  
Whose glory, exalted and high,  
Gleams forth from the fresh-tinted sward,  
And glows in the beautiful sky!

It shines in the star-spangled dome,  
That glistens with tremulous light,  
Where silver clouds silently roam,  
Or rest on the bosom of night.

It smiles from the cloud-covered crest  
Of mountains majestic and grand,  
And sings in the song of unrest  
That swells from the echoing strand.

Earth's voices unnumbered proclaim  
His infinite wisdom and power,  
Who moulded this mystical frame,  
Encircled with rainbow and flower.

But, vast as the canopy old  
That circles the universe round,  
His mercies most clearly unfold  
Like ocean of azure profound.

They lighten the loneliest hour,  
When shadows encircle our way,  
And beam with a beauty and power  
That rivals the brightness of day!

And high as the cloud-covered hills,  
Where footstep of man hath ne'er been,  
His righteous salvation that fills  
The souls on His bosom that lean!

Salvation through Jesus the Son  
Has shone from the earliest age;  
And long as the cycles shall run,  
Glad seraph and saint shall engage!

Yes, long as Eternity rolls  
Her waves o'er the ruins of Time,  
His mercy shall gladden the souls  
That trust in His Being sublime!

Yet mercy unbounded and free,  
And righteousness stable and strong,  
Have mystery deep as the sea,  
And dark as its fathomless song.

But over each judgment-like wave  
Of ruin and rising alarms,  
The soul, ever trustful and brave,  
May fly to His fatherly arms!

May rest on His promise secure,  
Though mountain and hill should depart,  
Assured that the prayer of the poor  
Finds ever response in His heart!

KILMARNOCK.

J. K. MUIR.

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### THE NIGHT LAMP.

BY THE LATE SAMUEL SMILES JERDAN.

[The gifted author of the following lines, who was an occasional contributor to our pages, died, after a long and painful illness, on the 26th February last. We understand that a small memorial volume, containing specimens of his essays and lyrics, is in preparation, under the editorship of his brother, the Rev. Charles Jerdan, LL.B., Dennyloanhead.]

BURNING dimly every night,  
In a chamber-window high,  
In a window next the sky,  
Flickers aye a feeble light,  
Gleams and shimmers when the roar  
And the whirl of traffic's o'er,  
When the cold deserted street  
Only echoes to the tramp  
Of the watchman on his beat.

When the night is dark and chill,  
And the slanting scourging rain  
Beats and blatters on the pane,  
There the light is burning still  
When the moon is shining bright,  
Every hour of every night,  
Much more constant than the moon,  
Or the multitude of stars,  
Burns the lamp there late and soon.

Do you wonder what's the light  
In that chamber-window high,  
Shining up against the sky,  
Burning dimly every night?  
'Tis a woman watching only,  
By a sick-bed sad and lonely,  
Watching patiently and well—  
Oh, how gently, and how sweetly!  
Oh, how fondly! none can tell.

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## Intelligence.—United Presbyterian Church.

### PROCEEDINGS OF THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH.

MONDAY, May 13.

THE annual meeting of the Synod of the United Presbyterian Church was commenced at half-past six, in the Synod Hall, Queen Street. The Rev. Mr. France, Paisley, the retiring Moderator, presided, and, after

devotional exercises, preached from John viii. 12: 'Jesus said, I am the light of the world,' etc.

ADJUSTMENT OF ROLL.

The CLERK (Mr. Beckett, Rutherglen) read the changes which had taken place in

the roll during last year. It appeared that 8 members had died during the year, that 6 had demitted their charges, that 19 probationers had been licensed, and 7 new congregations added to the Church—viz., at Glasgow and district (3), Galashiels, Woodside (Aberdeen), Port-Glasgow, and Portobello. The congregation at Middlesborough had been disjoined in order to unite with the Presbyterian Church of England. Fourteen ministers had responded to calls, and had changed their spheres of labour.

#### ELECTION OF MODERATOR.

The MODERATOR, in demitting office, tendered his warmest thanks to the brethren for all the forbearance extended to him in the discharge of the duties of the chair during the past year. He asked nominations for his successor.

Dr. JOSEPH BROWN, Glasgow, rose to nominate a brother who, he hoped, might be reckoned worthy by the Synod to occupy the chair from which Mr. France was about to retire, after having sustained its honours and performed its duties with so much credit to himself and so much advantage to the Synod. He moved that the Rev. David Croom, of Lauriston Place Church, Edinburgh, be the next Moderator.

Dr. PEARCE, Edinburgh, in seconding the motion, said Mr. Croom was known as a most unflinching and most consistent advocate of the great question of the day—Disestablishment.

There being no other nomination, Mr. Croom was declared elected, and took the chair accordingly.

The MODERATOR-ELECT thanked the Synod for the high honour they had done him, and he could promise that he should do his best to discharge the duties connected with the office.

#### VARIOUS.

The CLERK (Mr. Wood) gave in the report of the Bills Committee, which, among other things, suggested the order of business for the future meetings of Synod. This order of procedure, after one or two slight alterations, was agreed to. A committee to recommend names for the Selection Committee was nominated, — Mr. France, convener, — and a formal report given in by the Selection-Committee of last year. It was agreed to remit the following items of business to committees to report upon in the first instance:—(1.) Applications of Mr. Robert Hutcheson, Mr. David Gray, Dr. A. R. Kennedy, and Rev. David Cook to be admitted into the Church as probationers; of Mr. W. Hood Wright to be received as a student on trials for licence, with a view to be placed on the list of preachers; and of the Rev. J. H. S. Hunter to be placed on the probationers' roll. (2.) A reference from Sir Michael Street Church session, Greenock, in reference to dealing with a member, now under suspension for marrying his deceased wife's sister, with an overture by the Rev. James Davidson, of the same church, aent such marriages. (3.) Protests and appeals on the Motherwell communion wine case. (4.) Reference from the Presbytery of Edin-

burgh of a petition from students aent trials for licence. (5.) Protest and appeal by the Rev. Dr. J. C. Brown against a deed of the Presbytery of Edinburgh, etc. In regard to the reference from Sir Michael Street session, Mr. Davidson made an effort to endeavour to get the Synod to hear him in public on the matter, but this was overruled. Dr. Bruce was thanked for his past services, and was requested by the Synod to continue convener of the Committee of Bills and Overtures. This he agreed to do. Dr. James Brown, Paisley, gave in a report from the committee 'On the mode of taking the vote,' in which certain proposals were made with the view to facilitate the business of the Synod in that particular, and also for enabling members to get their synodical documents earlier. These were adopted.

#### SYNOD ARRANGEMENTS, 1878.

Dr. ROBERT T. JEFFREY reported that as the committee charged with the matter saw that the alterations on the Synod's new premises could not possibly be completed in time for the present meeting, they had obtained the use of the Free Assembly Hall, and he recommended that their subsequent meetings this year should be held there.

The report was adopted.

#### DISESTABLISHMENT.

Dr. HUTTON, referring to the fact that the Disestablishment report did not come on until the 20th May, suggested that the Synod should now pass the practical recommendations of the committee, which referred to motions which were to be brought before Parliament on the 21st. If these resolutions were to be put to their proper use, and have their right influence, it would, he thought, be necessary to give a deliverance upon them early, in order that they might be issued. The resolutions whose adoption he moved were as under:—

1. That the Synod renews its testimony against the system of State Churches as unscriptural, opposed to equity, and hurtful to the well-being of religion and society; and emphatically condemns all attempts at legislative compromise or alternative on the question of Disestablishment. 2. That the motions of which notice have been given in Parliament with reference to religious denominations in Scotland, while differing in some details, either evade the main issue, or aim at ends purely sectional, and at the reconstruction of the Establishment, and are unworthy of earnest legislation. That the 'inquiry' proposed, instead of being directed to useful and competent questions regarding the Kirk, or the property of the nation devoted to its support, deals gratuitously with matters foreign to the merits of the case, or to the duties of Parliament—schemes of ecclesiastical union, and the affairs and reciprocal relations of Churches deriving no authority or support from the State; while the methods of inquiry contemplated—by Select Committee and Royal Commission—are inapplicable to the solution of the question of the continuance or discontinuance of the State Church, which can only be justly decided on the ground of broad facts already



well known, and widely accepted principles, and in the ordinary course of political action. 3. That public opinion in Scotland, which it is professedly sought by this elaborate machinery to discover, has already manifested itself widely in favour of Disestablishment in the most numerous religious communities, and in representative assemblages of citizens, as well as in electoral issues. That the value of such tests of opinion and the legitimate issue of constitutional appeal cannot be set aside, any more than the claims of equity can be altered, or ought to be prejudiced, by tentative inquiry. 4. That, with reference to proposals for a settlement of the question of the State Church on the basis of the Revolution or earlier statutes, or of the claim of a particular Church to national character, no settlement which is simply Presbyterian or sectional, or which would leave a legal status with one Church or polity, can be accepted as either expedient or equitable.

Mr. R. MARTIN, Leslie, seconded the motion.

Dr. JAMES BROWN moved that the resolutions be taken when the report of the Disestablishment Committee was considered.

Mr. W. SHARPE, Archieston, seconded the amendment.

On a vote, a large majority recorded for the motion, only a few hands being held up for the amendment.

#### ADDRESS TO THE QUEEN.

Mr. MIDDLETON (elder), Glasgow, moved that the Synod agree to present an address to Her Majesty, expressive of continued attachment to her throne and person, and its earnest desire that she may exercise her exalted influence for the prevention of war, and the interests of peace in Europe; that the Selection Committee be appointed to prepare an address, and submit it to the Synod for approval.

Dr. CAIRNS seconded the resolution, which passed.

#### RESIGNATION OF THE TREASURER OF THE CHURCH.

The resignation of Mr. Whitelaw as Treasurer of the Church was intimated,—had health being assigned as the cause. It was agreed to put on the minutes a record of the services of Mr. Whitelaw, and a remit was made to a special committee to nominate his successor.

#### NOTICE OF MOTION.

Dr. CAIRNS gave notice that he should move the approval of the report of the Committee on the Subordinate Standards.

The Synod adjourned at 10.30 P.M., to meet the following day at 10 o'clock in the Free Assembly Hall.

#### TUESDAY, May 14.

The sittings of the Synod were resumed this morning at ten o'clock, in the Assembly Hall of the Free Church—Rev. David Croon, Edinburgh, Moderator.

Devotional exercises were engaged in for half an hour.

#### AUTHENTICATION OF SYNOD'S MINUTES.

Mr. WALTER ROBERTS submitted the report

of the Committee on the Authentication of Synod's Minutes, which stated that the print copy was a faithful copy of the certified scroll minutes, and that the permanent MS. record was accurately transcribed from the print copy. The committee unanimously drew attention to the uselessness of the present MS. permanent record in view of the existence of the printed minutes, and requested the Synod to consider the propriety of abolishing it.

Mr. W. FRANCE, Paisley, said they should be cautious about the immediate adoption of the last recommendation. It would be well to lay the matter before the law advisers of the Church for their opinion. Mr. France's suggestion was agreed to, and the report otherwise adopted.

#### MISSION BOARD.

Dr. SCOTT reported that twelve members, having fulfilled their four years of service on the Mission Board, had retired, and that the following members had been nominated by the presbyteries of the Church:—Dr. Robert Frew, St. Ninians; Mr. Alexander Clark, Montrose; Mr. Peter Mearns, Coldstream; Mr. David Anderson, Ceres; Mr. William Gillies and Mr. William White-Millar, Edinburgh; Dr. Andrew Gardiner, Edinburgh; Mr. W. R. Thomson and Mr. George Paterson, Glasgow; Mr. R. Cairns, Cambuslang; Mr. Archibald Sutherland, Perth; Mr. D. M'Gowan, Glasgow. Other vacancies from death or voluntary retirement had occurred, and the following had been nominated to fill these vacancies:—Mr. David Cairns, Stitchel; Mr. J. Brown, Valleyfield. These gentlemen were recommended to be allocated to the Home and Foreign Committees. The Mission Board proposed that Mr. David Anderson be appointed its chairman, Mr. James Morton, vice-chairman for the Home Committee; and Mr. William Nairn, vice-chairman for the Foreign Committee. The report was agreed to.

#### PRESBYTERIAN CHURCH OF ENGLAND.

Dr. ANDREW THOMSON, Edinburgh, reported that he, along with other brethren appointed by last Synod, attended the English Presbyterian Synod at its meetings in Manchester. The reception of the deputies was of the most respectful and cordial kind; and the deputies were entertained with great hospitality during their stay. Everything appeared to the deputies to indicate life and steady progress. The Synod then received corresponding members from the Presbyterian Church of England, the court standing while Dr. Andrew Thomson introduced those gentlemen to the Moderator as follows:—*Ministers*—Dr. Chalmers, Moderator of the Synod; Dr. Anderson, Dr. Drummond, Dr. Fraser, Dr. Edmond, Dr. Simpson, Dr. Mackay, Messrs. George Johnstone, William Porteous, James Mair, John Reid, George Bell, and John Black. *Elders*—Messrs. Walter Graham, Robert Hedley, Samuel Stitt, R. J. Turnball, Thomas Hall, and John A. Beith.

Dr. CHALMERS, referring to the recent union of English presbyteries, said they never could forget the noble self-abnegation

with which the United Presbyterian Church had consented to the severance from their Synod of so many honoured brethren.

Dr. ANDERSON, Morpeth, also shortly addressed the Synod, stating that the union in England had already more than realized the anticipations regarding it.

The MODERATOR bade the corresponding members welcome, and expressed the hope that they would use their privilege of taking part in the deliberations of Synod.

GENERAL STATISTICS OF THE CHURCH.

Dr. SCOTT, Home Secretary, submitted the report for the year on the General Statistics of the Church. It stated that schedules of statistics had been returned by 533 congregations, and only one in the Presbytery of Berwick had failed. There had been an increase of 8 congregations during the year; 11,171 persons were baptized, or 227 fewer than in 1876; 56,416 young baptized persons were connected with the Church, but not in full communion. 584 congregations had 841 Sabbath schools, which included 10,746 teachers, 79,816 scholars, or an increase of 465 teachers and 715 scholars over last year. There were 693 Bible classes, taught by 491 ministers and 202 elders, and attended by 25,001 scholars. The number of members in full communion with the Church was 173,554, or 1884 more than in the previous year. 25,523 persons attended the prayer meetings during the year. 88 students were at the Theological Hall. There were 447 congregational libraries, with 171,122 volumes. Ministers preached at 607 out-stations. The congregational income for congregational purposes was £250,723, or an average contribution of £469, 10s. 4d. by each congregation with an average membership of 325. The increase was £17,608, 17s. on the whole, or £26, 6s. 8d. on the average of each congregation. The missionary and benevolent income was £84,910, 10s. 11d., or average congregational contribution of £159, 0s. 2d. From legacies, etc., the income was £43,445, 14s. 7d.; and the total income of the Church was £379,079, 5s. 6d. The total amount raised by the Church in the 84½ years from May 1843 to December 1877 was £7,828,840. The amount of stipends paid to ministers was £189,956, 1s. 4d.; and the aggregate amount paid for stipends during the past ten years was £1,206,646. The average stipend to each minister was £262, 1s. 9d., or £75, 4s. 3d. more than in 1867.

The report was adopted.

SCHOLARSHIPS.

Dr. JOHN HUTCHISON gave in the report of the Committee on Scholarships. The report set out with the statement that the new arrangement for conducting the examinations for the University scholarships at different centres in Scotland had been eminently satisfactory; that 106 applications had been received, but 15 of these did not come forward for examination. The examinations were conducted in Kirkwall, Wick, Elgin, Aberdeen, Dundee, Crieff, Glasgow, Kilmarnock, Edinburgh, Melrose, Dumfries, Newcastle, and Birmingham. Of the 92 competitors, 63 attained the minimum aver-

age of 500 marks, entitling him to a scholarship, of whom 22 exceeded 650, and received in no case less than £15; and of these 22, 10 exceeded 750, gaining scholarships of the minimum value of £20. Of the successful competitors, 14 were in the first section, 21 in the second, 9 in the third, and 19 in the fourth. For the scholarships in the Hall, 7 students presented themselves in the first, and 8 in the second section. In the first section, 6 were successful, and received scholarships of from £15 to £20; while in the second section 7 were successful, and gained scholarships of from £20 to £25 value. The Pitcairn and Miller-Frame scholarships of £80 each were also awarded. The tutorial classes had been abandoned. New scholarships had been founded by Mrs. Robert Smith and Mrs. Allan, Glasgow, who contributed £1000 for two scholarships, value £21 each, to be named after Robert Smith. An anonymous donor has paid to the Treasurer £600 to found a scholarship, value £26, to be known as the William Alexander Scholarship. The expenditure for the year was £1611, and the income £1389, and the deficit, after taking into account last year's balance of £207, was £15. The committee hope that the subscriptions to the Scholarships Fund will be this year £500, or they will be compelled to reduce the number and value of the scholarships. Dr. Hutchison moved the approval of the report, and that Mr. Alexander Duncan, Balgedie, be appointed clerk to the committee and a member *ex officio*.

This was agreed to; and, on the motion of Dr. RITCHIE, it was remitted to the committee to consider the terms of remuneration to be paid to Mr. Duncan.

Mr. Wood, Clerk, intimated that Mr. Thomas Biggart, of Dalry, had sent in a memorial which set forth that he intended adding £2000 to the £4000 already paid in for Hall scholarships. The interest on the £2000 he wished devoted to scholarships for students in the Hall, including those from foreign evangelical Churches.

On the motion of the MODERATOR, it was agreed to accept Mr. Biggart's and the other scholarships mentioned in the report, and the Scholarship Committee were instructed to prepare a suitable minute in regard to all the new benefactions.

THEOLOGICAL HALL.

Dr. YOUNG, Glasgow, submitted the report of the Committee on Theological Education. Twenty-three students applied for admission to the Hall in November last, of which only 18 came up for examination, the others being prevented by ill-health. Fifteen candidates were Masters of Arts; and all the students passed except one, who failed in Natural Philosophy. The committee regretted that instead of there being an increase, the number of entrants had seriously fallen off. The report went over in detail the work of the different classes in the Hall, suggested certain changes in the conduct of some classes, referred to the efforts made to find employment during the summer for the students, spoke of the number of congregations which had failed

to make a collection for the Hall Fund, and gave accounts of the superintendence of University students. The Eadie Library had been catalogued.

Dr. YOUNG moved that £300 should be given to Dr. Ker, and £100 to Dr. Andrew Thomson, for conducting the class of Practical Training; that the changes in the classes should be sanctioned; that Messrs. Wm. Dickie and W. H. Wright from the Established Church and the Baptist Church should be received as third year's students, which was seconded by Mr. Inglis, Johnstone, and agreed to.

Mr. McCOWAN, elder, Glasgow, urged the importance of congregations contributing to the Hall Fund, and expressed the opinion that the congregations were willing, if the sessions would only afford them an opportunity of making liberal collections for so great and important an institution.

#### ADDRESS TO THE QUEEN

Mr. R. T. MIDDLETON, Glasgow, read the following address to the Queen, which had been drawn up by the committee appointed by Synod:—Edinburgh, 14th May 1878.—To the Queen's Most Excellent Majesty. May it please your Majesty,—We, the ministers and elders of the United Presbyterian Church, representing 584 congregations, beg leave to approach your Majesty with the warmest assurance of our loyal attachment to your Majesty's person and throne. Being earnestly desirous that peace may be preserved in the present solemn crisis, we venture to address your Gracious Majesty, praying that your exalted influence may be exercised for the prevention of war, the outbreak of which your petitioners will deeply deplore. May it please your Majesty, your Majesty's most loyal and dutiful subjects, ministers and elders of the United Presbyterian Church.—Signed by the Moderator and the two Clerks of Synod.

The address was unanimously approved of.

#### RELIGIOUS TRACT AND BOOK SOCIETY OF SCOTLAND.

A deputation from the Religious Tract and Book Society of Scotland, consisting of Lord Polwarth and Professor Blaikie, was introduced to the Synod by the Moderator, and gave short addresses.

Dr. ANDREW THOMSON moved—'That the Synod, having heard the Right Hon. Lord Polwarth and the Rev. Dr. Blaikie, a deputation from the Religious Tract and Book Society of Scotland, expresses its sense of the great importance and practical usefulness of the society's operations at home and abroad, and more especially its colportage agencies, as eminently fitted under the new educational arrangements to the circumstances of the country; and more generally it expresses its sense of the increasing importance of prosecuting evangelical operations through the use of the Christian press.'

Dr. SCOTT, the Home Mission Secretary, seconded the motion, which was unanimously agreed to.

#### THE SUPERINTENDENCE OF YOUNG PERSONS.

Dr. MAIR, Morningside, gave in the report of the Committee on the Superintendence of Young Persons Changing their Residences, which showed that the scheme which had been devised for keeping in sight young people, non-members of churches, removing from one district to another, was not being carried out with anything like system or universality. The conveners of the Presbyterian Supervising Committees, it was said, all alike bewailed the small extent to which their services were called into requisition, the imminent danger of their committees breaking up altogether from sheer want of work, and the apparent apathy with which the scheme seemed to be regarded throughout the Church. The committee recommend the Synod to urge on all the members to do their utmost to carry out the intentions of the Synod in regard to the young people who were changing their place of residence; and more particularly to enjoin moderators of sessions to bring up the matter annually before their sessions, so as to enlist the interest and help of all the elders in the scheme, and ensure its being carried out as far as possible in their respective congregations.

Mr. ERSKINE, elder, Glasgow, supported the report.

The report was then adopted.

#### THE METHOD OF ELECTING THE MODERATOR.

Dr. JAMES BROWN, Paisley, moved the adoption of the following report by the Committee on the Method of Nominating and Electing the Moderator of Synod. The committee, it said, were of opinion that the method presently in use in electing the Moderator at the first sederunt of each Synod, without any previous nomination, was attended with very serious disadvantages. It frequently involved a division in the very first item of business which the newly-constituted meeting of Synod was called to transact; it subjected ministers of age and standing in the Church to the risk of a public defeat in connection with an election to an office of honour for which they had not offered themselves as candidates; and it gave to the minister elected no opportunity of preparing himself, by a careful study of the forms of procedure or otherwise, for the efficient discharge of the duties of the chair. Having looked at the practice followed in the sister Churches, that in operation in the Presbyterian Church of England most commended itself to the committee, and they accordingly recommended that a standing order should be passed to the effect that at the forenoon sederunt of the Thursday of the first week immediately after the opening exercises, and before the minutes have been read, the Synod should resolve itself into a committee of the whole house, and should then, after brief conference, fix upon one to be nominated for the moderatorship of the Synod of the following year, and that the person so fixed on should at that Synod be proposed in due form by the retiring Moderator and seconded by some member of court, it being understood that the actual election should rest

with the Synod over which the Moderator was to preside. He moved that the report be adopted.

Dr. ANDREW THOMPSON seconded the motion.

Dr. J. BROWN JOHNSTONE, GOVAN, said he believed the old plan was better than any of those which had been mentioned. He moved that in the meantime it is inexpedient to make any change in the mode of electing a Moderator.

Mr. ROBERTSON, Bread Street, Edinburgh, seconded the amendment.

Mr. WISHART, Thornhill, proposed that the report lie on the table for another year, and this was seconded by Mr. MIDDLETON, elder, Glasgow.

Some discussion took place on the several proposals, Mr. P. L. FERGAN, elder, Bo'ness, contending that the members of each Synod should have the electing of their own chairman. One-half of the Synod was supposed to be composed of elders, and if the proposal in the report was adopted, that half would have no voice in the electing of the chairman, as their appointments were made from year to year.

On a vote, the amendment of Mr. Wishart was negatived by a large majority. A second division resulted in the amendment of Dr. Brown Johnstone being carried by a considerable majority.

The Synod then adjourned at 4.15 P.M.

#### EVENING SEDERUNT.

The Synod resumed at six o'clock—Mr. David Croom, Moderator.

#### THE SUBORDINATE STANDARDS.

After the reading and confirmation of the minutes, the Synod took up the report of the Committee on the Subordinate Standards of the Church, which was as follows:—"The Synod's remit appointing this committee and defining its duties is as follows:—(1.) The Synod dismisses the overture from Gourrock, and declares its steadfast adherence to the Westminster Confession of Faith and Catechisms as containing the system of doctrine taught in the Holy Scriptures. (2.) The Synod strongly disapproves of and condemns the conduct of those persons who, having solemnly professed to give their assent to these standards, do, notwithstanding, indulge in denouncing them as erroneous and unscriptural, and in impeaching their brethren of the eldership and the ministry with not believing and not preaching the doctrine of them. (3.) In particular, the Synod cannot tolerate the denial or disparagement of those doctrines commonly called the doctrines of grace, which it has been the distinguishing glory of this Church in every period of its history to maintain and to preach. (4.) In respect, however, of the great importance of the question raised by the overture from the Presbytery of Glasgow, and difficulties attending it requiring grave deliberation, the Synod appoints a committee to consider the whole subject brought up by it, and report to the Synod in May 1878.

"The committee have in the course of the year had nine meetings, most of these ex-

tending over two, and some of them over three, lengthened sederunts. The members have attended with great regularity, and have given the most careful consideration to all the matters which have come before them.

"At the first meeting, which was held a few weeks after the close of the Synod, the committee considered what course of procedure it would be most expedient to adopt with the view of carrying out the Synod's remit. After deliberation, it was resolved to "invite from the members of committee a specific statement of those points or expressions in the Confession and Catechisms to which it is understood exception is taken by office-bearers and members of the Church, or on which alterations might be suggested." These communications, it was arranged, should be sent in not later than September 1, and a sub-committee was appointed to prepare a digest of them for the use of members. In response to this invitation, a number of papers were received; and a careful digest was prepared, arranged in the order of the chapters and sections of the Confession, setting forth the various points to which attention was called, and the various suggestions which were submitted. The committee were occupied for several meetings in taking up and considering these suggestions, going into this part of the work with great fulness, as the members deemed it of the utmost importance to hear each other's sentiments on every point, with the view of ascertaining how far the diversities brought out in these suggestions affected the language, or the order, or the proportion of the several doctrines as set forth in the standards, or might in any case seriously affect the doctrine itself.

"It was with much satisfaction and thankfulness that the committee, without any formal conclusion on the subject, reached the general and ever-increasing conviction of their substantial oneness in doctrinal view.

"The duty then devolved upon the committee of determining in what shape they should turn their labours to account. The idea of revising the standards, in the proper sense of the word, was entertained by none. Some members of the committee were favourable to the plan of preparing shorter and simpler standards, but acquiesced for the present in the prevailing view that an attempt should rather be made to frame a declaratory statement giving such explanations as were judged needful in regard to the existing standards, and which, if satisfactory to the committee, might be submitted to the Synod for adoption. On this work, accordingly, very great labour was bestowed, and, the committee are happy to report, not without success. A sub-committee was appointed to take into consideration all the foregoing discussions, and in view of them to draw up such a statement as might serve the end contemplated.

"The sub-committee lost no time in preparing this draft statement; and, after several meetings and much earnest deliberation, they were in a position to lay it on the committee's

table. The document was carefully examined by the committee, paragraph after paragraph, and clause after clause; and the committee are now able to lay before the Synod the result of their labours in the form of the following declaratory statement, which they propose that the Synod should adopt. The committee are persuaded that this statement is fitted to remove objections and difficulties which have arisen at various periods since the standards were framed; and they believe, at the same time, that the great system of truth held in common by all the evangelical Churches accepting these standards remains untouched and unimpaired.

'The committee, it may be added, are virtually unanimous in presenting this report, though there are some points on which certain members would have preferred a different form of statement. These members, while not entering any formal dissents, reserve to themselves the right to state their views to the Synod.'

**PROPOSED DECLARATORY STATEMENT ANENT THE SUBORDINATE STANDARDS.**

'Whereas the formula in which the subordinate standards of this Church are accepted requires assent to them as an exhibition of the sense in which the Scriptures are understood: whereas these standards, being of human composition, are necessarily imperfect, and the Church has already taken exception to their teaching or supposed teaching on one important subject: and whereas there are other subjects in regard to which it has been found desirable to set forth more fully and clearly the view which the Synod takes of the teaching of Holy Scripture: therefore the Synod hereby declares as follows:—

'1. That, in regard to the doctrine of redemption as taught in the standards, and in consistency therewith, the love of God to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction, on the ground of Christ's perfect sacrifice, are matters which have been and continue to be regarded by this Church as vital in the system of gospel truth, and to which she desires to give special prominence.

'2. That the doctrine of the divine decrees, including the doctrine of election to eternal life, is held in connection and harmony with the truth that "God will have all men to be saved," and has provided a salvation sufficient for all, adapted to all, and offered to all with the grace of His Spirit in the gospel; and also with the responsibility of every man for his dealing with the free and unrestricted offer of eternal life.

'3. That the doctrine of man's total depravity, and of his loss of "all ability of will to any spiritual good accompanying salvation," is not held as implying such a condition of man's nature as would affect his responsibility under the law of God and the gospel of Christ, or that he may not experience the strivings and restraining influences of the Spirit of God, or that he cannot perform actions in any sense good; though such actions, as not springing from a renewed

heart, are not spiritually good, nor holy, and consequently not such as accompany salvation.

'4. That while all who are saved are saved through the mediation of Christ and by the grace of His Holy Spirit, who worketh when, and where, and how He pleaseth; and while the duty of sending the gospel to the heathen, who are sunk in a state of sin and misery, and perishing for lack of knowledge, is clear and imperative, the Church does not require the acceptance of her standards in a sense which might imply that any who die in infancy are lost; nor does she bind those who accept these standards to any judgment concerning the final destiny of the heathen, which will be determined by the righteous Judge according to the light they have possessed.

'5. That this Church holds that the Lord Jesus Christ is the only King and Head of the Church, and "Head over all things to the Church, which is His body," and firmly renews her protest against all complicity or persecuting and intolerant principles in religion, and declares, as hitherto, that she does not require approval of anything in her standards that teaches, or may be supposed to teach, such principles.

'6. That Christ has laid it as a permanent and universal obligation upon His Church, at once to maintain her own ordinances and to "preach the gospel to every creature;" and has ordained that the means of fulfilling this obligation are to be provided by the free-will offerings of His faithful people.

'7. That, in accordance with the practice hitherto observed in this Church, liberty of opinion is allowed on such points in the standards not entering into the substance of the faith, as the interpretation of the "six days" in the Mosaic account of the creation: the Church guarding against the abuse of this liberty to the injury of its unity and peace.

'The committee suggest that the following rubric be inserted in the rules and forms of procedure, for the guidance of the presiding minister on every occasion on which the questions of the formula are to be put:—"The Moderator shall then say—I have now to put to you the questions of the formula, and to require your assent to them in view of the explanations contained in the declaratory statement anent the subordinate standards passed in the year [ ]"

'The committee further recommend to the Synod that the second question of the formula shall henceforth be read as follows:—"Do you acknowledge the Westminster Confession of Faith and the Larger and Shorter Catechisms as an exhibition of the sense in which you understand the Holy Scriptures?"

'JAMES HARPER, *Convener.*

'JOHN CAIRNS, *Convener.*'

In connection with this matter, there were also among the Synod papers a petition from the congregation of Bo'ness, craving revision of the subordinate standards, so as to make them more brief and concise, and more simple in the modes of expression; a petition

from the members of the East Church, Dalkeith, asking revision so as to bring the standards into harmony with the word of God as presently believed and accepted by the Church; and a petition from members of Queen's Park Church, Glasgow, praying the Synod not only to admit, as they had done, the right of the Church to revise its subordinate standards from time to time, but so to revise or modify them now as to bring them into living harmony with the word of God as believed in and accepted by the Church; also to admit and affirm not only the right of every member of the Church to appeal in support of his views or doctrines directly to the word of God, but also the obligation resting on every court of the Church to recognise the right of its members at any time, as conscience dictated, to bring the subordinate standards to the test of the word of God, without being subject thereby, *a priori*, to suspicion of unsoundness in the faith and to the discipline of the Church.

Principal HARPER, in a few appropriate remarks, tabled the report, and its adoption was moved by Dr. Cairns. The report having been received, some discussion arose as to the form in which it should be considered. It was ultimately agreed to consider it *seriatim*.

Mr. KINNEAR, Dalbeattie, moved that the first proposition in the statement be adopted.

Dr. JAMES BROWN, Paisley, moved as an amendment, that the words, 'in regard to the doctrine of redemption as taught in the standards and in consistency therewith,' be omitted from the article.

Mr. ORR, Hawick, seconded.  
The motion was carried by a large majority.

Mr. MACDONALD, Burnhead, moved the approval of the second article in the report. This was seconded by Mr. CLARK, Barrhead, and carried by an overwhelming majority over an amendment proposed by Mr. Macrae.

Dr. ANDREW THOMSON moved the adoption of the third article, which was agreed to.

There was considerable discussion on the fourth article, but ultimately a motion by Dr. MARSHALL, seconded by Dr. BRYEN, was carried, viz., that it should read—'That while all who are saved are saved by the mediation of Christ and by the grace of His Holy Spirit, who worketh when, and where, and how He pleaseth; and while the duty of sending the gospel, the ordinary means of salvation, to the heathen, who are sunk in a state of sin and misery, and perishing for lack of knowledge, is clear and imperative; the Church does not require the acceptance of her standards in a sense which might imply that any who die in infancy are lost; nor does she bind those who accept these standards to hold that God never, in any case, saves without the use of the ordinary means.'

It was then agreed to remit to the Committee on Bills to find a place for the continuation of the discussion on the report on Thursday morning.

The Synod adjourned about half-past

eleven, to meet again next morning at ten o'clock.

WEDNESDAY, May 15.

The Synod resumed its sittings to-day in the Free Assembly Hall—Rev. Mr. Croom, Moderator.

LEGACY OF £1000.

It was reported that the late Mr. Lorimer, a Glasgow merchant, and a member of Renfield Church there, had left a legacy of £1000, to be devoted to such purposes as the Church might think proper. A committee was appointed to make the necessary arrangements for the application of the money.

THE RENEWED DEBATE ON THE STANDARDS.

It was agreed that the adjourned debate on the Revision Committee's report be resumed this morning at ten, but not to be continued beyond mid-day.

EVANGELISTIC EFFORT.

The report on this subject showed that during the year the work of evangelization had been carried forward earnestly and diligently, and with considerable acceptance. The expenditure had exceeded the income, and more money was required to carry on and expand the work of evangelization. The total income was £7432, 0s. 1d., while the expenditure exceeded that sum by £38, 15s. 5d. The Henderson Memorial Church, Glasgow, had been nearly completed, and would likely be ready early in June. It was thought the church would be well suited for the work of training an evangelistic agency, and in these circumstances the appointment of a suitable minister as pastor of the church, and as superintendent of the training institute, became a matter of no ordinary importance. The Glasgow Church Planting and Evangelization Board still continued its work, although the extension of its operations was retarded by the want of adequate funds for meeting the necessary expenditure.

Dr. SCOTT, Glasgow, in moving the adoption of the report, said as there was no congregation in connection with the Henderson Memorial Church, it would be necessary to have a minister appointed either by the committee or the Synod. The salary was to be £300, with £150 additional for teaching the evangelists.

Mr. FRANCE, Paisley, moved accordingly.  
The motion was adopted.

AUGMENTATION OF STIPENDS.

Dr. SCOTT gave in the report on the Scheme for Augmentation of Stipends. It stated that while sixteen congregations had become self-supporting in 1876, twelve had attained the same position last year. The income of the scheme amounted to £24,292, 6s. 11d., and the expenditure, £10,228, 13s. 7d., leaving a balance in favour of the fund of £14,063, 13s. 4d., from which £6500 required to be deducted for payment of supplements. The total diminution of expenditure last year was £1754, 5s. The amount of contributions in 1877 fell short of 1876 by £189, 19s. 5d. But although the contributions received in the year 1877 had thus been £189, 19s. 5d. less than those of the year preceding, the

income of the year 1877 had exceeded the expenditure of that year (exclusive of surplus grants) by £6426, 16s. 8d. From the balance of £14,063 there should be carried forward to the account for the year 1878 the sum of £7000 as a working balance, to secure the easy and efficient operation of the Augmentation Scheme throughout that year; but from that sum £500 might be deducted on account of payments made to the Presbyterian Church of England for the period ending at 13th June 1878, so that the amount to be carried forward to 1878 was only £6500; and, deducting that sum from the balance stated above, there remained £7563, 13s. 4d. as the amount available for the fourth annual distribution under the Surplus Fund resolutions. The committee had been able to maintain the minimum stipend of £200 per annum, with a manse or an allowance for house rent. The condition of the Surplus Fund was somewhat better at the end of last year than it had been at the end of the preceding year, and it was more than probable that the minimum stipend of the former year might again be maintained. The following statistics were given regarding the fund:—133 stipends (being 29 more than last year) had been raised to £200 per annum, with manse or allowance for rent; 18 stipends were still less than £200, but not under £195; 27 stipends were still less than £195, but not under £190; 29 stipends were still less than £190, but not under £180; 11 stipends were still less than £180, but not under £170; 11 stipends were still less than £170, but not under £160; 16 stipends were still under the sum of £160. The average annual stipend paid to each minister, who was performing regular official duty, had been raised to £262, 1s. 9d. last year, being nearly £50 above the average rate of stipend paid in the year 1872. The subsidy to be paid to the Presbyterian Church in England, for five years after the union, amounted to £6203, 10s. The report concluded by expressing the hope that no efforts would be spared to maintain this fund so that the minimum stipend might be continued at £200 per annum.

The report was adopted.

#### CONGREGATIONAL COLLECTIONS.

The Home Committee made the following recommendations to the Synod, with the view of securing that the collections appointed by the Superior Court might in future be made more universally and liberally over the whole Church:—1. To avoid biennial collections, and ask a yearly collection for the Aged and Infirm Ministers' and Missionaries' Fund. 2. To fix the time and order of these collections thus: For Church Extension Fund—2d Sabbath of February; for Theological Hall Fund—2d Sabbath of March; for General Synod Fund—2d Sabbath of October; for Aged and Infirm Ministers' and Missionaries' Fund—2d Sabbath of November; for Augmentation of Stipends Fund—2d Sabbath of December, in congregations in which subscriptions are not taken up for Augmentation purposes by

special collectors, or in which the amount of these subscriptions is thought inadequate, or likely to be increased by a collection. 3. To enjoin that all collections shall be made on the appointed day; and to report yearly to the Synod Clerks the names of all congregations who have not made the required collections, with the reason assigned, if any, for the omission; and to instruct the Clerks to report the whole to the Synod each year, as a part of the regular business of the court.

Mr. FOOTE (elder), in supporting the recommendations, said it was absolutely necessary that something should be done for Church extension.

After discussion, it was agreed to amend the committee's recommendation by making it read, 'recommend collections to be made on the appointed day,' instead of enjoin that they should so be made, and with this the report was adopted.

#### CORRESPONDENCE WITH FOREIGN CHURCHES.

Mr. J. G. SCOTT, Glasgow, submitted the report of the Committee on Correspondence with Foreign Churches, which detailed what had been done, and the places visited by deputies during the year. It was stated in a concluding paragraph, that, in conjunction with the Established and Free Churches, special services were to be conducted in the Oratoire at Paris during the Exhibition. Mr. Scott concluded by introducing deputies from foreign Churches.

Dr. BAXTER, Montreal, a deputy from the Presbyterian Church of Canada, and Mr. STEVENSON, as representing the French Evangelization Society of Canada, addressed the Synod.

Dr. CAIRNS moved a resolution which recorded thanks to Dr. Baxter for his address; conveyed to the Presbyterian Church of Canada fraternal regards and cordial sympathy; authorized the Committee on Foreign Correspondence to continue their work at San Remo, to make arrangements for special united services in Paris during the Exhibition; remitted to the Mission Board to make grants to Continental Churches and agencies; recommended the claims of the Waldensian pastors and the fund for Continental Churches to the liberality of the Church.

Mr. FRANCE, Paisley, seconded the motion, which was adopted.

Mr. JAMES KENNIE, Glasgow, and Mr. W. WOOD, Campsie, gave an account of their visits as deputies of the Church to the Synods of the Canton de Vaud at Lausanne, and of the Union of Evangelical Churches of France at Lyons.

#### TRIALS FOR LICENCE.

A petition from ten students about to undergo trials for licence, praying that they might be exempted from examination in Theology, Church History, Greek, and Hebrew, as they had already passed an exit examination therein, was set aside on the recommendation of the Hall Committee—the general question, if raised, to be decided in the usual constitutional way.

**FOREIGN MISSIONS.**

Dr. HAMILTON MACGILL submitted the report of the Committee on Foreign Missions, which stated that special means would still be needed to be employed in order to sustain the Foreign Mission Fund. The committee proposed the three means formerly sanctioned by the Synod—(1) pulpit appeal, (2) presbyterial conference, and (3) missionary deputations. The report went into details regarding these three modes of exciting renewed interest in the Church on Foreign Missions. It ought, the Doctor said, to be borne in mind by the whole Church that for the cause of Christ in Scotland the Church gave £1000 a day, while for the same cause throughout the whole of the world the Church only gave £900 a week.

On the motion of Dr. RITCHIE, Dunse, seconded by Mr. ANGUS, Arbroath, the report was adopted; and a motion by Mr. ROBSON, Inverness, as to the difficulties in the Church in Caffraria, and as to the war there, was likewise agreed to.

**MARRIAGE WITH DECEASED WIFE'S SISTER.**

Dr. ANDREW THOMSON gave in the report of the committee anent the reference from the Sir Michael Street session, Greenock, as to the case of Mr. Steel, who had been suspended from church membership for marrying his deceased wife's sister, and also an overture from Rev. Jas. Davidson, anent practical difficulties connected with the question of marriage with a deceased wife's sister. The committee unanimously agreed that, in view of the present state of the law of the Church, Mr. Steel's restoration to privileges was inadmissible; but that in the circumstances of the case, and in view of the general question raised by the overture, they recommended the Synod to take up the whole subject in committee of the whole House.

The report was adopted, and it was agreed to discuss the whole subject in committee of the whole House on Monday.

**AGED AND INFIRM MINISTERS.**

Dr. SCOTT gave in the report on the Aged and Infirm Ministers' Fund. Last year the number of annuitants on the fund was 39, and since then 7 ministers had been placed on the list, making the total 46; but that number had since been reduced by death to 42. The capital fund amounted to £34,678, 7s. 8d.; the annuity fund, to £4178, 5s. 6d. The income from all sources was £30,624, 4s. 8d., and the expenditure £28,719, 8s. 3d.

On the motion of Mr. FRANCE, the report was adopted, and the fund earnestly commended to the widely-extended liberality of the Church.

**MANSE AND DEBT LIQUIDATION FUND.**

Dr. SCOTT submitted the report of the Board for Manse and Debt Liquidation. One application for grant was made last year, viz. from West Peebles, and £100 had been voted. Four congregations received grants in aid of repairing and enlarging manse, while additional aid to that formerly granted had been voted to six congregations. Since the institution of the Manse Board, grants had been given to 233 congregations, while

the money spent by these on manse reached a total of £107,857. The new fund of £5000 for debt liquidation purposes had not yet been fully realized, but the committee were hopeful that the whole amount would be subscribed before the close of the Synod. The amount of debt on the property of congregations at 31st December 1876 was £121,818, 3s. 10d., of which 13 congregations in Edinburgh and Leith were responsible for £22,732, 8s. 4½d., and 29 congregations in Glasgow for £48,855, 4s. 7d. During the past year, £77,039, 19s. 6d. had been expended by congregations for liquidation of debt and for new buildings; but that the general burden of debt was in many cases oppressive, was shown from the fact that at the end of 1877 the debt reported was £131,532, being an increase during the year, and chiefly within the Presbytery of Glasgow, of £10,000.

The report was adopted, and the Synod adjourned, to meet again at six o'clock.

**MISSIONARY MEETING.**

The Annual Synodical Missionary Meeting was held in the Free Assembly Hall at six o'clock. The Moderator presided, and there was a very large attendance. After devotional exercises,

The Rev. Dr. R. S. SCOTT read extracts from the report on Home Missions. It was with much satisfaction that the Home Committee reported that, although there had not been any great increase in the contributions of the members and friends of the United Presbyterian Church for congregational and denominational purposes, and for Home and Foreign Missions during the past year, there had not been any marked falling back from the standard of giving that had been reached in the year preceding.

The Rev. WILLIAMSON SHOOLBRED next spoke on the Rajpootana Mission, which, he indicated, was in a prosperous condition.

The Rev. Dr. MACGILL (the Foreign Mission Secretary) gave a few particulars in regard to the Foreign Missions of the Church.

The Rev. Dr. JOSEPH MULLENS, Secretary of the London Missionary Society, spoke on 'The Claims of the Heathen on the Christian Church.'

The Rev. JAMES STEVENSON, of Dublin, spoke of Home Missions in Ireland; and Dr. STEWART, from Lake Nyassa, gave an account of the Livingstonia Mission.

Those who had been elected to serve on the Mission Board were, during the evening, formally recognised, in connection with which Mr. Robson, of Lauder, offered up prayer. The meeting was closed by the Moderator pronouncing the benediction.

**THURSDAY, May 18.**

The Synod resumed its sittings to-day at ten o'clock—Rev. D. Croom, Edinburgh, Moderator.

**THE MOTHERWELL COMMUNION WINE CASE.**

Mr. JOHN B. SMITH, Greenock, gave in the report of the Committee on the Motherwell Communion Wine Case, and on the overture of Mr. J. H. Gill anent communion wine.



The committee recommended to the Synod the following decision:—(1) That the Motherwell session acknowledged irregularity at the outset, and the Synod find that the session acted hastily in their arrangements for the communion of 2d September last, not only in their first movement, but in their second, in acting without due regard to the prevailing opinion in the congregation; (2) that the Presbytery of Hamilton had shown a careful regard to the interests of the congregation, and had acted in conformity with the rules of the Church in the counsel given and the enactment passed; (3) in accordance with the foregoing finding, the Synod dismiss the appeal of Mr. Andrew Wilson against the decision of the presbytery of 26th March; (4) the Synod counsels the session to act in this matter with careful regard to the prevailing opinion in the congregation, and in harmony with the spirit of the resolution of Synod on the subject of communion wine. The Synod judge it right, in view of the history of the case, to enjoin upon the session that the subject be not further stirred on such general grounds as those embodied in the resolution of session adopted on 29th May 1877. Further, the Synod deem it right to tender their earnest and affectionate counsel to the session and congregation to continue the use of ordinary wine in the celebration of the communion. Messrs. Wilson and Colville desired to be heard in the Synod against this decision of the committee. Mr. J. H. Gill was heard in support of his overture, which proposed the following resolutions for adoption:—(1) That the Synod should declare that the Church held the doctrine of the sacrament subverted by the sanctioning of grape-juice at the Lord's Supper; (2) that they declare that the proper symbol is a natural wine; (3) that sessions have liberty to make special provision for reformed drunkards; (4) that conscientious scruples against such wine are not approved of, but sessions may deal with brethren weak in the faith, with the aim of making them stronger in the faith. After careful consideration, the committee unanimously adopted the following resolution:—'That, while recognising the vast importance of many of the matters brought before the committee by Mr. Gill, and feeling the need of wise and prayerful consideration in regard to the main subject of the overture, yet the committee does not feel called upon to make any recommendation in that direction to the Synod at present.' The overturist acquiesced in the finding of the committee, on the understanding that the statement of his proposals be read to the Synod along with the committee's report.

The report was received, and it was permitted to the Committee on Bills to find a place for discussing it at a future sederunt.

#### THE SUBORDINATE STANDARDS.

The Synod then resumed the discussion of the report of the Committee on the Revision of the Subordinate Standards.

The CLERK (Mr. Wood) said that the Synod had reached the consideration of the

fifth proposition in the suggested Declaratory Act.

Mr. KINNEAR, Dalbeattie, moved that the article be agreed to, which was seconded by Mr. Martin, Leslie.

Dr. JOSEPH BROWN moved as an amendment that the article read as follows:—'That this Church holds that the Lord Jesus Christ is the only King and Head of the Church, and "Head over all things to the Church, which is His body," and declares as hitherto that she does not require approval of anything in her standards that teaches, or may be supposed to teach, compulsory or persecuting and intolerant principles in religion.'

Mr. GEMMELL seconded.

On a show of hands being taken, the motion was adopted by a considerable majority.

Mr. WOOD (Clerk) then read the sixth paragraph.

Mr. J. A. JOHNSTON, Springburn, moved that the word 'faithful' be deleted.

Mr. D. MACRAE seconded the amendment.

On a division, the amendment was carried by a large majority.

Dr. MARSHALL suggested an addition to articles fifth and sixth, or if not adopted in that way, it might be taken as a distinct proposition, to the effect that the Church should declare that all compulsory taxation for Church purposes was a violation of conscience, and contrary to the law of Christ, who had forbidden the exercise of force in the affairs of His kingdom. This was not, however, discussed, as it was understood Dr. Marshall would have another opportunity of being heard.

Mr. BARRAS, Glasgow, then moved the adoption of the seventh article.

Mr. SLEATH, Bo'ness, seconded the motion.

Mr. MARTIN, Leslie, moved as an amendment that No. 7 should read as follows:—'That, in accordance with the practice hitherto observed in the Church, liberty of opinion is allowed as to the interpretation of the six days in the Mosaic account of the creation.'

Mr. JACK, Ferry-Port-on-Craig, seconded the amendment.

Dr. JOSEPH BROWN thought it would be better to leave out the clause, 'as the interpretation of the six days in the Mosaic account of the creation.'

Dr. MARSHALL was proceeding to explain the difficulty the committee had in finding suitable phraseology in which to express their views in the article under consideration, when

Dr. JAMES BROWN called attention to the fact that it was now twelve o'clock, and moved that the debate be adjourned.

This was duly seconded, and agreed to.

A remit was made to the Bills Committee to find a place for the adjourned debate.

#### THE LIBEL AGAINST THE REV. FERGUS FERGUSON.

As an order of the day, the Synod then proceeded at noon to take into consideration the dissents and complaints by Mr. Ferguson and members of presbytery against decisions

of the Glasgow Presbytery in regard to the libel served on him for teaching heretical doctrines.

A MEMBER asked if any limitation was to be put on the time members of court were to be allowed to speak.

Dr. BRUCE pointed out that both their Clerks were members of the Glasgow Presbytery, and he thought the proper way for the Synod to do would be to appoint *pro tem.* others to take their places while the case was being considered.

After some conversation, this was agreed to, the Rev. Dr. Kennedy, Edinburgh, and Mr. Williamson, Queensferry, being appointed interim Clerks.

On the motion of Dr. RITCHIE, Dr. Cairns was called upon to offer up prayer. This devotional exercise having been concluded, the Moderator expressed a hope that, in view of the grave character of the case, there would be no expressions of approbation or disapprobation in the court. On the roll of parties being called, every name was answered to.

The first section of the case taken up was a protest by Mr. Thomas Dobbie and others against a decision of the Moderator, given in the Glasgow Presbytery on the 15th April, to the effect that, in so far as Mr. Ferguson's preliminary objections to the libel had been adjudicated upon by the court, it was incompetent that they should be then entertained. Reasons in support of the protest and in justification of the ruling complained of were read.

Parties having been called to the bar,

Mr. DOBBIE, in support of his protest, said he had no doubt that the decision of the Moderator on the occasion in question had been given in consequence of the inexperience of brethren in dealing with cases of heresy.

Mr. ROBERTS also spoke in support of a protest similar to that of Mr. Dobbie.

Mr. THOMSON, as Moderator of the Glasgow Presbytery on the occasion in question, defended the ruling he had then given.

Mr. FERGUS FERGUSON said there were two words which would be listened to with respect in any assembly of reasonable men—viz. justice and truth. After making some remarks on these, he concluded by saying that whatever misunderstanding might have arisen in regard to the business order of the case, he was deeply and sincerely convinced that the object aimed at by all was the sincere and honourable one of preserving and promoting the gospel of the grace of God in its purity and integrity.

Parties having been removed,

Professor CALDERWOOD moved that the ruling of the Moderator of the Glasgow Presbytery be approved of.

Dr. JAS. BROWN moved that the protest and appeal be sustained, the ruling of the Moderator reversed; and inasmuch as it was inexpedient to remit Mr. Ferguson's objections to the presbytery, that the Synod resolve to consider them in so far as insisted upon by Mr. Ferguson. Mr. DRUMMOND seconded.

Mr. CLARK, Abernethy, seconded Professor Calderwood's motion.

On a show of hands, the motion of Professor Calderwood was carried by a large majority.

The court then took up the appeal by Dr. Joseph Brown and others against the decision of the presbytery finding the first count in the libel relevant.

[This count, with the others, will be found in the report of the proceedings of the Glasgow Presbytery in the present number of the *Magazine*, *in loco*.]

Dr. JOSEPH BROWN, after remarking that he quite recognised the gravity of the situation, and the responsibility of the position in which he was placed, proceeded to refer first to some of the grounds on which they did not protest.

Mr. R. CAMERON also spoke in support of the appeal.

Dr. YOUNG at this point suggested that the court should determine whether the questions of relevancy and probation should not be taken up together.

Dr. KENNEDY submitted it would be well were the Synod to dispose of the two issues at the same time.

Dr. JOSEPH BROWN stated that there would be no objection to this course on his side of the bar, were the members who had appealed on the question of probation at once heard.

It was accordingly agreed that the whole question should be entered into.

At this point, it being four o'clock, the court adjourned till six in the evening.

#### EVENING SEDERUNT.

The Synod resumed at six o'clock.—Mr. Croom, Moderator,—when, as agreed to at the former sederunt, the court proceeded to hear, first, parties on the minor premise of the first count in the libel.

Mr. DAVID PIRRET, Glasgow, as a protester against the judgment of the presbytery, said that he held in all its integrity the great central truth of the true and proper atonement of Christ, that he had no sympathy with Broad Church views, and no wish to tolerate error. He was there simply because he believed and knew that Mr. Ferguson held that fundamental truth as fully and firmly as any of those who sought to convict him of error.

Mr. THOMAS CALDWELL (elder), another protester, said he endorsed all that Mr. Pirret had so well said.

Mr. FERGUS FERGUSON then left his place in the area of the hall, and ascended the platform of the bar of the Synod. In the outset he apologised that it had been altogether impossible for him to prepare anything in the nature of an elaborate or finished statement, such as in other circumstances he should have most earnestly wished to have submitted to the Synod.

Mr. STARK, Duntocher, on behalf of the Presbytery of Glasgow, said that, after the speech of Mr. Ferguson, he thought they would admit it was difficult to bring out his views so that they might contrast them as

they could wish with the doctrines of the Church and the Confession of Faith, but he was confident that in this first count the presbytery had succeeded in doing so in a perfectly adequate degree.

Dr. YOUNG, in further support of the judgment of the presbytery, submitted that the sole question for this Synod to decide was whether, upon the evidence before them, and in view of the explanatory statements that were addressed to them by Mr. Ferguson, they had come to a righteous decision.

Mr. FERGUSON said that this was the first time he had been allowed to speak to this count.

An opportunity being given for explanatory questions being asked at Mr. Ferguson, and several having been put and answered,

Mr. GLOAG, Edinburgh, moved that the appeal and dissent of Dr. Joseph Brown, and those who adhered to him, be sustained by the Synod.

Mr. MACRAE seconded.

Professor CALDERWOOD moved, 'That the Synod sustain the decision of the presbytery on the evidence, but, in view of the additional explanations given, reserve judgment on these until the other counts in the libel have been considered.'

Professor JOHNSTONE, Edinburgh, seconded the motion.

Mr. WARDROP moved, 'That the Synod, while regretting that Mr. Ferguson is chargeable with great ambiguity of language, does not regard it as proved that he is in essential particulars at variance with the faith of the Church on the Atonement, and therefore sustains the appeal, and reverses the decision of the presbytery.'

As soon as Mr. Wardrop began to speak to this motion, there were loud cries of 'Adjourn.'

The motion for adjournment was put, and carried by acclamation. The court accordingly rose shortly before eleven o'clock.

#### FRIDAY, May 17.

The Synod continued its sittings to-day in the Free Assembly Hall, Edinburgh—Mr. Croom, Edinburgh, Moderator.

#### THE LIBEL AGAINST THE REV. FERGUS FERGUSON.

The discussion of the case of Mr. Ferguson, which had been adjourned on the previous evening, being resumed, the consideration of the appeals against the relevancy and probation of the first count in the libel was proceeded with, the Moderator stating that Mr. Wardrop, West Calder, had the right of first addressing the court.

Mr. WARDROP said he had now to submit the motion which he had read on the previous evening. In speaking to this motion, he said he could not resist a deepening confidence that the view he took of the case was the right view.

Rev. Dr. JAMES BROWN seconded the motion, and it was supported by Rev. Messrs. MORISON, Leith, FINLAYSON, Earlston, and others.

Dr. HUTTON supported Dr. Calderwood's

motion; and Dr. CAIRNS, in the course of his speech, read a letter from Principal Harper, who was prevented by medical advice from taking part in the debate, in which he supported the view of the count taken by the presbytery. On its being agreed to come to a vote on the different motions,

The MODERATOR intimated that the voting would all be taken by division at the wickets.

The three motions, as then finally put to the court, were:—

By Mr. GLOAG—'That the protest and appeal of Dr. Brown and others be sustained.'

By Dr. CALDERWOOD—'That the Synod sustains the decision of the presbytery on the evidence, but, in view of additional explanations, reserves judgment on these until the other counts in the libel have been considered.'

By Mr. WARDROP—'The Synod having considered papers and heard parties, while regretting that Mr. Ferguson has used language which is ambiguous and apt to mislead, does not regard it as proved that he is in essential particulars at variance with the faith of the Church on the doctrine of the Atonement; therefore sustains the appeal, and reverses the decision of the presbytery.'

After the division had been taken, the Moderator announced the result as follows:—For Mr. Gloag's motion, 4; for Mr. Wardrop's motion, 118; for Dr. Calderwood's motion, 330;—absolute majority for Dr. Calderwood's motion, 208.

It was intimated that, as Dr. Calderwood's motion had an absolute majority of the court, a second division was unnecessary. On the decision being announced to the parties at the bar,

Dr. YOUNG intimated, on the part of the Presbytery of Glasgow, acquiescence in the decision.

Dr. JOSEPH BROWN said he begged to enter his dissent against the judgment of the Synod, on behalf of himself and others of the appellants who might adhere to it. He dissented for the following reasons:—1. It seems unfair to have refused to take Mr. Ferguson's explanations into account before deciding on the case appealed,—explanations given in the regular course of pleadings, and explanations offered on the first occasion of his being allowed to plead to the relevancy of the count. 2. That even though the subsequent consideration of these explanations should lead to Mr. Ferguson's acquittal from the charge of heresy, the result seems likely to be attained in a way humiliating to Mr. Ferguson, and unsatisfactory to the Church.

Mr. CORBETT asked leave to enter his dissent without appropriating the reasons that had been read by Dr. Brown.

Mr. PIRRET also dissented from the finding.

Mr. FERGUSON said he had listened, as the court could easily understand, to the announcement the Moderator had just made, with the deepest interest and emotion. He felt that the judgment the Synod had come to on this subject put an entire arrest upon his moving further in the matter.

Mr. WARDROP entered his dissent in his own name and those who adhered to him.

Mr. MACRAE asked if he were right in understanding that the difference between the two dissents was, that Mr. Wardrop's was a simple dissent, while Dr. Brown's was for reasons given in?

Dr. KENNEDY remarked that Dr. Brown dissented as a party in the case, while Mr. Wardrop dissented as a member of Synod, but not a party in the case.

The MODERATOR—We now proceed, I suppose, to the second count, which has reference to justification.

On the CLERK (Mr. Williamson) asking if the parties were present, Dr. Jeffrey, Mr. Stark, and Mr. Oliver rose, but Mr. Ferguson did not leave his seat.

Dr. JOSEPH BROWN said his sense of the importance of the decision to which they had recently come was such, that he could not with any comfort proceed further in the case, and he now asked leave to retire from all further action in reference to these protests in the second and third counts of the libel, which he had taken against the decision of the Glasgow Presbytery.

Messrs. CAMERON, PIRBET, CORBETT, DOBBIE, and all the other appellants who were in court, asked leave to be allowed to withdraw from their protests, though not on the same grounds as stated by Dr. Brown.

A conversation then followed as to how to dispose of this and the other counts.

Dr. MARSHALL said they ought to record in the minutes that the judgment of the Glasgow Presbytery was sustained, as the appeals had been fallen from.

Dr. JAS. BROWN quite agreed with that.

Dr. JEFFREY, for the presbytery, acquiesced.

The Synod adjourned shortly after four o'clock, to meet again at six, and to proceed to judgment on the Ferguson case at seven.

#### — EVENING SEDERUNT.

The Synod resumed in the evening at six o'clock.

#### THE HYMNAL.

Mr. JAMES RENNIE, Glasgow, submitted the report by the Hymnal Trustees, which stated that the sale of the Hymn Book had reached 'the enormous figure of 249,310;' and further, that the gross gain on the sales and royalties of the Hymnal amounted to £1700.

The report was, after some discussion, adopted.

#### MANUAL OF DISTINCTIVE PRINCIPLES.

Dr. ANDREW THOMSON reported that the committee appointed to prepare a manual of the distinctive principles of the Church had had repeated meetings, but that, while some progress had been made, they were not yet prepared to lay a draft of the manual before the present Synod.

On the motion of Dr. SCOTT, the committee was reappointed, with instruction to have, if possible, the manual ready in time to allow of its being considered by presbyteries this year.

#### THE FERGUSON LIBEL CASE.

It being then seven o'clock, the Synod resumed consideration of the Ferguson case.

Mr. BUCHANAN, Glasgow, asked whether, seeing that all the appeals from the Presbytery of Glasgow had now been disposed of, the members of that court were understood to have resumed their position in Synod?

Dr. KENNEDY thought this was quite understood.

The MODERATOR ruled that the members of the Glasgow Presbytery would be entitled to take part in the proceedings.

Dr. MARSHALL proposed that a committee be appointed to meet with Mr. Ferguson, and report.

Dr. JAMES BROWN, as the seconder of Mr. Wardrop's motion in the earlier part of the day, seconded Dr. Marshall's proposal.

The Synod having resolved that the Selection Committee should be instructed as to the number of nominations it should make, the Moderator, on its being referred to him, as the House could not agree on the point, fixed the number at nine. The Selection Committee immediately thereafter left the Court to consider the remit made to them. The cause being so far discharged, the Clerks, Mr. Beckett and Mr. Wood, resumed their places at the table. On the motion of Dr. Ogilvie, Falkirk, a vote of thanks was given to Dr. Kennedy, Edinburgh, and Mr. Williamson, Queensferry, for the efficient way in which they had discharged the duties of the clerkship *pro tem*.

Mr. FRANCE reported that the Selection Committee had nominated the committee as follows:—Dr. Marshall, Dr. Thomson, Dr. Bruce, Dr. Kennedy, Mr. James Wardrop, and Mr. James Orr, ministers; and Dr. Calderwood, Mr. William Balleny, and Mr. J. Knox Crawford, elders—Dr. Marshall to be convener.

After some conversation, Dr. SCOTT proposed that all the names recommended by the Selection Committee should stand, but that Dr. James Brown's be added.

Dr. Scott's proposal meeting the pronounced approval of the Synod, Dr. Brown consented to accept the nomination. With the addition of his name, the report of the committee was accordingly adopted.

#### THE ATTENDANCE AT THE SYNOD.

The CLERK (Mr. Wood) intimated that the attendance at the Synod this year was 461 ministers and 298 elders—in all, 759 members.

#### THE REVISION OF THE SUBORDINATE STANDARDS.

The Synod resumed the discussion on the report of the Committee on the Revision of the Subordinate Standards. The CLERK (Mr. Beckett) intimated that article seven of the proposed Declaratory Act had been under discussion when the debate was adjourned. It had been moved by Mr. Barrae that the article be adopted, and also by Mr. Martin—'That, in accordance with the practice hitherto observed in this Church, liberty of opinion is allowed as to the interpretation of the six days in the Mosaic account of the creation.'

On a show of hands, the motion of Mr. Barras was carried by a large majority.

Dr. MARSHALL thought they ought to have an article more precise and applicable to the present state of matters in our day than appeared in the Statement. He therefore moved that between the present sixth and seventh articles this should be inserted:—"That on liberty of conscience this Church holds that, God alone being Lord of the conscience, no power on earth may give law to conscience on matters of faith or worship; that the religion which a man ought to support with his property is as much a question of conscience with him as the religion which he ought to confess and practise; and that all compulsory taxation for religious purposes is therefore a violation of liberty of conscience when it is contrary to the law of Christ, who has forbidden the exercise of force in the affairs of His kingdom."

Baillie HUNTER, Inellan, seconded the motion.

Mr. WARDROP moved that this proposed article be not adopted.

Mr. WILSON, Dundee, seconded this amendment.

On a vote being taken by a show of hands, Mr. Wardrop's amendment was carried by a considerable majority.

Dr. CALDERWOOD moved the adoption of the following part of the report:—"The committee suggest that the following rubric be inserted in the rules and forms of procedure, for the guidance of the presiding minister on every occasion on which the questions of the formula are to be put:—"The Moderator shall then say—I have now to put to you the questions of the formula, and to require your assent to them in view of the explanations contained in the Declaratory Statement and the Subordinate Standards passed in the year [ ] .""

Dr. JAMES BROWN moved—"That the rubric be omitted, and that there be added to the second question of the formula the words, "such acknowledgments being made in view of the Declaratory Act or Statement of 187- .""

Mr. MACRAE moved that the report should be altered to read in the following terms:—"The Moderator shall then say—I have

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now to put to you the question in the formula. The committee further recommend to the Synod that the second question in the formula shall henceforth be read as follows—Do you acknowledge the Declaratory Statement now read in your hearing, along with the Westminster Confession of Faith and the Larger and Shorter Catechisms, as an exhibition of the sense in which you understand the Holy Scriptures?"

When the three motions came ultimately to be put to the court, Dr. Calderwood's was carried by a large majority.

On the motion of Dr. CALDERWOOD, the last clause in the report was approved of, in these terms:—"The committee further recommend to the Synod that the second question of the formula shall henceforth be read as follows:—"Do you acknowledge the Westminster Confession of Faith and the Larger and Shorter Catechisms as an exhibition of the sense in which you understand the Holy Scriptures?"

On the question coming up as to what was to be done with the Declaratory Statement as adjusted, Dr. YOUNG moved that it be sent down to presbyteries and sessions for discussion, with instructions to send suggestions thereon to the committee before the 1st October. This was seconded by Mr. GALBRAITH, Aberdeen. Mr. WARDROP moved to the effect that the Synod should adopt the Declaratory Statement, but send down to presbyteries and sessions in addition the question whether or not the Church should now undertake the preparation of new, shorter, and simpler standards. It was suggested by Dr. CALDERWOOD that this motion had better be deferred until certain overtures on the same subject should be discussed. Mr. MACRAE also moved a long motion on the same lines, with the exception that he proposed that the Declaratory Act should lie on the table until next year. Upon these proposals a conversational debate occurred. It was announced that Dr. Young's motion had been carried. The MODERATOR then asked if there was any counter motion to Dr. Young's, and as there was no response it was declared carried—Mr. Macrae dissenting.

At 11.10 P.M. the court adjourned, to meet on Monday at one o'clock.

## MEETING OF SYNOD OF THE PRESBYTERIAN CHURCH OF ENGLAND.

THE Synod of the Presbyterian Church of England met on 29th April at Manchester, in Grosvenor Square Chapel. About 260 congregations were represented by ministers and laymen. The Moderator was the Rev. Dr. Chalmers, of London, who succeeded the Rev. Dr. M'Kerrow, of Manchester. The report of the Sustentation Fund showed great progress since 1873. The fund secures to every ordained minister a minimum stipend of £200. The receipts of the past year were £26,047, as against £22,579 in the year preceding. A resolution was unani-

mously passed deprecating a warlike spirit in the country, and declaring it the bounden duty of the Government to endeavour to secure, by pacific means, the blessing of better government in the provinces of Eastern Europe. It was resolved that the next year's Synod be held in London, the Rev. W. Graham, of Liverpool, to be Moderator.

Professor LEONE LEVI, in submitting the report of the committee on statistics, said they had now 268 charges on the roll of the Synod, and in round numbers 50,000 mem-

bers. It was gratifying to find that, notwithstanding the great depression of trade, as much as £229,000 had come to the treasurers during the year. Taking the receipts of the congregations, apart from the thanksgiving fund, the amount was pretty much the same as last year. The most unsatisfactory part of the report was the constant increase of the debts of the Church. He moved that the report be adopted, which was seconded by the Rev. Dr. Grosart, and carried.

The report of the Union Thanksgiving Fund Committee showed that the fund had been increased during the year from

£108,806, 17s. 3d. to £125,852, 9s. 7d., or about half the amount which it was expected would be raised. Of this sum, nearly £54,000 had actually been paid. Last year the Synod apportioned £10,000 for distribution, of which £5000 had been assigned to the liquidation of debt, £3600 to church extension, and £1500 to the college and foreign missions. Grants extending over several years, amounting to £8350, had in the case of eleven churches wholly liquidated £12,000; and in ten churches debts of £28,050 had been reduced by £10,865. The report was adopted.

## PRESBYTERIAL PROCEEDINGS.

*Dundee.*—This presbytery met on Tuesday, 23d April—the Rev. Robert Laurie, moderator *pro tem.* The Rev. David Hay was chosen moderator for the next six months. The Rev. Forrest Young, of the Paisley and Greenock Presbytery, was present as a corresponding member. Read and adjusted the roll of presbytery. Read certificates from the five professors of the Theological Hall, stating that Messrs. M. B. Meikleham and J. V. Johnston have attended the session of 1877-78, and completed their course at the Hall. Read transference of Mr. John Cook, student in divinity, from the Presbytery of Dunfermline to the Dundee Presbytery. Appointed the Rev. James Drummond as member of the Synod's Committee on Bills and Overtures. On the recommendation of the Disestablishment Committee, it was unanimously agreed to overture the Synod to adopt such means as may seem best fitted to secure disestablishment. The Rev. Robert Russell and Mr. Thomas Mitchell were appointed to support the overture. Mr. Jack, convener of the presbytery's Committee on Statistics, submitted his report for the year 1877, in which it is stated that the number of congregations on the roll is 20, elders 188, members 7486, being an increase during the year of 234; average Sabbath attendance, 8050; amount raised for ordinary congregational purposes, £7265, 14s. 10d., being an average per member of £1, 5s. 6d.; amount raised for debt on new buildings, £1423, 17s. 10d., being an average of 10s. 5d. per member; total congregational income, £9045, 14s. 8½d. Stipend paid from congregational funds, £4800, 11s. 10d.; paid for liquidation of debt and new buildings, £2178, 9s. 2½d.; total expenditure, £9686, 1s. 4½d. Amount raised for missionary and benevolent purposes, £1927, 11s. 7½d., being an average of 4s. 4d. per member. Total raised for all purposes, £10,973,

6s. 4d. 4470 young persons are receiving religious instruction in Sabbath schools and Bible classes. The aggregate attendance at prayer meetings is 878. Mr. Jack received the cordial thanks of the presbytery for his full and elaborate report. It was agreed to remit to the Mission Committee a note from Professor Cairns, asking the presbytery to do what they could for the employment of students of theology during the recess of the Hall. Read report by Mr. Smellie, missionary, Newtyle, of his labours during the quarter ending 31st March, which was encouraging. Read also a communication from the Home Secretary with reference to the Augmentation of Stipend Fund, and a tabular statement of the congregations within the bounds of the presbytery whose ministers are included in the present distribution of the Surplus Fund. Mr. Jas. V. Johnston, student, gave a lecture and a sermon as part of his trials for license, which were sustained.

*Dunfermline.*—This presbytery met on Tuesday the 23d April—the Rev. Mr. McLean, moderator. Mr. Thomson from Alloa, and Mr. Aitchison from Falkirk, being present, were invited to correspond. A paper was read from Dr. Scott, showing the presbytery's participation in the Surplus Fund. Each of the congregations entitled to it had received the highest grant, thus making the minimum stipend in the presbytery £200. The presbytery expressed its great gratification at this result. The attention of the presbytery was called to the policy of the Government in regard to the Eastern Question. Several members having expressed their mind on the subject, it was agreed to appoint a committee to draw up and forward a memorial to Mr. Gladstone and Lord Beaconsfield, protesting against said policy. The committee was also empowered to petition Parliament if they should see cause. Trials for licence were granted to

Mr. James Goudie, student in divinity. It was agreed to petition Parliament in favour of Mr. M'Laren's 'Church Rates Bill,' in favour partially of Dr. Cameron's 'Marriage Preliminaries Bill,' and against Sir Alexander Gordon's motion for a Commission 'to inquire into the causes which keep asunder the Presbyterians of Scotland, with a view to the removal of any impediments which may exist to their reunion in a National Church as established at the Reformation.' The presbytery also, on the motion of Mr. Graham, seconded by Mr. Brown, and supported by Mr. Dunbar, agreed to overture the Synod on the subject of Disestablishment. Messrs. Graham and Dunbar were appointed to support the overture. Next meeting of presbytery to be held on Tuesday the 4th June.

*Edinburgh.* — This presbytery met in Queen Street on Tuesday, 7th May—Rev. Mr. Marshall, East Calder, moderator. The sederunt was chiefly occupied with the examination of students and hearing discourses. The following gentlemen, having com. leted their trials, were licensed as preachers of the gospel:—Messrs. James Gardner, M.A.; John Maehlen; John Scott, M.A.; Peter Wilson, M.A. Further pulpit supply was granted to Mr. Deans, Junction Road, Leith, and supply for alternate Sabbaths for the next three months to Mr. Thomson, Ford. It was agreed to transmit *simpliciter* a petition to the Synod from the Scottish Reformation Society anent the establishment of the Papal Hierarchy in Scotland. Dr. Mair, as superintendent of students during the winter session, read a report of the meetings he had held, and requested, on account of the pressure of other work, to be relieved of the duties of superintendent. The report was received, and a cordial vote of thanks accorded to Dr. Mair; and it was agreed to consider his request at the meeting of presbytery in June.

*Glasgow.* — This presbytery met on Monday, 15th April—Rev. Mr. Thomson, Plantation, moderator. The consideration of the case of Rev. Mr. Ferguson was continued on this and several succeeding days. The counts of the libel which had been served on Mr. Ferguson were as follows:—(1) Whereas it is the doctrine of the word of God and of the subordinate standards—That Christ, by His obedience and death, did make a proper, real, and full satisfaction to His Father's justice when He offered Himself unto God as a sacrifice for sin, securing thereby deliverance from death, spiritual, temporal, and eternal, which is the penalty of sin; reconciliation to God; and an everlasting inheritance in the kingdom of God for all

those whom the Father had given Him: And whereas it is contrary to the same, and an error—That Christ in His obedience and death did satisfy God's justice, as that which requires a surrender of the human will to the divine, on the ground of which all men are delivered from the penalty of sin as the annihilation of the creature, and ultimately from death to the body and darkness to the soul; and that He still continues to satisfy that justice, as in Him believers receive the gift of the Spirit, which means their deliverance from the power of sin, as the loss of the higher life of the soul. And (2) whereas it is the doctrine of the word of God and of the subordinate standards—That justification is the pardon of sin and the acceptance of sinners by God as righteous in His sight, only for the righteousness of Christ imputed to them and received by faith alone, and not for anything wrought in them, but only for Christ's sake—not by imputing faith itself, the act of believing, or any evangelical obedience, to them as their righteousness, but by imputing the obedience and satisfaction of Christ unto them; that the righteousness of Christ, which is received by faith, is that of His perfect obedience and full satisfaction imputed to them; and that faith is that saving grace which receives and rests on Christ and His righteousness alone for pardon and acceptance with God: And whereas it is contrary to the same, and an error—That to be justified is to occupy a just position in regard to God; that we occupy such a position when we are at one with God in the spirit and purpose of our lives; that the righteousness of Christ is conformity to the will of God, as wrought out in and through the being of man; that the one ground of acceptance in the sight of God, throughout all time and under every dispensation, is necessarily determined by the being of man, and consists in conformity to the will of God as expressed in and through the being; that faith in Christ is the rational conviction wrought in us by the word of God that Christ is the Son of God, and therefore the revealer of the divine purpose; and faith is, further, that fidelity to conviction which is wrought in us by the Spirit of God, the fruit of which is a holy life; and that the relation of faith to righteousness is that faith is the footing on which alone we can be brought into conformity to the will of God. Whereas (3) it is the doctrine of the word of God and of the subordinate standards—That God made known His will to Adam as a covenant (commonly called the covenant of works), by the breach of which all men descending from him by ordinary generation were brought

into an estate of sin and misery; as also that God made a covenant with the Lord Jesus Christ (commonly called the covenant of grace), whereby His grace is manifested in that by the gospel He offers Christ as an all-sufficient Saviour freely to sinners, requiring of them faith in Him that they may be saved, and whereby the salvation of His people is infallibly secured; and that the moral law (summarily comprehended in the ten commandments), as a declaration of the will of God to men, is in its nature distinct from the gospel, which reveals the grace of God, and offers life and salvation through a Saviour to sinners who have failed to give obedience to the law, and is for ever binding on all men as a rule of life: And whereas it is contrary to the same, and an error—That God has only one covenant with man, which may thus be expressed—“Be true to thyself, and thou art true to God;” and that the grace of God is manifested, not under one covenant, as distinguished from another, but in all that God does; that God’s one eternal covenant with man is that which He makes with him in the very constitution of human being, in virtue of which man is able to understand the reason and end of his own existence, and freely to give himself to the realization of the end—able, that is, to think correctly, to act accordingly, and so be blessed; and that as law is the will of God expressed in a definite form in relation to men, and as it is altogether a gracious thing on the part of God so to express His will, it is, as the expression of our duty to love God and man, identical with the gospel and enduring as the same. Also, (4) whereas it is the doctrine of the word of God and of the subordinate standards—That man by his fall hath lost all ability of will to any spiritual good accompanying salvation, so as not to be able to convert himself, and is only enabled by grace to will and to do that which is spiritually good when God converts him by His word and Spirit, and translates him into a state of grace, freeing him from his bondage under sin: And whereas it is contrary to the same, and an error—That man by his fall has not lost all ability of will to any spiritual good accompanying salvation. Also, (5) whereas it is the doctrine of the word of God and of the subordinate standards—That every sin, being a transgression of the law of God and contrary thereto, doth in its own nature bring guilt and condemnation upon the sinner, and make him subject to the penalty of death; that this death is not the annihilation of man as a creature (whose soul possesses an immortal subsistence), but the punishment of him as a sinner on account of guilt; and that guilt is only removed in

this world, where salvation through Christ is freely offered to sinners, in virtue of His redemption certainly applied and effectually communicated to all those who are in time, by the Holy Spirit, enabled to believe in Him according to the gospel, as also to others incapable of being called outwardly by the ministry of the word: And whereas it is contrary to the same, and an error—That, in the view of Christ’s death, there is not now any other ground of human condemnation in the sight of God than unbelief in Christ; that, before the final judgment, all men will have judged themselves, in the light of Christ into which they are brought in the intermediate state, to the extent of seeing that every sin they committed, whether in heathen or in Christian lands, was virtually an act of unbelief in Him, being infidelity to the truth of God in their own being; and that as God hath decreed to save every one who accepts Christ as His Saviour, that implies that every one will have an opportunity of doing so, if not in this world, then in the world to come. And whereas (6) it is the doctrine of the word of God and of the subordinate standards—That the wicked who die in unbelief, impenitence, and sin, are finally cast out from the favourable presence of God and the glorious fellowship with Christ, His saints, and all holy angels, into hell, a place of eternal punishment: And whereas it is contrary to the same, and an error—That the ultimate distinction in human destiny is that between a servant and a son; that the loss of sonship in relation to God is the loss of the soul’s highest and proper life, but it does not follow from that that it is the loss of a tolerable and useful existence, or that it consigns men to a form of existence that is in itself an eternal curse; that, on the part of those who have died in unbelief, there will be only everlasting banishment from the more immediate presence of Christ and the privileges of His kingdom; and that the penalty of sin, as active suffering, cannot be eternal.’ After protracted discussion, the relevancy of each of these counts was sustained by a majority of the presbytery. On proceeding to the consideration of the question of probation, by a majority the first three counts were found proven, the fourth count by a majority was found not proven, the fifth count was found proven by a majority, and the sixth unanimously. Against these findings various dissents were taken and protests entered. At the conclusion of the discussion on the whole counts, Dr. Black, who along with Mr. Buchanan had acted as prosecutor in the case, requested the Court to pronounce judgment. Mr. Auld, after



a brief space of silence, said he felt bound to move—'That the presbytery continues Mr. Ferguson's suspension from the exercise of office, and declares that the errors found proven cannot be tolerated in this Church; but, in view of the appeals to the Synod, delays the issue of the case finally until the Synod has given judgment.' Mr. Beckett formally seconded the motion. The moderator wished the Court to say whether they agreed to that decision. The majority agreed. The moderator intimated the judgment to the parties. The presbytery then appointed representatives to conduct the case before the Synod.

*Hamilton.*—This presbytery met on 23d April—the Rev. Mr. Sheerar, moderator. The annual missionary and prayer meeting was held, and the Revs. Messrs. Duncanson and Cowan led the devotions of the presbytery on that occasion. The Rev. J. S. Hunter, late of the West Church, Strathaven, made application to have his name placed on the roll of probationers; and there was laid on the table a petition by him to the Synod, praying to be so, with accompanying documents. These were read, and the presbytery agreed to transmit the petition to the Synod, with a cordial recommendation that the prayer thereof be granted. There was laid on the table reasons of appeal to the Synod by Mr. Andrew Wilson, representative elder, Motherwell, and by Mr. John Colville, elder, Motherwell, against the decisions of the presbytery, on the 26th March last, in the Motherwell wine case. The respective reasons were read, and the presbytery appointed a committee to prepare answers to the same. The committee afterwards reported that they had done so. The answers were read and approved of, and the Rev. Messrs. Anderson and Morton were appointed to support them at the bar of Synod. The Clerk also laid on the table a petition to the Synod by the majority of the said session in the same case, and the presbytery agreed to transmit it *simpliciter* to the Synod. The presbytery made up the roll for the Synod Clerk, and appointed the Rev. Mr. M'Farlane, and Mr. Hugh Campbell, elder, to be members of the Committee on Bills and Overtures at the approaching meeting of Synod. Mr. G. M. Leys, student of the first year, appeared, and produced certificates of his regular attendance on the different classes in the Divinity Hall during last session, and the presbytery prescribed to him a lecture, to be delivered during the recess. Next meeting is to be held on the last Tuesday of June.

*Kelso.*—This presbytery met at Kelso, 16th April—Rev. Mr. Pringle, Jedburgh, moderator. Took into consideration the

resignation of Rev. Mr. Milne, Greenlaw, on account of failing health. It was stated that the congregation had presented Mr. Milne with the sum of £160; but as the doctor's certificate did not bear that he was finally disabled for work, he could not be admitted to the benefits of the fund for aged and infirm ministers. Much sympathy was expressed with Mr. Milne, and testimony borne to his powers as a preacher and excellence as a man; but in all the circumstances the presbytery felt it necessary to accept his resignation. Mr. Cairns of Stichel was appointed moderator of the Greenlaw session during the vacancy.

#### CALLS.

*Cupar (Boston Church).*—Mr. Thomas Fleming, A.M., preacher, Whithorn, called April 29th.

*Port Glasgow (Clune Park).*—Rev. Jas. Stevenson, Dublin, called.

*Berwick (Wallace Green).*—Rev. James Smith, A.M., Fraserburgh, called April 29th.

*Muirkirk.*—Mr. Charles Moyes, preacher, Edinburgh, called May 6th.

#### ORDINATION.

*Old Meldrum.*—Mr. Thomas Lawrie, ordained May 1st.

#### INDUCTIONS.

*Carlisle.*—Rev. Andrew Alston, Cathcart Road, Glasgow, inducted April 30th.

*Craik.*—Rev. John C. Jackson, Glasgow, inducted March 16th.

#### DEMISSION.

*Newtown St. Boswells.*—Rev. George C. Young, demitted on account of ill health.

#### HONORARY DEGREE.

The University of Glasgow has conferred the degree of Doctor of Divinity on Rev. James Brown, minister of St. James' Church, Paisley.

#### STICHEL—OPENING OF A NEW CHURCH.

A VERY handsome new church was opened here on Wednesday, 8th May, by Professor Cairns, Edinburgh. The same interest which was taken in the congregation on the occasion of the laying of the foundation-stone of the new church in June last year, was manifested on this occasion also. A large number of persons, representative of the various denominations, from the villages and district around assembled with the congregation to take part in the day's proceedings. There were also many persons present from a distance. The church was completely filled, many persons being accommodated on seats in

the passages. The services, which were commenced at half-past one o'clock, were conducted by the Rev. Dr. Cairns, brother of the pastor, the Rev. D. Cairns; and there were present—Professor Robert Johnstone, D.D., Edinburgh; Rev. J. Jarvie, Kelso; Rev. W. Polson, Jedburgh; Rev. M. Giffen, Morebattle; Rev. W. R. Inglis, Kelso; Rev. W. Meiklejohn, Chapelknowe; Rev. A.M. Craig; Rev. W.R. Nicoll, Kelso; Rev. Mr. Cameron, Greenlaw; and many elders from the neighbouring sessions. After praise, reading of the Scripture, and prayer, the learned professor preached a most eloquent and powerful sermon from the words, 'But unto you that fear my name shall the Sun of righteousness arise with healing in his wings' (Mal. iv. 2), speaking of Christ in relation, first, to His enlightening power, and, secondly, to His healing influence. In concluding his discourse, he said—My brethren, in this congregation God has greatly blessed you in your past history, and now He has blessed you by enabling you to erect this place of worship, so suitable in every way for His glory and for your eternal good. We rejoice with you, and give God thanks on your behalf. Your history lies behind, fraught with evidences of the presence of Christ from the very beginning of the Secession until now. Many a ray has He directed upon this congregation in generations that are past. Speaking as in the presence of the Sun of righteousness, many a soul has been quickened to life eternal in connection with the ministry of the word in your history; and my prayer is that more and more living power may be experienced, and that from this time forward He may bless you more and more abundantly, and that many may be prepared here for the enjoyment of that world of light and immortality in regard to which the sublime utterance yet holds good—'Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord God shall be thine everlasting light, and the days of thy mourning shall be ended.' God grant it; and to His name be praise through Jesus Christ, world without end. Amen.

The services of the succeeding Sabbath, in which deep interest was manifested, were conducted by Rev. David Cairns, and Rev. Mr. Croom, Moderator of Synod. The collection at all the services amounted to £200.

GLASGOW—OPENING OF A NEW CHURCH. On Sabbath, 12th May, Dennistoun (late Regent Place) Church, of which the Rev. Alex. Oliver is pastor, was opened for public service. The services were conducted in the morning by Professor Cairns,

in the afternoon by Rev. Mr. Oliver, and in the evening by Rev. Mr. Thomson, Belhaven Church. The church, which is one of the most handsome in the city, stands on an elevation in Craigpark Street, and costs about £13,000. It is seated to hold over 800. Four of the windows are memorial windows, the gift of the family of the late Dr. Heugh, the first pastor of the church. A thank-offering collection was made in aid of the funds of the congregation, which amounted to £368.

GERALD STREET CONGREGATION, TORONTO—  
LAYING OF THE FOUNDATION-STONE OF  
A NEW CHURCH.

The foundation-stone of a new church for this congregation, of which the Rev. John King, A. M., is the able and esteemed pastor, was laid on Monday, 8th April, in the presence of a large number of the members in the city, and friends. On the occasion, several addresses of a congratulatory kind were given, and the following is part of an interesting account of the progress of the church which was read by Mr. T. W. Taylor:—In obedience to the finding of the Synod, the congregation was formally organized by the United Presbyterian Presbytery of Toronto, on the 6th day of July 1853. The first session was formed by the election and induction into office, on the 6th of November 1853, of three elders, the Rev. Charles Fletcher, the Rev. Wm. Ormiston, and Alexander Gemmelk. About the same time the congregation addressed a call to the Rev. John Taylor, M.D., D.D., then Professor of Theology to the United Presbyterian Church in Canada, which having been accepted, he was, on the 23d day of November 1853, duly inducted as the first pastor of the congregation. The Rev. Dr. Taylor resigned the pastorate on the 6th of May 1861, and returned to Scotland. Those who enjoyed his pulpit ministrations, and those who were privileged to prosecute their theological studies under his care, can gratefully recall with what singular fidelity and efficiency he discharged his pastoral and professorial duties. His departure was justly regarded as a loss, not only to the congregation, but to the Presbyterian Church in the Province. At this period the congregation was small in number, and burdened with a heavy debt. Under these critical circumstances, the Rev. Robert Burns, D.D., Professor of Church History in Knox College, came to their assistance, and, from July 1861 until May 1863, gave his valuable services gratuitously as stated supply. On the 28th day of May 1863, the Rev. John M. King, M.A. (formerly minister of the congregation of Columbus and Brooklyn in the Presbytery of Ontario)

was inducted as pastor of the congregation, and has ever since continued to labour among them with great acceptance and success.

During the past twenty-five years of its existence, the congregation has enjoyed in a marked manner the blessing of God. In His good providence it has had great success and prosperity. It is believed it has been the means of doing much spiritual good.

Its early difficulties have been long since surmounted, its numbers have been enlarged, its liberality has increased, its peace and harmony have been unbroken.

Commencing in July 1853 with 13 names on the communion roll, the membership at the time of the Rev. Dr. Taylor's induction was 29, and in May 1863, when Mr. King became pastor, 108. The number now on the communion roll is 450.

## Notices of New Publications.

**BOSTON MONDAY LECTURES: Biology, with Preludes on Current Events. By JOSEPH COOK. Reprinted from the Author's Revised Edition. With Preface by Rev. ANDREW MELVILLE, A.M., Free St. Enoch's Church, Glasgow.**

Glasgow: David Bryce & Son. 1878.

ABOUT the beginning of the present year, a number of letters appeared in the *Scotsman* newspaper, in which a characterization was given of certain American celebrities. Among these was Joseph Cook, and of him it was said:— 'For many years he prepared for his public ministry by a severe course of self-culture, both here and in Europe; and he is now reaping brilliant successes every week as the result of all that sowing. He is a man in his prime, full of energy, physical, mental, and moral; and, like a very Hercules, he has suddenly risen before an admiring nation to do battle for what he believes to be the truth. . . . Joseph Cook is the Chalmers of America, in some respects. He is at once a theologian and a man of science. . . . He is no tyro in science, but is fully abreast of all modern results and worthy speculations touching the great questions of the age. . . . He is equally at home in discussing the science of Huxley and Darwin, the transcendentalism of Germany and New England, and the theosophy of Theodore Parker and Emerson. And, with respect to science, his conclusion is—"When I lift my gaze to the very uppermost pinnacles of the mount of established truth, I find standing there not Häckel, nor Spencer, but Helmholtz of Berlin, and Wundt of Heidelberg, and Hermann Lotze of Göttingen, physiologists as well as metaphysicians all; and they, as free investigators of the relations between matter and mind, are all on their knees before a living God." Did space permit, I might quote numerous passages

to show that though Cook is logic incarnate, he is a man of such wide culture and refined sense, that he lays under contribution, with equal ease and appropriateness, the best results of ancient and modern thought to the beautification and elucidation of his subject. Personally, Mr. Cook is a large man, tall and brawny. His features are strongly marked, and his massive head is adorned with a bountiful covering of sandy hair. His voice is strong rather than flexible, though sometimes it becomes stirring and magnetic, like his gestures, which in themselves are not always graceful. His articulation is excellent; and perhaps, from his prolonged stay in Europe, his pronunciation is not so distinctively American as that of some other speakers I could mention. To sum up: Joseph Cook is a great, strong, living, many-sided man, of vast natural ability, and equal culture; and if he isn't a genius, "he's mighty like one."

The lectures of which this volume consists, were delivered to audiences numbering about 3000 persons, on Mondays, in Boston, and hence their name.

In an appreciative preface, Mr. Melville says:—"Mr. Joseph Cook has proved himself a vigorous workman in this field (scientific and philosophic speculation). Having devoted himself, as the statements of the American press show, to a lengthened course of study, both in America and Germany, he has come forth fully equipped with a knowledge of the results of the latest discoveries in science and of the course of modern philosophical thought, while he has by no means lost his appreciation of the great fundamental facts of the Christian religion. His lectures show a wonderful power of detection of the weak points of sceptical and materialistic systems, and of exposing them with unsparing logic. Of course his style is thoroughly Ame-

rican, but the freshness and vivacity of it makes it all the easier to follow his close and incisive argumentation. . . . The statement by the committee prefixed to the lectures, intimates that "the object of the Boston Monday Lectures is to present the results of the freshest English, German, and American scholarship in the more important and difficult topics concerning the relation between religion and science." To those who are in difficulty about these relations, we heartily commend those lectures, assured that, by the blessing of God, they may be the means of helping many to rise above the mists that have been thrown around these subjects.'

The volume is one which will be read with interest by intelligent young men, and is well fitted to do them signal service in these days of prevalent materialistic speculation. So impressed with its value in this connection was one of the most distinguished of the metropolitan ministers of the Free Church, that he gave a copy of it to each of the 200 members of the young men's mutual improvement association connected with his congregation.

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SUBSTITUTION: A Treatise on the Atonement. By MARSHALL RANGLES.

London: J. Grove, Thomas, & Co.

FEW subjects within the range of theology have been more abundantly discussed than that of the Atonement. It is indeed inevitable that it should be so, for in several of the leading controversies which have agitated the theological world, as those between Socinians and Catholics, between Supranaturalists and Anti-Supranaturalists, between Broad Church and Evangelicals, and even between Augustinians and Pelagians, or Calvinists and Arminians, the Atonement is one of the main keys of the position. Of late years, many able works on this subject have appeared, whose teachings, though otherwise meant, have tended, in our opinion, to overthrow the pillars of the apostolic and catholic faith of the Church. A new school, indeed, of speculation and of doctrine in reference to the Atonement has risen up, marked by the writings of such men as Maurice, Robertson, Young, Bushnell, and others in this country and America, and of Hofmann and others on the Continent, whose views have rendered necessary a reconsidera-

tion of the whole question, and have extended the discussion into new regions of thought and argument. We are glad to find that the defenders of the old and orthodox faith are pursuing its impugn-ers with no unequal steps into these new regions. We lately had occasion to notice the very able and eloquent, if somewhat general and speculative, work of Mr. Dale on the Atonement; and we have now the happiness to introduce another very competent 'defender of the faith' to the acquaintance of our readers.

The author, who belongs, we believe, to the Methodist denomination, is already favourably known by an excellent work on the doctrine of Future Retribution. The book before us is distinguished by sobriety of judgment, acuteness of remark, force of argumentation, and lucidity of style. The author shows himself well read in at least the English literature of his subject, and he has evidently studied its various aspects and departments long and patiently. His work differs greatly from that of Dale in all save prevailing orthodoxy of character, and if less eloquent, is more instructive. It is more detailed and more polemical in its mode of treatment, more precise and definite in its views, and it keeps more to the old lines of argument and belief. Probably persons hypercritically disposed may find fault with Mr. Rangles' predilection for technical language, and may specially object to certain rather unusual words which are commonplace terms with him, such as *marturial*, *premlial*, *fiatic*. Of these and others, however, it is to be said that whether fairly belonging to the English language or not, they are very convenient, if not indispensable, in these discussions.

The plan of the work is a comprehensive one, and allows room for the consideration of almost every point of importance that has been raised in connection with the Atonement. After two chapters, the first introductory, the second devoted to the definition of terms, the author proceeds in other six chapters to show that substitution, in the legal or forensic sense, is implied in the various representations given in the Bible of the work of Christ, as when He is set forth as a sacrifice, as our ransom, as our representative, as bearing the curse of sin and meeting the claims of justice, as making reconciliation to God, and as

influencing to holiness of life. Having thus laid broadly and strongly a solid foundation of scriptural doctrine, he advances in the next three chapters to discuss the different theories of the Atonement which nullify or seriously infringe upon the properly substitutionary character of Christ's mediation. These he classifies as the theory of pardon by sovereign prerogative, the theory of salvation on the ground of repentance, and the moral power theories, among which, again, he establishes a threefold distinction. In a concluding chapter he considers certain objections of a miscellaneous kind to the doctrine of a vicarious atonement.

The filling up of this outline is, on the whole, as able and instructive as the outline itself is comprehensive. A few brief extracts may help to give our readers some idea of the spirit of the work, and the acuteness and logical vigour which it displays.—Thus quietly he disposes of a mass of difficulties about substitution, based upon the goodness of God:—

'It is true the word goodness is used by some writers to designate the entire assemblage of moral perfections in God. Such use is admissible so long as it is understood; but in that sense it affords no basis of argument against the claims of justice. . . . To begin with a definition which makes goodness inclusive of all moral attributes, and then to argue as if goodness were a mere disposition towards the happiness of the creature, is the fallacy of giving a term in the premises a different sense from that given it in the conclusion—a begging of the question under the semblance of reasoning.'

On the benevolent theory of punishment he writes:—

'The utilitarian view of justice is falsified by a correct notion of guilt, or obligation to punishment. In saying a criminal is guilty, or liable to suffer punishment, do we simply mean that his sufferings would be beneficial to somebody? Is it that which makes his punishment just? Would it be unjust were no benefit to ensue? If guilt has any meaning in the case, the obligation arises from the demerit of the sin. . . . The penal quality implied in guilt must come from sin, its moral cause. Say the only motive which actuates the moral Ruler to impose suffering is a

regard to future enjoyment, then there can be no such thing in His government as punishment;—a conclusion at variance with the evidence of established facts.'

Thus he clinches an argument against the doctrine of pardon by prerogative:—

'Had there been nothing to prevent a pardon without objective ground, it is incredible that the Son of God would have become Mediator in order to furnish a ground.'

One other extract presents the author's sentiments on a question which is felt by many to be important:—

'From the nature of faith, it can only be the condition of justification when the gospel is known; and doubtless the just and pitiful Lord has other terms for the heathen, and all on whom the Christian day never dawns; not such terms as render their state comparable to what is reserved for the time when the whole world shall see the light of the knowledge of the glory of God in the face of Jesus Christ, but such as correspond to their spiritual power and opportunities, and may open a pathway, however obscure, out of the region of the shadow of death into eternal life.'

We hope these slight scraps will whet the appetite of our readers, and induce them to sit down and enjoy the full banquet. In these times, when looseness of thought and airiness of speculation are so abundant, we have found it refreshing in a high degree to peruse a work so greatly characterized by logical vigour and fidelity to the great facts of providence and of revelation.

**HARD TO WIN; OR, A YOKE BROKEN.** By  
MRS. GEORGE CUPPLES.

Edinburgh: W. Oliphant & Co. 1878.

THE name of Mrs. Cupples is well known in connection with tales of an interesting and improving kind. Her stories are told not for the sake of simply amusing the reader, but of doing good. They have a moral purpose.

In the tales before us, Mrs. Cupples shows how a man of sterling principles, and of a genial and cheerful disposition, may exert a great influence for good even in the most adverse circumstances, and over apparently the most unpromising subjects. Those degraded denizens of the purlieus of London were 'hard to win,' but at last the 'yoke was broken,' and

how it all happened is here related in a manner which is certain both to secure the interest and conduce to the edification of youthful readers, and also of readers who are more advanced.

WITHIN THE FOLD OR NO? Addressed to each of his Flock by a Shepherd of these days.

Edinburgh: W. Oliphant & Co. 1878.

THE author of this address, impressed with a sense of responsibility for the spiritual state of each of the members of his flock, and feeling the difficulty of private and personal dealing of a *viva voce* kind, avails himself of the aid of the press in order that he may gain the purpose which he has so much at heart. In an earnest, affectionate, and forcible manner he interrogates his reader as to his highest interests, pointing out the special dangers to which he is exposed in these days of doubt, of worldliness, and self-indulgence. Its careful and prayerful perusal cannot fail to be of great advantage; and we recommend ministers, to whom is committed the care

of souls, to get this admirable address and distribute it as they may find fitting opportunity among the members of their flock.

THE CHRISTIAN'S RESPONSIBILITY IN VIEW OF THE EVILS OF IMPERANCE IN THE PRESENT DAY. By Rev. JOHN YOUNG, M.A., Junior Minister of United Presbyterian Church, Newington.

Edinburgh: James Taylor. 1878.

MR. YOUNG in this discourse grapples in a plain, earnest, and honest manner with the great evil of self-indulgence, which so surely follows in the wake of increased facilities for it. The duty of parents in reference to their children, and of heads of families to all under their roof, 'to take order' that legitimate self-restraint and not unlawful gratification should be the rule of the house and the habit of the age, is set forth in a manner that must commend itself to all who seriously feel their responsibility. The discourse cannot fail to be of great service to the cause which it so ably, judiciously, and temperately advocates.

## Monthly Retrospect.

### THE STATE OF THE COUNTRY.

THE political horizon still continues to be troubled and uncertain, hopes of peace and fears of war alternating. It has been said that the Prime Minister is the Government, and therefore, untrue to Conservative traditions, it is a Government of surprises. There is, however, at once an earnest wish and a fondly cherished hope on the part of a large section of the community that peace may be maintained, notwithstanding the mustering of hosts and the multitudinous and ominous preparations for war.

The action of the Dissenting clergy of this country, in connection with that of their Nonconformist brethren in England, is noteworthy. Sixteen hundred ministers of the Free Church, the United Presbyterian Church, and other unendowed Churches, have signed an address to Mr. Gladstone, thanking him for his invaluable services in the interests of peace, and expressing a hope that the object which they in common with him so ardently desire may be attained.

The silence of the brethren in the Church as established by law will not fail to be noticed by all parties, and various reasons for it may be assigned; but surely it is one more sign of the unity that may always be expected to exist between a Conservative Government and a State Church,—said Church, as its prominent representatives tell us, having a sort of natural affinity to Conservatism.

In connection with the unsettled state of matters in the political world, is to be deplored the depressed and altogether uncertain and unsatisfactory state of trade. Notices of reduction of wages are being continually given; these are being generally resisted, and strikes on a large scale ensue, with results that are very grievous. Into the consideration of economic law we shall not here enter, nor pronounce on the respective rights and duties of employers and employed. But it is evident that strikes are productive of untold evils, bringing great suffering and sad temptation in their course. In many places, specially in the north of England, painful scenes have been enacted, and a kind of wild and reckless spirit of revenge indulged. These and such things lead us to regard the present state of the country

as the reverse of satisfactory; but still, for our encouragement, let us remember that it has passed through many a crisis and surmounted many difficulties. The croaking forebodings of not a few Cassandras have been disappointed in the past, and out of the deepest darkness light has arisen. But whilst there is no need for despondency, still less for despair, there is urgent need for wise and energetic endeavours to enforce as well as to study the things that make for peace, and for fervent prayer to Him who rules all things according to the counsel of His will.

#### THE GLASGOW SABBATH SCHOOL UNION.

GLASGOW has a population of upwards of 500,000 inhabitants. What capacity and what need for earnest Christian work do not these figures represent! One of the most clamant and hopeful fields of labour is that amongst the young. From the forty-first annual report of the Sabbath School Union we are glad to observe that this field is being vigorously cultivated.

The chairman of the meeting at which the report was read (Mr. R. T. Middleton) observed:—‘And first of all, looking at the statistical figures, I find that the report for 1872 stated the number of societies represented to be 203; the number of teachers, 7152; the average attendance, 6259; and the scholars on the roll, 72,118; missionary collections, £2059, 5s. 1d. The report to be read to-night will show, societies, 259; teachers, 8165; average attendance, 7618; scholars, 83,228; missionary collection, £3398, 10s. 1d. I don't pretend to say that this progress is all that it should be; but, even taking into account the rapid increase of the city, there is evidence that the workers in Sabbath schools have not been idle; rather that, notwithstanding all the formalism, indifference, and scepticism that prevail, there has been an earnest sowing of the seed of the word.’

We all know how much the success of a single school depends on the kind of superintendent it has; how much more, then, does not the success of a large union, embracing many schools, depend on its president! It was meet, therefore, that the great services of Mr. Middleton in this connection should be recognised on his retiring from the presidency. And teachers and taught alike felt this,—an address, representing upwards of 8500 teachers and 82,000 scholars, being presented to him, in which, amongst other things, it was said:—‘The uniform attention, courtesy, and liberality you have displayed in the management of the union's affairs, during the five years of your presidentship, are well known to the Board and the Sabbath school teachers connected therewith, and have contributed most materially to the efficient and harmonious working of the various schemes under their supervision.’

One of the difficulties connected with Sabbath school work is the securing the services of persons of experience. In this work the ardour of youth and the wisdom of riper years are required; but unfortunately the advance of years and the cares of this life are apt injuriously to affect Sabbath school work. When, therefore, we find one who, amidst the engagements of a busy mercantile life and the pressure of other philanthropic labours, retains all his early devotion to the Sabbath School, he is deserving of all honour, and may well be set forth as giving an example worthy of imitation.

#### PROFESSOR BLACKIE CURSING.

THE learned Professor of Greek in the Edinburgh University has been away for some time travelling in the East, and has been favouring the general public with his experiences and impressions. The heated atmosphere and strange surroundings of the generally genial Professor seem to have somewhat injuriously affected him, as witness the following:—‘I went twice to the sepulchral residence of Tih, when at Cairo; and I advise you to do the same when you come here. It is better always to see one good thing twice than two indifferent things once. Tih, whom you will see at full length, standing upright in beautiful red habiliments, in the museum at Boulak, was a priest of the Egyptian Church, belonging to one of the oldest dynasties,—the sixth of Manetho's thirty,—and extending far back into hoary time, ages before Abraham and Isaac and all the patriarchs were dreamed of in creation. A priest he was of that comfortable, prosperous, dignified, and altogether respectable type which you meet with so frequently in the Church of

England (with which Church, indeed, the ancient Egyptian Church, as you will find it described in Diodorus, had many things in common, and which I never come across without giving a quiet curse to the brutality of Dissenters, who find a pleasure in disturbing the social amenities, moral proprieties, and intellectual dignities of so respectable a thing.)'

It is best in certain circumstances not to argue or expostulate. When Professor Blackie sets his foot again on Scottish soil, he will know as well as anybody that when a man gives way to cursing, it is a sign that he has lost his temper, or is not quite certain of his cause.

### BIBLE CIRCULATION.

THE argument of the man whose eyes Christ had opened is one which cannot be resisted or gainsaid. A bad man is not likely to do a good work. The tree is known by its fruit. This applies with special force to the word of God. Critics may endeavour to discover discrepancies or to point out blemishes, but wherever it is circulated and acted on it leads to the most blessed results.

We rejoice, therefore, at the very encouraging report of the National Bible Society of Scotland for the past year. Its funds are flourishing, the circulation of Bibles by it has largely increased. Its receipts for the year 1877 were £28,303, 15s. 4d.; while it has circulated, in various languages and in many lands, 361,192 copies of the Scriptures, being 52,865 more than in the preceding year.

The report also gives gratifying accounts of good accomplished by means of the reading of the Bibles or conversations with the colporteurs, and concludes in the following hopeful strain:—

'The directors are persuaded that the foregoing record will be received by the society with satisfaction and thanksgiving. In a year of widespread commercial depression, and in which various extraordinary claims have been generously responded to by Scottish givers, the income has reached the highest point yet attained. In aggressive missionary work in foreign lands there has been an advance along almost the whole line. The new version of Scripture sent forth, the expansion of the Austrian, German, and Spanish agencies, the colportage among the Russian troops, the appointment of six new agents to China, the hopeful beginning of work in India and Japan, the issue of 361,192 copies or parts of Scripture (182,257 in foreign countries), would alone suffice to make the year memorable.

'The future, too, is full of promise. A great opportunity seems opening before the society. Ultramontane difficulties have been averted in France; and though they now threaten in Spain, it may be hoped that there, too, they will pass away, in order, it may be, to usher in still greater freedom than that under which 314,104 copies of Scripture have been circulated in that country since the Revolution of 1868. A spirit of inquiry is abroad in Roman Catholic lands which cannot find rest in the negations of scepticism; while on some dark places of heathenism the Sun of Righteousness seems now rising with healing in His wings.

'The distinctively missionary character and tendencies of Bible Society work are becoming more fully recognised at home. To this the directors ascribe in no small degree the spreading interest, if not enthusiasm, they have rejoiced to mark in various quarters of Scotland this year. It is seen that the society's true charter of incorporation is found in the Saviour's last command, "Go, teach all nations." That not only is the Book itself a missionary, but that the men who sell and circulate it, speaking in different tongues, proclaim, in their measure and degree, with one heart the glad tidings of great joy which shall be to all people. "The real evangelists of Spain," says one who knows them and it well, "are its godly colporteurs." And the word holds good not only of the Roman Catholic countries of the Continent, but of the regions beyond. More than two hundred such missionaries, from the Mediterranean to the Inland Sea of Japan, are now in the society's service. Would that they were more in the thoughts and prayers of those who send them forth! They are beset by peculiar and constant trials. Here and there one falls, and another is found lacking; but as a whole they are faithful to their trust, and not a few have been honoured to do work for God the full value and issues of which only the great day will declare.'



## THE MEETING OF SYNOD.

THE meeting of Synod was held this year in the Assembly Hall of the Free Church. This courtesy on the part of the Free Church will be much appreciated, and amongst other things shows how good the understanding and kindly the feeling that exists between the two denominations. If we are not one formally, we are assuredly one in a very real sense of the word.

It is always gratifying when the Moderator for the year is elected by the unanimous voice of the Synod. It was so on the present occasion. The choice of the whole House fell at once and most cordially on Mr. Croom of Lauriston Place Church, Edinburgh. Mr. Croom is one of the most loveable and best beloved of men, and powerful of preachers. His taste and his strength have not lain in the direction of Church politics. He has never aimed at being an ecclesiastical leader. His great power has been exercised in the pulpit. Earnest, evangelical, effective preaching, together with the faithfully discharged duties of the pastorate, have ever been held in high esteem in the United Presbyterian Church, and have been amongst the most potent influences in helping her forward to the honourable position which she now occupies amongst the Churches of the land. And in elevating Mr. Croom to the Moderator's chair, it was meant to give very emphatic announcement of the Church's appreciation of these qualities, as conspicuously possessed and illustrated by him.

In turning to the business before the Synod, we find much, of course, with which we have grown familiar,—reports of work done and schemes in operation. It was gratifying to observe that, notwithstanding the deep depression of trade during recent months, scarcely any scheme had suffered. In the matter of Christian liberality, considering the great increase of money in the land, and the ample possessions of many of our members, it cannot be said we have already attained, or are already perfect; but progress is to be thankfully noted, and in respect of giving, assuredly the former times were not better than these.

Doubtless the two questions in which the chiefest interest of this year's proceedings centred were the report of the Revision Committee, and the references from the Presbytery of Glasgow in regard to the case of libel which has so long and anxiously occupied them. The intense interest felt in regard to the latter was seen in the crowded state of the House when it came on. Every available seat was occupied, and the doors of the places set apart for the public were besieged by an eager throng. At one time, indeed, the disturbance arising from this was so great that it caused much annoyance to speakers, and hindered the business of the Court. If this was the case in such a large and commodious building as the Free Assembly Hall, what must it not have been had the proceedings been conducted in our usual place of meeting!

It is matter for profound gratitude that libels, either for heresy or immorality, are but little known amongst us, generally appearing at intervals so distant as to have become mere memories on the part of the older, and things unknown on the part of the younger members of the Court; and therefore our regret at time wasted in finding or making or adjusting proper forms of procedure is greatly lessened. It has been said, 'Where ignorance is bliss, 'tis folly to be wise;' and we are not careful to gain knowledge in this matter by large experience.

Connected with the present case are many features of great interest, but on these, in connection with its prosecution before the Supreme Court, the late period of the month to which it has extended prevents us entering, even briefly. But it may be noted that, however diverse might be the opinions of brethren as to Mr. Ferguson's doctrinal teaching, there was only one as to his high character and great intellectual power. And whilst the decision ultimately arrived at, restoring him to his ministerial position in the Church, was not unanimous, yet the opposite motion was not such as precluded this decision being reached, only at a later date.

# UNITED PRESBYTERIAN MAGAZINE.

JULY 1, 1878.

## Original Articles.

### THE LATE DR. EADIE.\*

This work reflects much credit on Dr. Brown. It is lovingly and well done. Through its every page shines a warm friendship; and all its parts speak of cordial affection, deepened and intensified by close intimacy. Dr. Brown evidently knew Eadie as the lion of a communion season at Cumnock; hence the almost idyl-like description, which, although unduly lengthened, must be heartily welcomed by all who know the delights of such high seasons. The admiration of the manse boy grows into the enthusiastic love of the college student, the deeper affection of the Bible class member, the freedom of the welcome visitor, and, toward the close, that reciprocal esteem which resembles more the intercourse of 'brothers' than the relation of minister and member or professor and student. Whatever else the author has fitting him for his work, he most undoubtedly does not lack true appreciation of his subject. To know Eadie at his best, you required to be among those who had the *entrée* into the 'more sacred retreat, into which only special friends were admitted. This was a smoking-room on the second floor. It also had its walls lined with books, but it was never visited except at night, when working hours were past. Then it became the scene of many a lively talk, and of much hearty laughter, as gradually the air grew denser and more fragrant.' At such times one saw before him the rollicking 'Alva' boy, still redolent of the hills, the city minister full of sympathy with all ranks and classes, the professor ready to canvass any new opinion, and the man of letters relishing the unbending of well-earned rest. To say that the book before us shall fulfil the expectations of those who so knew Eadie, or of those who know Dr. Brown by his *Scottish Probationer*, would be to hold out hopes doomed to disappointment. Eadie was not a Davidson. He kept no journal; only by a figure of speech could he be said to write letters. And while he was by no means reluctant to speak of his early struggles and his later work, yet for a biographer there was very scant material.

Again, although essentially a simple man, Eadie had many sides. As his face wore many expressions, and made it hard to get a good photograph of him, so his character had a great variety of aspects to different men. While it was not difficult to get many *cartes*, all like him, only one or two

\* *Life of John Eadie, D.D., LL.D.* By James Brown, D.D. Macmillan & Co.

struck you as being true likenesses of the man you knew. So is it with this book, there is a great deal of Eadie in it; and if any one feels that something else or something more should be there, he will readily acknowledge that the explanation lies on the side of the subject rather than of the biographer.

Gladly, then, we turn to its pages for an outline of the life.

John Eadie was born on the 9th of May 1810, at Alva, then a small hamlet nestling at the foot of the Ochil hills, now a town of 4000 inhabitants. Here he was surrounded by many influences calculated to stir and ennoble. Thundering from the castle of Stirling may be heard at Alva the booming of cannon on high holiday, which still serves to initiate the young into the history of the battles of Falkirk, Bannockburn, and Stirling, and kindles in the breast the first spark of patriotism. Behind are the Ochils, with their 'steep crags,' deep ravines, and winding streams, which serve to beget a love of adventure, and develop youthful strength. In the street or 'raw' nearest to the hills was Eadie born, and many a scamper over their sides had he in pursuit of his favourite birds. The house still stands, and until lately a well by its side marked out the spot where 'Maister Eadie' was born. In later years, an unfailing question of Eadie's to any Alva friend was, 'Is Eadie's well still running?' Many stories of young Eadie still live in the memories of the older people. They tell of his aged father and his comely wife, from the latter of whom Eadie not only inherited his beautiful lady-like face, but his mental power. They can recall his pious uncle and his wonderful prayers, on whose loom young Eadie used to try the weaving. With pride they tell of their youthful companion's 'sonsy ways,' his poverty and willingness to share the humblest fare, his power of memory, his gift of speech, his habits in the college recess, and his first attempts at public speaking. All this is well summed up by Dr. Brown. 'The old people of Alva have before them a vivid picture of a fair-haired boy, tall for his years, dressed in a kilt somewhat scant in length, wandering about, trapping birds with a riddle in his father's garden, harnessing his mother's cat to a cart of his own making, hunting rabbits on the hill, showing prodigious power of memory and early gifts of speech, which were often exercised, they say, in mimic preachings to his companions from the head of a stair in the "Butterha'." It is the testimony of all that his mischief was innocent. He was "nae fechter," "naebody ever saw him angry," "a'body liked him." He loved every living thing. He then formed the tastes which never left him, and especially did his love of birds remain. The Alva people who called on him were at once taken back to the little village and put through a running catechism about all the village worthies, his old haunts and former friends. He was an "A'va bairn" to the end, and the question he put to an Alva boy within a few days of his death revealed how deeply rooted were his old tastes. "Can you tell me how to know a cock from a hen mavis? I don't know yet."

'When he went to the country to open a church or assist at a sacrament in spring or early summer, his first inquiry of the children in the manse was as to the birds' nests they had found in the garden. He would ask to see them; and when all that had been discovered had been shown, he would begin to search for more, and, to the astonishment of the youngsters, who thought their search had been exhaustive, would bring to light many of the existence of which they had never dreamed.'

Eadie's education began in a very humble way, at a stage earlier than Dr. Brown records. The young urchins of the village were first confided to a spinster, by name 'Maggie Dickie,' who gathered them into her house as a

school, where she contrived to carry on her pedagogic and domestic duties simultaneously. The curriculum consisted of the alphabet, the 'carritch,' and the Proverbs. When any of her tender charge came face to face with a difficult word, her easy method of mastering it was to say, 'Ay, that's a lang-neb; pass by, laddie.' From this primitive seminary Eadie passed into the parish school, taught for several generations by Mr. Kiddoch. Here he showed the first signs of his love for languages, and his 'wonderful memory began to excite admiration.' Latin was his favourite study; and his great honour and pride on an examination day was to read and translate the inscription in that language which is still to be found on a marble slab on the east gable of the parish church, under which lie the remains of a former incumbent. About this time, Mr. Browning of Tillicoultry,—whose ministry Eadie's mother attended,—on a pastoral visitation, was struck with the boy's powers. This was the turning-point in Eadie's history. Much of his after fame can be traced to the influence of Mr. Browning. Under the tuition of his ministerial teacher he caught his enthusiasm for learning and thoroughness of work. Mr. Browning was no ordinary man; he was a stern disciplinarian, and boys incorrigible in other hands learned docility under his. Eadie stood in awe of his old master even after he was made a professor, and he used to tell what tremor came over him when he saw his *quondam* teacher one day among the worshippers in Cambridge Street Church. This is not difficult to explain. Mr. Browning had a way of his own, and a will of tremendous power. The one word to characterize his system is—thoroughness. He gave short lessons, but they required to be learned in every letter. His boys were kept writing large-text 'pot-hooks' as long as they were with him; hence his chagrin at being unable to drill Eadie out of his scrawling. 'Man, you'll never be a writer, your fingers are too long.' Mr. Browning's classes met early in the morning, and this afforded Eadie an opportunity for one of his feats of memory. 'On winter mornings he had to start before daybreak, but he provided himself with a blazing tarred rope, which he carried in one hand, while his copy of *Paradise Lost* was in the other. It seems to me that there is hardly a finer picture in literary history than that of the quarrier's son—destined to raise himself to a foremost place among the scholars and divines of his native country—finding his way along the foot of the Ochils, in the dark of the winter mornings, made darker by the shadow of the hills and of the overhanging trees of Alva woods, reading Milton's great epic in the light of a blazing tarred rope. Nor was it a careless reading, serving only to shorten the long winter walk. The poem was so read that it fixed itself in the memory of the boy, and for many years he was able to repeat it, line by line, and book by book, from beginning to end.' When asked if he really had committed Milton's epic in later days, he used to say in his off-hand way, 'Oh yes, I could repeat most of it yet.' This work, however, did not pass without a heavy penalty. That tarred rope, while it made bright the pages of Milton, and chased the darkness from the schoolboy's path, caused Eadie through life to labour under the disadvantage of near or short sightedness. His voracious appetite for books, combined with his rapid reading,—when reading a book he seemed to see the contents of a page at a glance, while no sooner had he turned one page than the finger of the right hand was on the next, and to an onlooker his reading seemed to consist of turning the leaves,—carried on in the Tillicoultry days with insufficient light, injured his eyesight, which gradually grew worse, until at the end of his days, amidst his 'many infirmities,' perhaps his saddest complaint was that he could not see, and

could not get spectacles to suit. It was something to watch his eye as he read, and mark the rapidity of its movements. Perhaps no man in modern days, except Macaulay, read so much as Eadie, and this accounts for the freshness of his style, and his being *en rapport* with every department of literature.

Here, too, he was aided by a wonderful memory. He never seemed to forget anything he had read or heard. His capacious memory seemed to retain everything put into it. He could repeat sermons he had heard, and rehearsed a scrap of Gaelic he had learned when a student, during his last visit to the Synod. Get him started on family connections, and he appeared to know every member of almost all the circle he knew, and could tell how and where they had married and settled. And, strange to relate, his memory had freaks of her own. In visiting, he would ring the door bell and forget the name before the door was opened; and in the Hall it was amusing to see him flounder when wishing to recall one of the most familiar Bible names, and be compelled to seize his Bible and turn up the place where it occurred.

At the age of sixteen Eadie went to Glasgow University. Here he was no prize-taker, nor in any way did he take a distinguished place. He was too fond of reading to spend all his time on class work, while his poverty debarred him from the advantages needful for a brilliant college career. During his Arts curriculum he got into great difficulties, partly through his poverty, partly because his faith had got shaken. He lounged about Alva for a time, full of uncertainty, and to all appearance on the point of becoming a failure. Mr. Browning once more came to his assistance, took him to act as tutor in his school, and after a time Eadie resumed his studies. Struggling bravely with his poverty, many had the will, but few the ability to help him; but what they could many of his admirers did. Eadie never forgot this period, nor was he ashamed of it. 'He never, indeed, boasted of it, as some successful men are apt to do, and only referred to any incident illustrative of it when there was in the incident an element of humour to make it worth the telling. One such incident most of his intimate friends have heard him give. His shoes were sadly worn, and he could not afford to pay a shoemaker for their repair. But there was a fellow-student having some knowledge of the art of cobbling, who was in distress about a Latin theme. He applied to Eadie for help. A bargain was made. They went together to a shop where they bought as much leather as was needed, and then, retiring to the lodgings of one of them, and shutting the door, worked each at the task for which his early training had fitted him, the result being that they came forth, Eadie wearing his newly-soled shoes, and his friend carrying in his pocket the Latin theme.'

A similar story to this is told of Eadie's student friend Gilfillan. The two reached Alva together from the Hall. George's shoes were unable to carry him to Comrie. A member of his father's congregation was in the district, who knew something of shoe-leather. Being well acquainted with the two young but needy divines, he arranged to have his Comrie brother shod, and was thereafter repaid by seeing the poetic soul of Gilfillan soar far away above all sublunary things, as, standing in front of the roaring waters of the Alva fall, he declaimed some choice pieces at the height of his stentorian voice.

About this time the temperance movement began. Mr. Browning threw himself into it with all his wonted enthusiasm. The result was that more demands were made on his services than his strength and time could meet. To help on the good cause, he called in the assistance of Eadie, who there-

after frequently and ably lectured. In connection with this movement he addressed many audiences, and the first time he spoke from a pulpit was in this way, and that pulpit was Samuel Gilfillan's. Eadie accompanied a friend to Comrie, his reputation as a speaker oozed out, and he was asked to lecture. This he consented to do, on the one condition that he should get the use of the pulpit. Among the Old Seceders, and specially the Anti-burghers, no such laxity obtained about student-preaching as we have in these days, and to get into a pulpit before being licensed was almost unknown. But besides lecturing, Eadie gained on this visit a reputation for nearly all his characteristics. His memory astonished the villagers. He assisted to beam a web; and when some of the decent folks thought he should be getting up his lecture, he amused himself by cleaning an old gun, and going out to shoot crows. In his native village his fame as an orator grew apace. He gave a course of lectures in the parish school, and finished it, to the chagrin of the Church and Tory party, by desecrating it with a defence of those carrying on the Voluntary controversy. But he fairly won his spurs at the passing of the Reform Bill in 1832. A general rejoicing followed the passing of the measure, and at it Eadie 'delivered an oration the echoes of which are still lingering about the hill-foots after the lapse of five-and-forty years. The effect it produced on the audience was . . . that they laid hold of Eadie, chaired him, and carried him in triumphal procession through the town. The women, that they might not be behind the men whose stalwart shoulders had borne the hero of the day, organized a subscription and presented him with a plaid. This was the way the women of Alva took to express the feeling—expressed by the women of Israel in song and dance—toward the ruddy youth who represented to them the slayer of the Goliath of oppression.'

Over the early years we cannot longer linger, although the temptation is great. The opening chapters are intensely interesting, and they serve to show that in Eadie's case 'the boy was father of the man.'

Having successfully fought his hard battle with the *res angusta domi*, and finished his five sessions at the Hall, 'John Eadie was licensed to preach the gospel on 24th March 1835.' He preached his first sermon in Edinburgh in very trying circumstances. His brave and loving mother, who had nobly striven with her son, lay down to die so soon as the battle was over. He left her bedside on Saturday, went through the trying ordeal on Sabbath, and on Monday he hurried home to see his dying mother. The villagers tell that, finding the room where she lay crowded with sympathizing neighbours, he asked them all to leave, and then he prayed with her. She, not understanding why he should be unwilling to engage in the exercise in presence of the neighbours, and referring to some break-down at the close, through overcoming emotion, looked up and said, when he had finished, 'John, ye began your prayer wi' shame, and ye ended it wi' shame.' The niece who was nursing her replied, 'Na, na, aunty, ye hae had mony prayers offered for you, but nane like your son's.' She died 'that night.'

Eadie came forth from the 'sanctuary of suffering' to begin his probation; and who that knew the man can doubt that from this period he felt himself sustained by a firmer confidence in God, and was conscious of being urged on by nobler impulses and purer aspirations in the prosecution of his work? He realized the truth and pathos of the Psalmist's statement, 'When my father and my mother forsake me, then the Lord will take me up.' Three months after he was licensed, he was called, and in three more ordained as minister of Cambridge Street, Glasgow. In this the will of Providence and

his own tastes were at one. Although a true lover of the country, he felt that the city was his proper sphere. A companion, who knew his difficulties as a student, in passing a small rural Seceder church, pointed it out to Eadie, and said, 'I wish I saw you minister of a kirk like that.' 'A kirk like that!' was the reply; 'I must be settled in Edinburgh or Glasgow.' He did not despise small churches; and throughout life he delighted in helping the weaker congregations, and one of the happiest speeches reported in the memoir was delivered in the church referred to.

'It's in John Eadie, if he brings it out,' said Mr. Browning to inquirers from Glasgow. Now John Eadie, as minister of Cambridge Street, set himself right manfully to 'bring it out.' He never used manuscript in the pulpit; carefully wrote and committed both lecture and sermon for years. So great was the strain that 'he never breakfasted on Sabbath mornings.' He literally did not break bread till the forenoon service was over, and then he only took a dry crust and a glass of water to sustain him for the afternoon. 'He wrought very hard; he once gave us a great fright. The servant went into the parlour on Sabbath morning to prepare it for breakfast, and there was the fire burning, and Mr. Eadie lying all his length on the rug before it. She spoke to him, but he did not answer, and she ran away to her master in a great state of excitement. "Oh, Mr. M'Innes, I think Mr. Eadie's deed!" William came and roused him; he had not been in bed at all, and he had just fallen asleep.' As a pastor he was equally faithful. The poor, sick, and mourning were his special care. He knew his people; they 'suited him, and he suited them,—he was, and without knowing it, so thoroughly brotherly.' He never made any one feel that he was condescending. His living interest in man was spontaneous, hence the explanation that all who knew him claimed him for a friend.

In Bible class work he was particularly at home. He had a great interest in the young, and with them was a great man and kind friend. The result of ten years of such work was that the church required to be enlarged. 'In the last return he made, the membership is stated to be 1105.' Building up the church in the truest sense, fruit soon appeared in the way of missionary enterprize among his people. Eadie superintended every department of such work, and often conducted services in the mission districts. Work of this kind soon revealed the want of education, and here we have the secret of his great interest in educational matters. He did what he could to supply schools for the poor, and in 1863 had 'eight schools, with eighty teachers and 800 scholars.' Joyfully carrying on his manifold labours, he attracted the attention of others, and from Rose Street, Edinburgh, came two calls, which would have been followed by a third had he not stopped it. He had no doubt as to his decision to remain in Glasgow.

'Bairns, books, birds,' were Eadie's three B's, and his early home was cheered by them. He was married in 1836 to Miss Palfrey, of Edinburgh, a niece of one of his kind Alva friends. Five children gladdened his home; but three of them died early in life, and over the son who bore his name he mourned with great grief. His letters to his daughters afford a sweet glimpse into his home life, which was sadly darkened by the death of his wife in 1855. 'His nervous system was affected. He used to sit far into the night in the little back parlour, shrinking to go up-stairs. He told me that for months after his wife's death he heard every night, at a particular hour, in the room above where he sat, the sound of the easy-chair being wheeled from the bed to the fireside, just as he had been accustomed to hear it months before.'

Honours came to Eadie in great number, and at a comparatively early period. When thirty-three years of age, he was chosen professor; at thirty-four, received from Glasgow the degree of LL.D.; at forty, D.D. from St. Andrews. Although he never took much part in Church court work, his opinion had great weight; and he received the highest honour the Church can confer, when made 'Moderator of Synod' in 1857. Here he gained for himself the title 'model Moderator,' because of the order and despatch with which he conducted the business.

Whatever Dr. Eadie did, he did well; but he seemed specially 'the right man in the right place' in the professor's chair.

Here the best of the man and the man at his best was seen. His learning, his humour, his geniality, enabled him to get and keep a hold over his students which was firm as it was loving. We were all proud of our teacher, and knew that he was fond of us. His sparkling lectures, his racy remarks; his at one time pawky, at another, sledge-hammer criticism; his power of showing up conceit, his tenderness in covering natural defect; his love of a joke, and his determination to make us work; his easy despotism, and his natural kindness; his allowance for fun, and his esteem for scholarship; his praise to the clever, always duly mixed with advice, and his censure to the dull, never allowed to become cruel; his loyalty to his Church and her creed, and his wide sympathy with all that was good outside,—drew as by instinct all that was best and noblest of feeling in his students, to himself. He seemed to know everything, from the codex A down to all the varieties of readings, from the ponderous works of divines and the niceties of Greek grammar down to the last novel or newest poem. But perhaps his greatest service was the impulse he gave. The session was too short to gain much information, but it was long enough to make you feel that you must go home and work. No one can forget who heard Dr. Eadie say, 'Better to work out than to rust out. Why be faint-hearted? Quit you like men; be strong. Climb the hill. When I hear some young men talking of difficulties, they bring up before me the image of a sturdy ploughman walking through his fields on a bright May morning, and complaining that the fine dew-spangled gossamer threads are being woven round his limbs, and are impeding his progress.'

Words like these, coming from a man who was doing the work of three men, as professor, pastor, and preacher, and, over and above, writing what would have taxed the energies of as many more, told us that they were not mere words. 'When his students were settled in ministerial charges, they almost uniformly availed themselves of the first occasion—such as a church-opening or a centenary celebration—which seemed big enough to warrant their asking him to come and preach for them. It was a red-letter day when they saw him occupy their pulpit, and when they looked round with pride on the admiring crowds that had come to hear him. It is believed that the special duty of church-opening fell to him much more frequently than to any minister of any denomination in Scotland. In this fact alone we have a striking evidence of the affectionate admiration with which those who had studied in his classes continued to regard him.'

Dr. Brown devotes a chapter to Eadie's literary work, which will be read with wonder and admiration. To most ministers Dr. Eadie's name was a tower of strength as a commentator; but few, we fancy, had any idea of the extent and variety of his contributions to literature. As a student he began, and did not cease to add work to work until he lay down to die. There is a long interval between his review of *Stuart on the Hebrews* and the *History*



of the *English Bible*, but it is crowded with work,—magazine articles, lectures to the young, popular works, such as *Divine Love* and *Paul the Preacher*, controversial pamphlets, concordances, cyclopædias, prefaces, illustrations of Scripture, etc. etc. Most of his work circled round the Bible, and his name shall long live as one of the ablest expounders of the Pauline Epistles. For the hard-working minister they are invaluable. Their scholarship, their suggestiveness, their clear common-sense views, their occasional dashes of rhetoric, go to commend them as the best in the language for ordinary use; while their learning elicited from Bishop Ellicott such tributes as, 'Most of the exegetical portion is extremely good; nor will any reader rise from the study of this learned, earnest, and not unfrequently eloquent volume, unimproved either in head or in heart.' Such work brought Dr. Eadie to a foremost place among Scotch scholars, and secured for him a place on the 'Revision Committee,' which began in 1870, and still continues the work of revising the Authorized Version of the New Testament. Here he was brought into close contact with the greatest biblical scholars of the day; and although he did not speak much at their meetings, his opinion was always listened to with much respect, and by his co-workers he was greatly beloved. Out of this work sprang his *History of the English Bible*,—a work unsurpassed for its research, its graphic pictures, and historical knowledge. During its preparation he said, 'I believe that book will kill us all before it is done;' and it cannot be doubted that, humanly speaking, it shortened his day. But it is a noble monument. It was his *magnum opus*, and is a splendid close to a long, laborious, and successful literary career.

Dr. Eadie was married a second time, in 1862, to Mary Home, daughter of the town-clerk of Berwick, and granddaughter of Dr. Waugh, London. The rapid progress of Glasgow made church extension a necessity; and, after twenty-eight years' work in Cambridge Street, Dr. Eadie and a few of his people went west and built up Lansdowne Church. He was accused at the time of forsaking the poor for the sake of the rich; but the history of the denomination since, is the best answer to that. Lansdowne is a beautiful church, an ornament alike to Glasgow and to the liberality of Dr. Eadie and his friends. It was opened on 6th December 1863, when the collection amounted to £1231, 5s. 9d. It cost £12,436, 5s. 8d., and was clear of debt before Dr. Eadie's death in 1876, the congregation contributing, during that period of thirteen years, £30,000 over and above.

In 1869, Dr. Eadie went to the East. 'He felt like a schoolboy on the eve of a vacation. He gave unlimited orders for double quantities of all sorts of things he never needed,—a rifle, a double-barrelled fowling-piece, a revolver, a store of shot, and as much gunpowder as would have blown up the Mosque of Omar. Mixed with these, in a kind of miscellaneous way, were cases of oatmeal, for he said he *must* eat porridge under the shadow of Sinai; supplies of bird-preserving and insect-destroying powders; a copious stock of medicines; and a tolerably complete library.' This trip he enjoyed much, but was greatly disappointed with many places. Space forbids us entering on this and his visit to America in 1873, but both are described in a very interesting way by Dr. Brown and Dr. Calderwood respectively.

In November 1874, Eadie wrote: 'I am rather busy just now, and I have the melancholy reflection that while my work is broadening my days are shortening.' From 1867 he had suffered from 'derangement in the region of the heart;' but he did not like to refer to it, tried to make light of it,

and refused to obey the strict medical injunctions. He worked harder, preached with growing earnestness, and seemed determined to 'finish his work.' This could not fail to tell on one who had already done a Herculean task. In the end of 1875 he caught cold, which was aggravated by going to Largs to the funeral of Mr. Steven.

In the beginning of 1875 he wrote: 'Last Sabbath I preached like a man heaving a great boulder up a very steep hill.' A fall on his door step, and more cold caught at Dumbarton when assisting Dr. Halley in March, confined him to the house for a few days.

In April he went to Berwick, and there preached his last sermon. Of it Dr. Cairns says: 'This, I think, was the most remarkable sermon I ever heard him deliver. Though more quiet in manner than I have heard him, the discourses had great variety of tone and emphasis, and produced, especially in my mind, an ineffaceable impression.' After the April communion he went to Dunblane; here he spent his last birthday, and visited some of the haunts of his youth. He was seen to walk in a peculiar manner; complained of laziness and sleepiness.

He returned to Glasgow on 11th May; the present writer went to preach for him on the Sabbath. On Saturday evening he was tired and dull; said he never knew before what a headache was; complained of his stomach, his sight, and summed up by, 'I am all wrong.' On Sabbath he went to church in the morning, and was very happy and talkative in the evening. He came to the Synod on the 16th, and said, 'I am here once more,' but felt he should not be. He waited to welcome the newly-appointed professors, and acquiesced in the new arrangements for the Hall. This was too much strain. He returned to Glasgow greatly exhausted; spoke the following Sabbath at the communion service; in the evening, 'though exhausted by the effort of the day, he insisted on going out at night to visit a bereaved family. It was not unfitting that with such a service he should close his ministry.' He gradually became weaker. On the Friday he declared his willingness to go; tried to sing his favourite psalm, 'I to the hills will lift mine eyes,' but had to desist, saying, 'It won't do.' He gave his wife a parting kiss, putting his dying arms around her, and saying, 'God bless you, little wife.'

His last words were, 'Ay, I'm very weary. I'll try to sleep now.' 'The great city where he had wrought so long was awakening to hail the gladness of a new summer morning, and the birds were singing among the branches the old song he knew so well, when, calmly and without a struggle, he entered into rest. It was Saturday, 3d June 1876.'

No one who witnessed it shall forget the scene in the church on the funeral day, June 7th, as the remains of the beloved pastor were carried down the central aisle, through the midst of a weeping company, while the choir sang, 'When our heads are bowed with woe.' The whole city seemed to turn out to do him honour, and the scene in the Necropolis was most impressive. Many felt, as one said, 'This day is a striking testimony to the power of the gospel.'

It is perhaps not too much to say that in John Eadie passed away one of Scotland's greatest sons,—one who, by the force of noble and devoted work, gained a place in the hearts of all ranks and classes. He was great in power, in work, in sympathy, in devotion, and, greatest of all, in a wide-hearted and warm charity.

D.

## 'ETERNAL HOPE.'

FOR Canon Farrar we have a real respect. He is a man of good scholarship and varied culture; a man of devout spirit, and truly alive to the importance of the social questions of the day. But logic is not his forte, and he is no giant in theology. As we read his books, or listen to him when he preaches, the question often rises, 'But when is he coming to the argument of the case? when is he going to take hold of the real difficulties and grapple with them?' When he visited us lately in connection with the Temperance Movement, we felt grateful that one of such character and influence in the English Church should give his support to so good a cause, but we felt at the same time that when an appeal had to be made to the intellect rather than to the imagination and emotions, he was far behind several of our own social reformers.

The book that lies on our table, and of which we mean to give a somewhat full and careful notice, consists of *three* parts. There are five sermons in the middle of the volume, a large amount of preliminary matter in the shape of *notes* and *prefaces* at the beginning, and a similar quantity of supplementary matter in the shape of *excursus* at the end. In our examination of the volume, we shall plunge *in medias res*, taking the sermons first under review. This, as we are told by the author, was the order of time in which the book developed itself, and it is certainly the natural order of thought.

The first sermon is entitled, 'What Heaven Is;' and the text or motto is Heb. iv. 11: 'Let us labour therefore to enter into that rest.' In this discourse (and the same remark holds good of the others also) there is hardly anything like formal method; but the writing is that of a well-educated man who feels devoutly, and is not ashamed to let men know that he reads and enjoys the good and intelligible poetry of Campbell and Longfellow. Dr. Farrar has come to the conclusion that 'heaven is a *place*,' as the soul of man, being a creature, must have an *ubi*; and that the figures used in Scripture respecting this place are such as to suggest thoughts of beauty, safety, and large extent; and that 'heaven is a *state*,'—a state of holy and happy mental activity. This sermon is a simple, earnest discourse, with a good deal of hard hitting at evil-doers of various classes,—a sermon, in short, which any United Presbyterian minister might preach without discredit. It is a matter of thankfulness that such sermons are sometimes preached in Westminster Abbey. It has a good deal more sense and a good deal less nonsense in it than some discourses that we have heard in that venerable pile.

The second sermon is entitled, 'Is Life worth Living?' and has as its motto Ps. lxxix. 14: 'So we that are the people and sheep of Thy pasture will give Thee thanks for ever, and will always be showing forth Thy praise from generation to generation,'—a verse which is probably as much connected with the subject as fifty or five hundred others in the Bible. In the introduction, Dr. Farrar tells us that the 2d of November used to be 'All Souls' Day,'—a bit of information which, as Scottish Presbyterians, we are of course duly thankful for; and in which we are told that it is not 'All Souls' Day' now,—a circumstance which the reverend dignitary regrets, and gives as his reason the following, which is intended doubtless to be fine and eloquent

*Eternal Hope: Five Sermons preached in Westminster Abbey.* By the Rev. Frederic W Farrar, D.D., Canon of Westminster. London: Macmillan & Co. 1878.

writing, and which may be accepted by some as such, though it is a little too florid and juvenile-looking for our taste. The thought is small when compared with the multitude of words, and we fail to discern any excellence in the quality to compensate for the lack in amount :—

‘On that day men might think, if they would, of all the souls, of all the innocent little ones, that have passed away like a breath of vernal air since time began ; of all the souls which the great, and the wise, and the aged, have sighed forth in pain and weariness after long and noble lives ; of all the souls of the wild races of hunters and fishermen in the boundless prairies or the icy flocs ; of all the souls that have passed, worn and heavy-laden, from the roaring city streets ; of all the souls of those whose life has ebbed away in the red tide of unnumbered battles, or whose bodies have been dropped into the troubled wave unknelted, uncoffined, and, save to their God, unknown ; of all the souls even of the guilty, and of the foolish, and of the miserable, and of those who have rushed by wild self-murder into their Maker’s presence. All Souls’ Day was a day of supplication for, of commemoration of, all these. For these, too, are souls that He created ; into these, too, He breathed the breath of life ; and all these lie in the hollow of His hand, as the snows of the countless water-lilies, whether white and immaculate, or torn and stained, lie all on the silver bosom of the lake. Yes, there is a grandeur and sublimity in the thought of all human souls, as one by one they have passed away and been taken to the mercy of the Merciful ; and a day might well have been set apart to commemorate, in all humble reverence, their awful immortality.’

The microscopic eye might possibly perceive traces of the cloven foot in the reference made to prayers for the souls of all the men, good and bad, who have left the world, but we are more interested in the circumstance that the author seems to think that because the second day of November is not now in the calendar as ‘All Souls’ Day,’ he may not think and pray about the world of spirits even as if there had been no change. The logic of this is for the meridian of Westminster Abbey, and not for our higher and cooler latitudes. We can understand how a mark in the calendar may be a little useful in the way of *suggesting* certain topics to the mind, but we cannot understand how such mark furnishes any *warrant* either to entertain or to dismiss them.

The conclusion to which Dr. Farrar comes in this second sermon is, that if there is no life beyond the grave, and no good ground to hope for it, then man’s life on earth is little worth. This, we think, is sound doctrine. Apart from his immortality, man is an enigma,—we might almost say a reproach to his Maker. He is a thousand times worse off than the sheep and kine that graze in the fields around him.

Dr. Farrar’s third sermon is entitled, ‘Hell—What it is Not ;’ and has for its motto 1 Pet. iv. 6 : ‘For, for this cause was the gospel preached also to them that are dead.’ As the preacher was about to discourse on ‘what hell is not,’ he was possibly led to take a motto that did not refer in any way to the place or state of future punishment. There might seem a kind of fitness in this arrangement.

Why Dr. Farrar should have given or professed to give a positive view of *heaven*, and a negative view of *hell*, we have not any means of judging, but we have often been greatly struck by the fact that the sacred writers seem to proceed on the opposite principle. Speaking of heaven, they tell of a place and state in which there is ‘no night,’ ‘no curse,’ ‘no death,’ ‘no need of the sun or of the moon,’ ‘no temple,’ ‘no hunger and no thirst,’

'no ravenous beast;' and the inheritance awaiting the people of God is 'incorruptible, undefiled, and that fadeth not away.' In speaking of the place or state of punishment, they tell us of 'destruction,' 'terrors,' 'wrath,' 'shame,' 'contempt,' 'perdition,' 'torment,' 'vengeance,' 'fire,' 'snares,' and 'tempest.'

The conclusion of Canon Farrar is, that there is 'nothing in Scripture or anywhere to prove that the fate of every man is, at death, irrevocably determined,—that such a notion is a 'hideous incubus of atrocious conception,' 'frightful literalism,' 'religious madness,' and 'revoltingly horrible.'

The fourth sermon in the volume is on the words, 'Are there few that be saved?' and is really a sermon upon the text. But this is the best we can say of it, for we have seldom read anything more flippant, arrogant, or absurd. In point of argument, it is almost below criticism; and the statements made about the views and teachings of Dr. Farrar's opponents display great ignorance, or something much worse. For example, he says, 'Thousands of theologians have taught for thousands of years that the vast majority are in the next world for ever lost.' The gross exaggeration of such a statement must be obvious to any tolerably well-informed man. Except a *half-draft* minister in the Highlands, we never heard any one teach that the vast majority of the human race are 'in the next world for ever lost;' but we have often heard the very opposite doctrine taught, and supported by argument that is nothing short of moral demonstration. There are 'thousands of theologians' who firmly believe that at least one-half of persons born into this world die in very early infancy, and that every one of these is saved by Him who in the days of His flesh took little children in His arms and blessed them, saying, 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' The half of the human race is thus accounted for, and their salvation may be assumed. All who, in more mature years, personally believe the gospel, and by their own free and conscious mental acting embrace the Lord Jesus Christ, form the majority on the side of heaven and the Saviour. There have always been some such even in times of the greatest degeneracy,—some thousands who did not bow the knee to Baal,—and the aggregate will be 'a multitude that no man can number, out of every country, and kindred, and people, and tongue, and nation.'

Dr. Farrar, appealing to those who are opposed to him, says, 'You think that men will not love God without the terror of an endless hell. So thought not David. He said, "There is mercy with Thee; therefore shalt Thou be feared."' This is a silly and stupid bit of *ad captandum* sermonizing. There is no man who knows anything either of the Bible or of his own heart who thinks 'the terror of an endless hell' will ever make any man love God. It is the tender compassion of God, seen in the gift of His Son, that slays the enmity of the human heart, and chases away man's guilty fear and hatred. Dr. Farrar must surely be acquainted with the writings of Dr. Chalmers, who, if he understood and preached anything, preached the subduing, transforming, and attracting power of divine love.

The Canon quotes Luther, giving an interpolation of his own. He says, 'I am not afraid to plead with God, in that syllogism which, as Luther said, sums up all the psalms of David, "The God of pity pities the wretched; we are wretched: therefore"—not surely in this short world only, but for ever—"God will pity us."' The conclusion is fair enough; but surely the Canon must see that in as far as it bears on the question at issue, it tells as much for the restoration of sinning angels as for sinning men.

According to Canon Farrar, the human race is divided into three classes,—‘saints,’ ‘reprobates,’ and a ‘vast intermediate class lying between, yet shading off by infinite gradations from these two extremes.’ This is sheer nonsense, and without a shadow of support from Scripture. The Bible speaks of those who have been born again, and those who have not; and though we readily admit that in both classes there are many ‘gradations,’ some converted men being much more holy than others, and some unconverted men being much more wicked than others, yet we protest against a division which has no support from Scripture, and which is fitted to lead to the greatest self-delusion.

Dr. Farrar refers to Thomas Hood as the ‘Christian poet,’—an epithet which many of those who admire and love the great punster will hesitate regretfully to apply to him; and the old story is revived about Cowper’s madness being owing to his Olney theological views. That madness, as the readers of Greville’s Memoirs know, was associated with something very different.

The last sermon in this volume is entitled ‘Earthly and Future Consequences of Sin;’ and the text is Rom. vi. 1: ‘What shall we say then? Shall we continue in sin, that grace may abound?’ In this discourse there is much true and useful statement, mixed, however, with a good deal that is trashy enough. For example, the preacher asks in a triumphant tone, ‘What was the sum of the teaching of our blessed Lord? Was it turn or burn?’ If we were disposed to be cynical or severe, we would say, ‘Our Lord’s teaching was not very unlike that when He said, “Except ye repent, ye shall all likewise perish!”’ Again, Dr. Farrar says, ‘There are two kinds of sin—wilful sin and willing sin.’ If the preacher can get any good out of this distinction, we make him heartily welcome to it. What sin is there that is not ‘wilful and willing’?

We have thus given a pretty full outline of Dr. Farrar’s five sermons, and we should now betake ourselves to the prefatory and supplementary matter of the volume. But we have neither time nor disposition for any lengthened remark. In these parts we have, of course, the endlessly-repeated comments upon ‘Hades,’ ‘Sheol,’ ‘Gehenna,’ and ‘Aionios,’ but the author leaves these words just where he found them. There is not a statement either as to the scriptural or classical usage of these terms which has not been made a thousand times before, and the stubborn fact remains that the same word is used to express the duration of the blessedness of the righteous and the misery of the wicked. Awful as the truth may be, there seems no getting over such a text as Matt. xxv. 46: ‘And these shall go away into *aionian* punishment, but the righteous into *aionian* life.’

A great deal is said by Canon Farrar, and others who hold views more or less similar to his, about the infinitely benignant character of God, and about endless misery being incompatible with this benignity, but this is a very unsafe and unsatisfactory way of reasoning. It ill becomes the creature of a day, who cannot tell what shall be on the morrow, to say what is and what is not in keeping with the nature and perfections of the eternal and infinite One. Besides, all such reasoning is just as powerful to prove that there is no moral or physical evil, no sin and no suffering, in God’s universe,—a conclusion which is contradicted by ten thousand humbling and appalling facts.

Dr. Farrar has a long list of texts, bearing, as he alleges, on the question at issue, but many of them have no reference, or at most a very remote reference, to the subject. For example, what light is cast on the question

of the duration of the misery of the impenitent by such texts as these: 'And in thy seed shall all the families of the earth be blessed;' 'If I make my bed in hell, behold, Thou art there;' 'There is no God else besides me, a just God and a Saviour;' 'He shall see of the travail of His soul, and shall be satisfied;' 'The Father loveth the Son, and hath given all things into His hand'? Would not an opponent of Dr. Farrar keep his ground if he in his turn were to quote such terrible passages as these: 'The eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost;' 'The wicked is reserved unto the day of destruction; they shall be brought forth to the day of wrath;' 'Terrors take hold of him as waters; a tempest stealeth him away in the night. The east wind carrieth him away, and he departeth; and as a storm hurleth him out of his place. For God shall cast upon him, and not spare;' 'Because there is wrath, beware lest He take thee away with His stroke; then a great ransom cannot deliver thee;' 'The transgressors shall be destroyed for ever; the end of the wicked shall be cut off;' 'Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little;' 'Seek ye the Lord while He may be found; call ye upon Him while He is near;' 'And the door was shut;' 'They shall be punished with everlasting destruction from the presence of the Lord and the glory of His power;' 'There is no peace, saith my God, to the wicked'?

We close Dr. Farrar's volume under the impression that he has failed to cast much, if any, light on the awfully solemn and mysterious subject which he professes to discuss, and we commend to him the words of Dr. Samuel Clarke,—one who, surely, has a good title to be heard,—'As to the duration of this punishment, no man can presume, in our present state of ignorance and darkness, to be able truly to judge, barely by the strength of his own natural reason, what in this respect is or is not consistent with the wisdom and justice and goodness of the Supreme Governor of the world; since we know neither the place, nor kind, nor manner, nor circumstances, nor degrees, nor all the ends and uses of the final punishment of the wicked.'

N. N. N. N.

## A BENEVOLENT SPIRIT.

BY REV. DAVID KING, LL.D.

A BENEVOLENT spirit is a spirit that wishes well to others. It has its contrast in a malevolent spirit,—a spirit which finds satisfaction in another's suffering. There have been men in high position whose delight it has been not merely to witness but to inflict pain. Judge Jeffries, when passing merciless sentences, evidently luxuriated in the mental agony of his victims. In the various departments of life there are masters and mistresses who pride themselves in manifesting their superiority by unprovoked harshness, subjecting inferiors and dependants to vexatious restraints or unreasonable toil. Even peevish children show a manifest zest in making themselves of consequence and giving trouble. Apart from spontaneous evil-wishing, there are many and great temptations in this world to unkindness of disposition. A person who is in the extremity of want, and can by no effort attain to the meanest comfort, has difficulty in not grudging the good of those who are born to abundance. The ill-used, especially, if greatly wronged, are prompted to meet injury by resentment. An heir to a considerable estate, who has no

interest in the present proprietor, seems precluded from mourning over the prospect of his death.

And yet in all such cases, and under all conditions whatever, obligation is on the side of a magnanimous goodness. Only He who made the human soul can imbue it with true love to God and man. But we must act under God instrumentally, for He works by means. There is much left to ourselves in repressing malice. Instead of fostering it, we must crucify it to the uttermost. Such resistance to the innate depravity of our nature, and struggle to achieve its entire eradication, is of vital moment. And yet opposition to evil is not enough: only good can overcome it; only light can dissipate darkness. To escape from malevolence, we must take refuge in benevolence, and that we may wish good, we must do good to others. Love germinates and grows, and yields fruit in action. In exemplifying the practice, we are cherishing the sentiments of a scriptural charity and invoking that blessing through which we shall become more and more happy in beholding and communicating happiness.

Our tenderest and strongest affection is due to those to whom we are most nearly related. Family ties have the most binding claims, and should be the most endearing to our hearts. And if these ties really beget in us such attachment, how great is the privilege of doing good to husband or wife, brothers or sisters, parents or children! How pure the bliss of unstinging their afflictions and enhancing their enjoyments! Look at the conception, and see if it be not captivating. Next to the realized love of God, what under heaven can exceed the bliss of making the earth heavenly to such beloved kindred!

As respects society around us, the greatest sufferers have most claim on our sympathy, as also on our succour, if we can help them. Happily there are many institutions of a curative or relieving description for the distressed. We have infirmaries or asylums for almost every sort of malady. And if we speak of prevention as better than cure, and inquire what is done to ward off desolating sicknesses, we have public fountains for thirsting wanderers; we have shelters for exposed cabmen, and an increasing number of parks and commons, whither the inhabitants of crowded lanes and stifling abodes may resort to recruit their exhausted strength by exhilarating exercise, amid unobscured sunshine and refreshing breezes. But though much has been done in the cause of humanity, far more remains to be accomplished. What room is there in rural districts for ameliorating the condition of agricultural labourers as respects alike morality and comfort! The absorption of smaller farms into larger farms, and of smaller estates into larger estates, is more generally prejudicial than favourable to the interests of the peasantry. In towns there should be more coffee-houses and reading-rooms, to advance the sobriety and enlightenment of the working classes. Churches, missions, and schools have pre-eminent claims, and would require a separate and independent consideration. But all cheering entertainment is not corrupting, and harmless amusements should be multiplied for the masses, to withdraw them from the scenes and games and indulgences of vice. On behalf of health and general well-being, no effort should be spared to improve ventilation and drainage. The case of workmen on railways calls for sustained and increased consideration. They should have sufficient pay to secure competent qualifications, and their attention should never be so long on the stretch as to peril their vigilance in securely reading signals and keeping lines clear. It would be a great achievement if, on some equitable footing, free spaces were secured by legislation in the farther extension of



towns; while the owners of land, who voluntarily place a portion of it at the service of the public, cannot have their munificence too emphatically acknowledged. The praises of conquering heroes have never ceased to be sung. Merit of another kind may come hereafter into higher repute; and the time may arrive when the donor of a park, more than he who taketh a city, will command the esteem and gratitude of mankind.

Britain is a maritime power, and many of its population choose a seafaring life. But the choice involves them in great hardships. To scour the main, visit foreign lands, mix with strange people, bring home memorials of a world-wide wandering,—all such conceptions have a special fascination to many youthful minds. But a direful experience sadly tries their poetry and charm. In the merchant service, and even in Her Majesty's navy, our mariners, from the captain to the cabin-boy, have indifferent pay. A large number of them are wretchedly remunerated. The fare on board ship has not the freshness of home provisions, and is liable through mismanagement to be unwholesome or insufficient. The extremes of heat and cold, with so little shelter, are severely felt in tropical and arctic latitudes. When on shore the seamen are too much occupied with their ship to allow them to stray from it to a distance and leave the coast for inland excursions. During the intervals of voyages, they are liable in port to fall into bad hands, to be stripped of their hard-won earnings, and involved in all sorts of misconduct and discomfort. Then fogs and tempests and miscalculated steering present the awful peril of destructive shipwreck. If the mariner tire of his calling, he sighs in vain to exchange it for another. Its habits are disqualifying for other occupations, and, were it otherwise, he is severed from the circles of patronizing influence.

Happily much has been done to improve the lot of sailors. Homes have been provided for them in many seaports; libraries of useful books have been supplied to vessels. Measures have been taken that ships going to sea shall be seaworthy, and that officers in charge of them shall be competent for their post. In case of shipwreck, lifeboats and other means of averting fatal results have become largely available.

But the means of preventing shipwreck are still more important. If the nautical instruments which have been recently invented, for ensuring safe pilotage were in general use, they would be of inestimable value to navigation. There is no adequate estimate of the extent to which, by such aid, sailing might be divested of its present dangers; and if the suggestions which have been made for the improvement of lighthouses were also reduced to practice, the security of sea-life would be further augmented. Let captains and shipowners and merchants, on behalf of their own interests, and to meet dutifully their solemn responsibilities, adequately appreciate the assistance of science, and more and more accept its inventions and directions, till maritime disasters become as happily rare as they have been till now numerous and deplorable.

The preceding paragraphs have been indicative rather than exhaustive. Benevolence is a large subject. Its field is the world; and the opportunities for exercising it, while coextensive with the earth, are comprehensive and diversified as its unreckonable resources. In one way or another,—probably in various ways,—now by personal endeavour, and now by stimulating others, the reader may act benevolently, and may help man's onward progress towards millennial glory and eternal bliss.

IN MEMORIAM.—JOHN JACK, M.A., STUDENT OF DIVINITY.

Mr. JACK died at Melbourne on the 21st of January. In his death our Church has lost one of her best students. He was a native of Portsoy, Banffshire. He was born on the 25th of January 1853. His father, Mr. Charles Jack, shoemaker, was a man of energy and influence, also of decided piety. He was an elder in our Church, and a supporter of every earnest Christian work. He was much attached to his son John, in whose early successes in scholarship he took great delight, and whose early manifestation of piety rejoiced his heart. He died suddenly in the beginning of 1876,—three weeks after John left for Australia.

John was educated in Portsoy, and at school he showed decided abilities. The first opportunity he had of openly testing his scholarship was at Aberdeen University, where, at the entrance competition, he gained a bursary of £20. Throughout his college course he maintained a high place, gaining many prizes; and at the close he took his degree. On leaving college, the way was opened for him to go to Cambridge, and he had some thoughts of it, but he decided to enter our Theological Hall to study for the ministry of our Church.

From his earliest years he had been quiet and well-behaved, and had an example of piety in his home; but it was not till he was about the age of sixteen that the decided change from death to life took place. In connection with a series of evangelistic meetings, not a few in the Bible class of Mr. Simmers were impressed. He was one, and the impression proved lasting. After a lengthened period of anxiety and inquiry, he found light and rest in Christ. Ever after, although he was humble and unassuming, he was decided and firm in his Christian principles. He resolved to study for the ministry, and entered our Hall in 1874. His high abilities were shown there also in his gaining the first Anderson Scholarship of £25, which he held during two years of his attendance at the Hall. Mr. Jack was never of a robust constitution. After his third session he went to Selkirk, where he was

employed as the daily teacher of religious truth to the young. There threatening symptoms of consumption appeared, and, on the advice of Dr. Begbie, he decided to take a voyage to Australia. It was a sore trial to his attached parents, and also to himself; but with manly strength and cheerfulness he left, hoping himself, or at all events trying all he could to give hope to them, that he would soon return well. On his arrival, by the advice of Dr. Patrick Smith, a Scotchman and genuine friend to him, he went inland to the station of Mr. Currie on the Murray River, and whose children he taught. There he remained the greater part of two years. All kindness was received, but the disease advanced. In January last he came to Melbourne on his way home again. His passage was taken, but death overtook him, and he 'got home' before embarking. His death was the death of the righteous. His end was peace. Ability and amiability were his two most prominent characteristics. He had a very clear head, and could take a very firm grasp of a subject. In the course of a single month he acquired a wonderful acquaintance with Hebrew. It took some acquaintance with him to know his ability; but every one who met him knew his amiability. All who knew him loved him; and those of us who knew him best mourn his loss most,—his mother, to whom he was very much attached, most of all. Our heavenly Father, who looks at things from the midst of heaven's light, took him; and Hedoeth all things well. We cannot close this notice of him better than by the following extract from a letter the writer received from himself in Australia:—"One day, as I walked through the Melbourne cemetery, I came across a verse on a gravestone which struck me very much, and which, from its peculiar expression, almost gave me a new light on the subject of death. It was this:—

"For those who throng the eternal throne,  
Lost are the tears we shed;  
They are the living, they alone,  
Whom thus we call the dead."

## Home Circle.

## GOD OUR HOME.

BY THE REV. DAVID BEATT, ABERDEEN.

'Lord, Thou hast been our dwelling-place (home) in all generations.'—PSALM xc. 1.

THE psalm reveals Moses as absorbed in contemplation of the humbling aspects of human life, as these were presented in the wilderness. He saw that the generation which had come forth from Egypt had almost already passed away. Every halting-place had become a burial-ground, and every new march was started from the midst of graves. Uplifting his eyes amid such sad sights, he seems to have realized that, in miniature, there was passing before him the representation of our whole human life in this world. The millions of earth appeared to him as, like Israel, on a weary and toilsome march. The mornings brought in the generations bright with life and gladness, and the evenings closed around their waste and death. A mighty wrath was witnessed as sweeping across all human life, like a biting wind, under which existence withered away; and even where strong life appeared successfully to weather this wrath and reach through many years, yet was old age seen to be scarce desirable, for, as full of labour, and sorrow, and of solitariness, it was eager of itself to be away.

But deeply saddening as is this picture of human life, Moses relieves its sadness by setting foremost—so giving the solace before the sorrow—the other picture of God as in His encompassing presence being the home of His people, within whose hidings are found unfailing love, and enduring joy, and everlasting life.

In illustrating and commending the text, we observe—

1. *That God is our home of love amid the hatreds and conflicts of present life.*—It was through wrangle and wrath that Moses' life passed in the wilderness. The rough natures of these Israelites were often breaking out in opposition and anger. The long years of slavery had developed the worst elements in their natures, and not even the imposing miracles they witnessed, nor the daily goodness of God they enjoyed, sufficed to tame down their turbulence, and dispose them to meekness and mutual affection.

But the trials of Moses, which were the worry of his days, are only more or less the common inheritance of Christian men in all generations. Circumstances change, and troubles change with them, yet is human life all throughout in the main a warfare wherein men conflict with men and seek to break each other in empty strife. The Church itself becomes at times an arena wherein hungry polemics worry over the fleshless bones of controversy, and ordinarily end in the unseemly attempt to worry each other. In the midst of worldly life such fleshless bones are plentiful enough, and men are witnessed as wrangling over them with a fiery earnestness worthy of better objects; and so everywhere men seem bent on breeding troubles for themselves, and filling others' lives with noise and annoyance.

But while our human life is thus in its movements and activities a scene of clashing and conflict, of trial and trouble, like a sea torn with tempest, yet above it all is God the home of love, whose atmosphere is soothing and peace. And so, throughout all our warring and troubled pilgrimage of life, we can ever turn aside unto God, and in a moment, through sweet confiding fellowship with Him, we can feel as if a door behind us were closed against the noise of snapping tongues and angry conflict, and our ears were filled instead with a silent gladness. The dove, with feathers ruffled by the storm, finds a hiding within her cot where she plumes her breast; so the Christian has, amid the wearing hatreds of life, his hiding in God—his home of love and peace—where his soul is soothed and healed.

2. *We observe—2. That God is our home of restfulness amid the labours of life.*—All life is labour. The morning breaks in gladsome sunshine over youthful existence, filling it with hope and happiness, but the early morning scarce has passed before young life is girded for the common toil; and on through the heat of the noon-day, and adown the long afternoon of declining years

until the eventide, the burden of life has to be borne. Over all existence there seems as visibly written: 'Work while it is called to-day, for the night cometh;' and earnest men, as they look up and read this message, set to their life-tasks with diligence and resoluteness. It is the proud determination of all high-souled and true men to fill up their brief existence here with as great a service unto God as their hands can accomplish. The commonest works of earthly life, they know, can become as rough shells in which they can set the truth and righteousness of their very souls; and while the hay and stubble of all human work must be consumed by the fires of God, still all that is spiritual must stand as indestructible. Whatsoever, therefore, such men find to do, they set to it with mind and might, that they may advance it towards completion, if not leave it as a finished monument of their industry and devotion.

But, at the same time, all labour is weariness. The more that earnest men work, the heavier becomes their sense of disappointment, depression, and exhaustion; and ever as they lift up their toil-worn faces from their tasks, their prayer is for some shelter of restfulness where their languor may be relieved, their weariness refreshed, their disappointments solaced, and their vigour restored.

And where can such renewal of spirit, and power, and life be acquired other than within the sanctuary of God's presence, and in enjoyment of that divine fellowship which is the well-spring of all strength and refreshment? It was in fellowship with God that Moses found that home-life of his soul which sustained unbroken the vigour which he displayed in his great work in the wilderness. It was in like fellowship with God that Elijah found the same home-life which nourished the unquenchable courage and unyielding power which his work demanded. Our blessed Lord, also, when weary and depressed, sought desert places, that He might pass into fellowship with His Father as within a home of restfulness; and such was the refreshment He experienced, that He was ever seen, when coming forth from those lonely dwellings with God, as girded with fresh strength for the toils and sufferings of His great life. The lesson, therefore, which comes through precept

and example to us amid the labours, and wearinesses, and depressions of our lives, is that God is the home of our souls wherein we experience the enjoyment of restfulness, whereby we are sustained and braced for life, until the heat and burden shall have passed, and the eventide of reckoning and reward is reached.

We observe—3. *That God is our home of purification amid the defilements which come of life.*—We can never go far through the life of any day before our garments are soiled and ourselves defiled by the filthiness of sin. It is impossible that it can be otherwise in a world where saints must needs rub shoulders with the unholy, and tread paths whereon lies the mire of iniquity. No doubt the saints of God, by more circumspection, might keep their raiment cleaner than they do. There are scenes of questionable character which they could easily avoid, companionships they could easily evade, indulgences they could easily resist, engagements they could easily decline, and walks of life in which they need never be found. They might maintain their spiritual cleanliness by cherishing that love of purity which would of itself constrain them to flee the appearance of evil as men flee the presence of contagion.

With all guardedness, however, contact with the unholy is inevitable, and defilement is the result. But though with sorrow and shame we have to bewail the bespattering and dragging of our beautiful raiment, yet have we gratefully to rejoice in our ready access within the home of God's encompassing mercifulness and grace, where all stains can be removed. 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' Our merciful God in His encompassing presence, therefore, is the home of spiritual beauty—the home of spiritual beautifying—the home of purification—where the prayer has acknowledgment and answer, 'Let the beauty of the Lord our God be upon us.'

As a last point, we observe—4. *That God is our home everlasting amid life's unceasing changes.*—'Our fathers, where are they?' is ever the wailing cry of our human life. The affecting sight which meets us in the contemplation of existence is that of death following with devouring hoofs in the immediate wake of life. What was erewhile a bustling world of

human beings, full of rivalry, restlessness, and ambition, full of noisy life and laughter, is now sleeping beneath the earth on which an equally bustling, restless world of life has followed, and whose turn will come to sleep beneath and give place to those who are already gathering on its face. There is no continuance to be found anywhere here on earth. Our human life is on a pilgrimage, and our bodies are suited thereto, as being but tabernacles or tents, set up here to-day only to be struck and removed on the morrow.

Yet amid all these solemn contemplations of change there is to us this glad representation of our text, that the God we love, serve, and worship is changeless and everlasting. His great Spirit has encompassed us. We have dwelt as in His presence, and sat as under His shadow. His love is as the atmosphere about us, and His fellowship as our joy. Unseen, though not unreal, the mighty God has been with us,—the dwelling-place of His people throughout these generations.

## Correspondence.

### TRIAL FOR HERESY.

TO THE EDITOR OF THE UNITED PRESBYTERIAN MAGAZINE.

SIR,—I ask permission through your pages to draw the attention of the members of Synod to a question which affects the administration of justice in our Church. The question is raised by certain proceedings at the last meeting of Synod; but it will serve the purpose of this letter to make little direct reference to what is past, and to put a hypothetical case. Suppose, then, at some future meeting of Synod, A. B. is under trial for heresy; that a committee appointed to deal with him give in their report, which contains the materials on which its members are to form their judgment, and which, when printed, is put into their hands between the hours of eight and nine in the evening; that from eight to ten of the same evening, two motions are put and advocated by members of that committee; and that when a member of the Synod unconnected with the committee rises to make a third motion, he is not allowed to make it. Would this be a fair administration of justice? Suppose that one of the motions was that A. B. be *deposed*, and the other that a committee be appointed to issue the case; and suppose that the third motion offered to the Synod was that A. B. be fully acquitted. But the supporters of the first motion, that he be *deposed*, raise such a clamour that the mover of that third motion cannot be heard; that every speaker who attempts to address the Moderator is put down by vociferation, 'forty shouting like one;' that consequently the motion that A. B. be ac-

quitted is never put to the Synod, and that many members are compelled, in consequence, either to refrain from voting, or to give their vote for what they very imperfectly accept. Would this be reckoned by any impartial man a dispassionate administration of justice? Would not A. B., who was thus deposed from the ministry by a forced vote, have a most grievous injury inflicted on him? Would the presbyteries of the Church not have the right to overture the Synod for a new trial to rectify this flagrant wrong? The Synod, if I rightly understand its constitution, is in such a case both judge and jury, but not a partisan. Every member has a right to pronounce a verdict according to his own particular view of the cause. But if, when I attempt to make a motion in the case, that is, give expression to what I think the verdict ought to be, I am silenced by cries of 'Vote, vote,' then I am deprived of my right as a judge in the case.

It would be well for future Moderators deeply to ponder what their duty is in such circumstances. Every one must have the greatest sympathy with a Moderator brought in a moment into a position so trying, who is placed in the chair not to rule the Synod, but in a great measure to be the exponent of the Synod's will. A sudden squall which lays a vessel on its beam-ends will put the most experienced captain to his shifts. But I apprehend that one of the great duties of a Moderator is to protect the weak against the strong, and to endeavour to

secure, to the utmost of his ability, the rights of the members of court. He is the one man in the Synod who can make himself heard, and to whom all defer. It is therefore in his power to interpose his authority, and to say that

while the Synod can regulate the extent to which any motion may be supported in a speech, it must hear the motion itself; and no Synod would refuse to bow to a decision so obviously righteous.

JAMES INGLIS.

JOHNSTONE.

## THE SUNDAY SCHOOLS OF THE ESTABLISHED CHURCH.

TO THE EDITOR OF THE UNITED PRESBYTERIAN MAGAZINE.

SIR,—The newspaper report of the Committee on Sunday Schools, presented to the General Assembly of the Church of Scotland by Mr J. G. Young, Monifieth, is not so very clear in its statements as to enable us to be quite sure of its meaning. He is reported to have said: 'Government statistics show that in the course of the last twenty-six years the increase of Sunday scholars connected with the Church of Scotland exceeded that of both the Free Church and the United Presbyterian Church put together, and left an additional margin in favour of the Established Church of 20,600.' This may mean that the scholars have increased in these twenty-six years by 20,600 more than the increase in the other two Churches. But are the statistics to be relied on? I give an instance, for the truth of which I can vouch. A few years ago, I found that the returns of a neighbouring parish gave 4 schools, about 40 teachers, and 400 scholars. I speak from memory, and may therefore be inaccurate in the particulars, but this is of no consequence for the purpose of the correction. I made personal inquiry regarding all these schools, and ascertained that though they were all in the parish, one of them was taught exclusively by United Presbyterians, all the expenses being borne by them; another was superintended by a Free Church elder; another by an Episcopalian; and in the four schools there were only some half-

dozen teachers belonging to the Established Church, and that not one of the four schools was formally connected with it or maintained by it. Yet the minister gave in the whole four schools as belonging to the Established Church, the pretext being that he paid an annual visit to them! Of course this is only one instance of improper returns, but I have heard of others, and fear that some considerable deductions are to be made from the 20,000 claimed for the Established Church.

Mr. Young, in giving in the report, took occasion to make it the vehicle of a sneer at those 'ministers who are so fond of peace' as to negotiate with an ex-Premier in connection with whom they have hopes of Disestablishment, which these 20,000 show to be utterly futile. We do not remark on this, further than to say it does not seem to have been specially called for by the subject under consideration, or particularly in keeping with the spirit, or what ought to have been the spirit, of the report.—I am, etc.

A MINISTER.

P.S.—As the number of scholars in the Free Church Sunday Schools is nearly 200,000, and in the United Presbyterian Church about 80,000, and in the Established Church only 200,000, it will be many a long year before Mr. Young's boast is verified, that the claim of Dissenters to be the majority of the people of Scotland will by and bye be untenable.

## CONFLICTING DOCTRINES.

TO THE EDITOR OF THE UNITED PRESBYTERIAN MAGAZINE.

SIR,—The times in which we live are stirring times, and the upheavings of opinion are sometimes very startling, and apt to fill us with dismay.

We believe there is hardly any doctrine more cried down by superficial

thinkers than the doctrine of Election. It is, of course, hedged with difficulties, and therefore it is ignored or set aside as untenable. Now, independently of the standards of the Church, there is no doctrine more clearly and explicitly set

forth in the word of truth,—that word which is a light to the feet and a lamp to the path.

We are not left in uncertainty whether man is responsible for his part in executing the divine decrees. The Apostle Peter sets this matter at rest in the 2d chapter of Acts, where he says, 'Him (Jesus), being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.'

A striking passage on this point is found in the 10th chapter of Isaiah, where we find God speaking thus: '*I will send him (the Assyrian) against an hypocritical nation; and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.*'

We are apt to think surely the Assyrian in this case is free of blame, but no. We are informed that he had no idea of fulfilling the divine purposes, but that it was for his own aggrandisement that he did it all; and therefore we find God saying, 'It shall come to pass that when the Lord hath performed His whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria and the glory of his high looks.'

We cannot reconcile such things; and, as we have said, some are fain to cast the doctrine aside, little dreaming, per-

haps, that by doing so they land themselves in greater absurdities.

If we set aside God's fore-ordination or foreknowledge, which comes virtually to the same thing, then what is God? He is just such an one as ourselves; one who may be balked in His designs; who, although desirous to extend mercy to some poor distressed one, may be put out of His reckoning by some unforeseen occurrence, which may cut short the life of the individual, and thus end his term of life before mercy had been extended to him. Take away God's foreknowledge, and we may as well live in a chance world at once, where everything might happen by random or caprice.

But let us rejoice that God reigns; that nothing can happen to us but by His appointment. He hath determined the bounds of our habitation, and He will not fail nor forsake those who trust in Him.

There may be, nay, there are, difficulties in regard to the doctrine of Election when taken along with other doctrines; but take it away, and you leave us without a God at all,—one, at all events, on whom we could not lean, seeing His designs of mercy might be frustrated at any moment or in any case.

But when we take God's word as we find it, then and then only can we say with the Psalmist, 'He hath made with me an everlasting covenant, ordered in all things and sure.' A LAYMAN.

## WHY ARE NOT MORE OF OUR YOUNG MEN SABBATH SCHOOL TEACHERS?

TO THE EDITOR OF THE UNITED PRESBYTERIAN MAGAZINE.

SIR,—I have been engaged as a Sabbath school teacher and superintendent for the not short period of thirty-three years. I have witnessed many changes in that time,—some good, and some not so. There is one point, however, in reference to which I grieve to see a certain deterioration, viz. the attitude of our young men to the Sabbath school. It was always easy, in my experience, to get teachers for the female classes, and is so still. It was never so easy to get teachers for the boys, and now it is more difficult than ever.

I have spoken to a number of young men on this subject, and entreated them, for their own sakes as well as for the

children's, to enter heartily into this walk of usefulness, but my success has not been great.

I may, as I am writing quite impersonally, and perhaps am giving the experience of others also, note some of the reasons given, and, let it be observed, given by young men who are members of our Church.

One objected to becoming a Sabbath school teacher because this would necessitate a carefulness of general conduct which he was not prepared to observe. Another affirmed that he preferred to have the Sabbath afternoon to himself for excursions or social recreation; while a third said, as he was busy

during the week, he wished to observe the Sabbath as a day of bodily rest.

Now it will be seen at a glance that these reasons will not bear a moment's consideration, and argue such a want of pith and Christian manliness on the part of those who put them forth, as to excite feelings of pity.

I notice that the convener of the Committee on Sabbath Schools in connection with our Church states that there are about 80,000 children attending them, but complains that these by no means represent the whole children of the Church. But if there is a difficulty in finding teachers even for those who attend, what encouragement is there to beat up for more?

We trust that our young men will take this matter into their serious consideration. We gladly acknowledge that many of them are actively engaged in this good work, but there is a loud call for more; and it will be of advantage to themselves to hear the call.

'The quality of mercy is not strain'd.  
It is twice bless'd:  
It bleaseth him that gives and him that takes.'

And surely they will find the way of Christian usefulness a more excellent one, and its termination more glorious, than the ignoble one of easy self-indulgence.—I am, etc.,

AN OLD SABBATH SCHOOL  
TEACHER.

### THE LATE REV. ROBERT FERRIER, TAIN.

TO THE EDITOR OF THE UNITED PRESBYTERIAN MAGAZINE.

SIR,—I have read with much interest the excellent sketch of the late Rev. Robert Ferrier, published in this month's *Magazine*. When speaking of the formation of the congregation in Tain, it is stated by the writer that it was greatly owing to a Seceder from Forres and two or three sympathisers having taken up their residence in the town. It may interest your readers to know that 'the

Seceder from Forres' was Mr. John Strahan, father of Mr. Alexander Strahan, the well-known London publisher. Mr. J. Strahan was himself a man of considerable literary attainments, his published poetry attracting very favourable attention. He was also one of the most intimate friends of Hugh Miller.—I am, etc.,  
A. R. W.

LONDON, May 15, 1878.

### Poetry.

#### IN MEMORIAM.—JAMES CRAIG,

WHO DIED 11TH MAY 1878, HAVING BEEN FOR UPWARDS OF FORTY YEARS A MEMBER OF SESSION OF INFIRMARY STREET CONGREGATION, EDINBURGH.

AN earnest, humble, loving life he lived,  
Nor mingled much amid the world's discords;  
For gentler impress had his mind received  
From frequent, trustful converse with his Lord's.  
Not his the shifting faith of modern schools,  
Or worship of that higher human thought  
Which measures all by Reason's narrow rules,  
Nor grants aught true by deep conviction wrought.  
To him the central truths of guilt and sin  
By freest grace and sacrifice atoned  
Were clear; nor could a world of reasoning win  
Belief in what, not faith, but judgment owned.  
And thus he lived, nor sought by Reason's light  
To trace his footsteps o'er earth's rugged ways;  
But now his faith has changed to clearer sight,  
And knowledge guides his endless life of praise.

E. H.



## Intelligence.—United Presbyterian Church.

### PROCEEDINGS OF THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH.

MONDAY, May 20.

THE Synod resumed its sittings in the Free Church Assembly Hall to-day, at one o'clock—Rev. Mr. Croom, Moderator.

After the reading of the minutes, on the motion of Dr. ANDREW THOMSON, seconded by Dr. MARSHALL, a special vote of thanks was given to the Rev. James Buchanan, Glasgow, for the able way in which he had discharged the duties of clerk of the Committee on the Revision of the Standards. On the question being put as to whether what is known as the Jeypore case should be taken in private on Tuesday in Committee of the House, several members thought it would be unfortunate if it were discussed in public, while one or two others were of opinion that unless publicity was given to it the ends of justice would be defeated. On a vote, it was agreed to take it in private. It was also resolved that the case of the Rev. Mr. Gemmell, Edinburgh, should be taken in private on the following day.

DR. MARSHALL'S REASONS OF DISSENT.

The following reasons of dissent were read by Dr. MARSHALL against the deed of Synod (of Friday night) refusing to admit into the Declaratory Statement the propositions offered by him on liberty of conscience:—1. Because taxation for religious purposes is the form in which liberty of conscience is now violated in this land, and against which the Synod's Declaration, if it was not to miss its mark, ought to have been directed. 2. Because there is no subject on which it was more desirable to set forth more clearly and fully the view which the Synod takes of the teaching of Holy Scripture than liberty of conscience: it being *notour* that while this Church has hitherto protested against "all compulsory or intolerant and persecuting principles in religion," many of her members are implicated in the prevailing sin and scandal implied in the existing practice of the principles. 3. Because to protest against this state of things—against the principle of compulsion in religion, and to evade declaring against the practice of it, is in every respect the worst policy this Church could pursue; shaking, as it does, mutual confidence among professed Voluntaries, weakening their hands in their struggle to obtain the full recognition by law of the sacred rights of conscience, and exposing them and their principles to much misunderstanding and reproach. 4. Because the Synod could not have a better opportunity of doing what it can to clear the Church of complicity in the above sin and scandal, than by giving such a proposition as the subscriber submitted a place in the Declaratory Statement which it is proposed to adopt and to issue.

The Selection Committee were authorized to appoint a committee to answer these reasons.

WIDOWS' AND ORPHANS' FUND.

Mr. HUGH BARNETT (elder), Glasgow, the convener, gave in the report of this committee. The report suggested the establishment of a general Synodical scheme, incorporating with it the two existing friendly societies of ministers. The committee admitted the difficulties in establishing such a scheme, but the end to be gained was so important, and so necessary to the comfort of ministers and the welfare of the Church, that it justified a patient effort to surmount any obstacles. In such a scheme all ministers and European missionaries connected with the denomination should be included. By this means an annuity of about £42, with £10 for each child, should be allowed to the widows and orphans of ministers or missionaries. The ministers would require to pay the necessary entrance fees themselves, but each congregation would probably have to subscribe £7 a year. The committee asked to be reappointed, with powers to continue the negotiations which they had opened with the existing friendly societies of ministers, and with instructions that if the incorporation of these societies with the proposed Widows' and Orphans' Fund should be found practicable, they should prepare a scheme for the consideration of the Synod; but should the proposal be found impracticable, the committee should consider what other scheme should be submitted. On the motion of the Rev. Mr. Williamson, seconded by Mr. Clark, Abernethy, the report was, after some discussion, adopted.

MINISTERS FROM OTHER CHURCHES.

The committee on the applications of Messrs. Robert Hutchison, Dunning, a probationer of the Original Secession Church; David Gray, Glasgow, a probationer of the Original Secession Church; Dr. A. R. Kennedy, licentiate of the United Presbyterian Church of Canada; the Rev. David Cook, Bonnington, formerly a Congregational minister in Peterhead, Dundee, and Glasgow; Mr. W. Hood Wright, formerly Baptist minister; and the Rev. J. H. S. Hunter, formerly minister of the West United Presbyterian congregation, Strathaven, for admission, reported on these cases. The committee had carefully examined all the cases remitted to it, and had come to a unanimous finding with regard to all. It recommended that Messrs. Robert Hutchison and David Gray be admitted to the status of probationers of this Church, and that the Rev. David Cook be taken into ministerial communion with it, and his name placed on the roll of probationers. Having satisfied

itself of Mr. W. Hood Wright's scholarly attainments, and soundness of view on baptism and Church government, recommended that the Presbytery of Kilmarnock be instructed to take him on trials for licence. After communication with members of Hamilton, and others, recommended that the Rev. J. H. S. Hunter be placed on the roll of probationers. Having given careful consideration to the case of Dr. A. R. Kennedy, and being satisfied both as to his attainments and the circumstances of his application, recommended that he be admitted as a licentiate into the Church. The report was adopted.

#### FINANCE COMMITTEE.

Mr. MOFFAT submitted the report of the General Finance Committee, which suggested that as there was a surplus of £336, 7s. 9d. at the credit of the committee, £300 should be carried to the Synod Hall account. Legacies amounting to £13,712, 5s. 1d. had been intimated during the year; the largest of these, being by the late Mr. Robert Johnstone, amounted to £7710, 11s. 1d. It was suggested that a committee should be appointed to make a recommendation as to the application of Mr. John Lorimer's legacy. The report was adopted.

#### SYNOD HALL ACCOMMODATION.

Dr. ROBERT JEFFREY, Glasgow, on behalf of the Committee on Synod Hall Accommodation, reported the purchase of the West End Theatre at a cost of £26,700. Up to 13th current the sum of £15,022, 19s. 8d. had been subscribed by the Church towards the fund for the new building, and several congregations had not yet contributed. The purchase-money in the meantime had been paid, the bank having advanced it on the security of the committee. As to the alteration of the theatre for Synodical purposes, three competitive plans had been received, and the committee had agreed to call in the assistance of an eminent architect to advise them in the selection of the most suitable plan. The committee suggested that when the new premises are completed, the premises in Queen Street should be sold. They also recommended that a vote of thanks should be given to the Assembly Hall Committee of the Free Church for the use of the Assembly Hall for this year, and to the Senatus of the New College, and the Deacons' Court of the Free High Church, for the use of committee rooms. Dr. Jeffrey mentioned that the cost of the alteration of the theatre, under the plans received, was under the estimate which they had made of this part of the scheme.

On the motion of Dr. SCOTT, the report was adopted, and the committee thanked and continued.

#### SABBATH SCHOOLS.

From the report of the Committee on Sabbath Schools, submitted by Mr. Miller, it appeared the number of schools connected with the Church was 841, 10,746 teachers, while the attendance was 79,816. As compared with the previous year these figures showed a decrease of 8 schools, and an increase of 465 teachers and 715 scholars.

In 11 presbyteries there had been an increase in attendance of 1792, and a decrease in 15 presbyteries of 1077. There were 491 ministers' classes, and 202 elders' classes, with an attendance of 25,001, being an increase in the year of 1 minister's class, a decrease of 3 elders' classes, and an increased attendance of 352 scholars. The number of young people receiving religious instruction in Sabbath schools and Bible classes within the bounds of the denomination during 1877 was thus 104,817. While the committee thought the increase gratifying, they believed there was still room for considerable improvement; and they urged upon ministers and elders to endeavour to secure the attendance of those in their congregations who ought to be, but were not at present, attending the Sabbath school or the Bible class. The committee recommended that, as formerly, a grant of £50 should be given to the Edinburgh Sabbath School Union in aid of the salary of their agent.

Mr. MILLER said: Considering the membership of the United Presbyterian Church, there must still be many of the children in the congregations who were not attending either the Sabbath school or the Bible class, and some means should be adopted to remedy this defect.

The report was adopted.

#### NEXT MEETING OF SYNOD.

The committee for considering the most convenient time for the meeting of Synod suggested that, to suit the convenience of business men appointed as representative elders, and to allow friends in Edinburgh, who wish to do so, to exercise hospitality to the members, the date of meeting should be a week earlier, provided the necessary statistics could be got up by that time for including in the Synod's papers. It was explained by the Clerk (Mr. Wood), that the term day occurred during the meetings of Synod at present.

Mr. GEMMELL moved the adoption of the report, and that the next meeting of Synod take place on the Monday after the first Sunday in May.

Mr. KINNEAR thought, as the attendance at the meeting was so small, the matter might be postponed till another sederunt; but, on a vote, the motion of Mr. Gemmill was adopted.

#### THE CASE OF DR. J. C. BROWN.

Dr. J. C. BROWN, Haddington, in an overture which the Presbytery of Edinburgh refused to transmit, asked the Synod to take such steps as should restore the right of memorial and the right of overture to all members of the Church indiscriminately—a right which in some cases had been treated as non-existent. The committee to whom the case was remitted recommended that the Synod should sustain the judgment of the presbytery; and this was agreed to.

The Synod adjourned at four o'clock, to meet again in the evening at six.

#### EVENING SEDERUNT.

The Synod met again in the evening, at six o'clock—Rev. Mr. Croom, Moderator.

**PROPOSED NEW SUBORDINATE STANDARD.**

Mr. D. MACRAE said he had a notice of motion in connection with the overtures that were coming up on Tuesday on the Subordinate Standards. It was as follows:—'That the committee appointed to consider the Declaratory Act be instructed to prepare a new Subordinate Standard, consisting of a brief and simple statement of points essential to the Christian faith, with a separate statement of our distinctive principles; to receive suggestions on the subject from presbyteries and sessions, along with returns on the Declaratory Act; with the view next year of presenting to the Synod material for a judgment as to whether the Declaratory Act or a new Subordinate Standard should be adopted.'

**MISSIONARY PRESBYTERIES—THE FORMULA FOR NATIVE MINISTERS.**

Dr. WM. RITCHIE, Dunse, submitted the report on the representation of missionary presbyteries. The committee had prepared amended rules and formula for missionary presbyteries, the former of which set forth that all missionaries should remain in connection with the presbytery ordaining them till a presbytery had been formed in their locality. These foreign missionary presbyteries should be placed on the roll of the Synod, and share with the home Church all the benefits of Presbyterian rule. Should such presbyteries, by its members, be unable to be present at the supreme court, they might be represented by commissioners, who must be office-bearers of the Church. The formula for native ministers and elders at their ordination in mission churches set forth with the declaration that the Westminster Confession of Faith and the Larger and Shorter Catechisms are the recognised Subordinate Standards of the Church, and that it was required of all office-bearers abroad as well as at home that they should not hold nor teach anything contrary to said Standards, as received by the Church. There were also a series of questions to be put to native ministers and elders before ordination.

It was agreed, on the motion of Mr. BUCHANAN, Glasgow, that the whole matter be recommitted to the committee, with additional members, to bring up a report as to the relations of mission presbyteries to the Church, in a form that might be sent down to presbyteries for consideration.

Dr. MACGILL suggested to the committee that they might communicate with other Presbyterian Churches, to learn their practice on this subject.

In consequence of the adoption of Mr. Buchanan's motion, it was agreed not to consider the remaining portions of the committee's report.

**THE SYNOD CLERKSHIP.**

On the motion of Dr. YOUNG, it was agreed that a small committee should take into consideration the duties of the clerkship, in view of the failing health of Mr. Beckett, the senior clerk.

**THE SYNOD TREASURER.**

The committee on the treasurer'ship re-

ported that it would not be practicable to recommend any one before the close of the Synod to the office of treasurer, as successor to Mr. Whitelaw; and they therefore asked powers to make a suitable appointment at as early a date as possible. An amendment was proposed to remit to the committee to appoint an interim treasurer for this year, and to bring up a list of names to next Synod, so that the court might make a permanent appointment.

On a vote, the committee's report was carried by a large majority.

**DISESTABLISHMENT.**

In the report of the Committee on Disestablishment (submitted by Dr. Hutton), the gratifying and rapid advance of the movement was referred to, and the measures adopted by the committee to further it detailed. With the exception of the topics of war and peace, nothing had more distinctly affected the currents of public thought. The committee had not been unobservant of the recent movements in the Highlands, nor of the notices of motion now before Parliament, which it might be needful to watch. These notices were significant of the pressure of the question on particular members, and of its general advance. The notice of Sir A. Gordon was probably also indicative of the policy of the Kirk, and of the sympathy with that policy of certain official persons of influence, who would not unwillingly, if they could, promote new legislation on its behalf. Whether the exigencies of Government would permit of such experiments being made at this time was doubtful, but it was not the less necessary to be forearmed. On their merits these notices, though differing in some details, were equally unsound in principle, valueless as a solution of the question raised, and totally unworthy of the support of enlightened friends of Disestablishment. In view of these and all such evasive methods of dealing with the question, it was indispensable to the triumph of sound legislation that its true friends should universally and loudly repeat the simple and firm demand for Disestablishment and Disendowment. The situation and attitude of the Free Church were full of interest. The attempt of a small section to obstruct the onward policy favoured by the vast majority of the body, and to treat separately with the Government for new legislation, ostensibly on the basis of the Claim of Right, yet in scarcely disguised collusion with the leaders of the Kirk, had drawn forth a general and indignant condemnation of their procedure throughout the presbyteries and synods of the Church, including the chief presbyteries of the Northern and Western Highlands. In the resolutions and overtures of these Church courts it was affirmed in the most unqualified terms that no legislation now possible in the circumstances of the case could satisfy the demands of the Claim of Right, as these were understood by the majority. Practically that meant that nothing remained but Disestablishment. The most interesting and important of the signs of the

progress of the Disestablishment question was to be found in the growing recognition of its character of equity, in the earnest sifting of the principles of religion and Church life which lay at the foundation, and in the widening appreciation of it as essential to the right working and development of the free life of Christianity. The recommendations of the committee, passed on the opening night of the Synod, have already been given.

Dr. HUTTON, in speaking to the report, said Dissenters had been considered ungrateful because they did not rest contented after the disestablishment of the Irish Church; but great minds could not play with the mighty force of conviction at the root of this question, and lift them up or lay them down like cold tools. They were told that Disestablishment was a growth of yesterday, but the principles of it were potent in the struggles and principles of their Secession and Relief fathers.

Overtures on the subject were then taken up from the Presbyteries of Edinburgh, Kelso, Dunfermline, Elgin and Inverness, Dundee, Kirkcaldy, and Cupar.

Mr. W. MORRISON, Leith, in supporting the Edinburgh overture, argued against those who persistently urged that Disestablishment meant a denial of Christ's headship over the nations.

Mr. J. W. FRINGLE spoke to the Kelso overture, and Mr. DUNBAR to that from Dunfermline.

Mr. JOHN WHYTE, Moyness, who appeared to support the Elgin and Inverness overture, said that every member of that presbytery—ministers and elders—were at one on the question.

Mr. MARTIN, Leslie, supported the overture from the Presbytery of Kirkcaldy.

Mr. JOHN RANKINE supported the overture from Cupar.

Mr. HENDERSON, Paisley, moved that the Synod express approval of the object of the overtures, that the report be received, the committee thanked for their diligence, and reappointed.

Mr. WATSON, Langholm, seconded the motion, which was adopted.

The Synod adjourned shortly before ten o'clock, to meet again next day at ten.

#### TUESDAY, May 21.

The Synod resumed its sittings to-day in the Free Assembly Hall—Mr. Croom, Moderator.

#### THE JEYPORE CASE.

The case of Dr. Valentine, Jeypore, which came up on a report by the Foreign Committee of the Mission Board, was considered by the Synod with closed doors.

#### EVENING SEDERUNT.

The Synod resumed at six o'clock in private, and continued the consideration of the Jeypore case.

#### APPOINTMENT TO THE DISTRIBUTION COMMITTEE.

At seven o'clock an order of the day was called to permit of an appointment being

made in the membership of the Distribution Committee, caused by the resignation of Dr. Kennedy. The following nominations were made:—Mr. Robert Small, Portsburgh, by Dr. Peddie, Edinburgh, and Mr. Williamson, Queensferry; Mr. Andrew Graham, Crossgates, by Dr. James Brown, Paisley, and Mr. Fleming, Inverkeithing; Mr. James Lamb, Old Kilpatrick, by Dr. J. L. Aikman, and Mr. M'Coll, Partick; Mr. Alexander Jack, Tayport, by Mr. James Graham, Broughty-Ferry, and Mr. Copeland, Catrine. Mr. Lamb was elected by a majority.

#### THE FERGUSON CASE.

Dr. JAMES BROWN, Paisley, said that on behalf of himself and others he had to give in reasons of dissent from the deed of Synod sustaining the decision of the Presbytery of Glasgow on the first count of the libel against the Rev. Fergus Ferguson:—1. Because inasmuch as by the law of the Church the material for judgment furnished to the supreme court in a case of appeal consists not only of the papers sent up from the inferior court, but also of the pleadings of parties at the bar of the Synod, it was unjust to the appellants to come to a decision on the question at issue between them and the presbytery without taking into account the explanations given in Mr. Ferguson's pleadings, and amplified in answer to questions allowed by the Synod—the importance of which explanations is recognised even in the motion adopted. 2. Because the result of the Synod's refusal to recognise Mr. Ferguson's pleadings at the bar as an element in judging of the evidence is, that Mr. Ferguson has been pronounced guilty of holding doctrines which in view of his explanations it is certain that he does not hold. 3. Because, though Mr. Ferguson's language in the document on which the libel is founded is to some extent ambiguous, it admits of an interpretation which is in harmony with the doctrine of the Church, and the minority of the presbytery who appealed against its judgment did so on the ground that the language ought to be thus interpreted; and inasmuch as Mr. Ferguson's explanations have shown that the minority were correct, they were entitled to have the judgment of the Synod recorded in their favour. 4. Because the motion adopted by the Synod raised an irrelevant issue,—the point properly before the Court being not as to how far the Presbytery of Glasgow had given reasons for its judgment at the time, but whether Mr. Ferguson is really guilty of holding the heresy charged against him in the first count of the libel. 5. Because the manner in which the libel is drawn, and the form of process followed by the Presbytery of Glasgow, had the effect of depriving Mr. Ferguson of a fitting opportunity of making the explanations which he has now made on the first count till he had been virtually condemned by the sustaining of the relevancy of the count.

It was stated that the document had been signed by sixty or thereby of the minority.

Mr. BRACKETT moved that a committee be appointed to answer these reasons. It was

usual for the Synod to nominate for that purpose the mover and seconder of the motion from which the dissent was taken.

As Professor Calderwood had to leave for London next day on public business, he would not have time to attend to the preparation of answers. He therefore suggested that Dr. Marshall should be associated with Professor Johnstone for that purpose. This was agreed to.

Professor JOHNSTONE gave in answers to the reasons of dissent by Dr. Joseph Brown (one of the appellants at the bar) against the deed of the Synod finding the first count of the libel proven. They were as follows:—

1. To the Synod there seems to be nothing unfair in the judgment dissented from. In the court below, Mr. Ferguson, when speaking on the relevancy of the libel as a whole, had full opportunity of making any statements he thought needful bearing on the relevancy of the first count. Anything that was new, therefore, in his statements before the Synod could not properly be taken into consideration by the Synod in giving judgment upon the appeal, while the readiness of the court to give, before finally issuing the case, the fullest consideration to all his statements, and to give a glad welcome to anything in these fitted to remove difficulties, is distinctly shown by the latter part of the deed of Synod dissented from.

2. The point touched on by the dissentient in his second reason is one of taste and feeling rather than for argument. The Synod has adopted the course of procedure which seemed to it best fitted to attain a result satisfactory to the Church, and does not see it to be a course more calculated to humiliate Mr. Ferguson than any other which would have adequately brought out the views of the court regarding the count of the libel.

#### THE JEYPORE CASE.

At eight o'clock the Synod again went into committee on the Jeypore case.

At eleven o'clock the committee reported progress, and the court being again opened, it was reported that the following motion had been agreed to:—

That the Committee, having considered the papers in this case, and heard parties, resolves, first, that the committee approves of the rule ordinarily observed in the conduct of our medical missions, by which agents should derive their emoluments solely from the funds of the society by which they are appointed, and should pay over any fees which they may occasionally or statedly receive to the society. (2) That whatever exceptions have been made to this rule, in reference to Dr. Valentine, have been made on grounds reflecting the highest honour on Dr. Valentine, and which seemed to all parties at the time to render this exception advisable in the interests of our Indian missions. (3) That the committee recognise the value of the services which Dr. Valentine has rendered, and of the work which he has performed as a missionary, and express their confidence in his Christian character and integrity. (4) That, taking into con-

sideration the whole circumstances of the case, the committee are of opinion that the special interests of our mission in Rajpootana will be promoted, and the principles in which our missionary operations should be conducted will be best conserved, if the anomalous position at present occupied by Dr. Valentine is brought to an end. In ordering this decision to be intimated to Dr. Valentine, the Synod entertain the opinion that he may be able in the meantime to do more extensive good by remaining in his honourable and influential appointment under the Maharajah; express their confidence that should he resolve upon this course he will continue to use all the opportunities afforded him in that position for the furtherance of Christian work and the glory of his Master, and, at the same time, assure him that should he be required at any future time, in fidelity to the cause of Christ, to withdraw from his position at the Court of the Maharajah, they will cordially welcome and facilitate his return to the position of one of their missionaries.

#### WEDNESDAY, May 22.

The Synod resumed its sittings to-day in the Free Assembly Hall, and immediately went into committee with closed doors—Mr. France, Paisley, chairman. There was a large attendance of members.

#### THE ARTHUR STREET CHURCH CASE.

This case first occupied the attention of the committee,—the matter coming up in protests and appeals by the Rev. R. Gemmill and the Rev. D. Nicol against deeds of the Presbytery of Edinburgh, who have had it under consideration, more or less, since July last.

#### THE DECEASED WIFE'S SISTER CASE.

The Synod also took up in committee (Dr. Peddie, chairman) the reference from Sir Michael Street session, Greenock, in regard to the case of Mr. William Steel, a member of that church, who had married the sister of his deceased wife.

#### THE FERGUSON CASE.

Dr. MARSHALL, as convener of the committee in the case of the Rev. Fergus Ferguson, reported that they had had six meetings on the matter committed to them. They had agreed to submit the minutes of their procedure as their report to the Synod. These would be read by their clerk, Dr. Kennedy. He had to add that they would answer any questions which the Synod might put, and they expected to be discharged, so that they might take their part as members of the court in the discussion that would ensue.

Dr. KENNEDY then read the following minutes of the committee:—

'Friday, May 17.—The Committee of Synod to confer with Mr. Ferguson met, and was constituted by the convener (Dr. Marshall). Sederunt—The convener, Dr. Thomson, Dr. James Brown, Dr. Bruce, Mr. Wardrope, Mr. Orr, Dr. Kennedy. Agreed that Mr. Wardrope and Dr. Kennedy be appointed to communicate, personally if

possible, with Mr. Ferguson, and invite him to attend the committee for conference.

*Monday, May 20.*—Dr. Kennedy reported that Mr. Wardrope and himself had waited on Mr. Ferguson, inviting him to meet with the committee, and that Mr. Ferguson had expressed, in the most cordial manner, his readiness to do so. After consideration, the committee agreed that they should, in the first instance, invite Mr. Ferguson to offer explanations on each of the five counts on which the Synod had affirmed the judgment of the presbytery. Thereafter Mr. Ferguson was present, and the committee conferred with him in regard to the first count.

*Same day, 7 P.M.*—Proceeded to confer with Mr. Ferguson in regard to the first and second counts. After conferring for some time, appointed Dr. Calderwood, Mr. Wardrope, and Dr. Kennedy a sub-committee,—Dr. Calderwood, convener,—to formulate the results of the conference up to this point, and submit them to the committee to-morrow morning, in order that the committee may have them before it for its after guidance.

*Tuesday, May 21, 10.30 A.M.*—An apology for absence was received from Mr. Ferguson, accompanied by the following medical certificate:—"We certify that the Rev. Ferguson suffered so much from exhaustion, after the committee meeting last night, that, though considerably better this morning, he still remains in such a state of health that we regard it as absolutely necessary that his attendance to-day should not exceed four hours. (Signed) JOHN ALEX. SMITH, M.D.; ANGUS M'DONALD, M.D." The committee agreed to record their sympathy with Mr. Ferguson. Dr. Calderwood presented the report of the sub-committee appointed at last sederunt to formulate the explanations given by Mr. Ferguson on the first and second counts. After conversation, instructed the sub-committee to meet with Mr. Ferguson at his house, and authorized them to do anything that may seem practicable for facilitating the work of this committee.

*Tuesday, 7 P.M.*—Dr. Calderwood reported as follows the procedure of the sub-committee, instructed at the previous sederunt to meet with Mr. Ferguson:—"The sub-committee met with Mr. Ferguson, who received them frankly and cordially, and, in confidence, explained his views in regard to his present circumstances in relation to the Synod. He further stated it to be his deep conscientious conviction that, while in some things he may go beyond the positions formulated in the Confession, he is in fundamental harmony with the essential doctrines of it, and that while he claims no liberty to contravene the Confession, he claims the liberty of holding, on the basis of the Scriptures, views of truth that may go beyond it. The sub-committee then conferred with Mr. Ferguson on the five counts—I., II., III., V., and VI.—of the libel, and received from him explanations which they formulated in his presence. Before closing the conference, these explanations, as formu-

lated, were submitted to Mr. Ferguson, and approved by him." The committee received the report of the sub-committee, read the explanations of Mr. Ferguson, and considered them generally. The committee then took them up *seriatim*, with the view of deciding how far they can be regarded as satisfactory, and came to the following findings:—

*First Count.*—The explanation is composed of five parts, of which the 1st is as follows:—"As to the satisfaction of God's justice by the obedience and death of Jesus Christ, Mr. Ferguson explained that, in his view, Jesus Christ satisfied divine justice by enduring the holy indignation of God against sin." The committee were unanimously satisfied. The 2d part is—"In saying that Jesus satisfied divine justice, as that which requires an absolute surrender of the human will to the divine, it was explained that, while such surrender is a common requirement for man, Jesus voluntarily surrendered Himself to endure the holy indignation of God against sin, thus voluntarily undertaking and enduring what no mere creature could have endured." On this part 9 voted satisfied and 1 declined to vote. The 3d-(a) part is—"In reference to the two forms of satisfaction, it was explained that the satisfaction for the sin of men was finished on the cross, and that this finished work was the sole meritorious ground of deliverance from sin." On this point the committee were unanimously satisfied. The 3d-(b) part is—"The second form of satisfaction spoken of was not held to be a continuation of the satisfaction for human guilt, but perfect conformity of the human will of the Saviour in heaven to the divine will, might be spoken of as satisfying divine justice in the sense of fulfilling the divine purpose." On this point 7 voted satisfied and 3 unsatisfied. The 4th part is—"As to the ultimate penalty of sin being the annihilation of the creature, it was meant that no mere creature could endure the full concentrated penalty of sin as Christ did, but would perish under it. Some passages of Scripture seemed to favour such a hypothesis, which had been presented only in a tentative way, and it commended itself to his mind only as an attempt to reach a possible universal result from Christ's endurance of the awful penalty of human guilt." On this point 5 voted satisfied, 2 unsatisfied, and 3 declined to vote. The 5th part is—"It was further explained that, while it has been held that all men are by the death of Christ delivered from subjection to the full concentrated penalty which would have involved inevitable destruction, only those who believe are by the death of Jesus delivered from the holy indignation of God on account of sin; and they are ultimately delivered from the pollution of sin by the indwelling and gracious working of the Holy Spirit sent forth by Father and Son." On this point the committee were unanimously satisfied.

*Second Count.*—The explanations are—"The primary or fundamental ground of a sinner's acceptance with God is the merits

of Christ's redemption work; and the purely objective merit of Christ, as wrought out by Him, is prior to the sinner's union with the living Christ.' In reference to man's acceptance with God, he thought of pardon as one thing, justification another thing, and acceptance the third,—all three being grounded on the merit of Christ's redemption work. He thought of pardon as the turning away of the divine indignation from the sinner; of acceptance with God as completed harmony of the nature with God; and of justification as the union of these two in the sight of God." "In this connection, justification is regarded as the bringing of a man into the line of all the divine influences for complete salvation, and sanctification as progressive deliverance from evil follows this justification." "As to the one ground of acceptance with God, consisting in conformity to the will of God, it was stated that acceptance was there used as equivalent to actual admission into the blessedness of a perfect harmony with God." On this 6 voted satisfied, 2 not satisfied, and 2 declined to vote.

'Wednesday, May 22.—Resumed consideration of Mr. Ferguson's explanations.

'Third Count.—The explanations are—"Here at the outset Mr. Ferguson desired to explain that the phrase prominent in the libel, '*Be true to thyself, and thou art true to God,*' was only a casual expression, and was not intended to have the force of a formula."

"As to the meaning when he spoke of one eternal covenant, he pointed out that, in his view, the fundamental requisite for relation with God is truthfulness to what God is, and accordingly acknowledgment of all that God requires. In so far as the plan of human redemption may be illustrated under the analogy of a covenant, this truthfulness to God must be recognised as the basis for what is thereby described as covenant relations." "The denial of two covenants was not intended to deny two positions for man, the one before the fall and the other after the fall; in contrast with this, it was intended to set forth the consideration that truthfulness to God (to what He is and what He requires) was essential to the unfallen state, and is in the same way essential under redemption. The plan of redemption, therefore, involved no departure from the essential basis of all moral and spiritual life." On this 7 voted satisfied, 3 not satisfied.

'Fifth Count.—The explanations are—"That as all are to be judged by Jesus Christ, it must be judgment in the light of what Jesus is, but this does not necessarily appear to imply that the state of a man is not determined at death. It does not imply a new probation or prolongation of the probation belonging to the earthly state. Holding that among those who do not now hear the gospel there may yet be pardon through the merits of Jesus, while the Saviour continues unknown the spirit must beyond this world come to the recognition of Jesus as the Divine Saviour. What applies to the case of penitents among the heathen must hold, with suitable modification, in the case of those who are called from the

present world during the period of infancy, no gospel light having reached their spirits here. Persons who have had the gospel fully and freely proclaimed to them here are not situated as those have been to whom reference is here made, and nothing here said in any way applies to such persons." On this 7 voted satisfied, 3 not satisfied.

'Sixth Count.—The explanations are—"Mr. Ferguson desires, in connection with this, as with the former counts, to say that he does not desire to be pressed to any views of the future state which the express declarations of Scripture do not make imperative. He would, under this count, submit that so far as Scripture statements guide to a conclusion concerning the future condition of the condemned, they do not imply mere infliction of suffering direct from the hand of God. But there is first the terrible loss of that high distinction opened for men through Jesus, of sons of God; and further, in separation from God, with all that that involves, there must be such experience as to lead a man to say that it had been better he had never been born. But this is not equivalent to saying that it were better for him if he did not exist. Though he sink into unmitigated anguish, we are not entitled to infer from Scripture that there can be no modification of the inconceivable woe. In so far, however, as there may be perplexity in reference to what he had said as to servitude, he meant that those who are separated from God are still in subjection to God." On this point 5 voted unsatisfied, 2 satisfied, and 3 declined to vote.

'The committee agreed to present the minutes of their meetings as their report to the Synod. They also agreed to report that they are unanimous in deeply regretting the novelty and ambiguity of much of Mr. Ferguson's language, as tending to mislead.'

The report was signed by William Marshall (convener), Thomas Kennedy (clerk).

After some discussion, it was agreed to put the committee's report in type, and to resume consideration of the subject at half-past six.

#### THE PROPOSED REARRANGEMENT OF GLASGOW PRESBYTERY.

Mr. JAS. DUNLOP submitted a report on the proposed rearrangement of the Presbyteries of Glasgow, Paisley, and Greenock, and stated that, in view of the large amount of business which the Synod had to get through, the committee thought it desirable to defer consideration of the report till the meeting of Synod next year. He moved accordingly that the Committee on Bills should be instructed to give the business a prominent place on the roll of causes in the first week of next year's Synod.

Dr. SCOTT had no objections to this, but suggested that one of the recommendations in the report—namely, that the congregation of Dublin should be connected with the Presbytery of Ireland instead of with the Glasgow Presbytery—should in the meantime be adopted.

Dr. JEFFREY seconded the motion, which was agreed to.

**DISTRIBUTION OF PREACHERS.**

Dr. OGILVIE, Falkirk, submitted the report of the Committee on the Distribution of Preachers, which stated that twenty-three additions had been made to the roll of probationers during the year; that twenty had been removed from the roll on accepting calls to charges, and six at their own request. Twenty-seven probationers were at present on the roll.

The report was agreed to.

The Synod adjourned, to meet again at six o'clock.

**EVENING SEDERUNT.**

The Synod resumed its sittings at six o'clock.—Mr. Croom, Moderator.

**TEMPERANCE AND PUBLIC MORALS.**

Mr. JOHN RANKINE, Cupar, submitted the report of the Committee on Temperance and Public Morals. The committee suggested:—

1. That the Synod anew express the hope that its members and the members of our Church in general will discourage social drinking usages, especially those connected with funerals and induction or ordination dinners. 2. That it recommend all the ministers of the Church to preach a sermon in the month of December, warning those under their charge of the dangers connected with drinking usages, and urging to the adoption of practical measures with a view of suppressing the evils of intemperance. Specially would they recommend that any opportunity of securing the closing of public-houses at ten o'clock should be taken advantage of. 3. That the Synod again petition both Houses of Parliament for the immediate repeal of the Contagious Diseases Act, and recommend presbyteries and sessions to avail themselves of favourable opportunities to petition for the same object.

The report was agreed to; and the suggestions of the committee adopted, with the addition that the committee should direct next year attention to current popular literature in its bearings upon public morals.

Mr. BUTHERFORD, Newlands, moved, as a rider, that the Synod recommend all ministers and office-bearers of the Church to abstain from the use of all intoxicating drinks, unless when medically prescribed or symbolically received.

The rider was not seconded.

**PRESBYTERIAN CHURCH OF NORWAY.**

Dr. SCOTT read a communication which he had received from Pastor Wettergreen, Arendal, who stated that the dissenting congregations of Norway which had separated themselves from the State Lutheran Church had formed themselves into a Presbytery of Arendal. The court consisted of nine members, and it sent the warm greetings of the infant Norwegian Presbyterian Church to the United Presbyterian Church of Scotland.

On the motion of Mr. FRANCE, the letter was remitted to the Committee on Foreign Correspondence.

**THE SELECTION COMMITTEE.**

Mr. PETER MEARNS, Coldstream, gave in the report of the committee on the mode of

appointing the Selection Committee. The report recommended that the committee should consist of seventeen members, and that the Presbytery of Glasgow should select two every year, one of the two an elder; the Presbyteries of Edinburgh, Paisley and Greenock, Kilsnarneek, and Perth, should select one every year; and each of the other presbyteries one every alternate year.

After a vote, a motion was agreed to, allowing the report to lie on the table till next year.

**REPORT ON PSALMODY.**

Mr. WM. BLAIR, Dunblane, submitted the report of the Committee on Psalmody. Last year on examination twenty-four precentors' certificates had been granted, of which three were first-class higher certificates. Since 1873 there had been ten examinations, and the committee had granted 112 certificates—85 ordinary and 27 higher. During the year 25,000 copies of the *Presbyterian Psalter* and *Hymnal* had been prepared by the committee, and Her Majesty the Queen had graciously accepted a copy of the *Psalter* transmitted to her. A proposal by the Irish Presbyterian Church for a revival of the metred version of the Psalms had been under the careful consideration of the committee. They judged it inexpedient meanwhile to enter upon the revision of the metrical version of the Psalms, and they unanimously recommended accordingly.

On the motion of Dr. ANDREW THOMSON, the report was adopted, and special thanks were accorded to the committee and Mr. Blair for their labours. The Synod thereafter formally sanctioned the *Presbyterian Psalter*, and approved of the committee's action in regard to the proposal by the Irish Presbyterian Church for a revision of the metrical Psalms.

**HOME SECRETARY'S DEPARTMENT.**

Mr. ANDERSON, Hamilton, appeared in support of an overture from the Presbytery of Hamilton praying the Synod to appoint a committee to consider and report what changes, if any, in the present organization and staff of the Home Office were necessary; and particularly whether the Church, owing to existing arrangements, was receiving all the advantage it might from the higher services which Dr. Scott was able to render. He pointed out that, while Dr. Phin of the Established Church was ubiquitous, and Dr. Adam of the Free Church nearly so in moving about the country and stirring up and watching over the Church, Dr. Scott, in the performance of work which might be done by a confidential clerk, was kept nine-tenths of the year in a small chamber in a narrow street in a smoky city, in a place which by courtesy was called the Chambers of the Church.

The court approved of the object of the overture, and remitted it to the Home Mission Committee to report.

**THE FERGUSON CASE.**

Professor CALDERWOOD was then called upon to open the discussion of the Ferguson case. The motion he had to submit was as follows:—'The Synod expresses its gratifica-



tion with the report of the committee as indicating that Mr. Ferguson holds that Christ's satisfaction to divine justice consisted in the endurance of the holy indignation of God against sin, and in harmony with this holds that the sole meritorious ground on which the sinner is pardoned, regenerated, and sanctified by the Holy Spirit and ultimately saved, is Christ's sacrifice as it was completed on the cross. The Synod expresses regret that Mr. Ferguson has committed himself to a theory as to annihilation having been inevitable if Christ had not come; and that, while holding a final separation between the righteous and the wicked, involving blessedness on the one hand and condemnation on the other, he has ventured on hypotheses as to the modes of judgment in the world to come. The Synod further regrets the course often adopted by Mr. Ferguson in extending Confessional language beyond Confessional significance. Accepting the explanation of Mr. Ferguson's views on the great fundamental articles of the Christian faith, the Synod agrees that he be restored to the exercise of his ministerial functions. At the same time, without curtailing Mr. Ferguson's liberty under the Standards, and in view of the declaratory statement approved for submission to presbyteries and sessions, the Synod tenders to him solemn and affectionate admonition to present his doctrinal positions in such a manner as to set forth their harmony with the fundamental doctrines referred to in the first part of this resolution.

Dr. BRUCE seconded the motion.

Dr. MARSHALL said he had been relieved somewhat by the result of their conference with Mr. Ferguson, but not to the extent that he could adopt all the language expressed by the mover and seconder of the motion. He moved—'That, encouraged by some of the explanations already given by Mr. Ferguson, the Synod appoint a committee to confer with him, and with power to finally issue the case as soon as they shall see their way to do so.'

Dr. ANDREW THOMSON seconded the amendment.

A vote was taken, when there recorded—for Dr. Calderwood's motion, 142; for Dr. Marshall's motion, 90; majority, 52.

#### THURSDAY, May 23.

The Synod resumed to-day in the Free Assembly Hall—Mr. David Croom, Moderator.

#### THE FERGUSON CASE.

Mr. MACRAE, Gourock, gave in reasons of dissent against the decision of the Synod of the previous night to take a vote in the Ferguson case before he was allowed an opportunity to submit his motion,—'1. Because it denied him the right, which he had never observed denied to others, to offer another motion to the House before the vote was taken. 2. In this way, by refusing him the opportunity of explanation, he was prevented from liberating his conscience by showing, before voting for Professor Calderwood's motion, that he had no sympathy with the

reflections on the accused, and no respect for its self-contradiction; and that he voted for it solely on the ground of securing for Mr. Ferguson a great act of justice.'

The CLERK (Mr. Wood) said that, as instructed by the Synod, he communicated with Mr. Ferguson, and he had the following letter from him:—'*Edinburgh, May 23, 1878.*—Rev. dear Sir,—I have your kind note of this morning's date, and would have come to the court to receive there the decision of the Synod but for the enclosed advice, in deference to which I also forward herewith my reply to the decision, which I would thank you to communicate to the Court.' He need not read the enclosure, but the letter to the Synod was as follows:—'*Edinburgh, May 23, 1878.*—*To the Rev. Wm. Wood, Clerk of Synod.*—REV. AND DEAR SIR,—I have your favour intimating to me the finding come to by the Synod last night, in reply to which I beg to say that I feel thankful to God that the long and arduous discussion in which I have been engaged has come to a peaceful termination, and that the Synod has been able to satisfy itself as to my soundness in the faith as regards the fundamental doctrines of the Church. I have not been conscious of any departure from those doctrines, nor have I been able to discover any discrepancy between what I hold in respect of that which is central and vital, and that which is more remote and subordinate. I beg to thank the Synod for the patience it has shown, and for the great amount of time and attention it has bestowed upon the elucidation of the matters before it in this case. In assenting to its judgment, I may be allowed further to say, in justice to myself, that I cannot accuse myself of carelessness in regard either to modes of expression or tendencies in thought, and certainly I shall not have less solicitude on these points in the future than I have had in the past. With these remarks I beg respectfully to acquiesce in the decision of the Synod.—I am, rev. and dear Sir, yours faithfully,

FERGUS FERGUSON.

Dr. HUTTON thought it would be desirable, both for Mr. Ferguson's sake and for the sake of the Synod, that the enclosure which the Clerk's letter contained should be read. There was no doubt from the tenor of his note to Mr. Wood that Mr. Ferguson would have liked to appear. There was no doubt either that the Synod would have liked to see him, and they wished to know exactly the reason why he was not present.

The CLERK—It is a medical certificate.

Dr. HUTTON—So much the better.

The CLERK said the enclosure was as follows:—'We hereby certify that, in our opinion, the state of the Rev. Fergus Ferguson's health renders it absolutely necessary that he should not be required to appear in the Synod this forenoon.—(Signed) Angus Macdonald, M.D.; John Alexander Smith, M.D.'

The Rev. Dr. JAMES BROWN, Paisley, was appointed to intimate the judgment of the Synod to the Queen's Park congregation.

Professor JOHNSTONE then gave in answers

to the reasons of dissent by Mr. Wardrope and others against the judgment of the Synod on the first count of the libel.

**THE WORKING OF THE FOREIGN MISSION BOARD.**

On an overture from the Presbytery of Kilmarnock, which was spoken to by Mr. COPLAND, Ayr, it was resolved to appoint a committee to inquire into the working of the Foreign Missions connected with the Church, the committee being instructed to consider such points as the regulation and control of the annual expenditure, and, if necessary, the practicability of limiting the number of their missions, and the appointment of periodical deputations to visit the mission fields.

**THE DECEASED WIFE'S SISTER CASE.**

In committee of the House, the Synod again took up the case of Mr. Steel, a member of the Sir Michael Street church, Greenock, who had been excommunicated for marrying his deceased wife's sister. On the court being opened, it was intimated that an amendment proposed by Mr. France had been withdrawn, and that the report of the Synod's Committee—which was to the effect that in the present state of the law of the Church Mr. Steel could not be reinstated—was adopted. It was also agreed to send down Mr. Davidson's overture on the subject to presbyteries and sessions of the Church.

**THE DECLARATORY ACT.**

On the motion of Dr. JAMES BROWN, Paisley, the time allowed to presbyteries and sessions for sending in suggestions in regard to the Declaratory Act was extended to the first of February.

**THE IMPOSITION OF HANDS AT THE ORDINATION OF MINISTERS.**

An overture from the Presbytery of Falkirk asked the Synod to review its decision anent the imposition of hands at the ordination of ministers adopted at the meeting of Synod in Glasgow in 1877. The overture was rejected.

**RECOGNITION OF MR. BALLENY'S SERVICES.**

Dr. SCOTT, on behalf of a committee appointed to consider the recognition of Mr. Balleny's services as interim treasurer of the Church, suggested that the committee should be authorized to present Mr. Balleny with a piece of plate, or with his portrait in oil, as might be found most agreeable to Mr. Balleny; and that they should be authorized to expend for that purpose a sum not exceeding 100 guineas. The report of the committee was agreed to.

**THE REVISION OF THE SUBORDINATE STANDARDS.**

Petitions for a revision of the Standards from congregations of Bo'ness, Dalkeith East, and from members of Queen's Park congregation, Glasgow, were next taken up.

The MODERATOR read a letter from Mr. M. Park, on behalf of the members of the Queen's Park congregation, intimating that they wished to retire from their petition.

Mr. FRASER, Dalkeith, said his congregation had not appointed any one to support their petition.

Mr. SAMUEL SLRATH, Bo'ness, supported the petition from that congregation.

Mr. DAVID MACRAE submitted the motion of which he had given notice:—'That the committee which has charge of the Declaratory Act be instructed to draft out new Subordinate Standards, consisting of a brief and simple statement of points essential to the Christian faith, with a separate statement of our distinctive principles; also to receive suggestions on the subject from presbyteries and sessions, along with the returns on the Declaratory Act, with the view next year of presenting to the Synod materials for a judgment as to whether the Declaratory Act or new Subordinate Standards should be adopted.'

Mr. J. BROWN, Paisley (elder), seconded the motion.

Mr. KINNEAR, Dalbeattie, moved:—'That in view of the decision of the Synod on the report of the Committee on the Subordinate Standards, it is unnecessary to enter upon the subject-matter of this petition.'

Dr. BRYCE, Belfast, seconded the amendment.

Mr. WARDROPE, West Calder, while expressing sympathy with the movement for the adoption of shorter and simpler Standards, remarked that the cause was one exceedingly susceptible of being prejudiced by the way in which it was handled. He had given notice of a motion on the subject, but in all the circumstances he would not propose it now.

The House divided, when 13 voted for Mr. Macrae's motion, and 68 for the amendment, which became the finding of the Synod.

The next cause called was the Motherwell wine case, but before it was finished the Court adjourned to meet at six o'clock.

**EVENING SEDERUNT.**

The Synod resumed at six o'clock—Mr. Croom, moderator.

**THE MOTHERWELL WINE CASE.**

This was an appeal by the session of the Motherwell church against a decision of the Presbytery of Hamilton, enjoining them to return to the use of fermented wine in the communion, and to make no change without the expressed desire of a majority of the congregation. It appeared that on a petition by sixty members of the congregation (which numbers over 500), the session agreed in December last to introduce unfermented wine at the communion; but a majority of the congregation having objected, division arose, and the matter was carried to the presbytery, who issued the injunction complained against. The Synod, at an early diet, remitted the case to a committee, who, having heard parties, now recommended that the judgment of the presbytery should be sustained, and the session enjoined to follow the things that make for peace.

Mr. SMITH, Greenock, who gave in the report, said the dispute had resolved itself into one not so much in regard to the kind of wine to be used, but as to the powers of the session to make such a change without the consent of the congregation.

As the appellants did not acquiesce in the finding of the committee, two of their number—Mr. Andrew Wilson and Mr. John Colville—were heard (the latter only partially) at the bar of the Synod.

Dr. JOSEPH BROWN suggested that as the time of the Synod was short, a compromise might be effected if the Synod resolved to accept the finding of the committee, with this rider:—'The Synod, while adopting the recommendation of the committee, is not to be regarded as interfering with the duties and constitutional rights of sessions, as these are described and declared in the Form of Process, and recognised in the findings of Synod in the years 1875 and 1876.'

This was ultimately agreed to by parties and by the Synod.

#### MR. MACRAE'S PETITION.

A petition of Mr. Macrae asking the Synod to explain what was meant by the words 'steadfast adherence to the Westminster Confession of Faith and Catechisms, as containing the system of doctrine taught in the Holy Scriptures,' in its declaration on the subject passed at Glasgow last year, was the next business on the billet.

Mr. MACRAE said that since he drew up

the petition two important events had taken place which had placed the whole subject in a new light—the first was the vindication of Mr. Ferguson last night, and the next the approval of the Synod to send down the Declaratory Act to presbyteries. He therefore asked leave to withdraw the petition.

#### MR. GEMMELL'S OVERTURES.

Overtures in regard to the proclamation of bans and anent the Catholic hierarchy, transmitted by the Presbytery of Edinburgh, were, in the absence of Mr. Gemmell, who was to have supported them, dropped.

#### THE MODERATOR'S CLOSING ADDRESS.

The MODERATOR, in closing the business of the Synod, congratulated the members upon the order, ability, and kindly Christian temper with which it had been conducted, and on the important and happy results which had been obtained, which, he was persuaded, would give satisfaction to the entire Church. Having referred to some of the more important subjects that had been under discussion, and thanked the members of Synod for the kindness and courtesy they had shown to him, the 122d Psalm was sung, and the Synod dismissed with the pronouncing of the benediction.

## PRESBYTERIAL PROCEEDINGS.

*Aberdeen.*—This presbytery met at Old Meldrum on 1st May, for the ordination of Mr. William Lawrie. There was a large attendance of the ministers of the presbytery, as also Messrs. Hall from Glasgow, Conway from Dundee, and Paterson, Free Church, Old Meldrum. The public services were conducted by Dr. Robson, who preached, Mr. Auchterlonie, who ordained and addressed the minister, and Mr. Duncan, who addressed the people. Mr. Lawrie was cordially welcomed by the members as they withdrew. [A very successful soiree was held in the evening, when instructive addresses were given by Messrs. Conway (Dundee), Hall (Glasgow), Leith, Paterson (Old Meldrum), and others.] The congregation of Woodside, Aberdeen, presented a petition for a moderation, which was granted, and Mr. Dickie was appointed to moderate on Monday, 13th May. The Mission Committee reported that they had been considering the importance of having a home missionary agency in full operation in Causewayend district in connection with Nelson Street Church, and requesting authority to apply for help from the Mission Board.—This presbytery again met on 11th June, and as Dr. Robson's term of the moderatorship had expired, Mr. Dodds was appointed for the next twelve months. On taking the chair, Mr. Dodds was congratulated by the presbytery on the successful effort of his congregation to erect a new place of worship, and

to open it free of debt. It was intimated that the station at Banchory had been opened by Dr. Scott, Home Secretary, on the preceding Sabbath. Mr. Dickie reported that he had fulfilled his appointment to moderate at Woodside, but that no election had been made; his conduct was approved. A petition was then presented from Woodside, requesting another moderation. The commissioners stated that they were quite unanimous in their present application. The moderation was granted, to be held on the evening of Monday after the first Sabbath of July, Mr. Dickie to preside; and the presbytery agreed to meet on Tuesday after the second Sabbath of July, to receive the report of the moderation. A petition from Mr. Brown, late of Nelson Street, to have his name placed on the list of occasional supply, was granted. The claims of Oodeypore as a station in connection with our Indian Missions, under the direction of Dr. James Shepherd, were brought before the presbytery by Mr. Beatt and Dr. Robson, urging the presbytery to take a special interest in raising the necessary funds.

*Banffshire.*—This presbytery met at Banff on 4th June. The Rev. Mr. Mereson was appointed moderator for the next twelve months. It was agreed to hold a presbyterial conference on Missions at Grange, on 8th July. Mr. Green sent a report of the ordination of three elders at Findochty, which was read. Mr. Macfarlane submitted the report on Statistics,

which was approved, and authorized to be printed and circulated among the members of the churches. Mr. Macfarlane reported that presbyterial deputations had visited Buckie, Keith, and Huntly. It was agreed to complete the visitations as opportunities proved suitable.

*Berwick.*—This presbytery met in the Free Assembly Hall on the 14th of May—the Rev. James Harrower, moderator. Messrs. W. Anderson and W. Hood, commissioners from Horndean congregation, laid a petition for a moderation on the table. The number of members is 184, and the stipend promised is £160, besides free manse and garden, and an allowance for holidays. The Rev. P. Mearns was appointed to preach and preside at the moderation, which was fixed for the 29th of May.—The presbytery met at Berwick on the 4th of June—the Rev. James Harrower, moderator. The Rev. P. Mearns reported that he had preached at Horndean on the 29th of May, as appointed, but that the congregation unanimously resolved to delay the moderation,—the reason of the delay being that the probationer they had in view had accepted a call from another congregation. It promises well for further harmonious action in the choice of a pastor, that the congregation were perfectly unanimous, both in applying for a moderation and afterwards in delaying it for the reason stated. Additional collections for the Theological Hall Fund were reported from several congregations. The Rev. James Harrower intimated that he had resumed his pastoral labours; and he returned cordial thanks to the presbytery for the assistance they had rendered to him while temporarily laid aside from pulpit duty.

*Cupar.*—This presbytery met in Boston Church, Cupar, on Tuesday, June 11—Mr. Morison, moderator *pro tem.* Mr. Thomas M. Fleming, who is under call to Boston Church, passed his trials, and his ordination was appointed to take place on the 17th July—Mr. Bell to preach, Mr. Borwick to preside in the ordination and address the minister, and Mr. Tees to address the congregation. Mr. D. H. Lawrence, student of divinity, St. Andrews, passed his trials, and was licensed to preach the gospel. Trials for licence were also assigned to Mr. A. T. Landreth, who has finished his course at the Theological Hall. Mr. Tees was appointed moderator of presbytery for the next twelve months, in room of Mr. Hair, whose term of moderatorship has expired.

*Dumfries.*—This presbytery met on 4th June—the Rev. John Sellar, moderator *pro tem.* It was agreed to record the thanks of the presbytery to the Rev. D.

L. Scott for presiding as moderator for the last twelve months. The Rev. Alex. Paterson, Dalry, was chosen moderator for the coming year. It was agreed to certify Mr. James Nivison, student, a member of the North Church, Sanquhar, for admission to the Theological Hall. It was also agreed to consider the declaratory statement sent down by the Synod, provided the minutes were in the hands of members ten days before the next meeting, which will be held at Dumfries on the first Tuesday of August.

*Dundee.*—This presbytery met in the Free Assembly Buildings on 16th May—the Rev. David Hay, moderator. An application for a moderation from Tay Square congregation, Dundee, was laid before the presbytery. After hearing the commissioners from the congregation, the presbytery agreed to grant the prayer of the petition, and appointed the Rev. John Taylor to moderate on the 27th May. A petition from residents in Newport, and other members of the United Presbyterian Church, or others who approve of the principles of that denomination, asking the presbytery to open a preaching station in Newport, was laid on the table. The Rev. A. B. Connel and Mr. James Logie appeared as commissioners in support of the petition. After hearing the commissioners, it was unanimously agreed to grant the prayer of the petition. Appointed Messrs. Connel and Logie a committee to aid the petitioners in securing supply, and in other ways which may appear to them fitted to promote the prosperity of the station. (This station was opened on 2d June, by the Rev. David Croom, Moderator of Synod, who preached forenoon and afternoon. The Rev. J. C. Baxter, D.D., Montreal, formerly of Dundee, preached in the evening.)—This presbytery met in Dundee, on Tuesday, 4th June—the Rev. David Hay, moderator. The Rev. Dr. Baxter, of Montreal, Canada, being present, was invited to correspond, which he did accordingly. The Rev. John Taylor reported that he had moderated in a call in Tay Square Church on 27th May, and that the call was addressed to the Rev. Robert Scott, M.A., Glasgow. Mr. Taylor's conduct in the moderation was approved. Read a letter from Tay Square congregation, stating 'that at a meeting of Tay Square congregation, held on 3d June, it was unanimously resolved, in view of circumstances which have transpired since the congregational meeting held on the 27th May, that the congregation proceed no further in the call to the Rev. Robert Scott, M.A.' Having heard this letter, it

was unanimously agreed that the presbytery take no further steps in connection with the aforesaid call. After discussion, it was agreed 'that, in consideration of the importance of the Synod's remnant the Declaratory Act, the presbytery take up the discussion of it at the meetings in October and December, at twelve o'clock on each of these days.' Proceeded to hear the trial discourses of Messrs. M. Bruce Meikleham and James V. Johnstone, which were all sustained; after which they were duly licensed to preach the gospel.

*Dunfermline.*—This presbytery met on Tuesday the 4th June—the Rev. Mr. Dunbar, moderator *pro tem*. The Rev. Mr. Munro, Kincardine, was appointed moderator for the next twelve months, and took the chair accordingly. The presbytery committees were rearranged and appointed for the year. Mr. Brown, Lochgelly, nominated Messrs. Alexander Westwater and John Duncan, M.A., for admission to the Theological Hall in November next. Agreed to hold next meeting on the 16th July.

*Edinburgh.*—A meeting of this presbytery was held, 4th June, in the Church Offices, Queen Street—Mr. Williamson, Queensferry, moderator. There was read a petition from the congregation at present meeting in Clare Hall, Grange, praying that they be formed into a regular charge in connection with the presbytery. On the motion of Mr. Parlane, Trant, seconded by Mr. Croom, it was agreed to grant the prayer of the petition. Mr. Moffat, Rose Street, on behalf of the Mission Committee, reported that the attempt made during the year to bring about an exchange of pulpits on the subject of mission work had been unsatisfactory in its results. It was resolved that the committee be directed to prepare a scheme for an exchange, by naming the ministers recommended for the different pulpits. Mr. Anderson (elder) gave in the report of the Committee for the Superintendence of Young Persons changing their Places of Residence. The committee was thanked for their services, and reappointed. Mr. Macintosh, Dalkeith, as the convener of the Finance Committee, stated that the income of the presbytery for the year had been £179, and the expenditure £140. Dr. Kennedy directed attention to the fact that the jubilee of Dr. Peddie would be celebrated this year, and proposed that Dr. Thomson, Dr. Bruce, and Dr. Davidson be appointed to prepare an address of congratulation to the rev. Doctor. This proposal was seconded by Mr. Croom, and carried by acclamation.

Dr. Bruce suggested that the presbytery should communicate with the House Committee of the Synod, pointing out that the presbytery had the right of meeting within the Synod's buildings, and asking that provision be made for this requirement.

*Elgin and Inverness.*—This presbytery met at Nairn on the 13th May—the Rev. A. Robertson, moderator *pro tem*. The moderation of a call was appointed to be held in the congregation of Nairn on Wednesday the 29th May—the Rev. A. Robertson to preside.—The presbytery met at Nairn on the 11th June—the Rev. John Whyte, moderator *pro tem*. Mr. Robertson stated that he had, according to appointment, met with the congregation of Nairn on Wednesday the 29th May, and that the congregation had unanimously agreed to give a call to the Rev. John Smith, Fraserburgh; but that, when the call was about to be signed, an intimation was received from Mr. Smith, to the effect that he had resolved to accept the call which had been addressed to him by the Wallace Green Congregation, Berwick, which intimation had the effect of stopping further proceedings. The moderation of a call was appointed to be held in the congregation of Tain, on Wednesday the 26th June—the Rev. A. M'Martin to preside. Mr. John Kynoch Laing, student, was nominated for admission to the Theological Hall. Next meeting was appointed to be held at Forres on Tuesday after the second Sabbath of July.

*Falkirk.*—This presbytery met in Edinburgh on 14th May—Rev. John L. Munro, B.D., moderator. Rev. Charles Jerdan, LL.B., reported that he had moderated in a call at Cumbernauld on 15th April, which came out unanimously in favour of Mr. Alexander Borland, probationer. Out of a membership of 135, the call had been signed by 120, and the paper of concurrence by 46 ordinary hearers. The presbytery very cordially sustained the call, and appointed Mr. Borland trials for ordination. The clerk was instructed to write a letter of condolence to Mrs. Thomas Chalmers, whose husband—an elder and commissioner from Cumbernauld—had been accidentally killed in driving Mr. Jerdan home on the night of the moderation.—Met again at Falkirk on 4th June—Rev. George Wade, moderator. The Rev. Peter White was appointed moderator for the next twelve months. Mr. Alexander Borland, being present, intimated his acceptance of the call from Cumbernauld, and delivered his trials for ordination. The presbytery appointed his ordination to take place on Tuesday, 2d July—Rev.

David Burns to preach, and Rev. Robert Anderson to ordain, and address minister and people. It was unanimously agreed to recommend the Rev. Hugh Baird, Cumbernauld, as an annuitant upon the Aged Ministers' Scheme. Mr. George Strang, M.A., student, delivered all his trial discourses, etc., for licence, and was duly licensed as a preacher of the gospel. The presbytery resolved to begin a mission station at Carron, and authorized its committee, appointed to make arrangements, to secure an agent to prosecute evangelistic work there. Appointed next ordinary meeting to be held at Falkirk on Tuesday, 23d July, at 11 A.M.

*Galloway.*—This presbytery met 4th June, and was constituted by Mr. Muirhead, moderator. Devotional exercises were conducted by Mr. Clark. The Rev. Alexander Scott was elected moderator for the next twelve months. Mr. John M. Watson, having been taken on trials for licence, delivered the greater part of his trials, which were cordially and unanimously sustained.

*Glasgow.*—This presbytery held its monthly meeting on 11th June—Rev. Mr. Thomson, moderator. On the disposal of some formal business, the Rev. Dr. Young proposed that the presbytery should express the sense of their obligation to the Rev. Dr. Black and the Rev. Mr. Buchanan for acting as prosecutors in the Rev. Fergus Ferguson's case. He should like, he added, to unite with these gentlemen in the motion the Rev. Dr. Jeffrey, their able clerk. Dr. Black accepted with much gratitude the thanks of the presbytery. He was happy to think that throughout the whole case the best feelings existed between Mr. Ferguson and themselves. Mr. Buchanan spoke to a similar effect, and the clerk also returned thanks. The gentlemen appointed to frame the motion presented a document in the following terms:—'The presbytery unanimously agreed to record the most cordial expression of their thanks to Dr. Black and Mr. Buchanan for the conspicuous ability, combined with brotherly feeling and urbanity, with which they had performed the difficult and delicate duties imposed on them by the presbytery as prosecutors of the libel. In this vote of thanks it was also agreed, with the same cordiality and unanimity, to include the name of Dr. George Jeffrey, the clerk of presbytery, for the eminently efficient and faithful manner in which he had prepared the libel and discharged generally his official duties in connection with the case.' The call by the Govan congregation to Mr. George Crawford, probationer, as assistant and successor to the Rev. Dr. Brown

Johnstone, was sustained. The Rev. Mr. Edgar, Cranstonhill Church, Glasgow, accepted the call to St. Andrew Square Church, Greenock. It was reported that the Henderson Memorial Church would be opened on Sunday first. The Rev. James Stevenson, Dublin, declined the call to Broompark Church, Port-Glasgow. The induction of the Rev. Mr. Blair, New Deer, to Oatlands Church, Glasgow, was fixed for the 4th prox. The following gentlemen, having completed their trials, were licensed to preach the gospel:—Messrs. James Brown, James Cooper, Wm. W. Dawson, J. L. Elder, M.A., J. K. Fairlie, Wm. Logan, M.A., J. P. Mitchell, M.A., W. Stuart, B.D., and Wm. T. Walker, M.A.

*Kilmarnock.*—This presbytery met on the 11th June—the Rev. John Forrest, moderator. Mr. Forrest's term of moderatorship having expired, the Rev. William G. Miller, Glengarnock, was appointed moderator for the next six months. Received certificates of regular attendance at the Theological Hall on behalf of Messrs. John Reid, Hugh Young, John Howatson, Robert Paterson, Matthew Dickie, and William Hood Wright—students. Read circular from the Convener of Committee on Theological Education, stating that Messrs. Wright, Paterson, Howatson, and Dickie had passed the exit examination, and might be taken on trials for licence. After giving all their trials to the satisfaction of the presbytery, Messrs. Howatson, Paterson, and Wright were licensed as preachers in the United Presbyterian Church. In consequence of recent illness, Mr. Dickie was able to give only part of his trials, which was cordially sustained. Messrs. William T. Bankhead, David Woodside, and Andrew B. Dickie, students, were nominated for examination by the Theological Committee, with a view to enter the Hall. Read petition from the congregation of Fenwick, requesting a supply of preachers, with the view of choosing a colleague to Mr. Orr. Agreed unanimously to grant this request. Read letter from Mr. Chas. Moyes, declining the call from Muirkirk. Agreed to delay discussion on the resolutions anent Disestablishment to the ordinary meeting in October. Appointed next meeting to be held in Kilmarnock on the second Tuesday of August, at 10.30 A.M.

*Melrose.*—This presbytery met in Edinburgh on 15th May, during the sitting of Synod—Mr. Robson, moderator *pro tem*. Mr. Lawson, convener of the committee on the resignation of Mr. Young, Newtown, reported that they had on the 7th inst. a long confidential conference with him, but without shaking his resolution to give up

his charge, on the ground of continued ill-health and his being recommended by his medical adviser to take a voyage to Australia; and also that the session and congregation, with whom the committee had successively met, acquiesced with deepest sorrow in this decision." Mr. Hogarth was present as commissioner from the congregation, and stated that the stipend had just been paid, and that, in addition, a money gift, amounting to a hundred guineas, had been handed to Mr. Young, along with a written testimonial from the session and congregation respectively, expressive of their high esteem of his eminent character and abilities as a minister of the gospel, their profound sorrow at losing his services, and their earnest hope that the change to a sunnier clime may establish his health, and restore him to the sacred work in which with them during three years he had been so signally blessed. The presbytery, after deliberation, resolved to receive the report of the committee, and thank them for their services; accept of the resignation of Mr. Young, loose him from the charge of the congregation of Newtown, and appoint Mr. Lawson to draw up a statement of the presbytery's esteem and goodwill towards him. Mr. Kechie was appointed to preach the church at Newtown vacant on Sabbath first, and Mr. Stevenson to act as moderator of the session during the vacancy.—This court met again at Melrose on the 4th June—Mr. Pollock, moderator. Read letter from Dr. Blair, Galashiels, stating that he was laid off from duty, and requesting supply for his pulpit, which with deep sympathy and much cordiality was granted. Read letter from Mr. Orr, that he was resolved not to press the overture concerning alterations in the law of libel for heresy, not because his opinions were changed, but because he now thought it was the whole process of libelling that needed to be revised, and he was not prepared at present to take the responsibility of raising so large a question. Returns from sessions as to payment of the travelling expenses of their representatives at presbytery and Synod, were called for. With one exception, the idea of a central fund for the whole presbytery was considered impracticable, and the matter was generally regarded as one which should be cared for by individual sessions. Accordingly the motion was agreed to, that it should still remain in the hands of sessions, and that they be recommended to see to the defraying of the travelling expenses of their representatives at the courts of the Church. A list of the attendances of members at presbytery for the past year

was submitted by the clerk, from which it appeared that on an average only half of the members were present at each meeting—three out of the ten meetings, however, were called for simple though important business, and were very thinly attended. The moderator gave an excellent address on Practical Christianity, for which he was warmly thanked, and which formed the introduction to a very interesting religious conference.

*Stirling.*—This presbytery met on 5th February—Rev. W. Galletly, moderator. Agreed to express sympathy with Rev. Andrew Whyte in the sad bereavement he has sustained by his two sons having been drowned. Recommended brethren to arrange for exchange of pulpits on Missions. Mr. J. L. Hunter, student, preached a sermon, which was sustained; and the clerk was instructed to intimate the fact to the Theological Committee. Agreed to petition Parliament against the Contagious Diseases Acts.—Met again, 2d April—Rev. A. F. Forrest, moderator. Reports on Statistics and Augmentation were given in by Messrs. Berry and Kirk. Mr. Muir reported for the Committee on Evangelistic Work in Menstrie. The presbytery resolved itself into a committee of the whole house, and, after deliberation, the presbytery adopted the following finding:—"To appoint a deputation to meet with the session and congregation of Blairlogie, and represent to them that the question has been under consideration, of the desirability of moving the congregation, in view of its own interests and of the interests of the Church, from Blairlogie to Menstrie; that the presbytery view the suggestion with much approbation; that the presbytery desire to submit the question to the consideration of the congregation; and that the presbytery pledge themselves that, if the congregation find it desirable and prudent to make the change, to give the congregation every assistance in their power." The deputation consists of Dr. Frew, Messrs. Muir and Dickie, with Messrs. James Paton and James Kirk, elders—Mr. Dickie to be convener. Appointed Rev. Walter Scott and Mr. James Kirk members of Committee on Bills.—Met again in Free Assembly Rooms, 15th May, by intimation from the Chair of Synod—Rev. A. F. Forrest, moderator. The clerk reported that he had provided sick supply for Blairlogie pulpit for the month of May. Mr. Dickie stated that, in consequence of Mr. Maclaren's illness, the deputation had not gone to Blairlogie. Attention having been called to a proposal made by Mr. Maclaren to his people, that he should bear the whole cost of the proposed new church at Menstrie, the

presbytery, while warmly thanking Mr. Maclaren for his liberality, resolve that they could not allow the main burden of the work to fall upon him, nor even exclusively on his people, and could only sanction the building on the distinct understanding that it be undertaken, not by Mr. Maclaren personally, but by the church of Blairlogie, largely aided by the contributions of the friends of the Church generally. Resolve, further, to defer procedure in the meantime.—Met again, 4th June 1878.—Rev. A. F. Forrest, moderator. The clerk reported supply for Blairlogie pulpit for June and July. Mr. Charles Christie, M.A., student of the first year, delivered a sermon on Gal. vi. 14, which, after remarks, was unanimously sustained. Subjects of trial for licence were assigned to Mr. John L. Hunter. Agreed to appoint a treasurer to manage the funds of the presbytery, and appointed Rev. Andrew Whyte, M.A., treasurer. Mr. Berry laid on the table printed copies of Presbytery Statistics for distribution among the members of the church. Next meeting is to be on the 6th of August.

CALLS.

*Glasgow (Govan).*—Mr. George Crawford, A.M., called June 3d, to be colleague to Rev. John Brown Johnstone, D.D.

*Glasgow (Oatlands).*—Rev. George Blair, Savoch of Deer, called.

INDUCTION.

*Berwick (Wallace Green).*—Rev. James Smith, A.M., Fraserburgh, inducted June 20th.

PREACHERS LICENSED.

*Kilmarnock.*—Messrs. John Howatson, M.A., Robert Paterson, M.A., and William Hood Wright—on 11th June.

OBITUARY.

Died at Lanark, on the 13th June, Rev. George Johnston, in the 43d year of his ministry.

OPENING OF THE HENDERSON MEMORIAL CHURCH, GLASGOW.

The Henderson Memorial Church, Overnewton, Glasgow, was opened for worship on Sabbath, 16th June, by the Rev. Professor Cairns. The church, which has been erected out of a bequest left by the late Mr. John Henderson of Park, is seated for 962 persons.

THE NEW SYNOD PREMISES.

The plans for the alteration of the West End Theatre, Edinburgh, into premises

for the accommodation of the United Presbyterian Church, have been selected by the Synod's Hall Accommodation Committee, and a commencement will be made with the work of reconstruction as soon as the necessary estimates have been taken. It is not intended to interfere with the massive Italianized elevations of the existing structure, or only in as slight a manner as possible. The most important consideration, of course, was the construction of a suitable Synod Hall,—large enough to hold as many members as are in the habit of attending the May meetings, as well as the general public. As shown on the plans, it is intended that one-third of the present building towards the lane should be cleared out, the external walls only remaining, and that in this cleared space there should be a hall 118 feet by 58 feet across, and 50 feet in height, affording comfortable sitting accommodation for 1750 persons, the area being seated for 1000, and the gallery for 750. At a pressure, however, it is expected that 2000 will be easily accommodated in the building, so that the hall, when completed, will be the largest place of the kind in Edinburgh. The area, which is mainly intended for members of Synod, will be so arranged as to give ready access to the voting lobbies, while a platform for the Moderator is to be erected three feet above the floor. The seats in the area will be raised from the centre to the walls, with the view of allowing a corridor to be formed under it from the two side stairs to the lane, for ingress or egress. The plan of the ground floor shows that it is entered from the centre of the front elevation through a glass vestibule door into an entrance hall 34 feet by 23 feet, lighted by the front door side lights, and the staircase on the side opposite the entrance. The right hand corridor leads to the refreshment room, 40 feet by 76 feet, the Foreign Secretary and Clerk's room, the Home Secretary's and safe room, and the west stairs to the gallery of the Synod Hall; while the left-hand corridor conducts to the janitor's room and hat and cloak room, the waiting room, the Treasurer and clerks' rooms, the Moderator's and committee rooms, and the east stairs to the gallery. On either side of the main stairs are the voting and Synod Clerks' rooms, the voting lobby, and lavatories connected therewith. The plan of the first floor indicates the arrangement of the gallery of the hall, and how the angles of it may be utilized for standing room on 'great occasions.' From the stair landing towards the right hand will be placed the 'Eadie Library,' capable of containing



9888 volumes, and another small room; to the left a committee room and a classroom, together with a professor's room seated for 50 students; while in the centre there will be two committee rooms and a commodious lavatory. The library, also on the first floor, is to extend along the whole length of the front, and afford room for 34,460 volumes. The second floor will be mainly taken up with class and professors' rooms. Of the former, two will be seated for 50 students, and two others for 190 and 150 students respectively, the last-mentioned room being designed for the elocution class. There

will also be two committee rooms and a large lavatory on this floor. The third floor comprises a janitor's house of three apartments, and seven other rooms. The cost of carrying out the plans is expected to be from £12,000 to £13,000. This, with the purchase price of the theatre, will bring the cost of the new buildings up to close upon £40,000. Of that sum, however, about £16,000 has already been subscribed by members of the Church, while the vacant ground adjoining the theatre is expected to yield an annual return of £200.

### Notices of New Publications.

THE TEMPLES OF THE JEWS, AND THE OTHER BUILDINGS IN THE HARAM AREA AT JERUSALEM. By JAMES FERGUSSON, F.R.S.

London: John Murray. 1878.

MR. JAMES FERGUSSON'S opinions with regard to the temples of the Jews have long been a favourite subject of ridicule with writers who consider themselves as the only persons qualified to form an opinion on the topography of Jerusalem. It is somewhat difficult to account for the manner in which Mr. Fergusson's theories have been received; for, of the numerous writers who have discussed the subject, it is quite safe to say that no two of them entirely agree, and their 'restorations' all break down in some particular point. In his *Underground Jerusalem*, Captain Warren has treated Mr. Fergusson with the greatest injustice, which the latter, greatly to his credit, has not stooped to retaliate. The corner-stone of Mr. Fergusson's theory, as is well known, is that the Kubbet es Sakhra, or Dome of the Rock, is the church erected by the Emperor Constantine over what was believed in his time to be the sepulchre of Christ, and that the Cave in the Rock is the sepulchre itself. He throws out the suggestion that it may have been the burial-place of the kings of Judah (the Moslems have placed the tomb of Solomon at the north side of the dome); and he points out that there is a great similarity between this cave and that of Machpelah at Hebron. He considers that these two points are fixed with certainty, namely, that the great altar occupied, in the successive temples of

Solomon, Zerubbabel, and Herod, exactly the same spot, and that the wall surrounding Herod's temple was, as Josephus asserts, a square of 400 cubits, or 600 feet. He fixes the site of the altar as being in a direct line north of the Double Gateway in the south wall of the Haram, the architecture of which is undoubtedly Herodian; and he finds 'ample room and verge enough' for the temple, its courts and subsidiary buildings, within the limits assigned to it by Josephus. The larger dimensions given by other writers he regards as mere guesses, made long after the temple had ceased to exist. Notwithstanding that the descriptions given by Josephus and the Talmudical writers are often confused and self-contradictory, Mr. Fergusson has with great pains and ingenuity restored not only the ground plan, but also the elevation of the temple. This part of his work is of course purely imaginary; but, by piecing together such hints as are available, along with details taken from existing remains of the same historical period, the author has produced a restoration which is probably quite as near the reality as anything of the kind that can now be made. One of the most remarkable features of Herod's temple was the 'Stoa Basilica,' or Royal Cloisters, 600 feet in length, its 162 Corinthian columns divided into three aisles,—one of the most magnificent stoas of ancient or modern times.' Another noteworthy feature was the 'Toran,' or 'screen bearing the golden vine which formed the principal ornament of the façade of the temple,' and occupying the place in Herod's temple

of the pillars Jachin and Boaz in that of Solomon. It is singular that the Shinto temples in Japan 'all have in front of them a *toran* consisting of upright pillars in granite, supporting one or more transverse beams in the same material.' The priests say that unless the worshippers pass under the *toran*, their prayers will not be heard. After the destruction of the temple by the Románs, Mr. Fergusson argues that the traditions of the sacred sites were never wholly lost or obliterated; and that, when Constantine determined to erect his churches, he had no difficulty in finding the true sites. According to the author, the Church of the Holy Sepulchre was the present Dome of the Rock; the Churches of the Martyrdom and Calvary occupied a part of the eastern portion of the Haram area, and the present 'Golden Gateway' was the entrance to these churches; the south-east corner (where the palace of Solomon had stood) was occupied by the Church of St. Mary, erected by Justinian. The Church of the Sepulchre is now in the north-west of Jerusalem; but this, he says, is owing to the Christians being driven from their sanctuaries by the Moslems, and compelled to build their churches where they would be safe from interference. Many points doubtless require to be cleared up; some of them never will be solved; but much that is now perplexing and unintelligible will no doubt be explained if the time should ever come when the ruins of ancient Jerusalem can be thoroughly explored. Although we must confess that some of the author's conclusions are founded on a very slender basis, it is at least due to him to say that his theories at least hang well together, and are apparently more consistent with recent discoveries in Jerusalem than those of any other writer.

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**THE TRUE PSALMODY; or, the Bible Psalms the Church's only Manual of Praise.** With Prefaces by Rev. HENRY COOKE, D.D., LL.D., Rev. JOHN EDGAR, D.D., LL.D., and Rev. THOMAS HOUSTON, D.D., and recommended by Eminent Presbyterian Divines. Small 8vo, pp. 212.

Edinburgh: James Gemmill. 1878.

THIS small volume is not a British nor an original production. From a note

prefixed to it, we learn that 'the ministers and elders of the Reformed and United Presbyterian Churches of Philadelphia, believing that the times demanded a full presentation of the subject herein discussed, held a meeting in the Cherry Street Church, August 16, 1858, at which Revs. J. W. Wilson, J. T. Cooper, and Robt. Black were appointed a committee to prepare, from existing treatises, a work in favour of the exclusive use of the Scripture Psalmody as the matter of the Church's praise.' A fourth minister was afterwards added; and the work before us, as now republished, is the result of their labours. We may add that among those recommending it are Drs. Begg of Edinburgh and Kennedy of Dingwall. The former of these 'eminent divines' has emphasized his recommendation in the Free Church Assembly, and that may help the introduction and circulation of the work. He was pleased also to say that he always agreed with Mr. Romaine, although he was an English Episcopalian (marvellous liberality!), who said that he did not envy the man who imagined that he could make a better poem than the Holy Ghost. This saying was doubtless very epigrammatic, but as an argument beneath contempt. The Holy Ghost gave the law by Moses; but something greater was done by Christ, by whom came grace and truth. John Baptist was more than a prophet, notwithstanding he that is least in the kingdom of heaven is greater than he. The humblest preacher of the gospel under the Christian dispensation holds an office higher than that of John, as having a more glorious message to proclaim. Perhaps we need scarcely mention that the Reformed Presbyterian Church in America differs in almost nothing from the Reformed Presbyterian Church in this country; and that, while the United Presbyterian Church across the Atlantic bears the same title with our own, it is an entirely distinct denomination, and has for its chief distinctive characteristics that it has always refused all fellowship with persons implicated in slavery, or who are members of secret societies, such as Freemasons, and that allowed as Psalmody only Bible psalms.

The reader will be at no loss to understand what is the drift of the tractate now under consideration; and we frankly admit that it probably furnishes

as good arguments in favour of the cause it espouses as any to be found. At the same time, we must say that, while we reverently subscribe to the true, momentous, and solemn considerations which it brings forward as premises, we entirely dissent from the conclusions which it draws. Let it be carefully observed in what terms the committee were appointed. The work assigned to them was not to investigate the subject of Psalmody, and candidly report what they conscientiously believed to be the proper matters of praise in the Christian Church; but they were expressly desired 'to prepare from existing treatises a work in favour of the Scripture Psalmody as the matter of the Church's praise.' They started, then, with a foregone conclusion, and their performance can be regarded as nothing else than a special pleading. But surely every person who wishes satisfactorily to make up his mind will be ready to hear counsel on the opposite side, or at least to study an impartial discussion.

We do not mean to enter on a particular consideration of the subject, but a few words may be said. We find there is first of all a high encomium pronounced on the Book of Psalms. In that all good men will concur. Further, we are told, in particular, that the book presents the most comprehensive delineation of the perfections of God and of the character of His government—in three persons; furnishes a full and accurate exhibition of man's real state and character before God; that it is full of Christ, and contains the richest fund of Christian experience, as the most eminent Christians and Christian teachers have ever testified. Now, cheerfully admitting all this to be true, we would ask, Are there not many portions of the Psalms relating to these glorious subjects expressed in language figurative and obscure, and hard to be understood as compared with the revelations vouchsafed to us under the Christian dispensation? To borrow the style of Paul, is there not a great deal 'testified' rather than 'manifested.' If so, why should we confine ourselves in our devotional utterances to the dark sayings of the former economy, to the exclusion of all that has been so clearly brought to light by the gospel? How is praise to be perfected from the mouth

of babes and of sucklings, if we use only language which many of their fathers do not understand? We once heard a worthy Free Church elder say, 'If we are to sing only the psalms, a large portion of them would need to be expounded before we can sing them with the understanding.' But then, it is said, there is no warrant for using any other hymns in the worship of God than the psalms. That, we submit, is open to question. No doubt, when the apostle enjoins 'psalms and hymns and spiritual songs,' all these terms admit of being applied to the psalms. But the presumption is that that was not intended. If so, why such redundancy of expression? At all events, the burden of proving lies on those who adopt this mode of interpretation. It is not for them simply to assume the ground on which they build their theory. Further, we would ask, Where do they find the Psalms authoritatively declared to be the only matter of praise? In the volume before us, we cannot find what seems to us the semblance of an answer. But the liberty both as to the train of thought and the form of expression which it is not denied that we are warranted to use in prayer, seems the strongest argument against our being confined in praise to the Book of Psalms. Prayer is surely as solemn an exercise as praise. Many of the psalms contain nothing but what fairly enough comes under the name of prayer. Indeed, several of them are expressly called prayers in the titles. But all this is not regarded as an argument for presenting our supplications only in these compositions. With what consistency, then, can a restriction be imposed in the matter of praise? In the Book of Revelation we have some hymns sung by the inhabitants of heaven all different from the Psalms, and surely their example is authority as good as that of the worthies of Old Testament times!

In the volume before us we find great stress laid on the imperfections and alleged faults of uninspired hymns. Whether that criticism be justly due or not is of no consequence to the argument founded on it. For if some hymns be bad (as certainly they all are imperfect), let these be omitted, and let better ones be made. There are clearly two distinct questions—(1) Is the singing of hymns expedient? and (2) Is it lawful? If it

can be shown that the psalms are in all respects more suited to Christian worship than any hymns that can be found, then by all means let psalms only be sung, and on a principle of expediency. But the question will still remain, Are we at liberty to compare the suitableness of the two classes of compositions for our purposes, or are we bound to adhere to the psalms, whatever conclusion we might arrive at respecting their adaptation to our circumstances? There is no profanity implied in giving a preference to hymns under this condition, any more than there is our ceasing to meditate exclusively on the sacrifices of slain beasts viewed as types, and fixing our thoughts directly on Jesus Christ as the Lamb of God which taketh away the sin of the world.

But it is needless further to prosecute the subject. Perhaps we have already dwelt on it unnecessarily. The mind of the religious public seems to be almost made up respecting it. A wonderful progress has been made within a few years. We recollect when, in the United Presbyterian Church, at least in the Secession branch of it, there were few congregations in which even a paraphrase might be sung without making a commotion. Now, with the exception of a few small and antiquated sects, almost every minister and congregation freely use hymns in their public assemblies.

THE ELDERS OF THE CHURCH: A Sermon  
by the Rev. JOHN KELLY, Streatham.

London: Ranken & Co., St. Mary le Strand.

It is pleasing to see that the Presbyterian Church of England is constantly occupying new ground, and that in doing so it is not merely following Presbyterians in their wanderings, but is making inroads upon new populations. From a prefatory note, and from the opening sentences of this sermon, which was delivered at an ordination of elders, we learn that many of its hearers never witnessed an ordination of elders before; and we presume that the members of the congregation have been mainly gathered from such churches, Conformist and Nonconformist, as are usually to be found in a metropolitan suburb. We are glad to find our mode of church government set before such hearers at

once sensibly and scripturally. Mr. Kelly examines the passages in the Acts of the Apostles in which elders are mentioned, and shows from them that elders did exist in the primitive Church; that they were elected by the universal suffrage of the Christian people; that the Church possessed a corporate unity; that a supreme council, composed of representatives of the various portions of the Church, dealt authoritatively with matters of dispute; that teaching and ruling elders were associated in the council on equal terms; that all elders were bishops, and that there was no ruler of a higher grade. He makes it appear also, by the way, that the New Testament gives no countenance to sacerdotalism on the one hand, or to the absence of official guidance on the other. He then proceeds to examine the references in the Epistles. He shows from them that, while the apostolic office was to cease, the eldership was to be permanent,—permanent rules being laid down for it; and that ordination is an act of a presbytery, even apostles having taken part in it as members of a company of elders. He explains that the presbytery is, according to its extent, variously called by the names of session, presbytery, or synod. It will be seen that Mr. Kelly goes over a wide field, and that he leaves himself little time to dilate on any part of it. His method, however, admirably serves his purpose. He both succeeds in giving hearers, who have not been accustomed to it, a good notion of the general system of Presbytery, and makes them feel that it is not a theory of organization, spun out of a few solitary texts, but a system which was in active operation in every part of the apostolic Church. Without attacking the politics of others, he shows that Presbyterianism is the polity of the New Testament.

COMMUNION FOR THE SICK ON CERTAIN  
CONDITIONS SHOWN TO BE SCRIPTURAL  
AND PRESBYTERIAN. By Rev. JOHN  
MILLAR, A.M., Dunse.

Edinburgh: Andrew Elliot. 1878.

In this pamphlet Mr. Millar argues that it is entirely according to Scripture and our Presbyterian form of worship to administer the sacrament of the Lord's Supper to those who are prevented by prolonged and hopeless sickness from

waiting on God in the public ordinances of the sanctuary. A horror of Popish usages, and a fear that the sacrament so administered might be abused, have led many to shrink from doing what otherwise their feelings would approve. Mr. Millar, however, shows that the abuse of the practice for which he contends may be easily avoided, whilst its observance would bring comfort to many a wounded spirit. In support of his thesis he adduces many authorities, who cannot but have great weight with objectors. The little work, we doubt not, will command both attention and respect, on account of its benevolent purpose and the ability with which it is written.

A THOUGHT FOR THE WORLD: A Narrative of Christian Effort in Great Exhibitions. By JAMES MATTHIAS WEYLLAND, with an Introduction by the Right Hon. the EARL of SHAFTESBURY. Second edition.

London: S. W. Partridge.

THE attention of the world at large is being strongly directed to the subject of this book in connection with the great Exhibition being held this summer in the French capital. The book deals with the moral and spiritual aspects of various Exhibitions that have been held, and gives an account of Christian work done in connection with them. It is beautifully got up, and besides an excellent likeness of the Prince Consort, it has many illustrations which are of interest and utility. The narrative of work done is given in an attractive manner, and is well suited to stimulate the zeal of those who seek to make exhibitions of works of art a means of doing good to souls.

DANIEL THE BELOVED. By Rev. WM. M. TAYLOR, D.D., New York.

London: Rivington, Low, Marston, Seale, & Rivington. 1878.

DR. TAYLOR has made for himself a place and a name amongst the religious writers of the day; and when a new work of his is announced, we know what may confidently be expected to be its characteristics,—earnestness of purpose, vigour of thought, and the power of making the subject interesting by a

profusion of aptly introduced and graphically told illustrations culled from a wide range of reading and observation. These characteristics are to be found in all their fulness in the book before us. As might be anticipated, the prophetic parts of the Book of Daniel are not those which have most attraction for Dr. Taylor. It is Daniel, the man, in whom he delights, and of whom he chiefly speaks; and he sets forth *con amore* the story of a life so entirely consecrated, and which has lessons of the highest kind for young men,—lessons which cannot be too often repeated or powerfully impressed on them in these days, when so many amongst them, on coming to the turning-point in life's journey, choose the ignoble path of pleasure instead of the blessed one of virtue and self-sacrifice.

THE BELOVED IN HIS GARDEN. By the Rev. ARTHUR MACARTHUR, Blackburn.

London: James Nisbet & Co. 1878.

WE confess, as we read the title of this little book, and contemplated the part of Scripture from which the texts are chiefly taken, that we felt a little trepidation. The Song of Solomon is a part of Sacred Writ which doubtless has its uses, for 'all scripture is given by inspiration of God, and is profitable;' but it requires careful and skilful treatment, and this is what those who are most strongly attracted to it are apt to be incapable of giving it. In looking into the work, however, our fears were set at rest. Mr. Macarthur's mode of treating his subject is a very legitimate one, and it is well done. He first explains the figure of the text, and then states the lessons which it teaches. These lessons are generally—indeed we may say always—fairly deducible, and are of practical value.

The lectures, the author tells us, were acceptable to not a few when delivered in the ordinary course of his ministry, and are now published at the urgent request of some of them. We have no doubt, in this form, they will find acceptance with a wide circle of readers, amongst those who desire to have divine truth set forth with unctious, simplicity, and fervour.

## Monthly Retrospect.

### THE ASSEMBLIES.

In connection with the General Assembly of the Church of Scotland there were four points specially worthy of observation :—

1. There is no heresy in the Church of Scotland. This was affirmed by Dr. Story of Roseneath, and was not at the time contradicted by any of the members.

2. 'The gentle and joyous passage of arms' between Dr. Story and Principal Pirie. Principal Pirie had seen in some obscure print something terrible; if it were true that this something had any connection with any member of the Assembly, then something very formidable was threatened. Dr. Story put on the cap once, twice, and a third time, and seemed to imply that there was some relation in what had been said to himself. But the something formidable that was threatened never was put in execution, and so it was proved that there was no heresy in the Church of Scotland.

3. The charitable spirit shown by the Broad party in their references to Dissenters. Though there is no heresy in the Church of Scotland, there are parties. The party that cleaves to Dr. Phin is one, and the party that has Drs. Story and Cunningham for its mouthpiece is another. This latter party are recognised to be what is called the Broad School in the Church which they adorn. There are certain qualities of which this party are apt to think that they have a monopoly. These qualities are expressed by themselves by such terms as 'sweetness and light,' 'sweet reasonableness.' How admirably these were illustrated by the representative doctors afore-mentioned, is seen in their speeches delivered on what one would have thought the congenial subject of Christian union. Here it would have been supposed from their utterances, that Lord Polwarth and Dr. Charteris and others of that school were really the party of 'sweetness and light,' but of course this cannot be allowed; and we are to suppose that when Dr. Cunningham speaks of Dissenters as men 'taking him by the throat, and demanding his purse,' he is not using coarse and vulgar language, and is not showing an utter want of insight into the principles and facts of the case.

4. Principal Tulloch's closing address. It was also a fine specimen of 'sweet reasonableness' after the manner of Story and Cunningham. What fine sentiments and beautiful words! But note the undertone. The Principal evidently tries to contemn as well as condemn his Nonconformist brethren, and would fain lay at their door all the ecclesiastical evils that afflict our country. And there is but one way open to them, if they are to serve their country and merit his favour, and that is to lay down their weapons of rebellion, and return on the Broad scale to the National Church, which the rev. Principal curiously identifies with national religion.

On the whole, we are assured on all sides by speakers in the Assembly, that things are going well with the national Zion; and if only the Highlands were not so untoward, and such little scandals as ministers of ninety sitting in chairs and 'going through' the service, and ministers living in corners of dilapidated churches, and a whole presbytery without a session in connection with any of its churches, were removed, things would be very satisfactory indeed.

The two events of general interest in the Free Church Assembly were the case of Professor Smith and the Disestablishment debate. The former is still *sub judice*, and therefore not to be intermeddled with meanwhile *ab extra*. The decision on the Disestablishment question is a most important one. Of course, as Voluntaries in principle as well as in practice, we could have wished that the decision had been come to on other grounds. But right practice has a wonderful influence in leading to the discovery of the principle on which it is founded, and therefore we shall cordially join our Free Church brethren in seeking a common object which is very dear to us, which is simply an act of justice, and by the obtaining of which the scandal of an injurious monopoly will be swept away.

## RELIGIOUS MOVEMENTS AMONG THE CONGREGATIONALISTS IN ENGLAND.

It is said that the vast majority of people south of the Tweed cannot at all understand what it is that keeps the Presbyterian Churches of Scotland separate. In like manner, we on the north of the Tweed have difficulty sometimes in understanding what it is that keeps the Independents together. A writer in the June number of *The Evangelical Magazine*, speaking on this subject, says—"The Congregational Union is a remarkable ecclesiastical assembly. It represents more than two thousand Independent churches, who are related to each other by spiritual and doctrinal sympathies. The assembled delegates can exercise no authority over their constituents, can enforce no order, can impose no creed upon the associated churches. Nevertheless they *do* act together; they collect money and hold property for common objects; they promote methods of worship, stimulate denominational literature, and consult on the great interests of the kingdom of God; they worship together; they are in the constant habit of the mutual interchange of pulpits, and letters of commendation from any one of these churches are constantly used as the sole basis of introduction and admission into the membership of any other of them. There is a perpetual interchange of pastorates going on between them. No presbyterial licence is needed by a pastor before he is called to the occupancy of any pastorate; still no recommendation to such a position is comparable to that secured by the calm possession of a pastorate for a term of years. No sacerdotal consecration, no royal *congé d'élire*, no collegiate distinction or university honour, no certificate of efficiency, no induction or gift or patronage, would give to a Congregational church in search of a pastor the same impulse to "call" a particular minister to the office of its presbyter or episcopus as that derived from the simple fact that such a man had been an esteemed pastor of some one of these allied churches. It is then a matter of the plainest common sense, and patent to every observer, that the Congregational churches are related very intimately with each other, and are able either to confer great mutual advantage or seriously to compromise one another's position."

It seems that a considerable number of Congregational ministers, at a meeting held in Leicester, came to the conclusion that a sufficient basis of union amongst them would be the recognition of what is called 'the religious sentiment.' This subject was brought up at the recent meeting of the entire Union, and earnestly debated. The results of the debate are thus summarized:—"The debate on "Christian Communion" and the "Leicester Conference" was opened by Rev. Dr. Mellor and Rev. C. Wilson, M.A., moving and seconding the resolutions of the committee of the Union, as given in the May number of this magazine. An amendment was moved by Rev. Dr. Parker, and seconded by Rev. F. W. Aveling, M.A., B.Sc.,—"That, whilst this Assembly views hopefully every honourable effort to extend the terms of personal religious communion, it is of opinion that theological and co-operative fellowship, as between churches and any of their organized forms, can be made complete and useful only by the acceptance of a common doctrinal basis, and therefore the Assembly solemnly reaffirms its adhesion to those evangelical doctrines which the Congregational Union has maintained throughout the whole period of its existence."

The discussion was carried on with great earnestness and ability on Tuesday by Rev. J. A. Picton, M.A., Rev. E. Conder, M.A., and others; and at the third session on Friday, by Rev. Dr. Raleigh, Mr. J. Ackland, Revs. Dr. Kennedy, Mark Wilks, J. G. Rogers, B.A., W. Dorling, R. W. Dale, D.D., J. Wood, Edward White. Dr. Mellor replied, and the debate was closed by the rejection of Dr. Parker's amendment by a very large majority of the Assembly; after which the resolutions of the committee were adopted with almost entire unanimity. The numbers were, it is conjectured, about 800 against 15 to 20.

The occasion was one of supreme importance. The Congregational body, so far as it was represented in the Union, gave forth its solemn testimony in favour of the cardinal facts and verities of the Christian faith. The Assembly proved itself true to its historical traditions, and virtually reaffirmed its former "Declaration of Faith and Order" made in 1833. "The incarnation, the atoning sacrifice

of the Lord Jesus Christ, His resurrection, His ascension, His mediatorial reign, and the work of the Holy Spirit in the renewal of men," were distinctly specified in the resolutions, solely on the ground that the advocates of the Leicester Conference had disavowed them as essential to "religious communion."

In speaking of this subject, the writer whom we have already quoted, and who from his initials (H. R. R.) we suppose to be the editor of the magazine, says— "The most astonishing plea put forward for this experiment is the widespread diffusion of intellectual inquiry and religious scepticism. Our friends observe with dismay the melancholy diversion of certain young people on the verge of a bottomless abyss of wayward, or it may be of honest, doubt; and their new method is—not to try and lead them to the well-built roads and practicable bridge across that chasm, but to assure them that there are no roads and no guides, and that, while they are dancing on the edge of the precipice, they ought to cherish the sentiment that they are safe in their Father's house."

'The wave of unbelief, which has been thundering and foaming around every institution and Church in Christendom, has broken over the good ship of Congregationalism in an exaggerated form. The plausible plea has been,—“You Congregationalists need not believe anything; you may engraft on your institutions the most utter and absolute unbelief of every fact, every doctrine and prospect of Christianity. Why not admit your elasticity by substituting the religious sentiment for all that you and your fathers have held dearer than life?” The Congregational Union of England and Wales could not evade the illogical and treacherous proposal. In the largest Assembly ever gathered under its auspices, in noble, self-controlled, intelligent appreciation of the issues, the delegates of the churches have said, “Not only can we have no sympathy with this design, but we utterly distrust and repudiate it.” They have reaffirmed as a matter of fact that the Congregational churches regard the great evangelical principles, which have been questioned or declared irrelevant to religious communion, as fundamental to their existence as churches, and by an overwhelming majority have recorded their conviction that the advocacy of a religious communion which ignores them consecrates worthless compromise and incurs a perilous disaster.'

### THE SABBATH: ITS PRESENT ASSAILANTS.

By reason of the facilities of travel, so greatly multiplied in these days, many changes are more or less powerfully being experienced amongst ourselves. Those who visit other countries and continents doubtless have their ideas enlarged, and notions of insular narrowness corrected. And in so far as our visits to other lands and our mingling with other peoples lead us to know them better and to think of them more intelligently and correctly, it is well. It is difficult, however, to reap in this imperfect world unmingled good from any source. The tares are always springing up with the wheat.

Our continental experiences are endangering certain institutions which we deemed sacred and ever to be religiously preserved. One of these is the Sabbath. Even those who are slightly acquainted with continental ways, know that the Sabbath abroad is another and a very different thing from the Sabbath at home; and sometimes, in looking over the newspapers, we are shocked to observe notices of great political gatherings being held, commercial enterprises carried on, and military reviews taking place on the day of rest. In connection with the Paris Exhibition, we notice that some of our own countrymen were busily engaged adjudicating prizes on a Sabbath; while a great international congress of literary men was so arranged as to have its chief discussions falling on the first day of the week.

It is not surprising, therefore, that there should be but too evident indications of a change, greatly for the worse, passing over us in regard both to the theory and practice of Sabbath observance. Lord Rosebery, as president of what is called the Sunday League, advocates the opening of museums and such places for the recreation and delectation and edification of the working portion of the community, and thus opens up a question of vital moment in this connection, and that is,



Whether the Sabbath is to retain its religious character, or is to degenerate into a mere holiday? We are not ignorant of the difficulties with which the subject is surrounded, and we have the utmost sympathy with the toiling millions, who are pent up in overcrowded houses in the centre of overcrowded cities; but it ought to be considered whither action of the kind urged by his lordship tends.

All experience proves that if men make the Sabbath a day merely of pleasure-seeking, they make it one of severest toil. The jaded looks and unstrung nerves of workmen who spend the Sabbath in excursions, contrast on a Monday morning very unfavourably with the appearance of their brethren who have spent the day in an intelligently Christian manner. And further, if the day is divested of its sacred character, it will soon cease to exist as one of mere pleasure-seeking. In this age, greedy of gain and eager in competition, something more is needed to preserve for the working man his day of rest than the defences which may be thrown around it by those who seek to maintain it simply as a holiday. If, therefore, our toiling multitudes have an enlightened regard to their own interests, they will protect themselves by protecting the Sabbath from the assaults of those who would overturn it as a religious institution, and thus ere long ensure its extinction.

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#### THE LATE EARL RUSSELL.

EARL RUSSELL has passed away from the scene of his manifold labours at the ripe age of 88. He has been so long identified with the cause of civil and religious liberty, he has done so much to advance it, and he has been the means of conferring so many benefits on Dissenters throughout these lands, that he was justly held by them in grateful estimation. It may be thought that latterly he lagged behind, and that there were important measures absolutely required in the interests of justice and in consistency with his principles from which he shrank. But let us not expect too much from any single man. He was deemed extreme in his Liberalism by the Liberals of sixty years ago; and if he was deemed too Conservative by those of the present day, it only shows how large the advance is that has been made during the great statesman's long career.

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#### THE CONGRESS AT LAST.

ON the 13th ult., a Congress of the European Powers met at Berlin to consider the Eastern Question. The delay has been long, and the evils done in consequence of that delay many and great. But a feeling of satisfaction now largely obtains, and we breathe more freely. It would be premature to speak confidently as to results at this date, and mayhap before the *Magazine* is in the hands of our readers changes may have taken place in the situation. But at present the aspect of affairs is hopeful. From proceedings of the Congress accomplished and proposed, we augur a happy issue. Peace will be preserved and a better rule established in those long cruelly-treated Eastern provinces, and Turkey confined within due limits both as to power and possessions.

The late terrible war has not, therefore, been without important results, although these have been dearly purchased. All that is now got, or, as we trust, about to be got, might have been had months ago. Will not this teach us a lesson? Where is the necessity for war, and for keeping up armed thousands ready to engage in the dreadful work of bloodshed? 'Whence come wars? whence come fightings? Come they not of your own lusts?' The lust of gain and the lust of what is called 'glory' are amongst the most potential, and will yield only to the humanizing and elevating influences of the gospel. Here, then, we see that Christ, who is the Prince of Peace, is the world's great benefactor, and that those who are engaged in advancing His kingdom are doing the best of works.

# UNITED PRESBYTERIAN MAGAZINE.

AUGUST 1, 1878.

## Original Articles.

### MOSES—A PATTERN OF FAITH.

BY THE LATE REV. WILLIAM ANDERSON, LL.D., GLASGOW.

*'By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.'*—HEB. xi. 24-26.

In that bright constellation of holy men of old who gave such striking witness for the Lord, that He is a God of faithfulness, whose word is to be trusted in with the most undoubting reliance, Moses, next perhaps to Abraham, shines as a star of the first magnitude and brilliance, for the animation of the Christian with his example. He was born of pious parents, and so eminently such that they had received a place in the catalogue of those Old Testament worthies who are especially instanced as models for our imitation. 'By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandments.' Faith and holiness do not run in the stream of natural descent; yet so frequently do we find, on examination, that the eminently pious had a pious parentage, that to the unreflective piety may in some measure seem to be a hereditary qualification. There is the special blessing of God preceeding according to that rule of His government, 'beloved for the fathers' sakes.' There are fervent intercessory prayers, and there is useful education and training, which are all on the side of the offspring of the righteous, but wanting on the part of the offspring of the ungodly.

On the one hand, let those of us who have been born of pious parents reflect what is the state of our improvement of the unspeakable advantage. We ought to be occupying a place in the first rank of the Church for our attainments—if not in knowledge, at least in holiness. It is a shame to us if we are equalled—how much greater the shame if we are surpassed!—by those who enjoyed no such parental counsel and guidance in the days of their childhood. And ah, what shall we say of them whose parents made no mockery of their baptism, who were presented for its administration with feelings of deep devotion, and in whose case it was followed up by tender, faithful, and unwearied instructions, by a godly example, and

unnumbered fervent prayers, which brought many a remonstrance and stirring of God's Spirit down upon their hearts, but who yet have resisted and defied all, who have forsaken their father's God and mother's Saviour, have apostatized to the world, and left their places at ordinances and sacraments to be supplied by those of whom it may be said, in consequence of the irreligion of their parents, that they were naturally aliens from the commonwealth of the Church, but had been surrogated into the room of the natural denizens? You who were thus once aliens, but are now fellow-citizens, accept of our assurances of joy which we have in you, as making some compensation to the Christian cause for the apostasy of many of the offspring of the righteous. But will not the backsliders be induced to return also, that our joy may be full?

On the other hand, let those of us who are parents consider if we be discharging our duty to our children. There are some of us to whom our parents did their duty faithfully, who industriously took advantage of the tenderness of our young hearts to impress them with the doctrines and precepts of our faith, and with unwearied care, whether by encouragement or chastisement, trained us in habits of virtue. Are we conducting ourselves in such a manner that our children will have reason to give a similar testimony in favour of us? And oh, what Christian parent will make the neglect of his father to him an apology for his own neglect now that he is a father in his turn? Rather, having experience of the loss he sustained, he will be the most careful of us all that his child be not subjected to a similar affliction.

In the case of Moses both parents were faithful; both are needed for the great work of the successful rearing of a child. What we are to understand by the expression, 'They saw he was a proper child,' does not clearly appear. Probably it signifies nothing more than that, being a child of peculiar beauty, and expression of countenance, and manliness of form, their parental affections were peculiarly excited to form a resolution to preserve him from the execution of the tyrant's decree. At this point commenced the exercise of their faith. Any parent may love his child and desire its preservation. There were not a father and mother throughout oppressed Israel who did not feel thus. But first, there was great danger in disobeying the tyrant's decree; and secondly, the attempt to preserve the child was hopeless without faith being present with its assurance of success. Of that faith the parents of Moses were possessed richly. They trusted in the general providence of God that He would protect and prosper them in the discharge of their duty. But there was much more than this on which they relied. There was the special blessing of God on the seed of Abraham. Still more than this, there was the prophecy of their deliverance after a season from the power of the oppressor, in order to their possession of the land of promise. That time had not long to run; and notwithstanding what has been already said of the strength of parental affection being sufficient to account for their desire of the preservation of their infant, it is a forced deduction to suppose that they may have imagined this, their child of beauty and manliness, destined to act an important part in the emancipation of Israel. It is not improbable, indeed, that such a presentiment was communicated to their minds by divine agency. Yea, I ask if it be not likely that some special prophecy went before of this illustrious type of the Redeemer of the world.

Whatever may have been the case, it was in confidence of the truth of the promise of God, whether general or more particular, that that devout pair proceeded to the task of saving their child. It was not, however, a pre-

sumptuous confidence, which pays no regard to the employment of prudent means. Do what you can, and the Lord will do the rest. Sow the seed, and He will cause it to grow; dig the well, and He will fill it; work, and He will bless thy labour,—are the maxims by which genuine faith is regulated. For three months the parents of Moses concealed him at home; but either that concealment was found no longer practicable, or they calculated on an elevation for their child, by which he might in his manhood benefit his people. The device employed for securing a place of honour for the Hebrew infant in the house of Pharaoh, while the mother should remain his nurse, and the manner in which the Lord prospered the venture, form the subject of one of the most interesting narratives of the Scriptures. How marvellous are the ways of God! The tyrant's cruelty turns out to be the cause of that education, and within the walls of his own palace, too, by which Moses is in part qualified for redeeming his victims from his power. It is ever God's way to make the wrath of man ultimately to praise Him; to cast themselves into the pit which they had dug for the righteous, and suspend them on the gibbet which they themselves had erected; to take the sword which they had whetted out of their hands, and put it into the hands of His saints, whose destruction they had purposed.

There can be no doubt that the mother of Moses, being one of the faithful in Israel, took the first opportunity, on the dawning of reason, to instruct his understanding in the truths of Abrahamic faith, and solemnly to impress his heart with them. Besides, many opportunities would be found for his father's intercourse with him,—if, indeed, it be not probable that his early childhood was nursed and trained entirely in his father's house, till, as he grew up a sprightly boy, Pharaoh's daughter demanded that he should be brought home to the palace. Even then the parental intercourse and faithful instruction would not be suspended; all advantages would be improved. Afterwards he would gather up more knowledge from the people.

We now turn to consider the aptness of Moses as a scholar; and, as the point in his history most illustrative of his faith, we shall fix our attention more especially on his smiting dead the Egyptian who maltreated the Hebrew. By that act he fully committed himself as the vindicator of his people's wrongs, in opposition to the government of Pharaoh. 'He supposed,' says Stephen, 'his brethren would have understood how that God by his hand would deliver them.' Let us therefore inquire what obstacles the faith of Moses must have overcome before he struck that patriotic blow.

Observe, then, in the first place, what a surrender he made of Egyptian wealth, pleasures, and honours. 'He refused,' says our text, 'to be called the son of Pharaoh's daughter.' This plainly intimates that adoption into the royal family had been offered him, yea, pressed upon him,—the very least consequence of which must have been abundant wealth and eminent official station, and more especially when he was highly accomplished in learning. The probable consequences, however, would have been even greater than this. Josephus records it as the tradition of the Jewish fathers, that the daughter of Pharaoh here spoken of was the king's only child, and that she had no child of her own, so that Moses, as her adopted son, would have inherited the crown of Egypt. This is one of the most feasible of Jewish traditions; for when we consider the manner in which the governments of Eastern countries were conducted in ancient times, yea, continue to be conducted at the present day,—and more particularly when we reflect that Joseph, of this very extraction, and in this very country, was raised from the dungeon to be grand vizier of the kingdom,—the elevation of the Hebrew founding to

the imperial throne was, in the particular circumstances, far from being an improbable event. But whatever may have been the case in this respect, of one thing are we sure from our text, that his faith had to vanquish the temptation of being offered the honour of the name of the son of Pharaoh's daughter and of the treasures of Egypt. Even for a considerably high degree of faith there was here an irresistible assault; less than a faith almost perfect would have succumbed. It would have reasoned that this station of honour and those riches would give it an opportunity of alleviating at least the afflictions of his kindred, though it did not effect their complete deliverance. But Moses was possessed of a soul in which the covenant made with Abraham reigned paramount, and confidence in the truth of God enabled him to triumph over the seduction.

Observe, in the second place, how his faith had not only to contend with the allurements of proffered honour and wealth, but with the threatening of degradation, poverty, and ruin. What were the terms of the alternative? On the one hand, worldly ambition presented him with the crown of the most powerful empire of earth. On the other hand, faith called him to the leadership of a race of miserable slaves, in opposition to the power of a mighty kingdom; to guide them, ignorant, undisciplined, unruly, encumbered with their wives and children—to guide them a long journey through a parched wilderness, still beset with foes, though they should have escaped from the land of their bondage—to guide them into a country for a habitation, where every foot of ground would be disputed by warlike tribes. Was it not a bold heart, as well as a self-denying one, which made this latter term its election? Some one may say that Moses felt so sure of success, in consequence of his reliance on the divine promise, that it was easy for him to act the part he did. True; but see you not that his feeling so sure of success on that ground is the very thing for which he is to be admired? It was for his free-hearted, undoubting belief in God's word, so as to be assured of its fulfilment, that his name is inscribed in this roll of honour. The difficulty did not lie in acting after he was certain of his object, it lay in attaining to that certainty; and the grace for which he is celebrated consisted in his gaining that certainty by a simple-hearted faith in God's word, as when a man shall believe his friend—as when a child shall believe his father.

Some one, however, may still reply that it was comparatively easy for Moses thus to believe, because God spake with him face to face, and confirmed His word by signs and wonders. Those who plead for their own deficiency of faith, when compared with the strength of that of our saint, on this principle, apologize for themselves on false grounds. I have already observed that the time when Moses renounced the Egyptian prospects, and committed himself against the government of Pharaoh in favour of his kindred, was when he smote the Egyptian slave-driver. Now at this time Moses had not received any supernatural revelation made personally to himself. It was not till a considerable time afterwards that he saw the vision, and received the commission at Horeb.

I therefore observe, in the third place, that the faith of Moses had to contend against the limited nature of the divine testimony, and the unfavourable manner in which that testimony had reached him. The testimony may be considered as having been limited to the first promise of the seed of the woman—the covenant with Abraham—the prophecy of the deliverance of His people from the power of the oppressor—and the dying benediction of Jacob, together with Joseph's commandment about his bones. And it was

communicated to him through the unfavourable channel of the traditions of an ignorant and debased people. Yet such was the strength of the faith of Moses, that out of these few materials, furnished him in great imperfection, he gathered up his assurance. Few as were the words of God, and disjointedly as they had been communicated to him, they were enough for him whereon to commit himself against the favour of his benevolent foster-mother, against the wrath and power of Pharaoh, and on the side of his poor and degraded kinsfolk. Oh, how unlike many of us, whom a large volume of promises will not persuade into assurance!

It is not unworthy of being remarked, in the fourth place, that the faith of Moses was evinced to be strong, by the advanced life at which he surrendered his Egyptian prospects, and declared himself so decidedly for the fortunes of Israel. The scripture appears to lay emphasis on it, that it was when he had *come to years*. He was forty years old when he smote the Egyptian,—an age of cool calculation, when the enthusiasm and vivacity of youth have greatly subsided, and men abstain from deeds of daring in which they may have indulged in earlier years. But Moses' faith renewed his youth to him, like that of the eagle.

The last remark which I make on his faith is, that it was heavenly-minded in its character, in respect of resisting the temptation of being engrossed by the prospect of temporal successes, and being encouraged especially by the prospects of the world to come. I have already explained at large that Moses assured himself, on the foundation of God's word, that his enterprise for the deliverance of his kindred from the house of bondage and their conquest and occupation of Palestine would be crowned with success. But although he might have hope, he had no assurances that he himself would consummate the enterprise and share the inheritance. Although he had proceeded in this expectation, his faith would still have been a faith of holiness, and entitled to the character of much heavenly-mindedness; for it would have been a kingdom administered by the law of God, which he sought in despite of a more splendid kingdom administered by the corrupt laws of man.

But the faith of Moses was of a still purer and more exalted ambition. It was not satisfied with the prospect of the possession of the land of Palestine, in the state of its first occupation by the children of the promise. That he regarded as being only the type and earnest of a far more glorious inheritance; along with all the other patriarchs, he sought a heavenly country, into which he should be conducted by the great promised Deliverer. Anything less than this will not satisfy the demands of that expression, 'esteeming the reproach of Christ'—that is, the reproach of adhering to His despised cause—'greater riches than the treasures of Egypt.' It is nothing wonderful, some will again say, that, with the assurance of a crown of glory in that immortal kingdom, Moses should have acted the self-denied, laborious, and dangerous part he did. But I answer as before, that it was this very assurance in which his excellence lay, when, with an undoubting heart, he apprehended the divine promise. But there is more than this. Even although they felt sure of the truth of the promise, how few there be for whom the promised kingdom has any charms! There are poor men who would rather prolong their existence for ever amid the starvation of this world, than enter into the paradise of God to partake of the holy fruit of the tree of life; and there are others whose hearts are eaten up of the lust of power, who yet would rather be bound hands and feet in iron and cast into a dungeon, than be condemned to the wearing of a crown in the kingdom of God in company with Christ and His saints.

Having made these illustrations of the character of Moses, I shall close with a very few practical reflections.

Consider, then, *first of all*, the excellence of faith; and primarily how it honours God by believing Him, by adopting His word as the rule of truth, the rule of hope, and the rule of duty; and amid the perplexities of others, when it is calm, decided, and self-possessed, quoting God's word as its authority and the ground of its confidence. How without such faith it should be impossible to please God, is very obvious. What can be more offensive to Him than a heart which says it does not believe Him, even when He swears by Himself? But in the same proportion must the heart that believes Him be pleasing in His sight, and the object of His blessing. Not that there is anything meritorious in it. What! would a child think he had done some great thing to his father, when he said, 'Father, I believe you, for I am loth to think you would tell me a lie'? But amid the abounding unbelief of the world, believing hearts must be singled out by God as special objects of complacency. The excellence of faith appears, secondly, by its being the great secret of well-discharged duty. There must be faith in something, in order to action—in the course of nature, or in the promise of princes, or philosophers, or merchantmen, or physicians, or friends. But how short a way these promises go, even though there were assurance of their fulfilment! You must get a promise; though you should encounter death in the discharge of your duty, you will be a profiter, and that promise is to be found in God's word alone. Thirdly, the excellence of faith appears by its being the true source of happiness.

*Secondly*, Let us take care that our faith be heavenly-minded—everything else subordinated to and inspired by the grand result—earthly patriotism to heavenly.

*Thirdly*, Let it be Christian—Christ-acknowledged.

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### THOMAS CARLYLE AS A RELIGIOUS THINKER.

THOMAS CARLYLE is now generally admitted to be one of the most powerful writers and original thinkers of the present day. By virtue of his acknowledged genius and intensity of purpose, he has wielded an incalculable influence on contemporary thought, and has stamped his name indelibly on the literature of his country. Possessed of an intellect at once comprehensive and penetrating, he has ranged over a wide circle of knowledge, and minds the most diverse have been brought within the sweep of his ideas. On no subject, perhaps, has Carlyle's influence been more deeply felt than on that of religion. Undoubtedly Carlyle himself would be the first to repudiate any pretension to the name of religious teacher. In his writings he has repeatedly declared it beyond his province to assume the rôle of theologian, and in not very elegant language has asserted that he has no 'Morrison's pill,' in the shape of a new religion, to offer to mankind. Mr. Carlyle's disclaimer notwithstanding, the fact remains that he is in no small degree responsible for much that is current in the religious world: in the writings of Froude, Sterling, Maurice, Kingsley, etc., his influence is distinctly discernible. It must be admitted, however, that to define Carlyle's position in regard to religion is by no means an easy task. The most cursory perusal of his writings shows that they are permeated with a religious sentiment; but his mysticism of style, together with the vagueness of his references to distinctively theological doctrines, make it extremely difficult to draw out

formally the articles of his creed. It is precisely this vagueness of allusion which constitutes the element of danger in Carlyle's works. Erroneous opinions on the subject of religion, when presented to the mind in systematic order, are comparatively easy of detection; but erroneous opinions which take the form of innuendo and implication are much more difficult to deal with, and in many cases not easily distinguishable from truth itself. Thus many, attracted to Carlyle by the religious awe which surrounds his writings, and captivated by his ability to seize and interpret the aspirations of the soul, have been led almost unconsciously to adopt modes of thought irreconcilable with a belief in the Christian revelation. To not a few, Carlylism has indeed proved the

‘Little pitted speck in garnered fruit,  
 That, rotting inward, slowly moulders all.’

It would, however, be manifestly unfair to come to the study of Carlyle's writings in the spirit of a heresy-hunter. To detach and comment on isolated passages would be altogether misleading: not incidental expressions, but the pervading principle of the whole—the underlying thoughts, so to speak, which give unity and coherence to the Carlylean system—must be sought for. *Sartor Resartus*, as containing the germs of those views which Carlyle has insisted on with detailed emphasis in his later works, comes naturally under consideration. Much difference of opinion has been expressed as to the real purport of that somewhat unique work. Without entering on the discussion of this point, we are at least safe in asserting that *Sartor* is to some extent autobiographic, and that in the person of Teufelsdröckh Carlyle has endeavoured to show how an earnest soul, perplexed with scepticism, can ultimately attain to mental rest and spiritual peace. Passing over the introductory part of the volume, we come to the point where Teufelsdröckh is represented questioning himself as to the meaning of existence. He soliloquizes thus:—‘Who am I? what is this Me? A Voice, a Motion, an Appearance?—some embodied visualized Idea in the Eternal Mind? *Cogito, ergo sum*. Alas, poor Cogitator! this takes us but a little way. Sure enough I am; and lately was not: but whence? how? whereto?’ (p. 35). Around these questions the highest thoughts of men have ever revolved, and in attempts to answer them all philosophies and human systems of religion find their explanation and origin. How, then, does Teufelsdröckh, or rather Carlyle, deal with these problems? During the course of his inquiries, Teufelsdröckh finds himself drifting away from accepted theories and beliefs. In the chapter entitled the ‘Everlasting No,’ Carlyle represents his hero as utterly baffled and tempest-tossed on the sea of speculation. Having lost sight of the heavenly pole-star, he is driven about in his frail barque of fluctuating opinion, and ultimately strikes on the rocks of scepticism and unbelief. With the exception of the works of George Eliot, nowhere in modern literature are there to be found passages displaying such psychological subtlety and vivid word-painting as those in which Carlyle delineates the mental conflicts of Teufelsdröckh. The tumultuous restlessness, the confused gropings and dim yearnings, which are invariably the concomitants of doubt, the sullen despair and assumed stoicism consequent on unbelief—these are depicted in *Sartor* with a dramatic power and pathos positively startling in their realism. Bunyan-like, Carlyle introduces Teufelsdröckh to us, and with intense interest we note his struggles in the intellectual slough of despond. No human soul can long rest in mere negation; and accordingly Teufelsdröckh calmly surveys his mental state as follows:—‘What art thou afraid of? Wherefore, like a coward, dost



thou for ever pip and whimper, and go cowering and trembling? Despicable biped! what is the sum-total of the worst that lies before thee? Death, well, death; and the pangs of Tophet too, and all that the devil and man may, will, or can do against thee! Hast thou not a heart? canst thou not suffer whatsoever it be, and, as a child of freedom, though outcast, trample Tophet itself under thy feet, while it consumes thee? Let it come, then; I will meet it and defy it. And as I so thought, there rushed like a stream of fire over my whole soul, and I shook base fear away from me for ever. I was strong, of unknown strength; a spirit, almost a god. Ever from that time the temper of my misery was changed: not fear or whining sorrow was it, but indignation and grim fire-eyed defiance. . . . It is from this hour that I incline to date my spiritual new birth, or *baphometric* fire-baptism; perhaps I directly thereupon began to be a man' (*ibid.* pp. 116, 117).

It will be observed that Carlyle dignifies the state at which Teufelsdröckh has arrived by the name of spiritual new birth, and it may therefore not be uninteresting to compare it with the Christian doctrine of that name. Teufelsdröckh's unrest and spiritual destitution were clearly traceable to his loss of religious belief; but to what can the pining fear which had taken possession of him be attributed? In Christianity, fear occupies an important place. The human soul, awakened to a consciousness of its relation to God, and led to contemplate its unworthiness, is filled with uneasiness; the sense of guilt produces fear, which, however, ultimately passes into faith and hope. During Teufelsdröckh's conflict, nothing is heard of personal guilt. He is miserable—he knows not why; afraid—he knows not of what; and the manner in which he endeavours to rid himself of these feelings is extremely unsatisfactory. In spite of his scepticism as to a future state of existence, he is still haunted by the dread of punishment; but instead of following out the Christian method of exchanging fear for hope, he stands out in stern defiance, determined, rather than bow the knee, to suffer heroically. In all this there is something supremely flattering to human nature. To stand alone in the universe, and in the consciousness of inward worth to defy nature, man, and the devil; to bow the knee to none, but proudly to rear the head aloft,—this, however captivating, is surely not the proper attitude for any son of man. Carlyle seems to have felt that Teufelsdröckh could not long remain at the stage of 'indignation and grim fire-eyed defiance,' and accordingly he represents his hero in pursuit of something which will satisfy his inner yearnings. In the midst of his struggles, Teufelsdröckh makes the discovery which afterwards forms the keystone of his mental and moral structure—viz., that the universe is divine. He says, 'What is Nature? Ha! why do I not name thee God? O heavens, is it in very deed He, then, that ever speaks through thee; that lives and loves in thee; that lives and loves in me?' (*ibid.* p. 130). With the discovery of the divinity of Nature, Teufelsdröckh's feelings of sadness and unrest disappear. A thrill of joy passes over him at the recognition of the fact that Nature and Man are part of the absolute, emanations from the Deity, and that he is not, after all, an outcast in the universe, an atom among a multitude of atoms, but part of the Divinity that lives and moves in all things.

Students of German philosophy will have no difficulty in noting the close resemblance between the conception of Deity in which Carlyle represents Teufelsdröckh resting, and that associated with the name of Fichte. What, for instance, can be more explicitly Fichtean than the following:—'We are—we know not what—light-sparkles floating in the ether of Deity!

So that this so solid-seeming world, after all, were but an air-image, our Me the only reality; and Nature, with its thousand-fold production and destruction, but the reflex of our inward force, the "phantasy of our dream," or what the Earth-Spirit in *Faust* names it, the *living visible garment of God*' (*ibid.* p. 37). The following extract from John Sterling's letter to Carlyle seems to place the matter in its true light. Sterling says—'What we find everywhere (in *Sartor*), with an abundant use of the name of God, is the conception of a formless Infinite, whether in time or space; of a high inscrutable Necessity, which it is the chief wisdom and virtue to submit to, which is the mysterious impersonal base of all existence—shows itself in the laws of every separate being's nature, and for man in the shape of duty' (Carlyle's *Life of Sterling*, p. 102). This conception of a high inscrutable Necessity as the impersonal base of all existence, underlies and tinges all that Carlyle has written. His 'immensities,' 'infinities,' 'eternal justice,' etc., when subjected to a rigorous analysis, seem to exclude the notion of a personal God, and have a marked resemblance to Matthew Arnold's *Not Ourselves which makes for Righteousness*. Turning to Teufelsdröckh, we find that, by a necessary deduction from belief in the oneness of Nature, he is led to recognise the unity of humanity. It now dawns upon him that much of his misery arose from overlooking his relation to his fellows, and that happiness, in the truest sense of the term, is to be found only in living for the good of others. Led to the feet of Goethe, Teufelsdröckh learns that 'it is only with self-renunciation that life, properly speaking, can be said to begin.' Having performed the preliminary act of annihilation of Self, Teufelsdröckh finds that his 'mind's eyes are now unsealed, and its hands ungyved.' Proceeding to expound this new theory of conversion, Carlyle says—'May we not say that the hour of spiritual enfranchisement is even this: when your ideal world, wherein the whole man has been dimly struggling and inexpressibly languishing to work, becomes revealed and thrown open, and you discover, with amazement enough, like the Lothario in *Wilhelm Meister*, that your "America is here or nowhere"? The situation that has not its duty, its ideal, was never yet occupied by man. Yes, here, in this poor, miserable, hampered, despicable actual, wherein thou even now standest, here or nowhere is thy ideal: work it out therefrom; and working, believe, live, be free. Fool! the ideal is in thyself; the impediment, too, is in thyself: thy condition is but the stuff thou art to shape that same ideal out of. What matters whether such stuff be of this sort or that, so the form thou give it be heroic, be poetic? Oh, thou that pinest in the imprisonment of the actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee, "here or nowhere," couldst thou only see!' (*Sartor*, p. 185).

Those acquainted with the works of Goethe, especially *Wilhelm Meister*, will have no difficulty in tracing the views quoted above to their source. If any doubt exists as to the extract fairly embodying Carlyle's opinions on this point, it is only necessary to refer to his essay on Goethe, in which he claims admiration for that writer precisely on the ground that both by his writings and his life he showed that the true rest of man consists in the prostration of the faculties and feelings under the sway of reason, in the supremacy of the spirit over circumstances,—or what Goethe himself would term Culture. Thus Carlylism is thoroughly logical and consistent. Starting with the pantheistic conception of Deity, it is not difficult to understand why Carlyle represents Teufelsdröckh resting, not in Christianity, but in the cultaristic theory of Goethe. In this country both Mr. Carlyle and Mr. Matthew

Arnold have been unwearied in their efforts to propagate the tenets associated with the name of Goethe. The two disciples, however, differ somewhat in their mode of expounding the views of their master. Owing to his Puritanic cast of mind, Carlyle has been led to concentrate his teaching more exclusively on the moral aspect of Culture, while Arnold, on the other hand, with a nature of less depth and ruggedness, but of greater breadth and calmness, tremulously alive to poetic and æsthetic influences, takes a more comprehensive view of Culture, and in this respect more nearly resembles Goethe. In a word, Carlyle's mind is strongly Hebraistic—that of Arnold, Hellenic. Whatever the difference in detail, both writers agree with Goethe in maintaining that the supernatural as a factor in man's development may be dispensed with.

That the Pantheism which pervades the writings of Mr. Carlyle is clearly traceable to Fichte and several of his German contemporaries, seems to us beyond a doubt; but it is perhaps not so fully recognised that German Idealism was to some extent occasioned by the anthropomorphistic conception of Deity embodied in the theology of the last century—the result of an undue insistence on the teleological line of argument. The argument from final causes is, within certain limits, calculated in no small degree to aid the cause of Christianity; but when pressed to the exclusion of other and more spiritual methods, its tendency is to represent the Deity more as the Almighty Architect of the universe than as the mysterious 'I Am,' the fountain of spiritual light and life. That the theologians of the eighteenth century erred in this respect, is now generally admitted; and the results are manifest in the systems which sprang up both in Germany and England. There was, however, another cause equally at work, tending to aid the development of the pantheistic mode of thought. The advance of science brought clearly before the minds of men the continuity of Nature. Startling and apparently abnormal phenomena were found to originate in purely material forces,—were, in a word, explainable on scientific principles,—the result being that the notion of the supernatural became somewhat obscured. Hume's famous attack on the doctrine of causation, and his attempt to substitute his hypothesis of invariable antecedence and sequence, may be said to have paved the way for Pantheism in Germany and Positivism in England. For all practical purposes, the differences between these two systems are purely verbal. The Positivists, true to the principle of Hume, content themselves with registering the multiform phenomena of Nature, and dismiss as unscientific all extra-mundane inquiries. With them nothing is divine. The Pantheists, on the other hand, with minds synthetical rather than analytical, approach the problem from an opposite point. Viewing the universe in its totality, noticing the wondrous order, the Protean energy and beauty which pervade it, and desirous to avoid Dualism, the Pantheists, as in Germany, identified God with Nature, and proclaimed all things divine. The dictum that God not only does, but is, everything, ultimately resulted, as Coleridge observes, in reducing the Creator to a mere soul of the world. As the same writer says, 'many found the God of Abraham, Isaac, and Jacob far too real, too substantial, and felt it more in harmony with their own indefinite sensations

"To worship Nature on the hill and valley,  
Not knowing what they loved."

(To be continued.)

## 'HOW MAY ELDERS BEST PROMOTE A WISE DISTRIBUTION OF CHRISTIAN WORK IN THE CONGREGATION?'

A PAPER READ AT THE MARCH MEETING OF THE 'GLASGOW UNITED PRESBYTERIAN ELDERS' ASSOCIATION,' BY MR. SAMUEL CHISHOLM, AND NOW PRINTED AT THE ASSOCIATION'S REQUEST.

It is surely eminently fitting that the series of meetings which the Elders' Association has been holding during the past season should not close without one night being devoted to the consideration of the subject of Christian work. Indeed, to my mind, the main interest and importance of the preceding subjects has been their bearing upon this. The formation of Elders' Associations, the better representation of elders in our Church courts, the dissemination of the distinctive principles of our Church—all these subjects have their special attraction for thoughtful, earnest Christian men, because of the belief, more or less assured, that if they were attained, they would contribute to the greater efficiency of our Christian work. Separate those subjects from this, and you relegate them to the sphere of abstract speculation, and make their discussion profitless as the subtle speculations of the schools. And even the subject that was last under consideration—the Spiritual Life of our Congregations—is lifted up into a great public question, fit and worthy to be considered by such an association as this, only because that spiritual life is the fountain from which the fertilizing streams of Christian activity are to flow—the central fire from which are to radiate that light and heat that shall yet beautify and gladden the world. My subject, fortunately, is not the wide, limitless topic of Christian work in general; I am not required to survey the field of the world, to estimate or measure the forces by which and to which we are opposed. I am circumscribed by the following query: 'How may elders best promote a wise distribution of Christian work in the congregation?' and to this comparatively narrow, but highly important inquiry, I shall at once address myself.

Permit me to consider the subject under the following arrangement:—The congregation; Christian work in the congregation; the wise distribution of Christian work in the congregation; and in and all through these, the elder, as a regulating, controlling, dominating,—if you will, distributing power.

I. A single word on—the congregation.—A Christian congregation is not a mere company of Christian men and women; a promiscuous assemblage of Christians is not a Christian congregation. Despite the etymology of the term, which I admit is against me, a congregation is an organism; the Scripture representation of it is a body—a body fitly framed together. And I imagine that one reason why so many congregations, so called, do so little Christian work, and why in so many more congregations the work that is done is done by so comparatively few, is to be directly traced to the circumstance that these congregations are not organisms—they are not bodies; they are not knit and welded into one; they are not, after the great model, compactly built together; but are, to a greater or less extent, bare companies or crowds, not necessarily manifesting disunion or disagreement, but lacking that conscious unity of spirit and purpose which alone can enable them to conduct any aggressive Christian operations, or which can give these operations efficiency and power. That congregation is in the best state for hopeful Christian work which is furthest removed from the condition of a mere crowd of church attenders or pew-renters, and which is nearest the condition of a

well-disciplined, high-spirited, self-forgotten army. The military analogies of the New Testament are not, I imagine, exhausted by their reference to the individual believer. The fight of faith, the weapons of our warfare, the Captain of our salvation, and similar stirring phrases, suggest the idea that the Church, as a whole, is the army of the living God, and that for the successful prosecution of its work there must be not only discipline, subordination, and consecration to the great Leader and Commander, but confidence and affection, loyalty and love; towards each other too.

Now, what can the elder do to produce, or preserve, or increase such a state of things? Well, at the very outset, let the elder realize that he has here a genuine work to do. The maintenance of the varied departments of a working church's organization is emphatically elders' work. How many ministers have been heart-broken, and have led sad, care-laden lives, because on their shoulders was laid all but the entire burden of congregational care! Now, while not admitting only, but insisting on, the inestimable importance of the minister's taking an active part in everything connected with the church's work and welfare, I often think that we magnify the importance of his doing it, chiefly that we may excuse ourselves from doing it at all. And, having settled it in his mind that it is a duty resting upon him to see that the congregation is organized into working form, what practical steps are there which the elder can take? Reserving to the proper time, at a further stage of this paper, any remarks on the distribution of Christian work, and confining our thoughts meanwhile to the getting of the congregation into what may be called shape and form and readiness to work, I say, first of all, the elder should have a complete and always accurate roll of his members. He should be familiar with his roll as with his ledger; for does not he watch for souls as one that must give account? But, in addition to the official roll, which, as a matter of course, each elder will keep with some degree of care, the enthusiastic elder will have a private roll, containing a complete transcript of the other, and, in addition, private jottings for his own guidance in respect to his members. Their occupations, any Christian work in which they may be engaged, impressions their conversation or conduct may have produced as to their fitness for certain forms of work, should opportunity offer,—these and many such things, which would be found to multiply when once the practice had been begun, would be carefully noted, and the elder would thus have in his hand a complete *vidimus* of the potential working power of his district. If this informal roll were extended to include the adherents of the congregation in the district above a certain age, and an honest effort made to gather all information regarding their occupation, habits, inclinations, etc., a highly valuable addition would be made to what might be called the reserve force the church would have on hand. Further, and still in reference only to the getting ready for active Christian work, can no practical steps be taken by which the elder may inform himself of those of his members who are absent from public worship, and put himself at once in friendly communication with them thereanent? There can be no doubt, I presume, that as a rule, the work of the Church is performed by those who are regular in attendance at public worship. Half-day hearers, alternate-day hearers, and above all, communion-day hearers, are, save in exceptional cases, the last from whom much Christian work may be expected. Let me, within parentheses, say that I do not consider the 1700 members of our Foundry Boys' Society, who are in their own places of worship only in the afternoon, as half-day hearers. They *are* at public worship in the forenoon. And they have largely helped to gather together and keep within reach of

the gospel sound many thousands of young people, who, but for their efforts, would have been living in utter neglect; and I would to God that from all our properly so-called half-day hearers as much and as hearty Christian work could be got. Well, the question is, Can the elder do anything towards securing a better and more regular attendance on the part of his members at public worship, as an essential step towards their taking an intelligent and effective part in the Christian work of the congregation? I answer, Yes! the elder can do a great deal, if he will only try. If the elder were always at church himself; if he were always there early; if he knew, if he took means to acquaint himself with, where all his members sat, and kept an interested and kindly look-out for them; if he did not hurry away when church service was over, but loitered at the door speaking to and inquiring after his own flock, he could pick up, without much trouble, an amount of information which, wisely and lovingly followed up, would lead, I am sure, to the happiest results. Is it too much to expect that the elder should be willing to devote some time—say an hour each week—to his special duties as an elder, a bishop, an overseer of the flock, apart altogether from committee or routine work? If that weekly hour were employed in following up the information obtained on the Sabbath-day,—not in the spirit of the inquisitor, even though honeyed over with the affected words of interest and regard, but in the genuine spirit and with the genuine language of the Christian brother and friend,—the elder would at once put himself on the friendliest possible footing with all his members, and would secure on their part a deeper interest in, and a better attendance at, the public services of the church. ‘I missed you yesterday,’ or ‘I’ve missed you for a couple of Sabbaths, and I wondered if you were all well, and just made a run in to see.’ If this were done in the right spirit and in the right manner, would it not contribute largely alike to the promotion of a spirit of love and unity among the members of the church, and to a better representation of our members at Sabbath worship, both of which are most important factors in that state of heart and spirit out of which only effective Christian work can be obtained?

II. Having thus, in fancy, brought the congregation into working position and form, let us now for a little look at the work itself—the Christian work of the congregation, and the elder’s relation to it. It is assumed that in and by every congregation there is *bona fide* Christian work performed. A Christian congregation is a working body. The term Christian forbids and contradicts the idea of inactivity or indolence; and by how much soever indolence and inactivity prevail, by so much the more is its Christian character lowered and marred. The Christian work of a congregation may be variously classified. Radically one, to advance the kingdom of Christ, it touches our life at so many points that its details are numerous as the interests of mankind. There is—(a) The spiritual upbuilding of the membership of the congregation; there is—(b) The Christian education and training of the young; there is—(c) Aggressive action towards the careless and godless multitude around and beyond.

In regard to the first,—(a) The spiritual upbuilding of the membership of the congregation,—leaving out of consideration the most important agency of all, the work and influence of the ministry of the Church, as being beyond the range of our present inquiry, let us ask, what can the eldership and membership of the Church do towards carrying on this work of mutual spiritual help? I have already referred to efforts the eldership might successfully put forth towards increasing attendance at the services of the Sabbath,

and shall not further dwell on that branch of the subject. But I wish to say a word or two on another and kindred topic—on one having an important bearing on the spiritual growth of the membership—I mean the prayer meeting. I do not wish to repeat remarks that have been made, one would almost say *ad nauseam*, on the importance of this meeting, and on the discreditable state in which most of the prayer meetings of the Church continue to exist. That subject has been well-nigh threshed out. But I wish in all seriousness to ask the question—Is it not a possible thing that the prayer meeting, as a whole, in the present state of society and the Church, is, so far as the Church at large is concerned, a mistake? The practical verdict of the membership of the Church is, that it is. The history of our congregational prayer meetings seems to me most plainly to proclaim one or other of these two things,—either religion is in ebb tide, and the Church is indifferent to the communion of saints—to the refreshing, stimulating, and enlarging influences of united praise and prayer and guided meditation; or otherwise, the prayer meeting, as at present constituted, does not meet the case—does not suit the wants, does not adapt itself to the circumstances, of the Church at large. The meagre attendance at our prayer meetings is no accident—no occasional or exceptional period of dulness, which, there is good reason to hope and believe, will be speedily followed by better days; it is chronic, and improvement is the exception, spasmodic and rare. Now I submit that it is a very pertinent question for the eldership to ask, if it is desirable or necessary that the Church should provide some means of religious improvement or growth apart from the services of the Sabbath day, can we rest satisfied with a means which does not overtake one tithe of our people, and that tithe those who, so far as we can judge, stand in least apparent need of it. Let our prayer meeting continue by all means,—the source of spiritual delectation and religious enjoyment to the few,—but do not fancy that the wants of the Church at large have thus been satisfied, or our duty to the Church at large has thus been discharged. The weakness of our Church arrangements consists largely in this, that they are fixed and stereotyped in their character. The arrangements which were the wisest possible in a certain state of society and the Church, are retained through all the revolutions that take place in the political and social relations of the world. Arrangements that were in themselves merely prudential or arbitrary, gather around them associations so hallowed and sacred that they become the objects of positive veneration; and his is regarded as a sacrilegious hand that would dare to lift up a finger against them. It is in all humility, and with a sincere desire to avoid the sin of sacrilege, that I venture to suggest, not that the prayer meeting be discontinued, but that we should all recognise the fact that the prayer meeting has failed to reach the great body of our Christian people, and that if it is not to be supplanted, it must at least be supplemented. The membership of many of our churches is very wide and scattered, accounting to some extent for irregular Sabbath attendance and for regular prayer-meeting absence. Could congregational district prayer meetings, weekly, fortnightly, or monthly, conducted by the elder and other Christian friends, not be organized? I believe an earnest eldership, ready to undertake any work for the good of the Church, would find in such a set of meetings a source of richest blessing to their own souls, and a means of deepening and enlarging the spiritual life of the membership. Then, in these days of extensive light reading and trashy periodical literature, could the Church, as such, do nothing to secure that into every family connected with it there passed regularly some religious publication of interesting but

approved character and standard worth? And yet again, under this head, is the visitation of the sick, and the opportunities it offers of carrying the expressions of Christian sympathy and love, and of bringing home, at a time when the heart is most open to receive it, the preciousness of Christian truth and the sweetness of God's promises, conducted with the system and thoroughness which its importance demands? I have some more to say on this matter under the third division of my subject, and meanwhile only refer to it as a not unimportant department of Christian work.

(b) The religious education and training of the young in the Church has of late years received an amount of attention and consideration more commensurate with the interests involved than had been previously bestowed on it. A Sabbath school and Bible classes are now recognised institutions in, I presume, every congregation. In all these the eldership should make their interest manifest and their influence felt: A Sabbath school that has no elder in it may be a rare thing; but an elder that is in no Sabbath school is by no means rare, and this is for a lamentation. Special associations for the religious, moral, and intellectual improvement of the young men and young women of the Church will receive the genial sympathy and hearty countenance of a wise eldership. Singing classes for the children, where happy, cheerful songs of praise are learned, as well as musical training imparted, will be encouraged and fostered. Nor will the efforts of temperance reformers, to enlist in early years the warm sympathies and generous hearts of the young, be regarded with displeasure even by those whose conservative tendencies are so strong that they cannot enter the temperance army themselves. Innumerable other lines of Christian work within the congregation itself suggest themselves, of which, however, I cannot now speak particularly, as, before passing to the third division of my subject, I have a word to say on that work of the Church which I have defined as aggressive action towards the careless and godless multitudes around and beyond.

(c) The instincts of the Christian life, and the constraining power of Christian love, combine with the direct commands of Christ Himself to produce efforts for the extension of the knowledge of the way of salvation. Christianity is necessarily aggressive; indifferentism is foreign to its nature and incompatible with its spirit; and that feature of the Christian Church which is most prominent at the present day, is the number and variety of those agencies by which it seeks to win the world for Christ. And this work, to win the world for Christ, may well tax the energy and enthusiasm of the Church at large, and in view of it we may well forget the little points of difference by which, as Christian men, and as Christian Churches or societies, we are distinguished. And in view of the vastness of this work, the efforts that have been or are being made for its accomplishment can only be regarded as paltry or superficial. A few city missionaries to relieve the consciences of individual congregations, and a few foreign missionaries to relieve the aggregate conscience of the Church, with here and there among the thousands and tens of thousands of professing Christians, a dozen or a score of earnest souls who give themselves to the work with all their heart,—can this be regarded as a fitting indication of the consecration of the Church to the service of the Crucified? 'He loved me and gave Himself for me.' If the Church would but open her heart and her conscience to this truth, with what enlargedness of life would she thereafter run in this way of God's commandments! Every Christian would be a missionary, and every man would say to his brother, 'Know the Lord.' And if the conversion of the world is to be other than a dream, or is to be wrought out by human



instrumentality, it seems to me that the work to which above all the eldership has first to give itself, is to reach the deep controlling conviction in their own minds, and to lodge the conviction deep in the hearts and minds of their people, that the responsibility for this work lies on no official shoulders, but that the very fact of having received ourselves this message from heaven imposes on us the obligation to pass it on. Nor can this obligation be discharged by proxy. The idea that another man may so serve as our substitute in this work of the Lord that we may be relieved from the duty of personal service, having paid another to render it in our name and stead, seems to me, amongst other objections, to involve the Roman Catholic absurdity of works of supererogation; as if our substitute, so called, could render more service than he was entitled to do,—service which could be placed to the credit of another man's account,—whereas the very fact that he was in circumstances where it was possible for him to render that service, made it his obligation so to do. In a work involving interests so important and so widespread, and a work the duty of engaging in which can be so clearly brought home to every Christian man, a very large latitude must be allowed, and free scope given for the exercise of the varied talents and acquirements, as well as for the development, of the special tastes and inclinations of the individual worker. The minister and the lay preacher, the missionary and the Sabbath school teacher, the visitor and the tract distributor, and he too whose office is without a name, the quiet Christian friend, unattached, who here and there, as opportunity serves, is found ready to speak a word of hope to the dying and of comfort to the bereaved,—all these, and many more in unmarked walks of Christian usefulness, must be allowed to cultivate their special *forte*, and lay that, as the richest gift of their life, on the altar of God. There is room, unfortunately but too ample, in this field of Christian enterprise for every variety of gift and grace. To the young and ardent, in the flush of enthusiasm and early love, there are to be found in the homes and hovels of the poor, in the kitchen meeting or the district Sabbath class, opportunities of speaking that word for Christ which their own new-found joy makes them so long to utter; and at the same time, to the cautious, cool, and thoughtful Christian, there are presented spiritual enigmas and moral mysteries fitted to evoke the liveliest interest, and worthy of the profoundest study. In this outlying field, the care of the young must ever be an important, perhaps the most important, department of work,—not only as their circumstances, so full of unchildlike sadness, and their prospects, so clouded with unchildlike gloom, appeal most powerfully to the compassionate heart, but the probabilities of success, of large returns for labour expended, are so hopeful, that while it may be the most important, it is also the most encouraging sphere of Christian work. The amount of labour that can be expended in this direction, that must be expended if the work of caring for them is to be really done, can scarcely be realized by those who stand aloof from it and know of it only by report. If the tens of thousands of children of our non-church-going population, and the tens of thousands belonging to our nominal church-going people, after whom congregations do not look, and for whom they make no provision, are to be gathered into church service during the Sabbath day,—if services suitable to their circumstances and capacity are to be provided,—if they are to be gathered together again for more personal tuition in the afternoon,—if they are to be followed throughout the week, educational opportunities provided for them, or where these exist, as by the action of our School Board they do with us now, if they are to be urged and pressed

into attendance,—if innocent and instructive means of amusement are to be provided for them, that they fall not into the snares of the devil, with which the great city is strewn;—if efforts in these directions are to be sustained every week and all the year through, it can only be by the cheerful and hearty surrender of time and labour and thought on the part of a very large number of Christian men and women; and if, in addition to this multitudinous work, the starving are to be fed, the naked are to be clothed, the sick or in prison are to be ministered unto, if this network of Christian agency is to be spread over our home heathendom, and is to stretch out and embrace the heathen world, we can see that the time has not yet come when any member of the Christian Church can fold his arms and say, ‘There is no work for me to do.’

III. And now occurs the crucial question of my theme. Given a congregation, and given this Christian work, how can adaptation and allocation be so conducted as that, on the one hand, the congregation shall be employed, and, on the other, the work shall be done?—The condition in which we at present find ourselves is largely this. Very many members of our congregations are engaged in no specific Christian or congregational work whatever, the work that is done rests unduly on the shoulders of a comparative few; resulting in this threefold evil,—that the work of Christ is retarded; that many workers labour under a painful sense of the unfitness of things in their being appointed to and kept at work which is not their congenial walk; and that the hundreds who stand aside miss the stimulus and joy to their own spirits which active work for the Lord always imparts. How, then, may a wise distribution of Christian work—a distribution which employs the idle, which relieves the overburdened; and which gives to each the work he is best qualified to discharge—be most effectually promoted? Now, this question, so easily propounded, couched in language so simple and intelligible, nevertheless admits of no categorical reply. It brings us face to face with the most subtle and powerful of all agencies, the free-will of moral and responsible men, and we may not affect to apply the language of the exact sciences to that which has not yet been reduced under their control. Bearing this in mind, however, and understanding that suggestions which may be applicable in one set of circumstances may be worthless in another, I would answer the question by saying that the first step of all is, that the elder have that intimate knowledge of the character, acquirements, habits, and inclinations of the members of his district, on the one hand, and of the varied details of the Christian work that is or ought to be conducted by the congregation, on the other, to which in the earlier part of my paper I have referred. Without this two-sided knowledge, the elder cannot hope to be instrumental in promoting this wise distribution of work. If he does not know the man with some degree of thoroughness, how can he tell to what work to send him? and if he does not know the work, how can he tell where to send this man? Again, I would say, bring pointedly and prominently before every young communicant, and every member received by certificate, the importance of their engaging in some specific Christian work; and keep hold of each case in which anything like a reasonable hope is presented, following it up until the party is actually in harness. How very many excellent members do our city churches receive every year from country congregations, in which they were earnestly engaged in some department of Christian work, who here drop into an easy indifferentism, injurious alike to themselves and the Church! This is a phase of the lapsing question on which a chapter could be written quite as sad as on that other aspect of it

with which we are more familiar. The race for life is so hard in the city, that they who are ushered into it on a sudden, changing all at once the comparative quiet with which the round of duties could be discharged in some country place for the thrill with which the whole being vibrates when plunged into the roaring current of city life, are sorely tempted to allow the absorbing and engrossing demands of secular duties to monopolize their every thought and care, and they soothe their conscience by saying, Only for a time. And this course is rendered all the more easy, because no one speaks to them specially about doing any Christian work. If they attend church on Sabbath, they pass for model Christians. And as time wears on, the demands of the world become not less, but more exacting than ever; all thought, perhaps all inclination, to take part in Christian work disappears; and so, while much possible service is lost to the Church, much actual damage is done to their own spiritual life. The elder can do much to remedy this, by faithfully and systematically, yet with prudence and kindness, bringing before every member received into his district the importance, alike for himself and for the Church, of his taking in hand some special work.

Again, I think that hitherto the Church has had too few channels through which it could or would employ the services and abilities of its members; and the elders should seek to provide suitable channels down which the streams of Christian activity might run. Hitherto the Sabbath school has been about the only outlet through which the zeal and earnestness of the members of the Church could find vent. It seems to have come upon the Church with something of the suddenness of a revelation, that the power, for example, to sing—the gift of song—is one which may be largely used and largely blessed for the highest of all purposes. Then there are men in the Church on whom no presbytery has laid its hand, who have from the Head of the Church Himself the gift of prophecy; and women there are, too, in the Church who have in marvellous measure the power of opening the heart and commending the truth to its acceptance,—why should they, and others whose cases may be parallel, be forced to seek the exercise and development of their gifts outside our Church arrangements, and at the risk of being considered antagonistic thereto? Elders should not look askance on new departures in Christian enterprise, much less frown on them as mere ebullitions of impulsive enthusiasm and youthful zeal. Rather should they allow their sympathy with the great object these movements have all in view so to influence them, that they shall cast themselves into the current, and so be able to regulate and steady it. And in this connection it occurs to me to say, that I think we do not one half employ or take advantage of the gifts and graces of the lady members of the Church. I am persuaded that among the great body of our Christian women there lies a power of active evangelistic work of which the Church has not the remotest conception. Let me make in this connection a practical suggestion. I have previously hinted that possibly in the work of visitation of the sick there might be room for some improvement. Let me now ask—Is not this peculiarly a sphere in which, with the best of all results, the services of Christian women might be fittingly employed? Are there not dozens and scores of women—educated, warm-hearted, Christian women—who in a sick-room or at a death-bed would far excel, in the suitableness and impressiveness of their quiet and winning words, all the elders and ministers among us? Moreover, there are many cases in which the elder or the minister feels that it would be imprudent or wrong for him to visit, yet where the visit of a lady would be very highly esteemed and prized. The minister's wife or the elder's wife may not

be able, may not be qualified, to step in. I ask, why should not the Church lay hold of and consecrate the services of those members who are qualified for work such as this? Might not an elder have two or three associated with him in the work of his district, very largely to the profit and comfort of all concerned? I must not, however, multiply suggestions further. Very possibly it may seem to some I have been guilty of that very enthusiasm and impulsiveness for which I have sought to say a kindly word. I trust the remarks that have been made will at least open up a discussion on the subject, out of which I pray there may come a clearer perception on our part of the great work committed to the Church, and of the deep responsibilities of that relation to it into which we, as elders, have been brought.

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## A PENITENTIAL SPIRIT.

BY REV. DAVID KING, LL.D.

A PENITENTIAL spirit does not always accompany a penitential creed. The creed may express the strongest views of human depravity and of personal unworthiness; and yet, when the least affront is received, there may be such display of wounded consequence as gives very little evidence of profound contrition. A certain self-respect is allowable and right. Unjust accusations may have their injustice exposed, and a legitimate authority may be vindicated and maintained. On behalf of one's usefulness, such exculpation of slandered character and upholding of social position wrongfully assailed, may be positively incumbent. But this permissible and even obligatory self-assertion, in repelling groundless reproaches, may be allied with the deepest sense of demerit before God, and a corresponding humility of deportment in all the relations and duties of life. Even self-defence may breathe the temperament of being extorted by necessity, and may be associated with such kindness to the most reproachful, when a fitting opportunity presents itself of aiming to overcome their evil by good, as to form the best confutation of their inimical charges. There may be a willingness and eagerness to hear expostulation, and even rebuke when well intended, and to make every admission of defect or fault which the circumstances demand.

In relation to God, true penitence acknowledges sin unreservedly and in its darkest colours; abhors that sin as sin while so confessing it; and seeks relief in praying to be delivered from its guilt and from its power, and in abandoning it for ever. It seeks such relief through the channel of a well-accredited salvation, without presuming in any way to modify its message, and leaves the many and great mysteries which we cannot explain, and which are ready to overwhelm us if we take them upon ourselves, entirely with the divine disposal. Instead of prying into the ark of God's secret things for solutions of the past, the present, or the future, it struggles—and the struggle may be very hard—to walk by faith where sight is denied us, accepting the acknowledgment that 'now we know in part.' Legitimate interpretation, whatever be its bearing, it will be always willing to accept—how specially when bringing home the persuasion that God is love—that 'what things were written aforetime were written for our consolation, that we through patience and comfort of the Scriptures might have hope'—that 'God is not willing that any should perish, but that all should come to repentance'! To such contrition pardon is promised, and to walk worthy of such pardon is at once its obligation and its aim.

It is of the utmost consequence that this penitential spirit be cherished in families. The primary obligation on parents is to instruct their children in well-doing, and guard them from doing wrong. Their education, their friendships, their sports, should all be watched over, to fence them from evil. But when they have erred in behaviour, the great duty then is to bring such error convincingly to their consciences, and draw them to a confessional frame of mind. Manifested grief, earnest entreaty, solemn warning, should all be engaged in that direction; and when the youthful offender yields, when the tear of compunction drops from the eye, and the promise of amendment falls from the lip, the parental embrace of earnest joy should reflect the joy of heaven over a sinner who repenteth.

In general society and the routine of life, a penitential spirit would smooth all the asperities and enhance all the amenities of social intercourse by its unassuming and ingratiating deportment.

For the cultivation of closer friendships, nothing is more essential than the manifestation of heartfelt grief for having done a friend any wrong, or caused him any pain, however unintentional; while the absence of concern in such circumstances is proportionally detrimental, or rather positively destructive to the maintenance of loving intimacies. As interests or susceptibilities are liable to be hurt incidentally and unobserved, and may elicit from a reticent mind no utterance of complaint, there is need of great carefulness that such wounds be not inflicted, or when inflicted, be immediately healed. If administered to a rightly-constituted heart, the balm of adequate explanation or apology will not fail to be effectual. In churches, a penitential spirit cherished by their members would prevent or repress many calamities. Penitence is meek, and a meek spirit has no propensity to divisive courses. Its desire and prayer and endeavour are that peace may be as a river, and righteousness as a flowing stream.

As regards nations, there is a profession at times of national mourning for sin. Both State Churches and Churches unconnected with the State may join in seasons of calamity to acknowledge desert of divine judgments, and seek their removal by observing days of humiliation, and humbling themselves under the mighty hand of God. But when this lowliness disappears with God's marks of displeasure, and multitudes who had been propitiating the forbearance of Heaven towards their own country, evince immediate readiness to differ with allies, and embroil the earth in sanguinary contention, there cannot be entire confidence in contrition so equivocal. If nations would read aright their past history, and wisely ponder what wars have cost them, they would rather review with horror man's cruelty to man, than stir up new strifes, and moisten the earth with fresh carnage. They would be earnest to exemplify, in its loveliest sense, 'a family of nations'—a family in which each member should contribute to another's wants, and even their diversities should augment their collective happiness.

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### THE LATE DR. WILLIAM M'KERROW, MANCHESTER.

BY REV. WILLIAM GRAHAM, LIVERPOOL.

SERVICES in connection with the death of this distinguished minister were conducted in Brunswick Street Church, Manchester, on Sabbath, 9th June. The Rev. Mr. Graham occupied the pulpit in the forenoon, and, at the close of an impressive and appropriate discourse from 2 Kings ii. 11, 12, said—

DEAR BRETHREN,—Your noble minister and friend, Dr. William M'Kerrow—for he was friend where he was minister—was born on the 7th of September 1803,

in Kilmarnock; and so when, last June 4th, he died, he had nearly reached the six years beyond the threescore and ten of human life. Somewhat curiously, the day on which he was ordained in Manchester (the 7th of September 1827) was exactly the twenty-fourth anniversary of his birth. His entrance into life and his entrance into its public work made these two towns dearest of all to his heart, and that one day most memorable in his history.

Kilmarnock then, as now, was a town of well-conditioned industry and comfort, which greatly helped to its being also a town of much reading of all kinds of books, when regard is had to their comparative scarcity and high price in those times, but chiefly of a constant religious discussion and earnest Christian devotedness. Round Kilmarnock is a district that to this day is haunted and quickened by the most vital memories of the Scottish national life. Sir William Wallace lived frequently in its neighbourhood; the Reformation spread rapidly in a land where were still the unquenched fire-seeds of Lollardism; the Covenanting cause had deeper root there than anywhere else. Air's-Moss and Drumclog are a few miles from it; and the renowned Alexander Peden was born in a near parish. The Secession took firm hold in a soil so congenial; and not many years had passed since the vehement Old and New Light controversy in the Church of Scotland, so well known to readers of Robert Burns, raged there. In fact, it is worth noticing that in 1786, seventeen years before the birth of our friend, Burns' poems left the Kilmarnock press to take possession of the world. The home, moreover, in which our friend was brought up had more of the comforts, but had, alike in father and mother, all the hallowed and imperishable spiritual influences for a young heart, that were common at that time in the whole country-side, and that survive in transcendent pathos and power in the immortal 'Cottar's Saturday Night.'

It was from this native soil, so haunted by historical memories, as well as stretching out in undulating sweep of valley till it reach the gleam of the Frith of Clyde, and is dominated from afar by the dark peaks of Arran,—it was from this soil, where his being first struck root and drew earliest sap and strength, that he gained his ever fresh, fond eye for nature, and, above all, so kindled his undying love of freedom, that the blue banner of the Covenantant ever floated before his imagination, and was unfurled in many a speech, as he headed some forlorn cause, as the symbol of right and the summons to rally to its defence. The heart of the Air's-Moss Covenantanter never ceased to beat under the cloak of the Secession minister, and to breathe itself out in the tones of the Free Trader and Liberationist. The value, also, of the early education he received in his native town, ranging from the English alphabet to the Greek and Roman classics, made him strive to his latest hour in the cause dearest to him next to religion—that of education.

In due time he went to Glasgow College, and to the Theological Hall of the Secession Church. Here the more severe but most judicious training of the professor, Dr. John Dick—a training so fitted to check and direct the exuberance of youth, both in thought and expression—was varied and richly tempered by the opportunities Glasgow then gave, in the sermons of two of the greatest pulpit orators of that or of any age. Thomas Chalmers was then in the very zenith of his perfervid might; and I have seen in our friend lasting marks which that tremendous volcanic force of Chalmers indented on young enthusiasm. Edward Irving also used at the same time to preach to a few students, who were susceptible enough to feel that if Chalmers was like the sun going forth in his might, Edward Irving's stately, melodious, prophetic eloquence was as when the morning stars sang together far up in the clear heavens, and sent far out their woven glory of music. There were other two names that he learned to know in later days, and on whose seeds of eloquence he often lingered in sympathetic admiration. These were Robert M'All, his early Manchester friend, whose angelic utterances haunted his ear; and James Parsons, who, next to Chalmers, he used to say, was the most overwhelming, impressive preacher he ever heard. Himself, by instinct and training, a preacher, he was emulous and receptive of all such great instances of supreme pulpit power. It was an advantage to him, also, that when he came to this congregation he was for a time colleague of a man of genuine oratorical refinement—the venerable Dr. Jack, who attained his fifty-fifth year as minister of the gospel. It was a perilous experience for one so young and inexperienced to have his labours cast in so trying and

changeable a field as Manchester was, and still is, to a Presbyterian minister. But God had fitted him, by His gifts and grace, for the work; and as the work grew, the workman grew with it and by means of it.

Every remarkable man, whatever be the quantity or quality of his power, has always some specific mould or department that shapes and exercises him. Some men there are marked as poets, or thinkers, or investigators. Our friend was specifically a born orator, and that of a high order; and whatever he was, or acquired, fell naturally into that determining groove.

He started on his career, and retained marvellously to the end of it, what is an immense help to public powerful speaking,—a strong elastic body, full of vivid gesture, and a keen, dauntless countenance. In vain is it to have a 74-pounder of a gun, if it is not laid on a gun-carriage that will keep firm in its place when the ball, heavy and hot, is careering on its way to hit an object it may be miles distant. But it is the mind that is itself the real arm of precision and power.

There was, therefore, given also for a fitting intellectual faculty, closely welded with emotional susceptibilities, keenness of perception and width of judgment to see clearly and to see a great deal; fire of passion to kindle into a blaze, cheering, or it might be consuming; and force of will, indomitable courage and persistence in saying what he sees,—a force that sees no, or few, difficulties, and if he sees them feels them only as things to be overcome and to be put aside in order to reach the resolved purpose. And when you add to these a power of expression exactly fitted to this nature, both intellectual and emotional; speech, in utterance rapid, varying, rhythmical, modulating the shades and the lights of the thought landscape; and, speech, in style simple and direct in statement, elastic in development of the theme, now edged with irony, or oiled with humour, or driven home by passion, or lit up by figure: when you add these, and get them as we all have often got them from our friend and father at their best, you have got the genuine oratorical cry—the speaker born and made. These elements make the orator. Give him what subject you will, be it a political measure, a passionate appeal to heart and conscience, or even a scientific demonstration, the genuine orator will be resplendent in the one, and will make the other resplendent. But higher and more subtle and spiritual elements go to make the orator who is also a preacher. With the elevation of elements merely intellectual there must be a kindled, purified moral nature, and above all, an immediate inspiration—the breath within his own sacred and sanctified soul of divine redeeming truth, whether in its majesty or tenderness—whether to exalt God in His holy love in Christ, or to draw and mould men by its transcendent power and pressure. Then in preaching the living spirit of the preacher working fitly and joyfully with the living Spirit of God, and when a man among his fellows realizing that preaching is not mere oratory, but the highest of all spiritual acts, throws himself far within upon God in a hidden wrestling of prayer, while he throws himself far out in an open hand to hand, heart with heart wrestling with men, sympathizing with them alike in their most pathetic needs in sin and sorrow, and with their high yearnings for and breaking up within of an immortal divine life, then you can see that of all things out of heaven this is an act the most exalted in its nature, the most exhaustless in its fruits. Much of this moral and spiritual quality gave time after time its rare and most blessed character to your minister's fifty years' work. Open to all impressions in the many-sided life around him, open to all human interests, never wanting in individual accent of conviction and character, men in this and other congregations often felt, and felt it the longer he preached, the directness, the pathos, the power, the gleam of nobler impulse caught from the throne, the cross, the heaven whose visions of mercy and glory made themselves audible in his trembling accents, or again in his rushing and rousing tones.

It is not to be wondered, therefore, that since his coming to Manchester, and all along to his latest hour, Dr. M'Kerrow has been a preacher of name and mark. It has been the felicity of this congregation, also, that their old minister

'Nor ever changed nor sought to change his place,'

but, like the Brook, felt and said,

'Men may come, and men may go,  
But I go on'

so long as God wills.

And as his course was graciously blessed of God, so also was the close; for, not waiting to die in harness, after having done his stroke of full work nobly, he wisely withdrew, and you wisely seconded his honourable withdrawal. And now he is away, you rejoice in a man, his successor, your minister, beloved by him and by all as he well deserves to be, and whose industry and gifts have raised this congregation, to the joy of all and his own good credit, to a prosperity worthy of its best days. Nor should it be withheld, in order to encourage his heart ready to faint on such a day as this, and to show the generous disinterestedness of him who is taken away from his side, that Dr. M'Kerrow used to say that his colleague (the Rev. William Rigby Murray) had done a work among you that he had become unable to do.

Leaving, then, this innermost circle of work, which, after all, is the throne and fortress of a minister,—his church pulpit, with its widening influence in the homes of the people, in their festivals and funerals, their welcome of young lives and their farewells to the dead,—we would pass into the next concentric circle of his influence. Dr. M'Kerrow has always kept true to his denomination. By choice of judgment, as well as prompting of affection, he has held fast the great governing principles of her truth and polity. And years have proved and are proving that he was right; for English Churches are coming back to what is in essence, if not in name, Presbyterianism,—to some ecclesiastical framework where, as in all high and healthy organisms, the individual is alike ruler and ruled,—giving itself to the whole, and receiving from the whole in turn, is alternately independent and individual, and again is yoked to the service of all. It was therefore a fitting sequel to this jubilee season, when, in the Synod of the new Presbyterian Church of England, he took his place at the head of a band of united brethren, who alike remembered his long services and revered his honoured character.

But few men have more overflowed into the whole Church of Christ. How many congregations of all denominations has he not addressed, and none that did not love to linger on the words of the old man eloquent, whom their fathers and mothers admired in his fervid and stirring frame! Change of ecclesiastical climate and scene refresh alike the eye and the heart, and none was more familiar with or more rejoiced in these wholesome divergences than Dr. M'Kerrow.

And now we reach the outermost circle. I need only remind you how much he cared for the Republic,—never despaired of it, but spent himself unwearied and ungrudging in the service of the commonwealth. Endued with dauntless courage, and bringing with him to England the traditions of freedom, civil and ecclesiastical, in Scotland, and many a struggle for it, he never loved a cause less—perhaps rather more—because it was the weaker, and only left a course when victory alighted on its standards, to toil again in forwarding the sure though slow and often-retarded victory of some other hard-fighting regiment of soldiers for public freedom and national progress. Too well assured of the reason and the right of the cause for which he pled, he could afford to wait the tardy growth of public opinion; and knowing well that men often shout applause only when the harvest is won, he could bear to go forth sowing precious seed during the winter of their discontent, to watch its growth under the sleety chill of their taunts, and to know it could prosper amidst their alternate smiles and frowns, sunshine and cloud,—sure signs that the good cause is rising into midsummer, and will soon ripen into full autumn. So he did his work well in behalf of all freedoms,—free religion, free food, freed slaves, free education,—knowing that when they were free they would grow up into their native unchecked fulness and fruit, and wisdom would be justified of her children. And now he is gone, Manchester feels and says that the young stripling of a Kilmarnock Secession probationer, her own veteran citizen, has done her and the country yeoman service, and knows that in other years his name shall have its remembrance when those of Cobden and Bright rise to her lips. For it is indeed to his credit that of the first seven who formed the celebrated Anti-Corn Law League, five, or if I mistake not six, were members of his congregation,—men themselves of keen intelligence and liberal spirit, but men also



whose sympathy he fully shared and greatly intensified. A curious but most instructive survey might be made of the progress of Manchester and of English opinion since the day of his coming here to the present. In the very week of 1827 before that in which he was ordained, George Canning died, and one of the last causes he forwarded was the liberation of Greece from Turkish oppression; and it is not many weeks since an orator and a statesman especially great—his old friend John Bright—pled a like cause in your hearing.

Nor, in the midst of all these public efforts, was Dr. M'Kerrow ever less than the minister of the gospel; and by these efforts he has done much to save that ministry from being confounded with narrowness and effeminacy, with a bigoted orthodoxy or a morbid spirituality. He has made the world feel far and wide that the gospel which frees men from the deepest and worst of evils, never looks so noble and attractive, as when her children—Liberty, Civilisation, Commerce, Learning, Art—speak for her, full-banded, with the enemy in the gates; rise up and call her blessed.

Such, then, in varying measure and success, has been the course of those fifty years. And the very efforts for others have reacted most favourably on the man who was engaged on them. They have blessed him that gave, as all charity does. For in the high services of the pulpit,—in pitiful sympathies with the guilty, the anxious, the broken-hearted, the dying, the bereaved; in the kindly passings from house to house among the people; in the perplexing, but sharpening and self-culturing details of session, committee, and presbytery; amidst the stormy defeats and victories of great public movements,—a man, while influencing others, receives immense influence on himself, and at the close of such varied and stern schooling comes out richer in wisdom, weightier in character—in one word, a man of twice or three times more power than the man he went in.

Let me just touch, and no more than touch, another sphere where a man's heart is fed, while it feeds others. The busy man and minister had always a well-conditioned, a sweet-breathing home, to which he could at all times retreat after toil, and weariness, and disappointment. I need not tell some of you what a wife God gave him, and, alas! took away,—a wife in whom her husband could safely trust; in whose tongue was the law of kindness; who looked well to the ways of her household. Enough! She passed in a moment, fifteen years ago, out of the house she made a home indeed, to another home. And the old home ceased to be; and he lived as one looking for something he had lost. But children were still left, who in various important spheres—in Church, commerce, and home—still rise up to call her blessed, and who are perhaps the best proof of how consistent, how genuinely and persuasively Christian, his influence must have been in a sphere where influence is most closely and severely tested, and, as in this case, when genuine, is most surely and richly blessed. It was in this home, latterly removed to the near distance of Bowdon, so girdled round by its growing circle of other homes, and so blessed in itself to him through the daughters whose unwearied filial piety was most soothing to himself and most beautiful to all, that he retreated after life's long, laborious day. God gave him what Chalmers craved much to have and never received,—a Sabbath decade of years after the weary work of the other six. There, in its quiet air, he grew more familiar with the longed-for presence of his God and Saviour, and loved to ponder on all the way by which he had been led and fed. Often, as he mused, these lines rose from his heart to his lips:

'So long Thy power hath kept me; sure it still  
Will lead me on  
O'er moor and fen, o'er rock and torrent, till  
The night is gone;  
And with the morn, those angel faces smile,  
Which I have loved long since and lost awhile.'

The eye that bravely met night after night the tumultuous public meeting, turned in deepening tenderness to fill itself with the calm scenes of nature spread around his home. Nowhere and never did I see him to better advantage than a few months ago. We drove together to the quaint ancient churchyard of Ros-therne, and his heart recalled unforgotten snatches of poetry, learned when a lad,

simple enough in themselves in their pathos and anticipations, but when repeated by him, as you well know how he could repeat them, charged with a meaning and music which only the long and deep-felt experience of life could give. In these his latest years he accepted meekly what another, Henry Hallam, calls 'the warnings to bind his sheaves while he might—his own advancing years, and the gathering in the heavens.' So he ripened and sweetened to the last; was full of fresh youth and vigorous manhood as the autumnal tints deepened on him, and the marks of an old age, that only strengthened the higher powers of his mind and mellowed the holier graces of his heart, crept slowly over limbs and breathing. His God gave him the rare gift of a fully rounded life, with its three divisions all unbroken, and sweeping bravely and sweetly its perfect round. Heat of temper, now and again of old flashing out, was well-nigh gone; nothing left but the later glow of kindly animation. Assertion of opinion, which many a conflict had sharpened, was blunted, while his calm, assured convictions never flinched; and the spirit that had dealt much and keenly with questions and details of the world, seemed to free itself of all such so far as they engrossed and hindered the full and ready flow of his spirit to the great invisible realities—to the noble serenities and lofty securities of the love of God and of Christ.

Yet his retreat never made him sluggish in spirit or torpid in energy. The near noise of his beloved Manchester stirred while it stilled his thoughts. He came forth ever and again to the school board and other gatherings with a more tempered word and a weightier judgment. He felt that the animosities are mortal, the humanities abide. He went from pulpit to pulpit,—and especially to this, than which none was ever dearer to him,—and all felt that while he preached as well, indeed better, than aforesaid, the preacher himself, rich with the memories of men's fathers and mothers, and with the gathering gleams of another world, was himself the most affecting appeal, and the most powerful evidence of things divine and eternal.

Then came the jubilee day. I never quite learned the reality and the secret of his power in Manchester, till, amidst some of her best citizens who came to do him honour, he marked out with masterly hand the great lines of his public action, and looked a leader among leaders of men. And the scene in this church I shall never forget, when the pastor, father, and friend shone amid tears and smiles and unspeakable memories and hopes. But, best of all, he went home, there delighted to listen in humble and yearning anticipation for that great jubilee voice he has now heard, 'Well done, good and faithful servant,'—that voice of which all others he knew were but the faint echoes,—that voice that has at last called him to a joy, earth which had given him so much had never yielded.

It was well ordered, also, that his last public sermon should be as retiring Moderator of the English Presbyterian Church. The sermon he then preached appeared on the day on which he took his last illness. It is himself all over—in turn of phrase, in onward elasticity of rhythm, in unconquerable battle for highest truth, human and divine; above all—which is the more remarkable in a man of his years—in fresh, thorough understanding of speculative and scientific doubt or denial in its latest phase. It was indeed his last—I had almost said dying—testimony to the truth that was the strength and the work of his life, and which even in his very latest hours, when reason and heart let go all other things, was the burden of his long and pathetic prayers and preaching in his dreams of death.

My dear friend his beloved successor will tell you more about his last hours. Enough, that we knew his long life. Who did not feel, when the sudden message took him out of our sight, the heart going up with him in the cry, 'Our father, our father, the chariot of Israel, and the horsemen thereof?' And as the coffin that held all that was mortal of him yesterday slowly and as if reluctantly moved away from under the pulpit where he, living, served his Master, and amidst tears and prayers was laid beside the dust of her he best loved on earth, did there not rise up in every heart a human pathos and a divine joy that made one, in strange, unutterable experience, this life and that which is to come?

And now may God help each of us to do the work He appoints, so that whether late or early, lonely or among others, we, receiving here the peace of God through Jesus Christ, shall enter into His presence and abide in His joy evermore. .

## THE LATE GEORGE MOORE.\*

MR. SMILES showed his wisdom, when, even among some misgivings, he judged it well that the life of George Moore should be written. One who knew Mr. Moore said that there could be nothing worth telling about the life of a London warehouseman. This person had forgotten that even a London warehouseman must be a man. Perhaps the individual has never lived, whose life, in the hands of a fitting biographer, would not have been worth writing. Even a very sterile piece of country has points of interest of its own, and when the radiance of a summer sunrise sheds its glories over it, it may be worth the study of the most æsthetic eye. But Mr. Moore's life was rich in interest; and his biographer, as all men know, works with no 'prentice hand, but with discerning eye and skilful touch sees and presents his subject in an exceedingly attractive and interesting way.

Mr. Moore's early surroundings were at once homely and picturesque. His father and father's father had been what were called 'statesmen' for generations. This is a class of men who farm their own fields. Mr. Smiles gives an account of a most stirring kind of the way of life of these bypast generations, when might was right, and law was embodied in the pithy summary, 'Let him take who has the power, and let him keep who can.' This opening chapter reads, as the saying is, like a novel, but let us be thankful that we live in better regulated times. And yet there are some things that we might do well to go back to. The strength and physical development of these 'statesmen' were worth a great deal. Did the strongest only arrive at mature years? or did the habit of early rising, and the porridge, and oat cakes, and milk, and bacon do for them what late hours and more artificial diet fail to do for their successors?

George Moore was the second son of the family, and was born at Mealgate, in Cumberland, on the 9th of April 1806. His mother died when he was six years old. The circumstances of that sad bereavement remained with him as a dark memory till his latest day. His father married again, and although his stepmother was always kind to him, she does not appear to have had a happy influence on the family. Fortunately George had a great capacity for all kinds of robust out-of-door enjoyments that turned up, and this must have been the saving of him in his early years, as, deprived of his mother, and under the care of a coarse, cruel, and drunken teacher, his chances of happiness otherwise were small indeed, as also were his chances of education, which was of the most meagre kind, and it was only when he was twelve years old that he was sent to a school where, thanks to a teacher of a different kind, he found out something of what education meant, but this school he had to leave at the end of the first quarter.

At thirteen George resolved to begin life on his own account. His father was very averse to this, but his mind was made up, and as a draper at Wigton of the name of Messenger took quite a fancy to him, he was bound apprentice to that trade for four years. Most people, in looking over their lives, can see instances of special providential interpositions. This seems to me to have been peculiarly true in the case of George Moore. When he went to Wigton he was placed in very perilous circumstances. It was arranged that he was to sleep in his master's house, but to get his meals at a neighbouring public-house. Here he met with dangerous company, and found himself in a fair way to become as bad as they were. But the watchful eye of his heavenly Father was, unthought of by him, upon him, and his extremity was God's opportunity. He gives the following account of himself at this period:—

'My apprenticeship will not bear reflection. My master was more thoughtless than myself. He gave way to drinking, and set before me a bad example. Unfortunately, I lodged in the public-house nearly all the time, and saw nothing but wickedness and drinking. I had to make the fire, clean the windows, groom my master's horse, and do many things that boys from our ragged schools now-a-days think they are "too good for." I should have been happy enough but for the relentless persecution and oppression of my fellow-apprentice, who was some years older than myself. He lost no opportunity of being cruel to me. He once

\* *The Life of George Moore.* By Samuel Smiles. London: Routledge & Co. 1878.

nearly throttled me. He tried to damage my character by spreading false reports about me, and telling untruths to my master. Even now, after so many years have passed, I can still feel the burden under which my life groaned from the wrongs and misrepresentations of that time.

'After about two years this tyrant left, and I became head apprentice. I had now to keep the books, serve the good customers, and borrow money to pay my master's debts, for by this time he had become very unsteady. The only marvel was that in God's good providence I did not become a victim to drink myself, as I saw nothing else before me. I slept at the shop, but got my food at the Half-Moon public-house. Then I had to give a glass of spirits and water to all the good customers, even if a parcel was bought as small as a five-shilling waistcoat.'

'I now considered myself of some importance, having an apprentice under me! He had lots of pocket-money, and I had none. We therefore played at cards, and I won his money. I did it in fair play, having always luck at cards. This gave me a taste for play. I kept a pack of cards in my pocket. I played at cards almost every night. I went to the public-houses and played with men for high stakes. I frequently lost all that I had, but I often gained a great deal. I sometimes played the whole night through. Gambling was my passion, and it might have been my ruin. I was, however, saved by the following circumstance.

'I had arranged an easy method for getting into my master's house at night after my gambling bouts. I left a lower window unfastened, and, by lifting the sash and pushing the shutters back I climbed in, and went silently up to my bed in the attic. But my master having heard some strange reports as to my winnings and loavings at cards, and fearing that it might at last end in some disaster to himself, he determined to put a stop to my gambling pursuits. One night, after I had gone out with my cards, he nailed down the window through which I usually got entrance to the house, and when I returned and wished to get in, lo! the window was firmly closed against me.

'It was five o'clock in the morning of Christmas Eve. That morning proved the turning-point in my life. After vainly trying to open the window, I went up the lane alongside the house. About a hundred yards up, I climbed to the ridge of the lowest house in the row. From thence I clambered my way up to the next highest house, and then managed to come along the ridges of the intervening houses until I reached the top of my master's dwelling—the highest house of all. I slid down the slates until I reached the water-spout. I got hold of it and hung suspended over the street. I managed to get my feet on to the window sill, and pushed up the window with my left foot. This was no danger or difficulty to me, as I had often been let down by bigger boys than myself with a rope round my waist into the old round tower at Whitehall, that I might rob the jackdaws of their nests and eggs.

'I dropped quietly into my room and went to bed. Soon after, Messenger came up to look after me, and found me apparently asleep. I managed to keep up the appearance as long as he remained there. I heard him murmuring and threatening that the moment I got up he would turn me out of the place. This only served to harden me. But in the morning the waits came round playing the Christmas carols. Strangely better thoughts came over me with the sweet music. I awoke to the sense of my wrong-doing. I felt overwhelmed with remorse and penitence. I thought of my dear father, and feared that I might break his heart, and bring his grey hairs with sorrow to the grave.

'I lay in bed almost without moving for twenty-four hours. No one came near me. I was without food or drink. I thought of what I should do when I got up. If my master turned me off, I would go straightway to America. I resolved, in any case, to give up card-playing and gambling, which, by God's grace, I am thankful to say I have firmly carried out.

'I got up next morning, and the good woman at the Half-Moon Inn, where I took my meals, received me with tears, as my master had been telling several persons that he would turn me away and have nothing more to do with me. She at once sent for two of my master's intimate friends to intercede for me. They came, and, after a good deal of persuasion, Messenger consented to give me another trial. From this moment my resolution kept firm as a rock. I gave

up all card-playing and gambling. I was very regular in all my habits. I went constantly to a night school to improve my education, and I thus proved to all the sincerity of my repentance.

'It was well for me, and perhaps for many others, that all this had occurred. It has caused me on many occasions, since I have had hundreds of young men in my employment, to forgive what I have seen wrong in their conduct, and give them another chance. Probably I might not have done this had I not remembered the down-falling course that I had entered on during my apprenticeship at Wigton.'

After this the tide turned with George Moore, and by and by he became the right hand and mainstay of his master's business. Messenger himself, unlike George, never drew himself up, and latterly, when reduced to positive want, he was befriended, helped, and indeed supported by his old apprentice. The cruel fellow-apprentice, too, had coals of fire heaped upon his head in after days, as George Moore was able to be of signal service to him. Shortly after his apprenticeship was finished George resolved to go to London. His father, who seems not to have had the adventurous turn of the son, was much against this step, but was overruled; and so, at the age of nineteen, he stepped, armed to the teeth with health and hope and resolution, but otherwise very indifferently equipped, on the great arena of London life.

It is said there is no solitude like solitude in the midst of a crowd, and George Moore was not the first whose heart has failed, and who has almost given up in despair trying to find an opening. After many fruitless endeavours, he turned his mind to America, thinking that if there was no need for him in the Old World there might be in the New. However, on going to arrange about his passage, a young man in the office told him of a Mr. Ray, belonging to Cumberland, who had been inquiring for him with the view of helping him. The end of this was that he was engaged for the warehouse of Flint, Ray, & Co., at the modest salary of £30 a year. He had now to leave the house of a pleasant motherly woman with whom he had been lodging, and whose kindness to him not only cheered him at the time, but did him this great service, that it gave him 'a lasting belief in the goodness of woman.' He had to get himself and his chattels (consisting of a hair trunk which had been bequeathed to him, along with the sum of £100, by his godfather) transferred to his new abode. For this purpose he engaged the services of a man with a pony cart, but as they jogged along, lo! at a turn of the street, cart, pony, man, trunk, and all disappeared! In his dismay the poor lad thought this an intended trick, and, after suffering agonies of apprehension for two hours, was only relieved by the reappearance of the cavalcade, which, as it turned out, had gone amissing quite innocently. George, delighted at recovering his possessions, offered the man all the money in his pocket; but he, being an honest man, refused this, and when he had finished his job would take only what was first bargained for. And so this honest costermonger gave George Moore another pleasant and reassuring glimpse into human nature. He had scarcely recovered from his excitement when he entered the warehouse. One who observed him at this moment gives this picture of him: 'On accidentally looking over to the haberdashery counter, I saw an uncouth thick-set country lad standing crying. In a minute or two, a large deal chest—such as the Scotch servant lasses use for their clothes—was brought in by a man and set down on the floor. After the lad had dried up his tears, the box was carried up-stairs to the bedroom where he was to sleep. After he had come down-stairs he began working, and he continued to be the hardest worker in the house until he left. Such was the veritable *début* of George Moore in London. Had you seen him then, you would have said that he was the most unlikely lad in England to have made the great future that he did.'

But to be a true prophet, you must not only 'see' a person, but you must see *into* him; and had any one had this inner sight he would have thought differently. Had he seen the power of keen observation possessed by this young man, the scorn of difficulties, the capacity for hard work, the stern determination, even the dogged resolution to do or die, he would have thought him the very man to make his way. Of this he afterwards said himself, 'Let no one rely in such cases on what is termed luck. Depend upon it, that the only luck is merit, and that no young man

will make his way unless he possesses knowledge, and exerts all his powers in the accomplishment of his objects.'

After George Moore had been some time in the retail house he entered on his arrival in London, he left it for a situation in a wholesale business, in which, after a good deal of the country rust had been rubbed off, and the more valuable qualities beneath had appeared, he was counted fit for the position of traveller. His life as a traveller gives, it cannot be denied, painful glimpses into the commercial life of the country. It does not seem elevated a great many degrees above the unceremonious habits of the Cumberland rieviers; for though the instrumentality by which they gained their ends was different, the principles which animated them were the same. And if you saw a commercial traveller entering a town a day before he knew a rival in the trade was to be there, and dexterously gathering up all the orders for himself, leaving nothing but disappointment and vexation to the other, you would not think him very much in advance of Harry-o'-the-Wynd and his contemporaries. However, George Moore used other weapons. His kindness and good temper, his shrewd insight into human nature, and his ready and not over-scrupulous adaptability to its weaknesses, gained him friends and customers everywhere, while his intense and untiring application to business (for at this time part of the sacred day even was devoted to work), and, above all, his determination not to be beat, made success certain, and gained him the name of the Napoleon of Watling Street.

Others in the same trade saw the stuff Moore was made of, and a Mr. Groucock, seeing that he could not contend against him, took him into partnership, and Moore began business on his own account as partner in the firm of Groucock, Copestake, & Moore, lace merchants. Of course his zeal did not relax, and one wonders how, with such overweening interest in business, and incessant application to it, his heart did not get hard, and his whole nature contract and shrivel up. But even in the midst of this so-eager pursuit of the world, a golden thread ran through the coarse web, and a softening, elevating, and purifying influence was at work. It happened that when he was in the employment of Flint, Ray, & Co., one day he got a glimpse of a bright little girl, who turned out to be his master's daughter. He said at the time, 'If ever I marry, that girl shall be my wife.' It seemed absurd, and yet romantic as it was, that little girl did become his wife; and in the long interval that elapsed, the vision of that little girl acted like an amulet on George Moore, and preserved him amid many temptations.

When Mr. Moore went into business for himself, trade was very dull,—indeed, it was one of those times which are occurring periodically when a panic prevails and the commercial foundations are shaken. Nevertheless the firm weathered the storm, and by degrees lengthened their cords and strengthened their stakes, till they had branches all over the country, and even on the Continent and in America. Mr. Moore had kept up through all these years his acquaintance with his early friend Mr. Ray, and had watched with increasing interest the maturing beauties of his first love. At length he thought the time had come to tell his views. Alas! he was refused, but he did not consider himself defeated. He knew how to bide his time, and, after the lapse of five years, he triumphed over all difficulties, succeeded where formerly he had failed, and on the 12th August 1840 he was married to Eliza Ray.

Shortly after this he gave up, to a great extent, travelling for the firm, and engaged himself in work in the office. But this did not suit him. Hitherto he had been accustomed to air and exercise, and an almost entirely out-of-door life, and his health gave way, and his temper gave way, and all went wrong. He consulted a doctor—Mr. Laurence—one of the most skilful members of the profession, who said, 'I see how it is. You have got the city disease. You are working your brain too much, and your body too little.' 'But what am I to do?' asked Mr. Moore. 'Well, I'll tell you. Physic is of no use in a case such as yours. Your medicine must be the open air. You may spend part of your time in gardening, or you may fish or shoot or hunt.' 'I cannot garden,' replied the patient; 'I never fired a gun in my life; fishing would drive me mad; and I think I must take to hunting.' 'Can you ride?' asked Mr. Laurence. 'Not much. I have ridden my father's horse bare-backed when a boy, but I have not ridden since.' 'Well,' said

Mr. Laurence, 'you had better go down to Brighton and ride over the downs there; but you must take care not to break your neck in hunting.' He took this advice, and became an eager, and what some may think strange, a conscientious huntsman. Then, after a three months' trip to America, his old health and spirits came back, and he was able to return with renewed vigour to business.

But now he found it unnecessary and undesirable to devote so much time to business, and so, prompted by his kind-heartedness, he engaged in various philanthropic efforts. One of the first of these was becoming the director of a life assurance society, and insisting on all over whom he had any influence, to insure their lives. Then he took the Cumberland Benevolent Society by the hand, and by speech and action sought to promote its prosperity. In the course of a speech at a dinner in connection with this society, he told those he was addressing that 'the more they were blessed with success in this world, the greater was their responsibility. Property has its duties as well as its rights. Take from me,' he concluded, 'one kind word of gentle reproof—although at this late hour it may not be considered in good taste—that we have, each and all of us, his duty to perform towards our less fortunate fellow-creatures. And mark my parting admonition. It is better for you to become bankrupt by charitable contributions here, than to become bankrupt hereafter.' Schools to receive and educate the orphan children of commercial travellers next engaged his attention. He gave liberally to this cause himself, and pled for it with others with an energy not to be resisted, and had the satisfaction of seeing it fairly afloat in a creditable and efficient manner. In a truly philanthropic spirit he delighted to attend the examinations of this school and give the boys the benefit of his own experience, in sound and judicious advices. On one of these occasions, after speaking of some of his own early disappointments, he said, 'I therefore advise you young men just entering into life, never to be daunted by difficulties. Persevere! persevere! and you will be sure to conquer in the end.' At another time he said, 'Don't depend upon your relatives and friends. There is nothing like individual responsibility. If you have self-respect, and trust to your own resources, by God's strength you will succeed. God helps those who help themselves.' Another young man we find him advising to attend a place of worship twice every Sunday, and to read at least one chapter of the Bible daily. It was not, however, till some time after this that he himself got beyond the outworks of religion,—that he knew what it was to be weary of the world as a portion, and realized that in Christ alone could true rest be found.

I. S.

*(To be continued.)*

## Home Circle.

### THE FRAGMENTS.

'Gather up the fragments that remain, that nothing be lost.'

Do not these words seem strange words to fall from the lips of Christ? We could imagine them spoken by some poor person, who, when one meal was done, did not know where the next was to come from. Picture to yourselves a miserable room, scantily furnished, and bearing all the marks of poverty. It is occupied, we shall suppose, by a mother and her child. Their looks betoken that they know only too well what it is to suffer hunger. To-day, however, through the kindness of some 'good Samaritan,' they have enjoyed a hearty meal. It is over now, and the little girl is clearing the table. As she is doing so, we can imagine her mother addressing her, in

just such words as these: 'Gather up the fragments that remain, that nothing be lost.' These words, however, were not spoken by such an one. They are not the words of a Lazarus, glad of the crumbs from a rich man's table. No. They were spoken by the Lord Jesus—by Him who could say, 'The cattle upon a thousand hills are mine.' 'If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof.' Christ was in the neighbourhood of Bethsaida, having gone 'into a desert place belonging to the city,' for the purpose of enjoying a period of retirement; but such retirement He did not find. Here is a great multitude, gathered

from all points of the compass, attracted thither by the fame of Jesus. There are five thousand men, 'besides women and children,'—in all, we may safely say, ten thousand at least. What a crowd! Why, the largest church in town would hold only a tenth part of it. They are far from their homes, and some considerable time having elapsed, they are all very hungry. The children would be clamouring to their mothers for something to eat, but they had nothing to give them. What is to be done? for already the evening is come. The disciples turn to Christ in the emergency; nor do they turn in vain. He would not, when Himself hungry in the wilderness, command stones to be made bread; but He will put forth His mighty power to feed these hungering parents and little ones. And how does He proceed? Does He bring manna from heaven, as in the case of Israel in the wilderness? No. One of His disciples tells Him of a lad in the crowd who has with him in a basket five loaves and two fishes. These, at His request, are brought to Him. He makes the multitude sit down on the ground. He gives thanks, as you and I should always do before our meals. And then He distributes the loaves and fishes through His disciples to the crowd. They are handed from one to another, and, most strange and wonderful, there is enough for all. Ay, more than enough; for when all have eaten and are satisfied, what is left is more than the original supply. The boy's basket held all at first; now it takes twelve baskets to hold what is over. Christ bids them gather the fragments. They might have been allowed to lie, and the beasts and birds would have devoured them. But this would have been wasteful. The beasts and birds are otherwise provided for. So Christ says, 'Gather up the fragments that remain, that nothing be lost.' And in thus speaking He spoke with perfect consistency as the divine Son of God, by whom all things were created. With God there is nothing lost. He is a liberal and bountiful giver, yet in all His works, did we only understand them aright, there is a wise economy. Everything is in its place, and everything serves a wise purpose. To us it may seem otherwise. Standing by the falls of Niagara, one remarked what a waste of water-power there was, for how many mill-wheels might be

driven by it. Looked at from such a point of view, there might seem indeed to be great waste there. And so there are many things hidden away in this earth of ours, lying unseen and seemingly useless.

'Full many a gem of purest ray serene,

The dark unfathomed caves of ocean bear;

Full many a flower is born to blush unseen,

And waste its sweetness on the desert air.'

Yet, while to you and me there may seem to be great waste in the distribution of God's bounties, in reality there is 'nothing lost.'

The great lesson, then, which these words of Christ convey, is the lesson of carefulness. They tell us that He does not wish us to be wasteful. 'Waste not, want not,' says the proverb, and the proverb is a good one. How many have found themselves in need, just by neglecting it! How many have carelessly thrown away what they afterwards would have given much to possess! How many poor starving creatures might be fed, were what is wasted in many households only taken care of! I have somewhere read that in Paris the crusts of bread and such-like things, thrown out by careless people, are gathered together, carefully purified, and then cooked up into a variety of dishes. In China just now a dreadful famine is raging, such as visited India a short time ago, and thousands are perishing for lack of food. Were we to pass through such a terrible experience, we would learn to be more careful. Oh, if only these poor starving Chinese had some of the fragments that so many here throw away, how grateful they would be!

Just lately I came upon a very curious illustration of the good that can be done by gathering up fragments that would otherwise be lost. And fragments of what, think you? Why, strange to say, fragments of cigars! those little bits which gentlemen throw away, because you know they can't smoke a cigar quite done. In Germany almost all the men are smokers. If you meet a German, the chances are that he has either a pipe or cigar in his mouth. Well, in Berlin, a society was formed, some ten years ago, for the collecting of cigar ends.\* Every Christmas the proceeds are applied to the purchase of clothes for some poor orphan children. In 1876, about

\* See a recent number of *Chambers's Journal*.



thirty children were clothed by this society, each child being provided with a shirt, a pair of good leather boots, a pair of stockings, a dress, and a pocket-handkerchief. In addition to this, a large Christmas tree is given for their entertainment, and each child is sent home with a good supply of fruit and sweetmeats. Altogether, more than two hundred poor orphan children have been clothed by this society, simply by the proceeds of such small things as cigar ends! If only the example of these good Germans was followed in the gathering of other and more valuable fragments, how much good might be done!

I wish you then, dear children, to carry out this command of the Saviour in your daily life. I do not wish you to be mean, and narrow, and niggardly. By no means. But I wish you to put to a good use the gifts of God. Allow me to apply this exhortation to two things very specially.

I. *To time.*—Gather up the fragments of your time, that nothing be lost. Ah! how many precious moments, how many precious hours, and even days, do we allow to slip away in idleness—nothing done, nothing either for our own good, the good of others, or the glory of God! Paul speaks of 'redeeming the time.' What does that mean but just gathering up the fragments—using to good purpose the little odd bits, so to speak, of the day which so many fritter away in indolence. When you are called in the morning, for example, how do you act? Do you get up immediately, and dress yourself quickly, that so you may have as much of the morning as possible to spend usefully? or do you lie in bed till the last minute, so that your morning duties have to be hurriedly and carelessly performed, and your morning prayers very frequently omitted? When you are sent on an errand, how do you act? Do you go about it quickly, trying to be back again as speedily as possible, and so be at hand for anything else required of you? or do you waste your time upon the way, loitering now with this one and now with that one? When the evening comes, and the more urgent duties of the day are over, how do you act? Do you spend your evening hours in some profitable way,—reading, for example? or do you let them pass away in actually 'doing nothing'? Do not

suppose that I mean you always to be work, work, working. Not at all. It is quite true that 'all work and no play makes Jack a dull boy.' But see that you keep your play in its proper place, and that at other times you are earnest and diligent, 'doing what your hand findeth to do, with all your might.' Remember that

'Satan finds some mischief still  
For idle hands to do;'

and that the best way to keep him at a distance is to be diligent in doing what is good. How very many have risen to be great and eminent men and women just through 'gathering up the fragments' of their time! Dr. Livingstone was once a poor boy engaged in a mill, but he gathered up the fragments of his time, studying in evening hours as well as at odd minutes during the day, and you know what he became. William Arnott, the eminent minister, was once in humble circumstances; but when a boy, as he himself tells us in his autobiography, he carried his Latin rudiments with him in his pocket, taking a look at it now and again in the intervals of work. Edwards, the celebrated naturalist, has been all his days a poor shoemaker; but he, too, gathered up his fragments, going out mostly at night in search of all kinds of creatures, 'birds and four-footed beasts and creeping things,' and now in his old days he finds himself famous. Thus you see how much can be done in this way—how the hand of the diligent maketh rich. But besides gathering up the fragments of your time in this way, see also that you gather up those opportunities which are always occurring of doing good to others. Show a generous, kindly, loving spirit, and be ever on the alert that on fitting occasions your sympathy and benevolence may find illustration in action. Not a day passes but brings with it opportunities of doing little deeds of kindness, of bearing one another's burdens, and so fulfilling the law of Christ. Let not these slip away unimproved. Gather up these precious fragments. All such deeds the Saviour esteems as done unto Himself, and shall finally acknowledge and reward.

'I may, if I have but a mind,  
Do good in many ways;  
Plenty to do the young may find  
In these our busy days.'

Fad would it be, though young and small,  
If I were of no use at all.

One gentle word that I may speak,  
Or one kind loving deed,  
May, though a trifle poor and weak,  
Prove like a tiny seed.  
And who can tell what good may spring  
From such a very little thing?

Then let me try, each day and hour,  
To act upon this plan,—  
What little good is in my power,  
To do it while I can.  
If to be useful thus I try,  
I may do better by and by.

II. Let us now apply very shortly this exhortation of Christ to money.— Here, too, we would have you gather up the fragments that nothing be lost. But perhaps some of you are inclined to say, 'There is little need of speaking to us about money, for we have very little to do with it.' Perhaps so. But you will very soon have to do with it. And even now you have little pieces occasionally which might probably be put to better use. How many little coins are wasted, not by children only, but by grown-up people as well, which, if gathered up, would form a goodly sum, and do much precious service! I do not wish you to become money-lovers, remember, nor money-hoarders. I do not wish you to become misers. There is no more miserable creature in the world than a miser. I only wish you to learn to put your money to a wise use. Especially I wish you to learn to show some little self-denial and self-sacrifice for Christ's sake. You cannot do this too early. Sometimes you may have a penny, a sixpence, or a shilling, to spend as you choose. Well, instead of spending it all upon yourself, I would like to see you give a part to Christ's cause. I would like to see a little missionary box, for example, in all your homes, that little odd sums, fragments which would otherwise be lost by being misspent, might find their way into it. In a well-known book, which some of

you, I'm sure, have read, there is a story of a missionary box which bore on the outside the inscription, 'TIS BUTS.' What a funny thing! The origin of it was on this wise:—'The disposing of a large sum, such as a pound, a half sovereign, or a crown piece, would have required some thought. Such a sum would not have been thrown away on any trifle. But if it was only a sixpence, or a threepenny piece, or a penny, or a halfpenny, most of all, if it was but a farthing, it did not matter much what was done with it. If it would buy an apple, or a biscuit, or a few sweetmeats, it would have been thought or said, "'Tis but a halfpenny or a penny," or whatever the coin might be. Well, instead of spending them in such a way, a lady, who had been turning the matter over in her mind, resolved that all these little odd sums, which used to be spent to so little purpose, should go into the box. Whenever "'Twas but" a trifle that was to be spent on what was neither necessary nor useful, in it went; and at the end of the year, all these "'Tis but" amounted to a sum that astonished everybody, and no one more than the owner of the box herself.\* Now, that was gathering up the fragments that nothing should be lost; and I think we might all, old and young alike, follow that good lady's example with advantage. In conclusion, in seeking to obey this injunction of Christ's, remember, and the thought will prove an antidote to indolence and carelessness, that you shall one day be called to account for the use you have made on earth of your time, your means, and those other talents entrusted to your care. Oh! then, to be faithful and diligent, so that He from whose lips these words fell, may say to us when our life-work is over, 'Well done, good and faithful servant.'

W. R. I.

KELSO.

\* From J. H. Wilson's volume on the Lord's Prayer.

## Correspondence.

### A PLEA FOR EVANGELISTS.

TO THE EDITOR OF THE UNITED PRESBYTERIAN MAGAZINE.

SIR,—In proffering, with your leave, a plea for evangelists, it is with no intention to in any wise depreciate the ministry,—all honour to the worthy servants of Christ!—but with the view of strengthening their hands, and in

suggesting what may further the kingdom of Christ on earth.

There is no doubt about the necessity of increased evangelical efforts requiring to be put forth for the ingathering of 'them that are without,' and there is consequently a call for the training of evangelists to assist our churches in extending the kingdom. A scheme of this sort would be worthy of such a Church as ours, famed for its liberality; and it would inspire our churches with an increased activity in their labours for the Lord.

There is no doubt many would be got whom the Lord would call to this work,—men who have within them still the desire after the great ambition of their lives, the consecrating of their talents to the Lord's service and work,—to enter upon a sphere of labour that would allow their energy full scope, and give them their whole time to go forth on their work of ministering to the souls of their fellow-men, and calling them from darkness to light.

Assuming, then, that men coming forward for the office of evangelists are gifted with the greatest gift—that of the Spirit of the Lord; that they are divinely called; that the work is the desire of their whole heart (having their present position and circumstances carefully weighed); that they are endowed with the other gifts essential for the work,—some scheme of training will be necessary in order to qualify them for it.

There is no royal road to learning, it is true, but the curriculum could be made much more easy, and with good results. I do not undervalue a classical course of culture by any means, but I see no need for a man in the best of his days having to spend his time in acquiring a knowledge of Greek, Latin, and Hebrew. If we have the truly translated Scriptures in our English tongue, it might be considered a waste of time in having to acquire the ability of being able to translate for oneself what is already done for him. It is not absolutely essential that he must go through the mazes of mathematics. It would be sufficient, with the gifts we assumed as already possessed, to train them in English grammar, composition, literature, and history (it is possible a good English education has already been received), an intelligent idea of natural

philosophy, instruction in moral philosophy, Bible and Church history, and whatever else may be mastered by an English reader akin to theology, and above all, a true knowledge of 'The Book' he has to read and expound. This training could be undergone in the leisure from business, under the superintendence or oversight of the presbytery under whose jurisdiction the student may be; and it would not be a difficult work, but should rather be a labour of love, for a minister to train up a number of his flock for this work; or the members of presbytery could arrange a division of the subjects amongst them. At the end of a course or courses, the presbytery, as a body, could put them under written and oral examinations, and any other requisite tests, written theses, trial discourses, etc. etc. These students could be forwarded for a final examination at the Theological Hall, the passing of which, being at the head-centre, would be conclusive that they are qualified for being employed as evangelists of our Church.

Such a scheme would bring into the field men who have experience of the world, of men and manners, and would send forth men of experience in the ways of men, equipped with spiritual armour, to assist in fighting the battle of the Cross. Such a scheme would bring forward labourers into the field, and amongst them not a few downright earnest, faithful preachers,—men of ability and tact for evangelical work. Men so brought up for this work could be made pioneers for church extension in promising parts, by planting mission stations, which could in due time be raised to congregations. They could be of much service in building up and strengthening congregations from surrounding localities. Such a scheme as this would tend to correct many errors in evangelistic work, and in times of revival would provide a staff of qualified evangelists whose teaching and preaching would command esteem and respectful hearing. These evangelists, in revival times, could (being allied to an evangelical Church, and armed with authority for his calling) follow up the awakened with whom they come in contact, and bring them in to be under regular church ordinances.

Such a scheme might call forth men that would adorn the Church,—men who

when the way is opened for them, could by study qualify themselves to be eligible for the ordained ministry at home, or for abroad.

The suggestion of such a scheme as this should not be allowed to fall 'as water spilt upon the ground.' It has prayerfully occupied the mind of the writer; and this is written from the honest (if mistaken) conviction that such a scheme is quite practicable.

It is very well to be told, Let such as desire to engage in Christian work do so in their own sphere of labour, and amongst their own congregations, and they will do well. Probably they do so, but have the burning heart to do better.

It is very well to say that, if every Christian member of our congregations would do their Christian duties there

would be no need of such a scheme, but what when they don't do it? Our churches require to be stirred up to active Christian work and duty; and the calling forth of downright earnest, gifted laymen, and fitting them for the noble service of 'the Master,' is a scheme not to be thrown overboard without serious consideration.

At this time, when our nation's reserves have been called forth, why should our churches not learn a lesson, and call forth all our reserves for the service of the King of kings, to fight the good fight, and consecrate themselves to be maintained in permanent service for the advancing the cause of our Lord Jesus Christ, the Lord of righteousness and Prince of peace, for whose kingdom we pray 'come.'—I am, etc.,

A U.P.

## SABBATH SCHOOL STATISTICS AND ATTENDANCE.

TO THE EDITOR OF THE UNITED PRESBYTERIAN MAGAZINE.

SIR,—I notice in the 'Correspondence' for this month statements as to the number of children attending the Sabbath schools of the three Presbyterian Churches. It is said there are 200,000 attending those of the Established and Free Churches (each), and 80,000 in attendance on those of our own. I observe, on looking at the statistics of the Free Church, that 150,000 are said to attend the schools, and 50,000 the Bible classes, and in this way the 200,000 is reached. Perhaps this is likely to be the case in the Established Church also. I notice that the 80,000 mentioned in connection with our own refers solely to children attending the Sabbath school, while besides these there are 21,000 attending Bible classes. This brings the number up to above 100,000, and places us more on a level with other Churches as to this important matter.

Still I quite agree with what the esteemed convener of the Committee on Sabbath Schools said, viz., that these figures do not represent the possibilities of our Church in this respect. They ought to be greatly higher. At the same time, causes are at work to account for this over which we have only imperfect control. In country districts, e.g., our congregations are very widely scattered. The Sabbath school is gene-

rally taught in the church, or in buildings immediately connected with it. Now, many of our people in country districts come from a distance of three, and even six or seven miles. In such cases it is obvious that the children cannot be present at the usual place of meeting. This difficulty, however, to some extent, may be met. I was talking on the subject lately with a country minister, an earnest worker, whose congregation is widely scattered. The number of children near the church is comparatively small. So, besides the usual congregational school, he has established smaller schools in convenient localities throughout the district. In this way the number of children under Sabbath school instruction is more than double what it would otherwise be.

Now this is a matter to be taken up in an intelligent and earnest manner, not by our ministers only, but also by our elders. The elders of our churches have districts allotted them for their special care. In these districts Sabbath schools might be established, either under their own tuition or that of their family; or they might get competent members or adherents of the church in the neighbourhood to assist them. It is good, surely, to be zealously affected in a good cause, and no one will dispute that this cause is good in the highest

degree. Moreover, it is one which has very special claims on the attention and efforts of the members of the United Presbyterian Church. As a Church, we took a step in advance in the line of theoretical Voluntaryism at last meeting of Synod. And we have always held that it is the duty, not of the State, but of the parent and of the Church, to provide for the religious instruction of the young. We do not believe that the State ought to give this kind of education, and we have little faith in the excellence of such as it imparts. Other Churches take different ground on this matter, and proclaim that it is the duty of the State to provide the spiritual as

well as the secular part of school instruction. If on this account they were to be less in earnest in regard to Sabbath schools, they could defend themselves with at least a semblance of consistency. But if we are remiss, defence we have none to offer. We are self-condemned. This, then, is a sphere of labour to which a regard to our own consistency, as well as its supreme importance, imperatively and loudly calls us, and to which we trust our Church, throughout all its borders, will address itself with increasing diligence and zeal. —I am, etc.,

N.

12th July 1878.

### WHO TRAINS OUR CHILDREN ?

TO THE EDITOR OF THE UNITED PRESBYTERIAN MAGAZINE.

SIR,—I read lately a sensible paper on the above subject in one of our popular periodicals. It is really one of vast importance, and when one thinks of it, it is not by any means with entire comfort; e.g., I was seated the other day in a second-class carriage near the metropolis, quietly waiting for the train starting, when two young women rushed up, one of them carrying an infant about eighteen months old in her arms. She placed the infant on the seat beside her, who immediately began to cry and express a wish to get to 'mamma.' On this the young woman in charge urged the baby to be quiet, 'or she would throw him out at the window.' This had a magical effect—the baby was silent in an instant.

Now, suppose this young woman had been told that she was cruel and false,

she would have been very much surprised, and resented it with indignation. And yet both of these detestable vices—cruelty and falsehood—were here in full force. We do not know the power of imagination in children, but we know it is great, and what agonies the poor little creature suffered cannot be told. And then there really was, of course, no intention on the part of this amiable-looking young woman to do the dreadful thing she threatened. And when the child learns by experience that such threatenings mean nothing, all threatenings are disregarded, and general unbelief follows. Truly 'evil is wrought from want of thought as well as from want of heart;' and if those who train our children would only *think* what they are about, how much evil would be prevented! —I am, etc.,

PATER.

## Intelligence.—United Presbyterian Church.

### PRESBYTERIAL PROCEEDINGS.

*Amandale.*—This presbytery met at Annan on the 25th June last—the Rev. James Scott, moderator. In terms of agreement, the presbytery entered on the subject of report on Congregational Statistics, and the remit of Synod recommending the annual visitation of the congregations. After reasoning, it was moved, seconded, and unanimously agreed to—'That the presbytery, in compliance with recommendation of the Synod, make a periodical visitation of the congregations within the bounds, and that a

committee be appointed to draw out a plan according to which this resolution may be carried into effect. The committee to consist of Messrs. Watson, Ballantyne, and Ronald, with Mr. Hamilton, elder—Mr. Watson, convener.' Read a communication from the convener of the Synod's Theological Committee, in reference to the collection for the Hall Fund, and the presbytery gave attention, in terms of instructions. The next meeting of presbytery is to be held at Annan on the Tuesday after the second Sabbath of September, at 11.45 A.M.

*Banffshire.*—This presbytery met in the

United Presbyterian manse, Grange, on 8th July. A 'Statement of Facts regarding Missions,' printed on a card and suitable for hanging up in homes, was submitted and approved. The committee was authorized to get 500 of these printed, and it was agreed that the mission committees of the several congregations receive such numbers as they may require, on application to Mr. Muir. The presbytery thereafter withdrew to the church, to hold a Public Presbyterian Conference on Missions. In addition to the members of presbytery, the following brethren from other presbyteries and Churches were present, and most of them took part in the conference, viz., Rev. James Robertson, Newington; Rev. Mr. Webster, Established Church, Cluny; Rev. Mr. Gillespie, Free Church, Keith; Rev. Mr. Macdonald, Free Church, Cornhill; Rev. Mr. Forgan, Free Church, Cullen; Rev. Mr. Stockdale, Free Church, Grange; Rev. Mr. M'Dougal, Baptist Church, Aberchirder; Rev. Mr. Duffus, missionary, Swatow, China; and Mr. Stott, of the Inland Mission, China. Rev. Mr. Merson, moderator of presbytery, presided. Papers were read by the following members of presbytery, viz., by Rev. Mr. Wether, on 'How to foster a Missionary Spirit in our Congregations;' by Rev. Mr. Summers, on 'The Duty of Praying and Giving for Missions;' by Alex. Donaldson, Esq., on 'Every Member of the Church a Home Missionary;' and by Rev. Mr. Muir, on 'How to interest the Young in the Cause of Missions.' After each paper, an opportunity was given to brethren present to speak on the subject of the paper—an opportunity which was readily embraced, the result being a conference which was felt by all to be exceedingly interesting and profitable. In the evening a public meeting was held in the church, at which addresses, some of a missionary and others of an evangelistic nature, were delivered.

*Buchan.*—This presbytery met on 11th June at New Maud—Rev. C. G. Squair, New Deer, moderator. Minutes of last meeting having been read, Mr. Whillas intimated that he had preached in Fraserburgh according to appointment of presbytery, and declared the church vacant. Next half-yearly conference of presbytery was arranged for 25th June, at Peterhead; and Mr. Whillas was appointed to take the paper which should have been prepared by Mr. Smith, who has been called to Berwick. A call from Oatlands to Rev. George Blair, Savoch, was next taken up. Rev. James Jeffrey was heard in prosecution of the call for Presbytery of Glasgow, and Mr. Alex. M'Neil for the congrega-

tion of Oatlands, while Messrs. Burr and Smith appeared for the congregation of Savoch. Pleadings being ended, Mr. Blair declared his acceptance of the call, and was accordingly loosed from his charge in Savoch. Rev. Hugh Glen, Stuartfield, was appointed to preach the church vacant, and to moderate in the session during the vacancy. The office of clerk having been rendered vacant by Mr. Blair's translation, Rev. J. F. Whillas, B.D., New Leeds, was unanimously appointed. Were laid on the table a call to Rev. John Dickson, from East Free Church, Coatbridge, and extract minute of Free Presbytery of Hamilton. Agreed that this matter be disposed of at a special meeting, to be held on Wednesday, 3d July, at New Maud, at 1 p.m. The fourth half-yearly conference of the Buchan Presbytery was held at Peterhead, on Tuesday, 25th June, when, in addition to the members of presbytery, there was a fair attendance of elders who were not members. The Rev. C. G. Squair presided, and, after devotional exercises, papers were read—(1) 'On the relation of the Church to the Temperance Movement,' by Rev. John Dickson, Peterhead; and (2) 'On the Conduct of the Devotional Element in Public Worship,' by Rev. Thomas F. Whillas, New Leeds. Interesting discussions, in which all present took part, followed the reading of each paper, and the thanks of the conference were accorded to their writers. The Missionary Committee was instructed to make arrangements for the winter conference.—This presbytery met again on 3d July, at New Maud, for the purpose of disposing of a call addressed to the Rev. John Dickson, Peterhead, by the East Free Church, Coatbridge. Appeared as commissioners from the Free Presbytery of Hamilton, Rev. Messrs. Findlay and Lawson; as commissioner from the session of Coatbridge East Free Church, Mr. Alex. W. Russel; and from the congregation, Mr. David Waddington. Messrs. John Anderson and Wm. Hackett were also present as commissioners from the Peterhead congregation. Reasons for translation and answers thereto having been read, and the commissioners on both sides having spoken, Mr. Dickson declared his acceptance of the call, and was accordingly loosed from the charge of Peterhead. Rev. John Paterson was appointed to preach the church vacant, and Rev. C. G. Squair to act as moderator of session during the vacancy.

*Edinburgh.*—The monthly meeting of this presbytery was held on 2d July. Mr. Small, Portsburgh Church, Edinburgh, was appointed moderator for the ensuing

six months, and took the chair accordingly, in room of Mr. Marshall, East Calder, whose term of office had expired. A number of students were nominated for admission to the Theological Hall. Mr. Fleming, Lothian Road, called the attention of the presbytery to the famine in China, which he believed to be without parallel in either ancient or modern times. He moved, 'That the presbytery recommend that the churches within its bounds should have a collection on as early a day as possible in aid of the Chinese Famine Fund.' Mr. Croom seconded the motion, which was agreed to unanimously. Dr. Kennedy read a circular from the Theological Hall Committee in reference to this fund. It stated that a very large number of congregations in almost every presbytery had not hitherto made collections. The result was that the fund had fallen seriously in arrear, and that something like a collapse was imminent, unless a more general collection could be secured. It was agreed to take steps to bring the claims of the fund before the congregations, especially the defaulters. Mr. M'Intosh, Dalkeith, reported that he had fulfilled the duty entrusted to him, of intimating the decision of the Synod to the Arthur Street congregation. After a statement by Mr. Williamson, Queensferry, the presbytery gave its consent to the transference of the school at Ollaberry to the School Board of Northmaven. Dr. Mair having resigned his charge as superintendent of University students connected with the denomination, Mr. Whyte, of Lauriston, was appointed to the office. Mr. John Young, Newington, reported that he had in due form congregated the friends worshipping in Clare Hall, Minto Street, with a view to their erection into a regular congregation, to be known as Dalkeith Road congregation. He read a list of gentlemen who had been elected as elders, and had expressed willingness to accept office as such. Most of them, it was stated, were already in office, so that this was simply a transference of elders from one congregation to another. Professor Cairns was appointed moderator of session till the congregation be prepared to elect a minister, an office which he accepted with great pleasure. The conduct of Mr. Young was cordially approved.

*Elgin and Inverness.*—This presbytery met at Forres on 16th July.—Rev. William Macdonald, moderator. Mr. M'Martin reported that he had, according to appointment, presided in the moderation of a call in the congregation of Tain on the 26th June, when a unanimous call was given to Mr. Richard Hutchinson, probationer. The call was unanimously

sustained; and the clerk was instructed to give notice of the call to Mr. Hutchinson, and to state that he would be expected to give intimation of his decision within a month from the time of his receiving said notice. A communication from the Theological Committee, with reference to the Hall Fund, having been read, it was agreed to recommend to those congregations in the presbytery who have not as yet sent contributions to the said fund for the present year, to do so as soon as possible. Subjects of trial exercises for licence were presented by Mr. Charles Dick, student of theology. Next meeting was appointed to be held at Nairn, on Tuesday after the third Sabbath of August.

*Falkirk.*—This presbytery met at Cumbernauld on 2d July.—Rev. Robert Anderson, moderator for the day. The following ministers were invited to correspond:—Rev. Alexander Barr, Airdrie; Revs. R. T. Jeffrey, M.D., and James Jeffrey, M.A., Glasgow; Rev. A. T. M'Lean, Baillieston; Rev. A. H. M'Gregor, Clydebank; Rev. Wilson Baird, Mauchline; Rev. W. S. Goodall, M.A., Stewarton; Rev. A. A. Robertson, Ardersier. The edict for the ordination of Mr. Alexander Borland was returned duly served. Rev. David Burns preached an able discourse from John vi. 35. Rev. Robert Anderson narrated the steps of procedure, proposed the questions of the formula, and by prayer, and the laying on of his hands as the representative of the presbytery, ordained Mr. Alexander Borland to the ministry, and to the charge of the congregation of Cumbernauld, as colleague to the Rev. Hugh Baird. Mr. Anderson then delivered appropriate addresses to minister and people. At the close of the public services, Mr. Borland's name was entered on the roll of the presbytery, and he took his seat accordingly. Rev. Hugh Baird reported that an annuity of £50 had been granted him from the Aged Ministers' Fund. Rev. James Aitchison reported having received £20 from the Home Committee of the Mission Board, as one-half of promised grant for the Carron Mission, and intimated that Mr. John Yellowlees, who has completed his course as a student of divinity at the Theological Hall, has been engaged to labour at Carron meanwhile. Agreed that henceforth examinations of students on trials for licence be conducted by written papers.

*Glasgow.*—The usual monthly meeting of this presbytery was held on 9th July.—Mr. James A. Johnstone, Springburn, moderator. The attendance was meagre. On the reading of the minutes being completed, Mr. Ramage said the report of the Synod's procedure in the Ferguson case

ended with the decision after the motion which was carried in the superior court. This was not shown in the minute just read, and he thought it should be inserted to complete the record in the case. Dr. Jeffrey (clerk) said he only inserted what was sent to him by the Clerks of Synod. Mr. Ramage thought that what followed on that motion should be recorded, in order that they might know exactly the relation in which Mr. Ferguson stood to the presbytery. The court should be apprised of Mr. Ferguson's acquiescence in the judgment of the Synod, and also of the steps the Synod took, on the acquiescence, to intimate to the congregation that he was restored. The members being generally of opinion that this course should be adopted, the clerk said he would record the proceedings on the presbytery minute. The presbytery agreed to sanction the erection in John Knox Street of a new church for the Duke Street congregation. A letter was read from Mr. Crawford, East Kilbride, intimating his acceptance of the call to be colleague and successor to Dr. J. B. Johnstone, of Govan. The presbytery agreed to express concurrence in the invitation, forwarded by a meeting of the Joint-committee of Synod and Presbytery, to the Rev. David Hay, of Butterburn Church, Dundee, to become pastor of the Henderson Memorial Church, which was recently opened at Overnewton. Mr. Buchanan was appointed to prosecute the call, in conjunction with the commissioners from the committee, before the Presbytery of Dundee. Before the brethren had separated, Mr Ramage said they had all doubtless received a circular regarding the famine in China. He had been much impressed by the facts so brought under his notice, and, on laying the matter before his session, they authorized a collection to be made on the Sabbath following, from which £21 was received. It occurred to him that it would be a good thing if the presbytery would recommend that a collection be immediately taken for the famine fund in the churches within the bounds. Dr. Jeffrey said that could not be done officially by the presbytery at present, the meeting having adjourned, but it would be made public through the newspapers. Dr. Joseph Brown expressed sincere regret that the subject had not been mentioned earlier. His congregation, at one collection, gave £30 to the fund; and he believed that if the people were told of the circumstances of the famine, they would very willingly contribute for the relief of the sufferers. Ministers had a great deal of responsibility in that matter.

*Ireland.*—This presbytery met on 2d April — Rev. T. Eddington, M.A., moderator. Mr. Fitzpatrick had conferred with members of Culleybackey who had difficulties about sitting at the Lord's table, though seeking baptism for their children; was thanked for his diligence. It was reported that the session of Dublin were in favour of joining the presbytery. The clerk was instructed to write the convener of the Redistribution Committee and the clerk of session of Dublin, of the unanimous feeling of the presbytery. The congregation of Culleybackey was reported to be now free of debt. Dr. Bryce was appointed to represent the presbytery on the Committee of Bills and Overtures. The annual Stipend Augmentation schedule was, on examination, certified, with one addition paid in Knockeloughgorm. It was agreed for the present only to record and acknowledge receipt of communication from the Liberation Society. It was agreed to petition in favour of the repeal of the Contagious Diseases Act. Notice was given of motion to examine annually all session and managers' books. The moderator of Loanends was empowered to obtain regular account of congregational and manse funds, and report. Thereafter Mr. Fitzpatrick introduced a conference on missions, by reading a most interesting paper, which it was agreed to be printed and circulated in the different congregations.—This presbytery met again on 2d July. Copies of the financial details of all the congregations in the presbytery, and Mr. Fitzpatrick's address on missions, were tabled for distribution. The Rev. James Stevenson, of Dublin, was welcomed, according to deed of Synod, as member of presbytery, and was afterwards in regular course chosen as moderator for next year. Circulars anent admission to Hall and collection were read and attended to. The committees for next year were arranged, and work adjusted. The motion for examination of congregational books, after discussion, was delayed to next meeting. Messrs. M'Lay, Eddington, and M'Dowell were appointed to examine, audit, and report on accounts of Loanends. Missionary deputations to each congregation were to be repeated, conjoined with evangelistic addresses. A committee of two was appointed to watch the progress of the Lord Chancellor's Bill on Education, and confer if any steps should be taken to represent the views of the presbytery. And it was agreed to confer at next meeting on the desirability of undertaking some presbyterial mission work in Ireland, such as the organization of colporteurs under our superintendence.



*Kelso.*—This presbytery met on Tuesday, 18th June—Rev. Mr. Pringle, Jedburgh, moderator. Rev. Mr. Millar was appointed to dispense the communion at Greenlaw on the first Sabbath of August, and a committee was appointed to take steps in connection with Mr. Milne's claims on the fund for infirm ministers. Mr. Cairns reported, as interim moderator of the session of the First congregation, Kelso, that as Mr. Rogers was still unable to resume work, the congregation had granted other three months of absence. Sympathy was expressed with both the pastor and congregation, and admiration also for the kindness shown by the people to their minister. The clerk mentioned that he had received a number of parliamentary bills from the member of Parliament for the district, but their consideration was not entered on. A committee was appointed to confer further with the minister and session of Dunse congregation, in respect of no representative from it ever appearing at presbytery, and no notice taken of a former communication on the subject. Mr. Cairns, Stichel, stated that their new church had been entered by the congregation free of debt. The presbytery congratulated the minister and congregation on this gratifying fact. Next meeting of presbytery is to be held on 17th September.

*Orkney.*—This presbytery met at Kirkwall on the 1st July—Mr. Allardice, moderator. Mr. Allardice's term of office as moderator having expired, Mr. Melville was appointed moderator for the next twelve months, and took the chair. The Rev. James Graham, Broughty-Ferry, being present, was invited to correspond, and took his seat. The clerk laid on the table the abstract schedule of congregational statistics of the presbytery for the year ending 31st December, which had been printed with the view of being circulated among the various congregations. An extract minute of the Glasgow Presbytery was read, intimating that neither the session nor managers of the Queen's Park congregation had had anything to do with the sending out of the petitions complained of by the Orkney Presbytery. Mr. Kirkwood read the report of the Evangelistic Committee for the past year, which showed that, with the assistance of Messrs. Riddocks and Mundel, 167 meetings had been held, of which 26 were held during the day, and the rest in the evening; that the visit of the evangelists had been very much appreciated in all the districts they had visited, and much good done. Mr. Calderwood, as convener of the Dis-establishment Committee, said that this committee had not considered it necessary

to institute any active agitation on this question during the year, seeing the question was already in such a favourable position in the country. A letter was read by the clerk from Mr. Baillie, preacher, declining the call from the congregation of Shapinshay, and it was set aside accordingly. Much sympathy was expressed by the presbytery for the congregation of Shapinshay in being again unsuccessful in obtaining the object of their choice. Mr. Kirkwood was appointed to dispense the communion there on the third Sabbath of July. The various standing committees were reappointed for the year. The presbytery then met in private. The next meeting to be held at Kirkwall on the first Monday of October.

*Paisley and Greenock.*—This presbytery met in Greenock, 4th June, when Mr. William Dickie received licence.—18th June—Appointed Mr. Edgar's induction, who intimated his acceptance of the call to St. Andrew Square, Greenock, to take place July 9.—28th June—Granted a moderation to Renfrew.—9th July—Met for the induction of Mr. Edgar. Mr. M'Lean preached, Dr. James Brown inducted and addressed the minister, Mr. Gray addressed the congregation.—Paisley, 16th July—A call to Mr. Charles Moyes, from Renfrew, was sustained. Granted a moderation to Clune Park for 30th August.

*Perth.*—This presbytery met on the 28th May—Mr. Lyon, moderator. Mr. Thomas Miller, in the absence of Mr. Sutherland, made a statement anent Craigend, which was received as an interim report, and it was left with the committee to prepare for the dissolution of the congregation under the guidance of Mr. J. B. Kidston, one of the law agents of the Church. A moderation was granted to the congregation of Balbeggie, and Mr. M'Neil was appointed to moderate there on the 10th of June. Messrs. George Smart and Wm. Lamond, students of divinity, gave their trials for licence, which were all unanimously sustained, and they were licensed to preach the gospel, and to exercise their gifts as probationers for the holy ministry in this Church. A communication was received from the Home Secretary, bearing that his committee has sanctioned the payment of £20 for salary of missionary as catechist at Pitrodie, and requesting a report of the work done there.—This presbytery met again on the 9th July—Mr. Lyon, moderator. Mr. Brown was appointed moderator for the next twelve months. Mr. M'Neil reported his conduct in the moderation at Balbeggie on the 10th ultimo, and laid on the table a call addressed to Mr. Robert Macmaster, M.A., probationer, signed by eighty-two

members in full communion and sixteen adherents. Mr. M'Neil's conduct was approved of and the call sustained, and, in view of Mr. Macmaster accepting it, the clerk was appointed to give him subjects of trial for ordination. A paper was received from Craighend, the purport of which was that, since the last meeting of presbytery, the congregation had seen reason to change their mind, and that they now desired to be continued as a congregation, to be placed on the list of vacancies, and to have regular supply of sermon appointed to them. Commissioners from the congregation were heard. The Home Secretary and Messrs. Foote and Alexander, who were present as deputies from the Home Mission Board, were also heard, and spoke in favour of the congregation being continued. After reasoning, the presbytery approved of the resolution to continue the congregation come to by the meeting on the 7th inst., agreed to hold the congregation as one of the vacant charges of the Church, and appointed the clerk to apply for supply of sermon to them from this date. Also, associated Mr. Ross, elder of North Church, Perth, with Mr. Sutherland, to aid in the measures that will be necessary to carry out the agreement of the congregation, to which the presbytery has now given its sanction. The convener of the Committee on the Regulations under which the Honey Bursaries are administered, reported that, after consideration, the committee agreed to recommend that the present regulations be adhered to. The presbytery adopted the recommendation. Next meeting on the 20th of August.

CALLS.

*Balbeggie.*—Mr. R. Macmaster, A.M., preacher, called June 10th.

*Tain.*—Mr. Richard Hutchinson, probationer, Glasgow, called June 26th.

*Renfrew.*—Mr. Charles Moyes, probationer, Edinburgh, called July 8th.

INDUCTIONS.

*Glasgow (Outlands).*—Rev. George Blair, M.A., Savocho of Deer, inducted July 4th.

*Greenock (St Andrew's Square).*—Rev. Robert Edgar, Glasgow, inducted July 9th.

ORDINATION.

*Cupar (Boston Church).*—Mr. Thomas Fleming, A.M., probationer, Whithorn, ordained July 17th.

INDUCTION SERVICES AT SMYRNA CHURCH, SUNDERLAND.

In our present issue an interesting sketch of one who was enabled nobly to main-

tain our cause in an important town in England for the long period of fifty years, appears from the graphic pen of Mr. Graham. Another minister, who has reached within six years of his jubilee in the important town of Sunderland, has been obliged to seek partial relief from labour, and, on the 11th June last, Mr. Parker received the assistance of a scholarly and accomplished colleague in the Rev. Mr. Ellison. The induction services were interesting, and the collections exceedingly liberal. A local paper thus pays on this occasion a merited tribute to the senior pastor:—'It is a noble thing for a minister to sit down in the gloaming of his career, as Mr. Parker does, with the respect of an entire community accompanying him into his partial retirement. Mr. Parker is the oldest minister in the town, or perhaps in life, who attended the funeral of good Rector Grey; and he has witnessed all the ministerial changes in the Established, Presbyterian, Wesleyan, Congregational, and Baptist churches since 1834, and has lived on friendly terms with the brethren. He is also the oldest advocate of the British and Foreign Bible Society, and other benevolent societies of the town. We gladly place on record these faithfully expressed opinions, and would add our own earnest hope that Mr. Parker may yet enjoy many deservedly happy years in the affection of his constant and appreciative congregation, as well as in the respect and high estimation of all shades of society throughout the town.'

NEWTON-STEWART—OPENING OF A NEW CHURCH.

SERVICES in connection with the opening of a new church, of which Rev. Ephraim Smith is the esteemed pastor, were held here on Thursday, 11th July. In the forenoon an eloquent and appropriate discourse was preached by the Rev. Dr. Logan Aikman, Glasgow, and in the evening a service was held, at which various ministers of churches in the locality, and from a distance, made congratulatory speeches. Among these was Mr. Graham of Liverpool, who, in the course of his observations, said 'he was in Newton-Stewart sixteen years ago, and on that occasion he experienced much kindness from their late minister, Mr. Reid, and his good wife—a couple whom he always thought of with affection. He had no doubt Mr. Reid's memory was still green amongst them. The old minister died, but God abides; and when the new church had been opened that morning, many would think of their old minister, and felt that memory had renewed his

preaching amongst them. The old church had stood for eighty or a hundred years, and of it there were many happy memories. Go back another hundred years, and they would come to the time when this old Galloway was radiant with the flowers of martyrdom. He was in Glen Trool the other day, and there he saw the graves of half-a-dozen of these noble martyrs, whose Christian characters and godly lives and noble courage had built up the church which had been opened that day, and which had left deep and lasting memories in the hearts of God's people—memories which would never perish. The people of Newton-Stewart had got grand landmarks before their eyes. Margaret Wilson he looked upon as the grandest heroine in all Scotland, and as one who was not inferior

to Joan of Arc herself. These were grand memories for the people of Newton-Stewart to cherish, and he trusted that the noble devotedness of these martyrs would act as incentives to the people here to work for God, and to build up His Church, and to aid their ministers in carrying on the work of the gospel.' The opening services were continued on Sabbath the 14th, and Sabbath the 21st July, and were conducted by Mr. Smith, and Mr. Graham, Liverpool, and Dr. Ker. The church, which is a handsome building, and has convenient class-rooms, etc., is beautifully situated, and is quite an ornament to the town. It cost £2500, and, by means of the earnest efforts of the members of the congregation and friends, is opened free of debt.

### Notices of New Publications.

THE LORD'S SUPPER: Its Nature, Ends, and Obligation, and Mode of Administration. By THOMAS HOUSTON, D.D. Crown 8vo, pp. 360.

Edinburgh: James Gemmill. 1878.

DR. HOUSTON, we believe, is a Reformed Presbyterian minister at Knockbracken, near Belfast, and is well known to a certain class as the author of a number of works on practical religion, which have had a pretty wide circulation. He seems a well-read, judicious, sober-minded, pious man, whose writings are well fitted to be acceptable and interesting, and, we hope, useful, to readers who hold sound evangelical views, and incline somewhat to the old school. For his books give no countenance to modern innovations, but savour a little of the antique, though at the same time it is but justice to say that he is rather lenient and tolerant towards those whose sentiments do not quite accord with his own.

It will be seen that the volume before us takes in a wide and extensive range, and really all the topics announced are subjected to a pretty thorough discussion. Generally we sympathize with the author, and admire his spirit, even when we cannot altogether concur in his opinions. Let us just briefly notice one or two points which he handles. We need scarcely say that on the main subject—the Lord's Supper—we entirely agree with him.

One of the subjects to which a section

is devoted is 'Fencing the Tables,' or, as he prefers calling it, 'The Warning,' which, it seems, it was called in ancient times. This part of the service is now generally omitted, at least in our Church, at all events on the communion Sabbath. It was once, however, universally observed, and the author is partial to it. Now, it seems to us that whether the Lord's Supper be viewed generally, or with reference to such passages as 1 Cor. xi. 28, 29, it is of vast importance that at some time before the ordinance is dispensed, distinct and solemn intimation should be given that there is great responsibility connected with its observance,—that, as must be the case in regard to every other ordinance, an unworthy observance must be offensive to God, and consequently must increase one's guilt, or be *unto* condemnation (damnation), and must at the same time, like all other sin, tend to blunt the person's conscience, and thus add to his depravity. We cannot but think, however, that the proper time for such warning is at an earlier period than just immediately before the dispensation. Let there be leisure for serious reflection and self-examination. We believe, also, that in many cases there was a strange misapprehension respecting the proper object of the fencing, though we do not mean to charge Dr. Houston with this. It was common in some churches, we have been assured, to begin by debarring first the devil, then the Pope, then the Archbishop of Canterbury, etc.,

whereas manifestly the warning was meant only for such as had received tokens. They had got permission from the Church to approach the table, and it was for themselves to judge whether their own consciences warranted them to go forward. This was quite reasonable, for it is a small matter to be judged of man or of man's judgment; he that judgeth us is the Lord. Let every man be fully persuaded in his own mind.

We are glad to see that the author approves of simultaneous communion, instead of a succession of tables. Whatever may be said for the latter method, it went far to destroy the idea of communion. Persons sitting in the church might regard themselves as partaking of the Lord's Supper though they were not actually at the table. But we suspect they generally did not. But how could one be *communicating* with those at the table if he was hearing a sermon at a tent, or if he was partaking of a refreshment in a house of public entertainment? or what fellowship could a minister have in the prayer before the celebration (not the least important part of the ordinance, we think), if he was engaged preaching at the time when the prayer was offered up? It is a pleasant reflection that the good sense of the present day is in favour of a method which has so many obvious recommendations. The plea for the other method—that the table addresses were very edifying—is of no great force. Such addresses might be delivered in another connection; and we once heard an eminent professor of divinity say, 'You may hear a dozen of these addresses, and not one of them about the right thing—the atoning death of Christ.'

Dr. Houston gives at the close a lengthened catalogue of works on the Lord's Supper, ancient and modern. Among others, he mentions Dr. Brown's discourses suited to the Lord's Supper, and also his small tractate on the permanent obligation and frequent observance of the ordinance, which, he says, 'is now scarce, but deserves to be generally known.' We have heard Dr. Brown himself say, that of all he had written, there was nothing he so much wished to be circulated as that little volume.

KNOX AND THE REFORMATION TIMES IN SCOTLAND. By JEAN L. WATSON,

Author of 'Bygone Days in our Village,' 'Round the Grange Farm,' 'Lives and Times of Peden and Renwick,' 'Lives and Times of the Two Guthries,' 'History and Scenery of the Border Counties,' etc. etc. With an Introductory Chapter by Rev. ROBERT MUIR, M.A., Hawick.

Glasgow: Dunn & Wright. 1878.

SCOTLAND can never have too much of John Knox. We say this in view of all that has been written of one of the greatest of her sons; but as it so happens that, with all that has been written, there has not as yet appeared what might specifically be called a 'People's Knox,' we welcome especially the volume, the title of which is at the head of this notice, as working very hopefully in that direction. 'The Life of Knox' had indeed been written long ago. That was done, once for all, when in an early part of this century the aforesaid obscure Old Light Seceder minister gave to the world the great historic classic, *M'Crie's Life of Knox*, and thus linked hero and biographer's names together in all time coming. That work turned the whole tide of battle in regard to the historic Knox, and gave direction to the current in regard to him which has had very much the same set ever since. For, amid all the contendings, whether in the religious or educational life of Scotland, each section has been anxious to show either that it held with, and entered into, the views and labours of the true and ascertained Knox, or with the spirit which he would have been likely to manifest had he been living, moving, and working in these later times.

Since M'Crie's great work, we have had utterances and works, more or less elaborate, from such names as Carlyle, Froude, Hill Burton, the younger M'Crie, Wylie, and Lorimer, not to mention others, all bearing upon Knox and his times; and now, in the work before us, Miss Watson, with her own lighter but not unskilful touch, has shown an admirable faculty for availing herself of the labours of those who have preceded her in this field. Her earlier sketches showed a fine appreciation of all that was best and purest in Scottish country life, so that 'her' village has become 'our village' for all whose 'bygone days' extend over the half century or thereby; and the 'Grange

Farm' is the very farm on which any of us, who were in the line, might have hoed or herded, ploughed, sowed, harvested, or done any other of the operations in their season, so true are the depictions of the quiet Scottish country life that prevailed before the rail, with its restless hurrying to and fro, had mixed town and country in one rapid whirl. Her biographic notes and annotations on such works as those of Pollok, James Hogg, Galt, and the *Cottagers of Glenburnie*, have the same true appreciation of one class of the 'people's books;' and the later works in which she seeks to trace the religious life of the country to its sources, are all in the same line.

Overleaping the century and more of dreary Moderatism, when the true religious life of the country was finding its outgrowth and aliment in the different communities of the earlier Seceders (and, as she likes to run them in pairs, we commend to her notice 'The Erskines and Gillespie and their Times'), we have from her a graphic sketch of *Peden and Renwick and their Times*, at the close of the killing times in the Covenanting struggles, and to this volume there is a fine introductory sketch from the pen of Dr. John Ker. Working her way still backwards and nearer the sources, we have in the *Two Guthries and their Times* the spirit of the second Reformation and the earlier days of the Covenant, under the bigoted, and by that time doomed, Stuarts, Charles I. and his two sons, with the somewhat un-Scottish period of the Cromwellian times interjected. And now in the volume before us she takes us back to the root of it all in the work that was done for us by 'John Knox in the Reformation times.'

Miss Watson makes no pretensions to great or original research, but with deft and skilful pen she brings together a rapid and lifelike narrative of the events, with some portraiture and characterization of the leading actors in those times, but never losing sight of Knox as the great central figure. While the narrative is always clear and easy, Miss Watson is never so enamoured

of her own sentence-making, but that, when she finds a character well drawn, an incident fitly told, or scene graphically described, she will modestly step aside, and give it in the words of another. This gives great freshness and variety to the book, while the skilful linking never permits it to degenerate into mere incoherent patch-work. The literary touch also is well seen in the breaking up into nice short chapters, with their quaint and curious, and not seldom very expressive mottoes.

The prefatory chapter by the Rev. Robert Muir of Hawick strikes a well-pitched key-note, and his recommendation of the work as one specially suited to the times, we cordially endorse. The dissemination of such books as this, on the widest scale, will do more to withstand the invasion of Papal Hierarchies and their influence in the country than any number of fussy committees.

The more Scotland has recalled to her of the life and works of her true and God-anointed *hierarchs* (and John Knox was eminently one such, though he would have been the first most strenuously to disclaim such a title), the less has she to fear from those of the Pope's creation. How the great shadow of our Reformer is feared, and the work which he did still sticks in the Papal memory, may be seen by the terms in which he is referred to in so recent a bull as that re-establishing a Papal Hierarchy in Scotland, in which (as quoted on nearly the last page of Miss Watson's work) he is styled 'the savage apostate Knox. That man made the country Presbyterian,' etc. Let us bind that to him as a crown for ever; and, seeing the Pope does not forget him in cursing, the children of Scotland, while they read his life, may well hold his memory a blessed inheritance.

The publishers, in sending forth such wholesome literature as Miss Watson's in the shilling volumes of their 'Thistle Series,' have been doing a good work. This volume seems to have been intended for the same series, but, the matter having overflowed, it is got up in more handsome form, but still at a wondrously cheap rate. Again we cordially recommend it for wide circulation.

## Monthly Retrospect.

### RITUALISTIC TEACHING AND PRACTICES IN THE CHURCH OF ENGLAND.

On the 5th of July last, Mr. Jenkins, the well-known member for Dundee, moved in his place in the House of Commons to the following effect: 'That a humble address be presented to Her Majesty, praying for the appointment of a Royal Commission to inquire as to the teaching and practice, by clergy of the Church of England, of doctrines and ceremonies not authorized by law or contrary to law; that such Commission be directed to inquire as to the extent to which doctrines or ceremonies of the Roman Catholic Church are taught or practised by clergy of the Church of England, which are unauthorised by or contrary to the standards and usages of the Church; to inquire also into the formation of fraternities, sisterhoods, guilds, or other religious institutions of a monastic or conventual character, whereof bishops or clergy of the Church are members or patrons, or associates, or spiritual advisers, and as to the nature of the vows assumed by the members of such associations; and also to inquire as to the existence among the clergy of the Church of any persons or party teaching in the pulpits or through the press that the reformation of religion was an evil, and that their aim and intention is to restore the relation to the Church of Rome which existed prior to the establishment of the Reformed Church of England; and, lastly, that the laity be represented on such Commission.' Mr. Jenkins withdrew his motion after speaking vigorously and at considerable length in support of it, and after it had been more or less ably discussed by other members. The honourable member for Dundee, however, threatened to bring up the subject again unless action were taken in the line of his motion.

The argument mainly used by Mr. Jenkins is a very obvious one, and yet, curiously, it is one around which much mist and misconception have gathered. He argued that as the Church was, as a State Church, the creature of the State, and as it had got its position as such on certain conditions, it ought faithfully to observe these conditions, if it reaped the benefits bestowed on it by the relation. It was urged against Mr. Jenkins' motion, that if carried out it would lead to painful disclosures, and possibly result in disestablishment. Now, it would naturally be thought that if painful things are being done, the sooner they are exposed and ended the better. We are told in Scripture of those who hate light and love the darkness, but their deeds are not spoken of with commendation nor themselves as Christian.

And in reference to disestablishment, the sooner in any case, but specially in the case supposed, it comes the better. If the Church, or a large section of it, is not only not doing what it is bound to do, and paid to do, but the very opposite, its continuance is a huge hypocrisy and wrong. What would be thought of an army, raised and supported that it might guard the throne and defend the constitution, hatching treason and giving both king and government over to the enemy? Would not its dispersion and dissolution be immediately demanded? And if it be true that in what ought to be the Protestant Church of England the teaching and practices of Rome are set forth and indulged in, and thus the country betrayed into the hands of its spiritual foes, surely it is time, in the name of common honesty as well as in the interests of religion and patriotism, that this should cease and determine.

#### THE LATE DR. CHARLES HODGE.

It is often asserted that whilst we owe much to America in the way of useful mechanical inventions and contrivances, it has done little towards the production of the highest kind of literature. Let us not be ungrateful, however, or forgetful of the great names that adorn the roll of American authors. The philosopher and theologian instinctively turns to Jonathan Edwards, and notes in his colossal intellect one of whom any country might be proud. Others might easily be mentioned. Meanwhile, all Christendom is called to mourn the death of a veteran theologian of remarkable powers, attainments, and achievements. At the ripe age

of eighty, and after the accomplishment of much severe and most important work, Dr. Charles Hodge, amidst general regret, has passed away—fallen like a shock of corn fully ripe. The principal events in the life of the venerable theologian have been thus summarized:—

‘Charles Hodge belonged to an old New Jersey family, and over threescore years ago he attended Princeton College, and was a pupil in the seminary in which of late he filled a high position. Soon after graduating he was sent to a German University, where he became proficient in Oriental languages, and further enlarged his knowledge of the classics. On his return to the United States, he soon became noted for his learning, and fifty-six years ago he assumed the chair of systematic theology at Princeton, which he held till the time of his death. Of late Dr. Hodge had retired from the active discharge of his functions, his son Dr. A. A. Hodge taking his place in the chair of theology. The late divine wrote three volumes on systematic theology, which have been translated into various languages. He also wrote a book on Darwinism, various commentaries on the Epistles of Paul, and other volumes on kindred subjects. He also did much work, and rendered signal service in connection with the *Princeton Review*,—a journal which has long been an acknowledged power, as a repertory of profound thought and extensive learning, not only in America, but in our own and other countries.’

#### THE FAMINE IN CHINA.

TOWARDS the close of last year, our nation bestirred itself and did itself much honour by its cordial and liberal contributions in behalf of the sufferers from the famine then prevailing in India. At the present time, a famine extending over a large territory comprising seventy millions of inhabitants, is doing terrible work in China. It is impossible to overestimate the horrors of such a calamity. Famine is always a terrific scourge, and is certain to be accompanied with nameless evils. If, in the sad and sickening history of such calamities, equal miseries have been endured or horrors perpetrated, they certainly never have been surpassed. They really make the ears to tingle and the blood run cold.

It has been noted that whilst there was a prompt and cordial response to the call for aid to India, comparatively little has been said or done for China. This may be accounted for by the fact that we stand in relations to India in which we do not stand to China. For one in this country that has taken a deep interest in the one country, there are a hundred that have been interested in the other. But, apart from considerations of general humanity and Christian duty, China has claims on this country. We have been verily guilty concerning our brethren in China. Our hands are not clean in the grievous matter of the opium traffic, and now we have an opportunity offered us for showing that our nation is not entirely selfish, and, regardless of consequences to others, greedy of gain to itself. The country and the Church, as is to be seen from the action taken in several of our presbyteries, are beginning to arouse themselves, and we trust the response to the call now being made will be speedy and liberal. The need is both exceeding great and urgent. Here, also, it is most true that ‘he gives twice who gives quickly.’

There are special difficulties in such a country as China, in the way of making the most, and at the earliest period, of what may be given. Shansi, where the famine chiefly prevails, is two hundred miles distant from Tientsin, the port to which supplies can be sent. In a land intersected by railways, or possessed even of good ordinary roads, this distance might easily be overtaken. But these facilities do not abound in China, and are not to be found in the famine-stricken region. Hence it takes fifteen days to convey, at a cost of £12, a ton of material from the port to the city. This is disheartening, especially when conjoined with considerations of the incapable character of the Chinese Government, and the little it attempts in behalf of its own subjects. But this does not lessen the misery of the sufferers, nor annul the duty of those who are more happily placed. Rather ought it to be regarded as an additional claim and a louder call.

#### ANOTHER SURPRISE.

WHEN the Congress met at Berlin on the 13th of June last, much gratification was felt, and a sense of relief experienced; and as its deliberations proceeded, satisfac-

tion increased. The dark cloud of threatened war was being dispersed, and the light and joy of peace shedding their brightness and gladness all around. But as, on a famous morning in March, it was told that the reserve forces were called forth, and troops from India called to European shores, a shock of surprise and pain was felt, so, when what has been called the Anglo-Turkish Convention was made known in recent weeks, similar feelings were excited. This compact between Lord Beaconsfield and the Turkish Government was made on the 4th of June. It was not made known till towards the close of the Congress, and the Parliament and people of England were not once consulted in the matter. It has been as if our Premier were universal dictator, and that what he is pleased to do in secret this nation must support openly, and at any cost. But as the nature and meaning of this treaty become known, it will be increasingly hated and contemned. To protect Turkey, and thus, keep in existence a government which is a disgrace to humanity, as well as to expose ourselves to the risk of war at any moment, cannot be agreeable to the wishes of the people of these lands. And, as has been said, by this treaty 'we make ourselves the instruments of one of the vilest of governments, to keep it in power over people whether they want its rule or not. If that government, which is not unacquainted with political chicane, were to desire to embroil us with Russia, it could do so next week. It has only to foment disturbances on the new frontier, and a collision with Russia may be, and indeed is certain to be, the consequence. It has been said again and again by those who profess to be afraid of Russian designs on India, that Russia must be kept from touching us. By this Convention, however, we go to meet Russia; we put ourselves into contact with her, and court whatever danger that may mean.' A day of reckoning, however, is coming. Self-interest, patriotism, honour, humanity, and our most holy faith, are all arrayed against what is implied in this daring transaction; and however mighty may be the power of the man that rules the hour, mightier far are these things that are against him, and they shall prevail.

#### EDINBURGH ASSOCIATION FOR INCURABLES.

ONE of the aspects of mission work both at home and abroad which commands great interest, is that which conjoins the care of the body with the welfare of the soul. The strange, mysterious connection between body and mind, and the influence for good or evil which they so constantly and powerfully exert on each other, is more and more becoming an object of study to all thoughtful men. The diseases of the one are often found to originate in those of the other, and often mental cures are effected by the successful treatment of bodily sufferings. The Church is therefore in this respect walking according to the example set before it by its divine founder, who healed *all manner* of diseases, and who in removing a sore bodily malady also saved an immortal soul.

Among the many forms of Christian and philanthropic effort which is so characteristic of our times, that of the Association for Incurables is specially worthy of notice. It is often felt that the period of convalescence is more trying than that of severe suffering itself. What, then, must it be when the restoration towards health is only very imperfect, and future recovery is hopeless; and conjoined with this, that which is always a sore evil, utter penury? Now, it is the alleviation of evils such as these that this Association has in view. It has not been long in existence; having been founded in 1874. The hospital is situated in Salisbury Place, near the old residence of the philanthropic Guthrie, who would have rejoiced in it. It has been hitherto of very limited extent, but is now being much enlarged, its friends having been enabled to do so by the munificent gift of the late Mr. Longmore, who bequeathed the sum of £10,000 for that purpose. In the report for last year just published, the physicians, Drs. Balfour and Bell, thus state and commend the object of the institution, and express approval of it:—

'The list of patients admitted and discharged from the Edinburgh Hospital for Incurables during the past year, sufficiently proves that this hospital continues to do most important work in its own department. It is, however, most important for the public and for the profession clearly to understand what that department is, in order that its efficiency may be maintained. Of all the patients



who come under treatment in the general hospitals of Scotland during any year, not less than one-third are incurably diseased. Of these a certain percentage are capable of being restored to a state of health sufficient to enable them temporarily to resume their ordinary occupation; another percentage are discharged so maimed or enfeebled as to be ever after unfit to maintain themselves, although they may not require, for the present at least, any further nursing or hospital treatment; while a third and smaller percentage will always require both careful nursing and hospital treatment while they live, and are only discharged because the necessary regulations of ordinary hospitals prevent them being retained for an indefinite period. The Edinburgh Hospital for Incurables only aims at providing a home for the latter class of patients, and all experience agrees that it is only for this class that such a provision should be made. . . . But we would also desire so to superintend the sick poor of Edinburgh and its surrounding district, so that every incurable should be assisted in maintaining himself, should receive proper medical attendance when ailing, and when dying and in need of nursing should be received into an hospital where all his wants might be supplied. And, at the same time, we also desire to expose, and as far as possible prevent, all malingering and all trading upon public benevolence, which is so fruitful a source of waste and of injury to the poor themselves. These are the objects for which the Edinburgh Association for Incurables was instituted, and it is to carry out these objects that we claim the support of the public. The published reports prove that the hospital department has been efficiently carried out to the extent of the means supplied; but we by and by hope to have the whole of this scheme placed upon a substantial basis, and for this aid we look not merely for the material but also for the moral support of the Edinburgh public.'

#### ECCLESIASTICAL STATISTICS.

OF late the question of Disestablishment has assumed in certain quarters very much the form of one of numbers. On whose side lies the majority? If the Established Church is the Church of the majority of the Scottish people, then it is argued it should stand. With a view of showing that this is the case, Principal Tulloch has recently written a letter to the *Times*, in which he gives the statistics of the membership of the three leading denominations. The membership of the Established Church is said to have been, in 1874, 460,566, and in 1876 it was 803 more; in the Free Church it was 222,411; in the United Presbyterian Church it was 172,170,—giving a majority over both in favour of the Established Church of 67,896.

It is not our intention to question the correctness of these statistics, but we wish to point out that, as an argument for Establishment, they are misleading. The contention of the Disestablishment party is that the members of the so-called National Church does not represent a majority of the nation. The three Presbyterian Churches do not comprehend all the people of these lands. There are also Episcopalians, Independents, Roman Catholics, and other lesser denominations, whilst there are also, what we all deplore, very many who belong to no denomination whatever. So, then, if the statistics of the ecclesiastical position and relation of all the people in the land were taken, the 67,896 which the learned Principal claims as a majority over the two sister Churches, would be found to disappear. What has to be shown is that the Church of Scotland is the Church of the nation; and, even at its best and largest, this, in these days, the Established Church cannot prove itself to be. It is simply a sect,—the largest sect, indeed, but only a sect or section of the people,—and therefore unworthy of the *prestige*, the position, and emoluments of a national institution.

# UNITED PRESBYTERIAN MAGAZINE.

SEPTEMBER 2, 1878.

## Original Articles.

### THE PEACEFUL END OF THE RIGHTEOUS.

A SERMON BY THE REV. ROBERT S. SCOTT, D.D., GLASGOW.

'Mark the perfect man, and behold the upright, for the end of that man is peace.'—Ps. xxxvii. 37.

THE afflictions of the righteous are often numerous and severe. It is therefore not unnatural that the minds of the suffering servants of the Most High should be disquieted within them, as they compare their own trials, adversities, and bereavements with the outward and seemingly undisturbed prosperity of many wicked men. To dispel such thoughts, by showing to the people of God that, however rough and thorny may be the path by which He is pleased to guide them, He ever leads them by the right way that they may go to 'a city of habitation,' appears to be the design of the psalm from which the text is taken. In it the Psalmist opens up the apparent mystery of God's dealing with the righteous and the wicked, and teaches that it is only our imperfect knowledge of God's dispensations which makes it difficult to reconcile the troubles of the just with the righteousness and faithfulness of Him who beholdeth with a pleasant countenance the upright in heart. It shows us the wicked plotting against the just; but it also shows us that the just man should not be greatly moved by their violence, because the Lord will laugh at the fury of the wicked, and will uphold the righteous. It tells us that many of the designs of the wicked shall never be accomplished, and that many of their mischievous plots shall recoil upon their own heads, so that 'their sword shall enter into their own heart, and their bows shall be broken.' And even when their prosperity seems to be greatest, and their success most triumphant, it shows us the vanity and instability of their enjoyments, and the suddenness with which they may reach an unexpected end. 'I have seen the wicked,' writes the Psalmist, 'in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found;'—while as the bright contrast to this end of the prosperous wicked man, and as the conclusive proof that in the final results of things it is, and shall be, well with them that truly fear God, he summons his readers, in the words of the text, to 'mark the perfect man, and behold the upright, for the end of that man is peace.'

In illustrating these words, three topics claim our consideration. 1st, The

character described; 2d, The happy privilege of him who possesses that character; and 3d, The duty to which we are summoned in connection with the character and the privilege.

I. In the first place, then, we are to notice the character described—'the perfect man and the upright.'

We are not here to understand by these words an absolutely perfect and upright man, or one who has in his nature and in his heart no bias towards evil. Since Adam fell from the high estate of holy blessedness in which he was created, by sinning against God, there has been no man, except the second Adam, the Lord from heaven, our Saviour Jesus Christ, of whom it could with truth be said that He was 'holy, harmless, undefiled, and separate from sinners,' or that in him the omniscient eye of the holy God could discern no seed of evil, no manifestation of the influence of a fallen and corrupt nature. 'Who can bring a clean thing out of an unclean? not one;' and 'there is not a just man upon earth that doeth good and sinneth not.' 'Lo,' says the Preacher, 'this only have I found, that God hath made man upright; but they have sought out many inventions.'

Neither are we to understand the words of the text as describing a man who, having once sinned, has now so recovered himself from the error of his ways that he has again attained to perfection in holiness. The best of men on earth are compassed about with infirmities, and they are but men at the best. It was when far advanced towards the end of his earthly course that Paul wrote to the Philippian disciples, 'Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.' The apostle of the Gentiles thus confessed that he had not attained to the character of an absolutely perfect man; and who is there that shall say of himself, I am holier than Paul; or that can venture to think that, if weighed in the balance in the sight of Him before whom every mouth must be stopped, and who has charged even His angels with folly, he should not be found wanting.

The perfect and the upright man is therefore not one who is absolutely pure and sinless, but he is one who, believing God's testimony concerning His Son Jesus Christ, is freely justified by his faith. Even David describeth the blessedness of the man to whom God imputeth righteousness, or whom God treats as a righteous person, without the works of the law, saying, 'Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.' 'By the deeds of the law there shall no flesh be justified;' and in the exceeding breadth of that law there is an end of all perfection, if One had not appeared as a substitute for men to fulfil all the demands of the law in their stead, and to secure for all who trust in Him a FREE, FULL, and FINAL deliverance from the penalty of that violated but righteous law. But here, also, we see the resources of divine wisdom and goodness, in providing a Mediator between man and God, who, by His obedience unto death, could make it a righteous thing for God to pardon them that believe in Him. There is revealed in the Bible a divine method of justifying sinners, by which they are perfectly delivered from condemnation and wrath,—a method of justification which is not more *needed* by all, than it is also *suitable* for all, and *sufficient* for all,

and *freely offered* to all who hear the gospel,—even ‘the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.’ Here alone do we see God at once as ‘the just God’ and ‘the Saviour,’—‘just,’ and the ‘justifier of him that believeth in Jesus,’—faithful and just, in inflicting on His own beloved Son, as our surety, the full penalty of the broken law; and yet, just because He has smitten the surety who stood in our room, ‘faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.’ Show me then a man who has faith in Christ as the divinely-appointed and accepted substitute for sinful men, and who is truly resting on the atonement and intercession of Christ as his Saviour and Redeemer, his Prophet, Priest, and King, and I will show you one of those whom David intended to describe as a perfect man and upright, for I will show you one to whom there is no condemnation, and one who has peace with God, having his faith counted unto him, through the free grace of God, for righteousness.

But while we are justified, not on account of any works of ours, but through faith in the perfect, finished, and accepted work of Christ, our faith in Christ must be justified by our works, since faith without works is dead. That truth concerning God and Jesus Christ, and the way of salvation through Christ, which we must believe in order that God for His Son’s sake may treat us as righteous persons, is holy and purifying truth. It cannot be believed without our faith in it exerting a purifying influence on our whole nature. Hence Christ prays to His Father for His disciples, ‘Sanctify them through Thy truth; Thy word is truth;’ and Paul writes to Titus, ‘For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.’ Only let a man sincerely believe what the Bible tells him about the evil of sin, its offensiveness to God, and the endless ruin which is its just reward, and let him see all this illustrated by the anguish of that cross on which the dying Saviour bore our sins, and his faith in that testimony will purify his heart, producing in it love to that Holy One who first loved us, and filling it with the desire to be holy even as God is holy. No other system of morality or religion has ever supplied motives powerful enough to overcome the selfishness and the depravity of our fallen human nature. But the cross of Calvary seen by faith is death to every vice, though that death may be effected only by degrees; and he who has obtained justification by faith in Him who hung upon the cross, must hate the sin which made Him suffer, and must, as one who is set free from sin, have his fruit unto holiness, and the end everlasting life. Because he is born of God, he can no more sin knowingly, wilfully, or habitually. The new principles which have been implanted obtain increasing influence over all his feelings, desires, and actions; and the Holy Spirit, who produced in his heart the faith which saves the soul, will excite and enable him to yield those fruits of the Spirit through which alone a man can be conformed to the moral image of God, and be carried forward to the measure of the stature of the perfect man in Christ Jesus. The doctrine of grace, instead of making void the law through faith, rather establishes the law, and produces purer and nobler obedience to the precepts of that law. He, therefore, has reason to suspect that he has no true or saving faith in Christ at all, who is not constrained to give diligence that he may add to his faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, in order that he may be neither barren nor unfruitful in the knowledge of our Lord and Saviour

Jesus Christ; and that he may have more abundant evidence in himself that, being justified by faith, he is also *upright* in heart with God, and steadily advancing towards that state of the *perfect* man, which shall constitute his glory and his joy in his Father's house above.

II. The character described in the text being thus the upright and perfect man, who is through faith in Christ accepted as righteous with God, and who is striving to become more and more like God in holiness and moral perfection, we proceed to notice, in the second place, the happy privilege of those who possess that character. 'The end of that man is peace;' that is, in his death he shall have that confidence in the love and favour of God which shall comfort him in the dark valley, and preserve him from the overwhelming fear of death, and fill his soul with a peaceful blessed hope of a glorious immortality. Such is the plain import of the words; and such the privilege of the perfect man and the upright, by reference to which the Psalmist demonstrates that the position of the righteous, even though he suffers on earth, is better than that of his neighbour who seems to prosper in transgression.

Now it must be confessed that all real Christians do not in an equal degree experience this peace in a dying hour. There are some whose minds are so enfeebled by disease, or disturbed by bodily pain and anguish, that their sun sets as it were behind a cloud, and they cannot so fix their thoughts on God's love in His Son as to derive from it the full assurance of hope in the last and trying hour. Yet, though the pain and weakness of disease may change and disturb their minds, there is no change in Christ: they are still safe in His hands, and their end is really peaceful and serene, for they pass away from the sorrows and trials of time to the everlasting joy prepared for them by their Lord.

There are others, who are also really Christians, who yet do not fully experience the peace of believing in a dying hour, because they have not been diligent in preparation for that hour. Instead of walking closely with God, and striving to keep their evidences clear of an interest in Christ, and of a title to heavenly joys as their eternal portion, they have been entangling themselves in the forbidden pleasures of sin, or unduly loading themselves with the cares of this life, or choking the good seed of the word by too eager pursuit of the honour and power and influence of the world. Need it surprise us, therefore, that in the hour of trial the light of these evidences should not always shine into the minds of such persons with the calm and steady radiance which would reveal death as disarmed of his sting, and the grave as changed into a bed of peaceful rest, in which the sleeping dust shall be alike safe and precious in the sight of the Lord.

But while some Christians are thus not fully delivered from the fear of death when they die, there are very many whose end is truly peace, and who in dying seem to fall asleep in Jesus as calmly and securely as they ever sank to rest when night had drawn around them the curtains of repose. Thus, while nature would shrink back from the approach of dissolution, and from the vision of the opening grave, these upright ones have Christ's legacy to sustain them,—His peace reigning in their hearts,—and His consoling words sounding in their ears, 'My peace I give unto you; let not your heart be troubled, neither let it be afraid;' 'ye believe in God, believe also in me.'

And what is there in death against which the presence and the grace of Christ cannot sustain and comfort the heart of the sincere and upright dis-

ciple who has faith in Him? Is it the terror of a conscience alarmed by the thought of sin, and of a judgment to come? Then is there not a solid ground for the Christian's peace, in the faith which he possesses that God's anger is turned away from him, because He who knew no sin has been made a sin-offering for us that we might be made the righteousness of God in Him? Do evil spirits gather round the Christian's dying couch that they may make a final effort to disturb him whom they cannot destroy? Then, shall the tempted one not find peace in the assurance that Christ came to vanquish the powers of darkness, and will bruise Satan under the feet of His followers in due time? Are the eyes of the dying believer to be closed on this lower world, and never more to behold its valleys or its mountains, its fields and forests and streams, the home of infancy, or the busier haunts of maturer years? And is there not a source of comfort and of peace in the thought that the Christian is going home to a better country, where there is no more curse, no more temptation, no more toil, and pain, and weariness; which the glory of God and of the Lamb shall lighten; and into which there shall no more enter anything that defileth, or that would annoy, or injure, or destroy? Is the pain of parting from friends who were dearly loved, often, as it were, the very bitterness of death? and is there not ground for peace to the dying Christian in the assurance that he is going to the great assembly of the spirits of just men made perfect, where he shall join beloved friends who have gone before him to the glorious mansions of the Father's house, and where he shall soon be rejoined by all those Christian friends whom he now for a season leaves behind him, but with whom he shall there be for ever with the Lord? Must the earthly sanctuary of divine worship and communion, which was dear to his heart, be visited no more, and its solemn and delightful services be mingled in no more? then does not faith bring peace and joy and heavenly consolation, as it tells of a better sanctuary which the Lord hath pitched and not man, into which Jesus the risen Saviour has entered as the forerunner for him, and in which he shall soon join with all the hosts of the redeemed in hymning forth that Saviour's everlasting praise? Or does the soul shrink back from separation from the body with which it has so long been joined in close, endearing, and mysterious union? Then, here also peace flows from the assurance that, while to be absent from the body is to be present with the Lord, the same body, which, as the body of our humiliation, is left behind for a time as the prey of worms and of corruption, shall in all its essential parts be raised again from the tomb, shall be fashioned like unto Christ's own glorious body, and shall again be joined in everlasting blessed union to the soul which dwelt in it in the former days of its weakness and its darkness, its anguish and its pain.

The exceeding great and precious promises of the gospel thus supply an adequate and an effectual antidote against the fears of death; and in bringing life and immortality to light by that glorious gospel of the blessed God, Jesus Christ has abolished death as the king of terrors, and has enabled the upright and the perfect man to meet that last enemy in quietness and peace of mind. At a distance, indeed, death is still beheld by many of the true people of God as a foe whose near approach they would greatly dread; but God reserves the grace which will sustain and make triumphant in the day of death until the hour of trial comes. Then He fulfils His promise, 'As thy day so shall thy strength be;' then He bestows special tokens of His love, and gives special proofs of His gracious presence and support; and then He enables many a sincere but timid Christian not

only to bear his head above the swelling waves of Jordan, but also to sing amid the dark waters, 'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law: but thanks be to God who giveth us the victory through our Lord Jesus Christ.' So Jacob, while he sat among his sons on the bed into which he was soon to gather up his feet, and then yield up the ghost, said, 'I have waited for Thy salvation, O God.' And so the Apostle Paul, with the triumphant assurance of one whom divine grace had very nearly moulded to the character of the upright and the perfect man, declares, 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love His appearing.' Nor is the grace which gave these worthies of the Old and New Testament Church the victory over death, and filled their minds with the peace of heaven and God in prospect of dissolution, diminished or exhausted. We have heard the voices of friends in this congregation, when drawing near the gates of the unseen world, declare that they never knew so much of the goodness of God, and of the preciousness of Christ's presence and salvation, as they had learned on the bed of sickness, which they knew also would be their bed of death; and we have seen the countenance, even when the body was racked with pain, relax into a smile of grateful joy, as the dying believer answered the remark that the suffering was severe, with the words, 'Oh yes, the sufferings have been severe, but they will have a delightful end.' And even in cases in which the messenger of death has come in such an unlooked-for hour, and has executed his commission with such prompt despatch, that there has scarcely been a moment in which to respond to the summons, 'Behold, I come quickly,' with the words, 'Amen. Even so, come, Lord Jesus,' and that there has been no time for any last spoken testimony to the peace-giving power of the faith of the gospel, the upward glance of the closing eye, or the feeble pressure of the hand, or the faltering movement of the lip, has still eloquently declared that the departing one, falling asleep in Jesus, was entering into rest, that the end was peace, and that the Saviour's promise was faithful and true—

'Peace is the gift I leave with you,  
My peace to you bequeath,—  
Peace that shall comfort you through life,  
And cheer your souls in death.'

III. We proceed to notice, in the third and last place, the duty enjoined in the text in reference to the connection between the character described and the privilege enjoyed. '*Mark the perfect man, and behold the upright, for the end of that man is peace.*' And here I remark,

1. Mark the perfect man, and behold the upright, that you may justify the ways of God.

This is the special purpose of the Psalmist in directing attention to the different ends of the righteous and the wicked. In their lives the latter may not seldom seem to have the advantage over the former; for an ungodly Dives may be clothed in purple and fine linen, and fare sumptuously every day, while a devout Lazarus may lie at his gate full of sores, and ready to die of hunger and of pain. But the rich man dies, and is buried, perhaps with all the panoply of grief, and almost princely splendour; and anon he lifts up his eyes in hell, being in torment, while Lazarus has hope in his end, and is carried by the angels into Abraham's bosom. Does Lazarus now think that

God did him an injustice in preparing him, by a life of poverty and suffering, for the rest of heaven? or would he now exchange, for the good things of this present world, in which the rich man had his portion, the incorruptible inheritance and the unchanging blessedness to which divine love has raised him? Beware, then, alike of coveting and of trusting the uncertain riches of time. If they are increased to you, set not your hearts upon them, and boast not on account of them; but employ them for God's glory, by doing good, by being 'rich in good works, ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life.' And if, in the providence of God, these earthly treasures are denied to you, beware of envying the conditions of others, and of repining at your own. Even though you see the wicked flourish and enjoy prosperity, consider the end of the righteous and of the perfect man, that you may renew your confidence in God; and be persuaded that 'though a sinner do evil an hundred times, and his days be prolonged, yet surely it shall be well with them that fear God;' that while 'the wicked is driven away in his wickedness,' the end of the perfect man and the upright is peace, and heaven is his eternal home,—so that you may justify the ways of God to man, and may hold on in your pilgrim's upward path, with a firmer faith that the Judge of all the earth will do that only which is right, and that in keeping His commandments there is a great, gracious, and everlasting recompense of reward.

2. Mark the end of the perfect man and the upright, and behold that it is peace, in order to comfort yourselves under the sorrows of bereavement.

The beloved friends who have been taken from you by death shall never return to you in this world, and shall never again walk with you on this green earth, or under that blue heaven. But if they truly loved and served the Saviour while they were with you, they are now blessed in His joy and glorified in His glory; and if you are truly followers of their faith, you shall soon go to them, and participate in their glorious reward, and with them be for ever with the Lord. Why, then, should you sorrow for their departure as those who have no hope, or faint under the bereavements which have befallen you, or repine because your friends have been taken away, while many who have lived many years without God in the world still survive? Should you not be dumb, not opening your mouth, because God has done it? or if you do open your lips, should it not be, instead of uttering the language of murmuring or of complaint, to bless God for that light which shines from heaven on the valley of death, for what you have been privileged to see of the peaceful end of the righteous, and for all the encouragement which you have to confide in the same Saviour who upheld and sustained your departed Christian friends in the hour of death, who has redeemed them out of all evil, and who taught them to sing with their latest breath, 'This God is our God for ever; He will be our guide even unto death;' 'My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever'?

3. Thirdly and lastly, mark the perfect man and the upright, and behold his end, that in imitating his example you may give diligence to secure a like peaceful end for yourselves.

If ever you have stood by the bedside of a dying Christian, and seen him breathe out his life in the exulting hope of heaven and its eternal joys, you must have felt a wish like that of Balaam,—'Let me die the death of the righteous, and let my last end be like his.' But how can we die the death of the righteous unless we live the Christian's life? How can we have hope in



Christ when the world fades away from our view, and the tide of life is ebbing in our veins, and the eye is about to close in the darkness of death, if we are not now striving to grow in the knowledge of Christ, and to believe His word, and trust in Him as our Saviour? True, indeed, the grace of God can save even in a dying hour; but a deathbed repentance is proverbially uncertain and hazardous,—a brittle thread on which no wise man would venture the salvation of his soul,—a change for which there may be no time, when, at the midnight hour, the sudden cry is heard, ‘The bridegroom cometh, go ye out to meet Him,’ and for which, in lengthened illness, there may be no grace given. If, then, there be any among you who have not yet believed the gospel, and been freely justified by the faith of Christ, mark the end of the perfect man, and the happy death of the upright Christian, that you may diligently seek that faith which unites the soul to Christ, and makes it meet for dwelling with Him in the inheritance of His saints. This is the only way to the enjoyment of true and lasting peace; and it is the sure and the unfailing way, for they have peace who keep God’s law, and nothing shall offend them; and ‘God will keep him in perfect peace whose mind is stayed on Him, because he trusteth in Him.’

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#### THE BIBLE AND CRITICISM.\*

To many readers of this book it will probably occur to ask, Wherefore has it been written? The author is a man very well known, and very highly and deservedly esteemed, of established literary character, and occupying a position of influence second to none as an ecclesiastical leader; and he here puts forth a work which is confessedly slight and perfunctory, and which can contribute nothing to his literary reputation. The subject is one on which the author eschews all right to speak with authority, and though touching on many points of interest and importance, he claims to settle none. He takes up the position of an onlooker in regard to the strife of critical controversy and discussion, and the task which he assumes is mainly that of ministering suitable advice to the several combatants. The advice, we believe, is in every respect sound and good, but it is commonplace. Be honest, be candid, be fair, be sympathizing, and try to understand the position of your opponents; give due weight to evidences from every quarter, do not mistake probability for certainty:—was it worth Dr. Rainy’s while to deal out counsels like these? or is this what the world expects from Dr. Rainy? Moreover, we fear that in this evil world, advice of this sort, by whomsoever administered, is essentially barren. Each side regards the opposite as that which is wanting in the virtues of candour, of honesty, of fairness, and is eager that its adversaries should have all the benefit of the good counsel.

It must be owned, also, that the poverty of the matter is not redeemed by any beauty of style. This, indeed, is not a grace to which Dr. Rainy ever greatly aspires. Words and phrases, varied and apt, often fresh and striking, come at his call; but to select from his stores of language, to prune and to arrange so as to present his thought in the clearest and most limpid medium, seems not to come within the scope of his ambition. In this book the style is more than usually slipshod. Though we presume the lectures were read from a manuscript, they present all the features of easy extempore address. They may be regarded as samples of the talk of a highly-cultured and thoughtful man, and are marked by that absence of arrangement and those

\* *The Bible and Criticism*. Four Lectures by Robert Rainy, D.D. London: Hodder & Stoughton. 1878.

colloquialisms of speech in which a teacher may indulge in speaking over the desk to his pupils. There is, of course, a charm in listening while a superior man like Dr. Rainy thus talks to us quite at his ease; at the same time, one cannot help thinking that he must surely feel himself a very superior man who is thus quite at his ease in appearing before the public. When we read such a sentence as, 'Now I have not the same absolute conviction about all these things that inspires the central conviction itself' (p. 131); or when we find 'in the first place,' 'first of all,' 'in the first place,' occurring on one and the same page and in immediate succession (p. 162), with no 'in the second place' marked anywhere, and only one of these three *firstlies* reduplicated on in any recognisable way, we wonder at the habit of composition which first writes, then reads, then corrects the press, and after all leaves such things unaltered.

At the same time, though of slight quality in itself, this book is of considerable extraneous importance, and will no doubt attract considerable attention. Though delivered in London, the lectures were obviously meant chiefly for Scotland. In truth, Dr. Rainy is here discharging one part of his functions as an ecclesiastical leader, and his volume is his manifesto to the Free Church in regard to that outbreak of the critical spirit which has appeared in high places within her borders. Thus the appearance of the book is a sign of the times.

And what is the significance of the manifesto? Essentially it is an apology for that style of criticism which has appeared in the Free Church, and is really if not avowedly a plea for its toleration. Of course there is a kind of criticism for which Dr. Rainy asks no toleration. 'It is plain,' he says (p. 110), 'how much will depend on the antecedent principles or presumptions which he (the critic) thinks it reasonable to hold for certain before he begins, and which he means to apply as occasion offers. A very obvious and important example is offered by those critics who decline to admit, in any case, anything supernatural.' It is believing criticism—criticism as exercised by believers, and in the sight of believers, and for their benefit—with which he concerns himself.

Regarding this criticism, while allowing that it often causes much discomfort and trouble, both to individual Christians and to Churches, the Principal has various good things to say, of which the following may be noted as the most important:—

First, as to the principle and spirit whence it springs, this criticism, says Dr. Rainy, is itself a noble exercise and exemplification of faith. 'I wish there were a more general recognition in some quarters of the peculiar kind of enthusiasm which animates many workers in this line. It is the enthusiasm of an intense faith in the truth of Christianity, in divine supernatural revelation; it is a burning confidence in this, that the strictest and most thorough historical investigation, if quite strict and thorough, will exhibit the track of a revealing God, moving down through history, in a manner that will prove irresistible,' etc. This, of course, is highly satisfactory as Dr. Rainy's testimony to the character of many critical scholars known to him, but evidently it avails nothing for the settlement of critical questions. The spirit of the critic is one thing, the truth of his principles and justness of his methods are another. And Dr. Rainy himself proceeds to remark that some of those to whom this fine enthusiasm is to be ascribed 'belong to schools of theology from which I am far removed.' We presume that critics, even the most destructive in their methods and results, claim without exception to be animated by the love of the truth and by regard for

the glory of God. Further, says Principal Rainy, this criticism, though troublesome, is harmless to believers. Thus (p. 8) he says: 'Their (*i.e.* believers') attitude toward the Bible I may describe as a disposition to lean upon it with loving confidence, and to submit to it with unreserved deference. And their expectation has been to find in the Bible a clear and sufficient guide to God and to the doing of God's will. It is vain to think that believing men will easily submit to be driven from this apprehension of the Scriptures, and this use of them.' No doubt,—understanding by believing men those who possess that conclusive proof to which all external evidences minister and of which Dr. Rainy speaks in a preceding page, arising 'by our discernment of a divine witness in the truths which the Scriptures set forth.' But what of unbelieving men, or of those whose faith rests only upon the external evidences? The Principal must be aware that it is charged against even such believing criticism as that exemplified in the Free Church that it impairs the cogency of certain of these external evidences, and tends to the unsettlement of imperfect faith, and to the rendering of true faith a more difficult attainment. It is a truism alleged to little purpose, to say that the men whose piety is experimental and practical are in no danger of having their faith shaken by critical disputes.

In regard to the external evidences, 'this must be said,' remarks our author (p. 10), 'that there is not the least risk of criticism, or anything else, ever shaking down that array of evidence which has in every age proved enough to maintain or corroborate the faith of Christians. It is really idle to think of it.' To this, of course, all Christians will agree. But there are many not Christians, many very imperfect Christians, many inquirers whose minds are trembling in the balance between faith and unbelief. Should not respect be had to the peculiarities of the spiritual condition of these and similar classes in the critical writings and speculations issued to the world by believing members of the Church? The friends of Jesus Christ should be careful not to 'quench the smoking flax, or break the bruised reed.' In another place (p. 131), our author, speaking of the central conviction regarding the Bible as the word of God in the minds of believers, says: 'The real question, after all, is not whether that conviction is to be sacrificed, but what, and how much, does it really require? What is it reasonable to maintain on the strength of it?' Precisely so. But, in order to obtain the answer, no general considerations will suffice,—we must condescend upon the merits of the critical problem. What the central conviction of faith regarding the Bible requires, is to accept the testimony of the Bible regarding its own character and origin; and even of believing critics it is alleged and felt by many that this testimony is either altogether ignored by them, or that they attach to it quite an inadequate degree of importance.

Yet again, Principal Rainy pleads in behalf of critical inquiries that they form a legitimate and profitable department of research. Is not the spirit of inquiry pushing itself into every corner of nature and of history? Are not the origin and structure of the Bible perfectly legitimate and highly interesting subjects for its operations? Is it not indispensable to the full display of the evidences of its divinity, that these matters be as completely as possible expiscated and set forth? Does not the Bible lay itself open for and invite such investigation? Mark how, while all divine, it bewrays, in regard to its human authorship, a very great variety of style and composition. Mark at how many points it comes into contact with the ascertained facts of secular knowledge, historical and scientific. Mark how the very construction of its component writings—the interchange of the divine names,

for example, in Genesis, or the composite character of the Book of Proverbs—suggests questions as to their origination. If men are praised who devote themselves to the work of puzzling out the meaning of old inscriptions, or of determining the laws of the growth of funguses and lichens, how much more should the critical study of the word of God be regarded as a most laudable and worthy exercise of the highest intellectual endowments?

All this, and more of the same kind, is put forward ably and interestingly by Principal Rainy, and we are very far from thinking of calling it in question. Our only criticism is, that, as before, it is a commonplace aspect of truth alleged to little practical purpose. The criticism of the Bible exists inevitably, as other human sciences exist,—nay, it has a recognised and important place in the circle of theological science,—and eloquence in vindication of its existence is clearly thrown away. The questions that interest the Christian relate not to the existence of the science, but to the principles on which it should be prosecuted, and the results to which it leads.

One or two of Dr. Rainy's arguments and illustrations, when presenting the views now under consideration, invite remark. Thus, in his second lecture, he dwells much upon the important contributions to the right understanding of the Bible which have been furnished by certain lines of scientific research, as those of the geologist, of the antiquarian, and of the historian, and argues that similar increase of knowledge may be anticipated to result from the critical investigations now being prosecuted regarding the origin and structure of the sacred books. But here he appears guilty of a misunderstanding or an overlook. The new light, leading to the correction of imperfect and mistaken views, which has sprung from the sciences referred to, is light bearing upon the subject-matter of the Bible, and not upon its framework. No human science has as yet thrown any light upon the questions which, according to Dr. Rainy himself, form the proper subject of biblical criticism,—as 'the science of the means by which a book has its character and place in history determined.' Speaking of the Epistle to the Hebrews, and the question regarding its author, he says (p. 96): 'A document might conceivably be dug up out of Pompeii or Herculaneum which would at once demonstrate that the apostle was the author, and would at the same time account, perhaps, for some of the peculiarities that have appeared to point to a different conclusion.' True, such a discovery is conceivable; but no such discovery has been made, and it is a fond hope that anticipates any such *find*. The science of criticism, as it stands, and as it has always stood, has no such resources. It is limited to indications regarding authorship and date furnished by the sacred writings themselves, and to the traditions of the Jewish and of the Christian Church.

Dr. Rainy, indeed, is fully aware of the limited character of the resources which are at the command of sacred criticism, and he finds in this a ground for cautioning the critic against over-confidence in the conclusions which he draws. While exalting the value of critical studies, by pointing out what they have done in other departments of literature, as exemplified by the works of Bentley on the Epistles of Phalaris, and of Daillé on the writings of Dionysius the Areopagite, he at the same time allows that such work is impossible on the books of the Hebrew canon. 'And if any one says, "Such work is here impossible; the means do not exist for it," why, that is just what I say. I blame nobody, least of all the critic' (p. 124). But where, then, is the profitableness of criticism in regard to these books of Scripture, if the materials for satisfactory conclusions are wanting? or where is the hope of important accessions to human knowledge from such researches?

At the same time, we are not sure that Dr. Rainy does full justice to the amount of evidence at the critic's disposal. He says (p. 86): 'Criticism deals with the indications of the origin, history, literary character of the sacred books,—the tool-marks which they carry and the cross lights falling on their history.' (So also p. 32.) By these 'cross lights' we presume he means references and allusions in other records of the same or a similar age; and these, as he allows, are next to *nil*. We are thus apparently shut up to 'tool-marks,' which no doubt exist, but which convey to us of these late times no articulate information, and which every critic interprets according to his own fancy. But are these really all the available evidences? Does Dr. Rainy include under tool-marks such statements as that in Deut. i. 1: 'These be the words which Moses spake unto all Israel on this side Jordan in the wilderness,' etc.? or that in Isa. i. 1: 'The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah'? These are statements which look more like incised signatures than tool-marks. Then there are also the traditions of the Jewish and Christian Church, on which, to our regret, Dr. Rainy has very little to say. He speaks, indeed, in one place (p. 143) of a certain class of 'traditional beliefs about the books of Scripture: those beliefs, that is, which have long and generally prevailed, especially when they have been embodied in titles and headings of books, and parts of books, in the ancient manuscripts.' Such beliefs, he goes on to say, it is not and cannot be an article of faith to maintain, though allowing that good sense may counsel not to forsake them save for very sufficient reasons. But there are other evidences of a traditional kind than those here mentioned. There are, for example, the traditions involved in the existence and arrangement of the canon, and in the beliefs regarding the books of Scripture held by Jesus Christ and by the writers of the New Testament. We do not remember that he takes any notice of this source of evidence; and he must know that, in the minds of many, the procedure of the critical school in general is felt to be suspicious and dangerous mainly on the ground that the evidence from this source is ignored or explained away. And his general strain of remark rather gives the impression that he is disposed to acquiesce in this new 'set of mind;' and that, going on the principle that 'whatever is right,' he is prepared to allow the critics so to exalt their findings from the so-called tool-marks as to outweigh the deliverances of the ancient Church.

This impression is deepened by the perusal of a passage in his first lecture, where, after illustrating the province of scriptural criticism by the task of re-arranging a bundle of old and undated letters, he proceeds to notice an objection to the pertinency of the illustration. 'We may have an impression that all the most material questions that criticism can discuss are prejudged and settled, directly or indirectly, by the Bible itself, so that a believing man cannot pretend to await the results of investigation which a higher authority has already superseded' (p. 35). To this he replies by asking (p. 37), 'Are you entitled to assume that the supposition . . . fairly represents the case? Has the parent (*i.e.* in the case before us, God) so completely done all? . . . How do you know that men have not been providentially allowed to do something in the way of arranging and docquetting? As a matter of fact, you may know for certain that they have been so allowed.' Why, of course; and in wonder we ask who ever supposed anything else! But because men, under the providential guidance of God, have done their part in arranging and assigning to periods and to authors the

books of the Bible, are critics therefore to deal with these books as with a lot of old undated letters, and arrange them anew according to their subjective fancies in the interpretation of tool-marks and cross lights? Who are to be presumed as the more competent for the task of arranging—the ancients or the moderns? And if the latter will presumptuously attempt the work anew, is it the most likely way to a successful result to ignore all that the ancients have done, or to give to their assignments the very lowest place in the scale of evidence as mere uncertified tradition? To make up for what is defective in his treatment of the subject, we do not think it sufficient to counsel the critic, as Dr. Rainy does, to be cautious in drawing conclusions, to recognise the fact that his findings rest on merely probable evidence, and to be ready to acknowledge that he may be mistaken. The matter really important in the case is not the spirit which should be cherished, but the methods which should be pursued. And it seems to us the radical fault in Dr. Rainy's book, that, while profusely illustrating the proper spirit, it does nothing to direct to the right method. To trust to our own interpretations and explanations of peculiarities of style, of difficulties and discrepancies of statement, of the presence and absence of words and phrases, while neglecting or setting aside the testimonies of those most nearly contemporaneous with the origination of the writings, is to exalt the subjective at the expense of the objective in the estimation of evidence, and this is a mode of procedure which is not likely to lead to just conclusions. And this is the mode which Dr. Rainy contemplates and countenances, as if, because at present popular, it were alone possible and proper.

There are other points in the book before us which invite remark, but considerations of space forbid. Many will turn with special interest to the Principal's suggestions regarding particular critical questions, such as the composition of Genesis, the authorship of Ecclesiastes and of the Deutero-Isaiah, and the compatibility of the inspired truth of Scripture with mistakes on matters of minor importance. But on such subjects it is impossible to enter at the fag-end of a notice like this. We confess that from the author, on a subject so important, we expected a better book. We anticipate for it a welcome from the votaries of the modern popular school of scriptural critics. His good advices they will pocket, while they will boast of his general approval of their method. We do not see that the book is of any practical importance, either for the settlement of critical questions or even for the promotion of a better understanding between the opposing parties.

EDINBURGH.

W. T.

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## THOMAS CARLYLE AS A RELIGIOUS THINKER.

(Concluded.)

‘WE perceive in ourselves the same disposition to the reasonable and the good which we recognise in the Cosmos; and find ourselves to be beings by whom it is felt and recognised, in whom it is to become personified. We also feel ourselves related in our inmost nature to that on which we are dependent; we discover ourselves at the same time to be free in that dependence, and pride and humility, joy and submission, intermingle in the feeling for the Cosmos.’ So also Carlyle, in words less explicit, but tending in the same direction: ‘This universe, what can we know of it? That it is a force, and thousand-fold complexity of forces—a force which is *not we*. . . . Force, force, everywhere force; we ourselves a mysterious force in the centre of that. . . . The natural sense of man, in all times, if he will honestly

apply his sense, proclaims it (the universe) to be a living thing—ah, an unspeakable, godlike thing!—towards which the best attitude of us all, after never so much science, is awe, devout prostration, and humility of soul,—worship, if not in words, then in silence.’ In so far as Pantheism has been the means of awakening in men’s minds a deeper reverence for Nature,—in so far as it is a protest against the materialistic tendencies of the age,—its influence has been unmistakeably beneficial; but as a philosophy, as a creed, it is a total failure. It is based on a defective analysis of human nature; it neither explains nor provides for the religious aspirations in man,—

‘Those obstinate questions  
Of sense and outward things,  
Fallings from us, vanishings;  
Blank misgivings of a creature,  
Moving about in worlds not realized.’

For poetic and æsthetic purposes, the pantheistic admiration of Nature is of the utmost value; but universal history shows that there are other and deeper feelings, originating in the moral nature of man,—feelings of remorse, yearnings for peace, and a sense of weakness and loneliness,—which find no satisfaction, but rather the reverse, in a contemplation of the universe. To see how utterly unfitted are such theories to give rest and peace to the soul, it is only necessary to turn to the writings of Strauss, Carlyle, and several of our modern thinkers, in which, alongside of a high-toned earnestness and singleness and purity of moral purpose, there is to be found an expression of sadness and unrest, which is the clearest and most conclusive evidence that their minds have been brought

‘To anchor by one gloomy thought.’

In the case of Carlyle this is more apparent. His later writings betray a restlessness and a discontent, plainly indicating a mind not at peace with itself; and, in the following extract from a letter to his friend Mr. Erskine, we fancy we see in a very forcible manner how the human heart, in spite of all philosophizing, naturally gravitates towards the divine. He says: ‘The other night, in my sleepless tossings about, which were becoming more and more miserable, these words, that brief and grand prayer (the Lord’s prayer), came strangely into my mind with an altogether new emphasis. . . . Not for thirty or forty years had I once formally repeated that prayer; nay, I never felt before how entirely the voice of man’s soul it is.’

It is singular to note how, as far as practical life is concerned, Carlylism, Pantheism, and modern Materialism are at one. The tendency of scientific speculation, as mirrored in the writings of Huxley, Tyndall, and Herbert Spencer, is to postulate the sufficiency of the Cosmos, and to dismiss, under the name of the ‘Unknowable,’ that which transcends positive thought. We are hopeful enough to believe that the present attempt to ignore the supernatural is altogether a temporary phenomenon, and that the needs and yearnings of the soul will eventually spurn theories which threaten to rob humanity of all dignity and meaning. It may be safe to predict that the random guessing which is at present dignified by the name of philosophy, will give place to another and more rational method; and that, as the science of psychology is placed on something like a proper basis, it will be found that religion, instead of being a mere excrescence of human thought, is the tie which binds the soul to God. It is surely not too much to hope that, as science advances, it will be found to agree with theology in maintaining ‘that the universe, which includes and folds us round, is the life-dwelling of an Eternal Mind; that the world of our abode is the scene of a moral govern-

ment, incipient but not yet complete; and that the upper zones of human affection, above the clouds of self and passion, take us into the sphere of a divine communion.\*

That we have correctly defined Mr. Carlyle's position as a religious thinker, will become more apparent as we proceed to the consideration of his theory of 'hero-worship.' He says: 'Universal history, the history of what man has accomplished in this world, is at bottom the history of the great men who have worked here. . . . Worship of a hero is transcendent admiration of a great man. I say great men are admirable. I say there is at bottom nothing else admirable. No nobler feeling than this of admiration dwells in the breast of man. Religion, I find, stands upon it,—not Paganism only, but far higher and truer religions,—all religions hitherto known.'† Not content with mere generalisations, Carlyle proceeds to mention several who have occupied conspicuous positions in the world's history, and for whom he claims the title of hero. Odin, Mahomet, Knox, Luther, Cromwell, Rousseau, Frederick the Great,—these are all placed before the reader as entitled to transcendent admiration. At the outset, it may be asked for what are they to be admired? What can be Carlyle's meaning for placing on a common platform the representative of Paganism, the founder of Mahometanism, the Scottish Reformer, the French sentimentalist, and the military despot? From among the diverse qualities of these Carlylean heroes, is it possible to define one which they possess in common, and which is worthy of admiration? It cannot be for their conceptions of religion,—these were mutually destructive; it cannot be for their morality,—in this many of the heroes were sadly deficient. For none of these is admiration claimed. The one quality they had in common, and which, according to Carlyle, rendered their lives heroic, was sincerity.‡ If this quality is of such moment as to place its possessors on a pedestal of greatness, it follows that all else, including religious belief, is of secondary importance. And this is precisely Mr. Carlyle's position. Religion, according to him, simply originates in men's attempts to form a conception of their relation to the universe; consequently mutability is stamped on all creeds, they being but the temporary embodiment of the religious spirit. He would have us understand that religions are valuable as exhibiting some side of human nature in process of development, and may be tolerated when productive of good. Thus he plainly affirms that the Fetish, with his heart full of his idolatry, is by no means a contemptible creature: so long as he sincerely worships his idols, Carlyle would leave him alone. Condemnable idolatry, according to him, is insincere idolatry. In short, Pope's famous couplet not inaptly hits off this phase of Carlylism—

'For forms of faith let graceless zealots fight:  
His can't be wrong whose heart is in the right.'

Without staying to notice what is patent to every one,—that such a theory of the relativity of religious knowledge is destructive of the notion of revelation in the Christian sense,—we proceed to point out one or two inconsistencies into which Carlyle has fallen. Throughout his works he is never weary of insisting on the importance of religion, and distinctly asserts that men's conceptions of their duty and destiny creatively determine their conceptions of all else. So far true; but does not his selection of heroes practically prove the reverse of what he intended? Paganism differed

\* James Martineau.

† *Heroes and Hero-Worship*, pp. 1, 10.

‡ See *Heroes and Hero-Worship*, p. 37.



vastly from Mahometanism; the Puritanism of Knox and Cromwell was antipodal to the sentimentalism of Rousseau and the indifferentism of Frederick the Great,—and yet each form of belief is represented as equally effective in producing heroes! That religion is the prime factor in human life, we firmly believe; but the examples given by Carlyle certainly do not prove that it is so; they rather indicate that it is possible to live a heroic life under any form, or under no form of religion.

Again, if 'hero-worship' be, as Carlyle says, the 'ultimate essence, and supreme practical perfection of all manner of worship and nobleness whatsoever,'—if it be the source of greatness,—it follows that those who are themselves heroes would be those in whom the hero-worshipping faculty was most fully developed. Confining attention to the Carlylean heroes, do we find this to be the case? Was the heroism of Knox and Luther, for example, the result of their admiration for any particular man? If looked into, it will be found that the reverse is the truth. Knox and Luther were heroes, because they accepted the Bible estimate of themselves and others, because they put no trust in 'man whose breath is in his nostrils.' Their greatness, in short, is traceable to belief in revealed doctrines, not to admiration of men. Their faith in God, and love—not worship—of their fellow-men, were the motives which lifted their lives into the noble and the heroic. Further, was 'hero-worship' the vivifying-influence in the lives of Napoleon Bonaparte and Frederick the Great? If it was, history plainly shows that they were both worshipped and worshippers. When closely examined, the theory of 'hero-worship' is found sadly deficient in logical consistency. At one time Carlyle represents religion as but the outcome of hero-worship; at another, he asserts that men's attitude towards religion determines their attitude to everything else.

Viewed practically, 'hero-worship,' such as Carlyle inculcates, has a tendency to confuse moral distinctions. At present the atmosphere is so permeated with Christian principles, that this tendency will be so far counteracted, but the objection is none the less valid. It is a well-known fact, for example, that the worshipper necessarily becomes assimilated to the object worshipped. It may fairly be asked, then, what possible ideal of life can be constructed from an admiration of Carlyle's various heroes? It is not difficult for Mr. Carlyle, or any one, to talk largely of heroism in the abstract, and to indulge in vague rhetoric, which may mean anything or nothing; but simple men and women require something plain and definite for their everyday guidance, and the question they put to Mr. Carlyle is, What moral principles or maxims can you formulate for daily life? It is obvious that to order one's life in the spirit of Luther is something vastly different from imitation of Rousseau, and emulation of the self-sacrificing Knox is radically distinct from admiration of the self-seeking Frederick. And thus we are asked to admire and worship men whose lives were ordered on antagonistic principles, with the result that, at the first attempt to reduce the hero-worship theory to practice, nothing is left but a bundle of contradictory principles and maxims.

We are by no means insensible to the good which has resulted from Mr. Carlyle's insistence on the influence of great men. His nobility of soul and genuine earnestness, coupled with his keen insight into and appreciation of human worth, have enabled him to correct various misconceptions and to give a new interpretation of several important historical epochs. There is certainly much to sympathize with in Mr. Carlyle's endeavours to emphasize the individual element in history; there is much calling for commendation

in the tribute he pays to the dignity and possibilities of the human soul; and were his theory of 'hero-worship' advocated within proper limits, its tendency would be on the side of good; but unfortunately it is made to occupy an altogether disproportionate position in the Carlylean system, and becomes erroneous by being elevated to the rank of an ethical principle. To talk in the abstract of the vivifying influence of hero-worship is purely misleading, for it is obvious that the nature of its influence depends entirely on the moral status of the hero, consequently there must be an objective standard in the form of a code of ethics by which such worship can be tested and regulated. We may search the writings of Carlyle in vain for such a standard. If there be one, it certainly is elastic enough, since, as already noticed, men of the most diverse moral principles are included under the Carlylean category of heroes.

All attempts to excogitate a system of morals on a purely rationalistic basis, whether under the name of Carlylism, Positivism, or what is now termed Agnosticism, must necessarily be futile, because they entirely ignore some of the most stupendous problems of moral science,—the existence and power of evil, the religious instincts, and the faculty of conscience. Under such circumstances, morality, having no objective basis, could lay claim to no authority; and human life, dis severed from the divine, would become chaotic and meaningless. With Tennyson, it might then fairly be said:

'Twere hardly worth our while to choose  
Of all things mortal, or to use  
A little patience ere we die.

'Twere best at once to sink to peace.  
Like birds the charming serpent draws,  
To drop head foremost in the jaws  
Of vacant darkness, and to cease.\*

Those who fear for the ultimate issue of the conflict between modern Scepticism and Christianity, do so on imperfect grounds. The victory of the latter is secured in the fact that, while including all that is valuable in the former, it at the same time adapts itself to the deepest needs of men, and affords full scope for the development of all that is best in humanity. Recognising the truth to which Carlyle has given prominence,—that of man's tendency to worship,—Christianity makes ample provision for it in its doctrine of the Incarnation, while the highest possibilities of moral elevation are secured in the life and teachings of Christ. Accepting the truth underlying Positivism,—that of the unity of humanity,—Christianity, by linking it to another and higher truth,—that of the unity of the human and the divine,—lifts the Positivist theory out of the region of the abstract and endows it with practical value. What Principal Shairp says of culture may fairly be said of all theories that would seek to establish themselves on a purely materialistic basis: 'The ends of culture, truly conceived, are best attained by forgetting culture and aiming higher. And what is this but translating into modern and less forcible language the old words, whose meaning is often greatly misunderstood, "Seek ye first the kingdom of God, and all other things will be added unto you"?' But by seeking the other things first, as we naturally do, we miss not only the kingdom of God, but those other things also which are only truly attained by aiming beyond them.'

H. C. MACPHERSON.

\* 'In Memoriam.'

## SAMUEL SMILES JERDAN.\*

THE brief life-story and the literary remains of Samuel Smiles Jerdan have just been published by Mr. Elliot, under the title, *Essays and Lyrics*. The book is a goodly volume of 258 pages, finished, in so far as paper, type, and binding are concerned, in the publisher's best style. That is saying not a little for the outer appearance and general attractiveness of the book. The casket is in keeping with the treasure it contains. The literary remains are edited by the Rev. Charles Jerdan, M.A., LL.B., of Dennyloanhead, who also writes the introductory biographical sketch of his brother. The subject-matter consists of this sketch, with the essays and lyrics. The essays are seven in number, being a series of papers on the Seven Ages of Shakespeare; and the lyrics are very happily and suitably arranged under the headings—Devotional Pieces, Life Musings, Songs of the Affections, and Humorous Poems. The editor has grasped and grouped his material with the instinct of a true builder. As author of the memoir, he has also done his work well. Next to the difficulty of discoursing about oneself in public, is that of dwelling on the merits of one's own immediate relatives. The sketch before us is proportionate in length, and perfect in taste, feeling, and expression. It bears no trace of exaggeration. It is as calm, dispassionate, and impersonal as it could well be, so as not to be wanting in warmth of affection and just pride in relation to the loved and vanished form it seeks to portray. Especially are the author's allusions to the spiritual experience and last illness of his brother worthy of commendation. They are healthy in tone and unhackneyed in expression. Under the sparkle and seeming lightness even of a spirit essentially sunny, Samuel Jerdan was keenly alive to the deeper elements and aspects of human existence upon the earth. He rejoiced in what was bright, and endeavoured to make it brighter still, by casting upon it the gleam of poesy and thought—working up the homely beauty of Nature into the angelic grace of that higher nature we call Art; and yet he felt the doubt, and sadness, and mystery of it all. For although we are assured that in the very heart of things there can be no doubt or sadness, and in the end of things no mystery, we are not thereby rendered insensible to the unsatisfactoriness of what is meantime so superficial and unfinished as this present life appears to be. Alas! how unfinished and broken, for the most part, is the earthly existence even of the best. The literary artist labours to round off his lyric to tuneful completion, and yet his own life is but a tune half played out—a stanza stopping at the middle word. Our poet was, to a large extent, in education and experience, a child of the age to which he belonged,—an age as much in earnest, if not more so, notwithstanding its seeming waywardness and doubt, than any preceding time. Such characters are apt to be misunderstood. They seem sometimes to be merely playing at life, when in truth they are deeply and passionately in earnest; so sensitive, indeed, to the momentousness and pressure of being, as to be somewhat shy of allusions to it, and almost inclined sometimes half to hide it even from themselves. To the commonplace, comfortably orthodox mind, never in difficulty about anything, and to such as have not even felt 'the Presence that *disturbs* one with the joy of elevated thoughts,' such a form of character is somewhat inexplicable, if not altogether trivial and unworthy of attention. Still more to the grimly pharisaic and intolerably self-righteous is the spectacle of hesitation, despondency, and vague longing in religion something to be impatiently

\* *Essays and Lyrics*. By Samuel Smiles Jerdan. Edinburgh: Elliot. 1878.

condemned. And yet, when the hour of trial comes, when the awful reality which all must face, has at last to be actually felt, and when that dread summons which all must hear, is whispered only too audibly in the ear,—ay, and when all this takes place on the upward slope of what promises to be a bright earthly future, the soul having suddenly to look down in the direction of the dark valley, such spiritually shy and tender natures are not unfrequently found to be quite familiar with the most serious thoughts, their very playfulness in regard to other matters being a sort of evasive covering of a spiritual struggle even; not uncommonly do they at last appear in the light of a beautiful solemnity and childlike earnestness, much better prepared, in so far as we have any right to judge, for the further disclosures of the life beyond, than those who for long years have been encased in the hard shell of an unthinking self-assurance as to their eternal safety.

These reflections are in the line of our personal knowledge of the subject of this notice, and are perhaps as much in place in the pages of a religious magazine as any attempted criticism, of a lengthened or elaborate character, of his literary efforts. Had he not had such a keen sense of the ludicrous, and such a direct perception of imposture of every kind,—had he not shrunk so much from unreality and cant, even as from a plague, with which he would not taint his soul,—he might have been more demonstrative on the religious side. But we have reason to believe that he attained to much clearness and certainty in relation to the greatest of all subjects—that is, to a calm and intelligent trust in the Lord Jesus Christ. Talking with him one evening near the end, he mentioned that a lady, who had called a few days before that, had repeated to him the 130th Psalm, and he added that he had been living spiritually since that time on the two words, ‘plenteous redemption.’ ‘You know,’ he said, with a look and tone of inexpressible pathos, ‘the thing that struck me about it is this, *there’s plenty of it*. Why, then, should I, or any other poor sinner, want?’

In the biographical sketch the following passage occurs:—‘During the earlier stages of his illness he was occasionally troubled with doubts and difficulties as to various practical questions connected with theology; but before the end drew near the sky of his faith became clear of every cloud, and he was able to rest with a simple, peaceful trust upon the righteousness and love of the Redeemer of men. His own experience during the last weeks of his life was most accurately reflected by anticipation in his own lines, written years before :

“The eyes grow dim. O Lord of light!  
To Thee are stretched hands pale and thin:  
The shadows, deepening with the night,  
Still gather in.

“Darker—more dark; a night there is  
On which the morning ne’er shall break;  
But we have hope—our plea is this:  
For Jesus’ sake!”

Probably he had not gained what we would call his proper place in the world until he was called away. Once and again he changed the sphere of his secular work, and while no doubt doing his duty faithfully in the lower walk, his spirit found its native element in the higher. In that higher, too, he was only gradually awakening to the range and character of the gift he possessed. His instinctive bias towards the cultivation of letters was only the general indication of what was evidently a rich and varied mind seeking an outlet for itself beyond and above the secular region, and trying what

it could do on those high plains where the immortals walk. Ripe and chaste as his productions are, he was evidently growing all around, and no one can tell to what proportions in mental breadth and spiritual maturity he might even in this life have attained. Nor is it easy to say whether he would have remained even addicted to verse-making. That he was no mere poetaster, is abundantly apparent, not only from the quality of the verses he actually produced, but from the ideas he entertained as to his own continuous education. One who recognised the value of a systematic course of study in mathematics and philosophy, and gave himself to it at his leisure hours, as he did, is one who has discovered the true basis of solid and enduring work in the world, in whatever path of effort that work may be carried on. To be a great poet one must be great in several other respects. Above everything else he must be great in soul. Having magnanimity to begin with, he has a basis on which he may work himself up to the highest, clearest, and noblest heights of artistic construction and rhythmical expression. For, after all, what is poetry, as distinguished from the best prose, but simply the art of versification? To say so is not to assert that a jingle of words is poetry. For perfection in the art of versification implies the highest qualities of being. It implies pure thought and pure feeling. These are so dependent upon each other, and so related again to purity of language, that an eternally melodious expression can only be the offspring of a soul in harmony with God.

We recognise in Samuel Jerdan's literary remains a fourfold power, viz. a power of keen and accurate observation, a power of intuitive idealisation on the basis of such observation, a power of artistic literary construction, and lyrical expression. To have gathered illustrations, under each of these heads, from the *Essays and Lyrics*, would have been an easy and pleasant task. Both time and space forbid. Besides, it is better to leave the reader something to do in the way of acquainting himself with this delightful book. It will introduce him to one who, having struck out those sweet trial-tones from his earthly lyre, has been called, as we would believe, to the higher service and the nobler minstrelsy of the heavenly world.

CROSSHILL.

F. F.

## A PHILOSOPHIC SPIRIT.

BY REV. DAVID KING, LL.D.

ALL that is now contemplated in regard to philosophy is to offer the simplest observations which present themselves in exposition of its spirit, and such as most readily admit of useful practical application. But some discriminative remarks at the outset may be found auxiliary to this design.

Poetry and philosophy are assigned to different departments of literature. On a general view, they present obviously distinguishable relations to the *material* world. The poet views it in its outward aspects of engaging interest, and works them into all the varied charms, all the picturesque conceptions, all the bold and grand imaginings, which enrich his verse. The philosopher will not limit his view to the externals of nature. He will investigate the within as well as the without of encompassing objects, and ascertain the laws by which their profoundest processes are governed.

In this connection, however, the word *law* has a conventional import, and denotes nothing of the character of human legislation. It points simply to antecedents and consequences of divine institution. The philosopher concerns himself to ascertain facts, and find out in what order they stand

related to each other. If what goes before and what follows present a uniformity and certainty of such succession, for which mere accident is inadequate to account, he calls what precedes the cause, and what follows the effect, and the order of their occurrence becomes available as an ascertained *law* for the solution of more or fewer natural phenomena.

But though, as regards the *material* world, we may thus discriminate the realms of poets and philosophers, yet their domains more widely regarded have much in common. When we turn from the world of matter to the world of *mind*, the same mental attributes are handled by them in different ways. The poet presents the powers and impulses of the soul in practical action; the philosopher analyses them, and presents them to view in abstract form. The poet and the philosopher evince their acquaintance with the same rational being, and neither could succeed without a true knowledge of man. And yet they could not exchange places. Shakespeare and Locke had both cognisance of human nature,—of its faculties, affections, impulses, infirmities; but Shakespeare could not have written Locke's essay, and Locke could not have written Shakespeare's tragedies. The two kinds of genius in question have been in some rare instances to a certain extent blended, but partial exceptions to the foregoing observations cannot invalidate their general truth.

What has been said sufficiently evinces that a philosophic spirit is an inquiring spirit. To look beneath the surface of the sensible world and learn what underlies it, or into the human soul and scan reflectively its consciousness, is to interrogate nature in a very unequivocal manner. A philosopher takes nothing on trust. Received conclusions, however wide their reception, he subjects to his own scrutiny, and ranks none of them with certainties till they have undergone this ordeal. The inadequacies of explanation which escape common observers engage his penetrating attention, and though to casual inspection they seem to suffice, he elicits from their insufficiency his valuable discoveries. Such issues are not to be reached by any facile inquiry; it must be thorough—searching and sifting—to prove thus effective. The measure of attention which suffices for familiar duties in the routine of life is incompetent to advance scientific knowledge. A person in charge of machinery may with little effort superintend its working. But if he would simplify its complexity, and with fewer wheels, levers, and pulleys make it do more work, and do it better, such achievements task ingenuity, and are not to be reached without intense thought.

What has been said farther indicates that progress in philosophy demands not only earnest but persevering inquiry. Seldom has important truth been brought to light by one happy incident, or by a single auspicious effort. There has been a current notion that the falling of an apple suggested to Newton the law of gravitation; but it has been abundantly shown that only by protracted study, which proved excessive for even his powerful mind, he discovered that all-pervading law, embracing in its comprehensiveness the material universe. If it please God, He has only to say and it is done, to command and it stands fast. But ages must follow ages, and the philosophers of many generations must hand down to each other their discoveries, before even Newton is enabled, with all this treasure in his hand, to learn through continuous toil how God binds together the great cosmical system. With what reverential awe should this limitless interval between divinity and humanity inspire us!

For the object of this paper such reflections need not be farther prose-

cuted. The question remains, What of their practical application? It may be thought that a philosophic spirit is not a subject that much concerns the community at large, having neither time nor capacity for scientific pursuits. But many of the results of investigation are of easy apprehension, and if they were accepted in a suitable spirit,—with the same openness to light in which philosophic investigation has been conducted,—they would dissipate numerous delusions of which some are merely foolish, but others are truly mischievous. People would cease to expect changes of weather from changes of the moon, or to imagine that the light of the sun puts out a fire, or that a poker, before a fire nearly extinguished, has much efficacy in rekindling it. These are harmless misapprehensions. But there are notions about fortune-telling, and supposed forecastings in the movements of certain animals, and anticipations of calamity from upsetting salt, and ominous forebodings from being the first to leave a party if it consist of a certain number, and many similar prejudices equally baseless, which exercise a most malignant influence. Certain days are considered auspicious or inauspicious for putting out to sea or being married. With various branches of industry, superstitious ideas of a misguiding and fettering nature have become allied, to the great detriment of labour and comfort.

A sound popular philosophy operates as a valuable antidote to all these spells in the measure it is circulated, and the sooner in life its principles are inculcated, the inculcation of them will be the more easy and the more effective. Children should be guarded against placing the smallest faith in fancied auguries, and should be earnestly imbued with that truth-loving, truth-seeking spirit which will preserve them from such bondage. But true philosophy is more than emancipating in its influence. It is helpful in exercising aright the freedom which it confers. In all the exigencies of life its genuine spirit raises the question, How shall I act wisely at this juncture?—wisely for myself? wisely for others?—for philosophy means the love of wisdom, and whatever is unwise is unphilosophical. A course so regulated by consideration and discretion is thus promoted by genuine philosophic temperament as well as demanded by religious principle.

In almost all departments of human inquiry, interesting discoveries have lately been made, and they are replete with the promise of practical advantage. Already they are available to the surgeon in guiding his lancet, to the pilot in steering his vessel, to the agriculturist in improving the quantity and quality of his crops, to the educationalist in evolving the nobler fruits of mental cultivation. The tenacity of custom prevents a rapid adoption and diffusion of such benefits. But a philosophic spirit, the more it is fostered, will more and more subdue the bigotry of usage. It will obliterate the foolish motto, 'Let well alone,' when the real sense is, 'Let established ill alone,' and in characters of multiplied improvements will engrave instead the heavenly assurance, 'There is a spirit in man, and the inspiration of the Almighty has given him understanding.'

#### THE BIBLE A DELIGHTFUL BOOK.

'Thy law is my delight.'—PSALM cxix. 77.

AMIDST the various duties of the Christian ministry, the expounding and enforcing of the word of God must always occupy a prime place. Whatever else the minister may neglect, it is necessary

that he should always study and preach and commend what the Bible teaches.

In our text the entire word of God is said to be worthy of all commendation, because it 'is a delightful book,' replete

with interest; and we observe it is so—

*1st. Because of its true and minute description of human nature.*

'The proper study of mankind is man.' 'As long as the heart hath passions, as long as life hath woes,' no subject shall ever rival in importance and interest the windings and turnings of human passion, the rising and falling of emotion and desire; the hidden springs of action; the remorse, the shame, the joy and gladness rising out of deeds done. All are interested in this subject. Half of our attention is occupied with the actions of others. More than half the conversation of many consists of comments on the sayings and doings of their fellow-men. Those who busy themselves with the first principles of thought and action, and try to reduce them to fundamental laws, we call philosophers. Those who are content with the mere external surroundings and petty details of speech and dress, we call by a different and less polite name. By the former, no heed is taken of what fills the souls of the latter with rapture, or affords subject for endless talk; but pierce beneath the accidental differences, and you will find at the root of the nature of both, an intense interest in the various conflicting phases of human conduct. Now, no book is equal to the Bible in laying bare the 'thoughts and intents of the heart;' and the more we know of it, and the wider our experience grows, the truer and more faithful do its descriptions of human character appear. Much of the shrewdness and sagacity Scotsmen get credit for, are traceable to the word of God; and he knows and is best able to deal with men, who has read and re-read the pages of Scripture. In this connection I might also ask, Why is Shakespeare so popular? How can you explain his wide influence over men? Is it because of the beauty of his language and the sweetness of his rhythm? Is it accounted for by the sublimity of his thought or the science of his teaching? No, but because he deals with men, and reveals to us, working in the characters of his subjects, precisely the same thoughts and feelings which exist and work in our own hearts. Now, the more closely we analyse the productions of our master poet, shall we discover how largely he is indebted to Scripture, and that he has

in many cases worked out in detail what was supplied to him in the pages of God's word. Perhaps his truest glory springs from the fact that he grasped fully, and with graphic power illustrated, the principles of human action.

Have you, for example, read the perplexities of poor Hamlet,—seen him struggle against evil, fight down cowardice, and rise above filial affection,—in order that he might uphold the just and the pure? Have the tears of pity coursed down your cheeks for jealousy-torn Othello, or have you caught yourself involuntarily clenching the fist to strike down the dastardly villain who poisoned such a tender soul? Has your heart's blood run cold as you read of Macbeth's ambition driving him on to murder, and saw that foul deed sour his whole life and being? Have you delighted in the triumph of mercy, and the overthrow of greed and revenge, in the 'Merchant of Venice,' when Shylock, stripped of his blood-stained gains, is condemned to die? Have you in fear and trembling awaited the issue of the struggle between sisterly love and purity of feeling—of tender regard for her brother, and jealousy for her own chastity—in the character of Helen? and then have you leapt for joy when innocence and purity of instinct meet, resist, and outwit lust and sin? And if so, why so? Just because you saw and rejoiced over the weakness of sin, the strength of the right and true; felt that with the parties described you could sympathise, because in your own soul the same contest between good and evil is going on now.

All hail! then, I say, to him who by his genius has so dissected our nature. But compare the examples just cited with the characters of the Bible. Note the history of Moses, with its conflicting influences and impulses all revealed,—blending together at last in the most perfect type of meekness. Watch the mighty Samson, as he is flattered and finally overpowered by a scheming woman, and learn that strength, apart from moral courage, can be laid low in the dust of passion. Recall the envy and jealousy of the otherwise noble Saul, as David grows in favour with the people, and see how beauty, strength, and generosity may be undermined by the green-eyed monster; while you read in his tragic death how bitter the spirit may become, when faithless to God and



jealous of man. Remember the consuming lust of Amnon, and discover to what mean resorts sin will drag a man, and, after the momentary gratification of sinful passion, leave him the prey of shame, remorse, and self-abhorrence. Mark the matchless dignity of purity in Joseph; the beauty of mutual love, as shown in the friendship of David and Jonathan. Try to follow the noble wrestling and ultimate triumph of Job over physical weakness, wavering faith, and would-be candid friends. Above all, follow the footsteps and hear the words of the pure and sinless One, as He walks amidst corruption and sin, and learn how the pure and true may be met by, and even die for sin, and yet retain their nobility. Throw these and other examples together, and make them the subjects of your study. Find in them the principles of your own actions embodied in living characters, and then to you will the Bible be an ever-increasingly delightful book; and after the masterpieces of human composition have become stale and profitless, the stories of Scripture will bloom in eternal freshness and beauty. And if still further you would pursue this line, then try to exhaust the Book of Psalms. Rise with David, as with exulting song he recalls the goodness and mercy of God. Mourn with him as his sin crushes his heart. Follow him through his moods of assurance, doubt, joy, sorrow, remorse, and penitence, and then no emotion or feeling will appear strange to you, but all will find their explanation in the word of God.

And now, if you ask me why such an argument is adduced, the reply is, that we have been long too apt to overlook the truly human side of the Bible. No revelation which sets up its claims for acceptance because of its divine origin, ever will make progress, unless it can touch, explain, and dovetail itself into the nature of man. Deny the supernatural in the Bible if you can, but so long as it reveals truthfully the nature and experience of men, so long will it have over them an undying influence, and for them an eternal interest. God did not expect us to rise up to Him. He came down to us in His word, and it is because it so unerringly tells us what we are that we are willing to make this self-knowledge a basis for the revelation of God, which shall lift us up and unite

us to Him again. 'That which is first is natural, then spiritual;' and long before we have exhausted the human and the natural will we be ready to grant the divine and the supernatural.\* When the light of God's word reveals the darkness and death of sin, then it can point to 'the way, the truth, and the life.' When I am convinced of the sorrow, sadness, and pain springing out of evil, then am I prepared for seeking salvation, joy, and gladness in the God of righteousness and truth.

*2d. The Bible is a delightful book, because of its literary beauties.*

While human nature is laid bare with unerring skill, this is done with great beauty and simplicity. Where, for example, will you find more exquisite touches than in the Pentateuch? Look at the story of Abraham, his sublime faith, and the test to which it was subjected. With what pastoral beauty are retailed the relations of Isaac and Rebekah, Jacob and Esau! Remember how wide and deep is the hold of the history of Joseph. Where shall you look for poetry like David's or Isaiah's? Ransack literature, and, for simplicity, power, and beauty, will you match the Sermon on the Mount, the parables of the Good Samaritan and the Prodigal Son? In how few words are our Lord's wonderful works described with eloquence and artistic beauty! What can rival in nobility of thought and ease of style the first few verses of John's Gospel: 'In the beginning was the Word, and the Word was with God,' etc.? Nearly all monosyllables! Were ever tenderness, pathos, and sympathy so blended and touchingly expressed as in the words beginning, 'Let not your heart be troubled; ye believe in God, believe also in me,' etc.? Can we ever hope to see anything truer in description, or more 'feelingly alive' to the deep inward conflict, than the account of our Saviour's passion, the agony of Gethsemane, and death on Calvary's cross? It may be true, as Professor Jowett has said, 'that truth will compel us to grant imperfections and inaccuracies in our Bibles.' If any truth

\* It must not be inferred here that human consciousness is an absolute test and measure of the truth of God. Many things are true which our experience does not corroborate, nor our consciousness homologate.

at all characterizes late criticism, we must confess that in some minor details there is room for doubt. But, after all, will the best answer not be given in the eloquent words of Dean Stanley: 'The majesty of the Bible will touch hearts which even its holiness cannot move, and will awe minds which no argument can convince. The early chapters of Genesis contain many things at which the man of science may stumble, but none will question their unapproachable sublimity. The Book of Isaiah may furnish endless matter for the critic; but the more fastidious he is, the more freely will he acknowledge its magnificence of thought and diction. The authorship of the four Gospels may be defended, attacked, and analysed indefinitely; but the whole world bows down before the grandeur of the eight beatitudes, the parables, the farewell discourse, and the story of Gethsemane and Calvary.'

With all this simple beauty in our hands, nothing speaks to me so dolefully of the future of our country as the widespread ignorance and growing indifference to the word of God. And when we remember that much of the so-called religious sentiment of our time is expressed in trashy hymns with vulgar airs,—that the most popular style of address is ignorant declamation, lightened with coarse humour and questionable stories,—we feel that we have fallen on evil times. Cassandra, in the person of Mr. Greg, has pointed out some rocks ahead imperilling our ship of state and commercial prosperity; but to me these are as nothing to the degraded taste so rapidly being developed on religious topics. Our fathers and grandfathers used to speak of discourses as to their matter; and they could talk to you of the hypostatical union of the persons of the Trinity, the meaning and necessity of the atonement, the doctrines of election and free will, and the place and work of the Holy Spirit, and so on. Do any of you hear such things discussed now among church people? Is not attention almost entirely directed to style and manner, not thought and matter? Is it not lamentable that the loud declaimer, the noisy ranter, will be listened to, when the sound and scriptural preacher would find sleepers for his hearers? There is without doubt great need for strenuous exertion to reach the

lapsed and careless; but let us never seek to reach such by forgetting the dignity and majesty of God's word. It is possible to preach simply the gospel of God's good news, even to the poorest (and they will like it all the better), without vulgarity; to be very earnest for the salvation of your hearers, without breaches of grammar or taste. To lower the style of religious address may for a time gain a kind of evanescent popularity, but in the end cannot fail to bring religion into contempt. The Bible is very simple, but it is very beautiful in its style, and chaste in its diction.

*3d. The Bible is a delightful book, because we find in it the explanation, as we discover the source, of many of the greatest works of art.*

Nothing struck me more, in visiting some of the continental galleries, than the large place given to Bible subjects. The Greek and Latin mythologies are full of wild and striking incidents, but far above them towers the Bible as a text-book for art. And surely, in this desire for visible representation of Bible subjects, we have a very strong proof of the deep hold they have taken of the minds and hearts of men. Enter Dresden gallery any morning, and you will find around one of such pictures a strange and motley group, and from them you will hear the accents of Scotch, English, American, and German. Draw near, and you will see eager faces—some of them strongly marked by lines of sorrow and toil—anxiously scanning a picture of matchless beauty. It is a mother and child. Ere long you will see big tears rolling down the withered cheeks, and lips moving in prayer; for from that picture of the Virgin and her child Jesus are hourly rising the aspirations of human souls and the tenderness of manly spirits. The peerless Raphael found in God's word the subject of his 'Sistine Madonna.' Then, have we not the genius of Rubens immortalized by his 'Descent from the Cross'? Have we not in almost every workman's house or cottage wall a plate of Leonardo da Vinci's 'Last Supper'? Need I do more than mention the genius of Doré,—how it has been sanctified to the service of Christianity by his 'Christ leaving the Prætorium,' etc.? Will it not suffice to name Holman Hunt's marvellous picture, 'The Shadow of the Cross,' or

Noel Paton's 'Man of Sorrows,' etc.? Leave painting and come to music, and by what names do we know its noblest productions? What thoughts rise in the mind and gather around such names as 'Samson,' 'Elijah,' 'Messiah,' the weird and wild 'Passion Music' of Sebastian Bach! Yes, Haydn, Handel, and Bach gained their truest laurels when to the words of God they wedded their sweet sounds. Or enter we the region of *poetry*, who does not know how much Dante, in his wild and startling vision, is indebted to the word of God? how much of Milton's noblest work is a paraphrase of the Bible? How deeply have Shakespeare, Bunyan, Burns, Wordsworth, and Tennyson drank at the same fountain! And is it not true, that just in proportion as a work is faithful to the beauty and true to the morality of Scripture, are its worth and its value? Eliminate from the authors named what they derived from the word of God, and how stale will their works become! Or speak we of architecture, then what thoughts rise and cluster round the words 'St Paul's,' 'Notre Dame,' 'Cologne Cathedral,' 'St. Peter's at Rome!' Now my argument is, If the brush of Raphael, Rubens, and Vinci—if the pencil of Doré, Hunt, and Paton—if the music of Haydn, Handel, and Bach—if the poetry of Dante, Milton, and Bunyan—all derived their inspiration from the Bible, why may you and I not find in it what will delight our minds, pacify our souls, satisfy our hearts, and ennoble our lives? The stream of influence is perennial. Half the treasures are still undug; many beauties are yet undiscovered. If to it we must go for the explanation of the best works of the past, surely we may there gain stimulus for greater in the future. The life of every man should be a work of art; his conduct a song of praise to God's grace; his character a poem written in lines of faith, hope, and love; his work an epistle of charity and peace. This shall we accomplish when back to our Bibles we go for a life worthy of imitation; by it have our souls tuned to the harmony of heaven, record our life to the glory of our Lord and Saviour, and through all seek the advancement of the kingdom of God Most High.

4th. *The Bible is a delightful book,*

*because in it we find the simplest morality and best guidance for our conduct in life.*

Nothing is so perplexing in our time as to know what to think and how to act. The intellectual activity of the age, combined with the rapid exchange of thought, have produced an endless variety of opinion, out of which it is difficult to extract definite convictions. Alongside of this has come much anxiety as to the safe and proper principles of action. Hence our vacillating opinions and changing actions. One of the peculiar responsibilities of our time is to ascertain or decide what we shall think and how we shall act. Now, in the whirl of this diversity and difficulty, how delightful to turn to the pages of the Bible for simple and safe directions! One of the latest and ablest attacks on Christianity, after trying hard to shake our faith in the supernatural, the miraculous, the genuineness of the Gospels, speaks in conclusion on the morality of Scripture. And here are its words: 'The morality of Christ in its perfect simplicity is sublime, and in its profound wisdom it is eternal.' No higher eulogy than this could any Christian desire; and how highly should we prize a moral code which extorts such words from an enemy! And is it not all deserved? On two simple principles hangs the whole code of Christian morality—'Love to God; love to man.' The first rises clear out of all contending motives and competing claims, and asks justification from an all-wise God. The second is like unto it. Every man is a brother: seek his good as you would your own; guard his honour as you would maintain your own good name. 'Do unto others as ye would that others should do unto you.' The one principle is above suspicion, because of the all-knowing God; the other is beyond doubt, for *self* is the standard of appeal.

5th. *The Bible is a delightful book, because advancing science is revealing to us new beauties.*

For all the advancement science and learning have made, the Bible is not superseded. Although many of the beliefs and ideas supposed at one time to be fairly deducible from the word of God have vanished as 'the baseless fabric of a dream' before higher light, still the Bible itself keeps its place, and is found

to be in harmony—when rightly interpreted—with all that we CORRECTLY know of the heavens above, the earth beneath, and the sea under the earth. How great was the revolution of thought, and how much greater the true revelation of God's glory, when the Copernican was exchanged for the Newtonian astronomy! As we sweep the sky with Rosse and Herschel,—as we stand by the side of Darwin and Huxley,—as we follow the steps of Carpenter and Tyndall,—as we faintly grasp the results of the late 'Polar Expedition,'—with how much more meaning can we sing the 8th, or 19th, or 139th Psalms, and with what greater devotion can we exclaim, 'How marvellous are Thy works, O Lord God of Hosts!'

We sometimes get alarmed, and cry that the Bible is in danger, when some new scientific fact is brought to light; and fear that the truth of God shall be lost when the sun of science shines on the pages of His word. But this cannot be. Between *truth* and *religion* there can be no quarrel; between science and revelation there can be no lasting dispute. They deal with different parts of the work of the same God, and if for a time they seem to clash, this is because we have lost the true focus. So soon as we know how to apply the gospel lens to the physical fact, we shall see *God* more clearly written. The better we know science, the more will we understand our Bibles; the more we know of our Bibles, the better will we appreciate, and the more ready will we be to welcome, new light from science. The more we know of both, the better will we know God. Let us not fear, but seek to advance with advancing thought, making it, whenever we can, bring into clear light the as yet hidden glory of the word of God, which ever liveth and abideth.

*Finally. The Bible is a delightful*

*book, because it tells the old, old, but ever new story of the work and mission of Jesus Christ.*

It is said of a continental town, that it is so built that from whatever point you view it you see the form of a cross. Our Bible is so framed that from any point of it you can see Christ. In every page of it He may not be; but the design of the whole is to reveal, glorify, and exalt the Son of God, the Saviour of the world. And here, after all, do we find the most delightful aspect of the word of God. Literally it is good news, a good-spell. Its true glory springs from its message of love. Its most enduring delight rises out of its provision for the eternal nature of man. Its unending and ever-increasing interest lies in the fact that it speaks of Jesus, 'who saves His people from their sins;' of Christ, 'the anointed sacrifice for human guilt;' of the Messiah, the sent one of God, 'who restores us to our Father's favour;' of Immanuel, 'God with us;' of the Redeemer, 'who has bought us with His own precious blood;' of the Mediator, 'who seeks to reconcile us to God;' of the Intercessor, 'who pleads for us at His Father's right hand;' of the Comforter, 'who cheers in distress, upholds in trouble, shields in danger;' of our elder Brother, 'who awaits us in the mansions above;' of the Judge, 'who shall acquit us at last;' of the Lamb, 'who is in the midst of the throne,' around whom shall gather all true hearts, and the seeing of whom shall form the chief joy of heaven.

So long as the purity, simplicity, and sympathy of Christ are recorded in the book we call God's,—so long as His redeeming, sanctifying, glorifying work forms the theme of its pages,—so long will it be good news to sinful men, and so long will it justify us in saying, 'We delight in the law of the Lord,' and we meditate on Him of whom it speaks, day and night.

D.

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## The Gleaner.

### MOTHERS.

'I SHALL never forget,' said Kant in his old age, 'that it was my mother who caused to fructify the good which is in my soul.' Cuvier, it is said, attributed to his mother all the pleasure of his studies and the glory of his discoveries. 'I used to draw under her superintendence, and read aloud books of history and general literature. It is thus that she developed in me that love of reading and that curiosity for all things which were the spring of my life.' Byron's

mother, a woman 'full of caprice and pride, whose narrow mind was only expanded by vanity, hatred, and revenge, who pitilessly made a jest of the natural infirmity of her child,' engrafted in his heart her corrosive passions, and made his life a curse to himself and to others, despite his genius. Lamartine, over whose cradle was shed the light of a tender mother's love, under her tuition developed that genius (a spark of which is said to be implanted in every soul) until it resembled incense, the perfumes of which are diffused over the earth, but which burns only for heaven. It has been said, 'Good teachers make good scholars, but it is only mothers that form men.' Rather should it be said: It is only mothers (or women with mother-hearts) who possess the power of inspiring that love of virtue and knowledge which, when once established in the soul, enables a man to 'mould his own material, quarry his own nature, and make his own character,' what it should be; for this is a work that no man can do for him.—*Home Journal*.

#### YOUNG MEN, AND WHAT THEY HAVE DONE.

THERE have been men who, after they have crossed the line of manhood, have attempted by a new life to acquire force and consideration among their fellows. It would astonish you to find how few of such men comparatively have been able to do this. The men of mark all through the ages who have powerfully affected society have been those who started on their course of influence as young men. Remarkable and most significant is the honour God has put on such consecration. Review the past: the most powerful impulse which has moved the world has been that proceeding from young men. In the olden times of the Hebrews, you cannot find nobler examples of prowess, disinterestedness, chivalry, purity, and a marvellous power of ruling men, than in Joseph, Moses, Samuel, David, Josiah, Daniel, and the Maccabees,—and they entered on such a path of ascendancy as young men. On the human side, the Founder of Christianity was a young man. The forerunner, pronounced the greatest born of women, and who shook a nation to its depths, died when little more than thirty years of age. The first great missionaries of the early Christian centuries—men who won a path for the conquests of Christianity through chaotic barbarism and savage warfare—were young men. Anthony, Benedict, Francis of Assisi, who must not be confounded with the scheming or wanton monks of later times, and who raised a powerful protest in the East and West for charity, industry, and self-denial, were mere youths when they gave themselves to the task of regenerating their age. Martin Luther was twenty-seven when he began to study the sacred Scriptures in the original languages, and at thirty-four years of age he broke with Rome by denouncing Tetzel and his indulgences. Savonarola was twenty-three when he started on his grand, tragic, and triumphant career of testimony against the violence, vice, pride, and blasphemies of Central Italy. Michael Angelo was a young man when in Florence he gave his powerful impulse to the revival of the arts of sculpture and architecture. Raphael and Mozart, who have never been surpassed in their respective vocations of painter and musician, had hardly reached middle age when they passed away. The great evangelical revival of the last century, the pulses of which are now beating so grandly in the activities of Christendom, was owing, under God, to a few young students who in Oxford met to stimulate each other to saintliness and fidelity. George Washington, the illustrious father of the republican empire of America, and who has been pronounced by a high authority the greatest uninspired character on the page of history, gave signs of the courage, virtue, and patriotism that have made him immortal, when quite a young man.

Wherever you look in history you are met by similar facts. Hannibal, at the age of twenty-five, led to victory the great armies of Carthage. Alexander had conquered the world and died at the age of thirty-eight. Charlemagne, at the age of thirty, had made himself master of the whole French and German empire. Napoleon led his brilliant Italian campaign at twenty-seven, and at thirty-three was Emperor of France. William Pitt at twenty-two was Chancellor of the Exchequer, and Edmund Burke at twenty-five was a power in the State. Byron at twenty-three was the poet and the idol of England. Ours is an age

distinguished in Europe and America by powerful names in statesmanship, science, oratory, commerce, and philanthropy. You will scarcely find one of these names which did not early in life give a prophecy of the greatness now universally recognised.—REV. W. GUEST.

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## Poetry.

### HYMN OF HARVEST.

AMID the bright and smiling morn,  
Ripe harvest fields, how fair to see!  
The mellow fruit and waving corn,  
The fruitful earth and shining sea!  
Thou gracious Giver of all good,  
To Thee a grateful hymn we raise,  
Who giv'st us precious store of food:  
For Thy great bounty, Thee we praise!

At sunny noon, how fair to view,  
On fertile vale and mountain side,  
The waving crops of yellow hue,  
That stretch around us far and wide!  
How bracing is the healthful gale!  
And while on hill and dale we gaze  
On bands of reapers 'mid the vale,  
God of the season, Thee we praise!

How calm and lovely autumn eyes!  
And oh, how beautiful to stray  
On grassy banks, 'neath sheltering leaves,  
When sunset closes busy day!  
Forgetful of life's cares and toils,  
Our eyes to heaven we upward raise,  
While all around in beauty smiles:  
Great God of Nature, Thee we praise!

While Thou suppliest daily need  
From harvest's rich and bounteous store,  
Our souls with heavenly manna feed,  
That we may love Thee more and more.  
Look on us, Lord, with smiling face,  
Our thoughts from earth to heaven upraise,  
And give a harvest time of grace,  
So we Thy name will ever praise!

KENNOWAY.

THETA.

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## Home Circle.

### HOW CHILDREN SHOULD BE BROUGHT TO JESUS.

WHEN we read in the New Testament, as in Mark x. 13, that 'they brought young children' to Jesus, we naturally ask who it was that brought them; and then the most obvious answer is, THEIR PARENTS. If it were so, it would seem to follow that these persons were themselves His disciples; otherwise, why should they wish their children to be

recognised and blessed by Him? But if this conjecture be correct, the lesson taught us by the whole transaction becomes plain enough: it is, *that it is the proper business of Christian parents to bring their children to Christ.* Simple as this remark seems, it is nevertheless one of those homely truths which may be said to be almost universally over-

looked, and practically set at naught. It would be positively startling to discover, in any of our churches, how very few of the members could say that they owed their conversion, under God, to the influence of their own parents. Do not most parents expect their children to be converted by the instrumentality of teachers or pastors, while some rely upon the efforts of special evangelists who devote themselves peculiarly to the work of God among the young? Now, next to the revolution which it would create in our churches, to get the minds of all awakened to the fact that we ought to expect children to be converted whilst they are young, would be the mighty effect produced by the still further conviction that, as a rule, the proper persons to seek the conversion of children, and those who ought most to expect and desire to be the instruments of that conversion, are their own believing parents. This is according to the law of nature, and it is equally according to the order of God, as pertaining to the kingdom of His grace. If it be true that conversion ought to be looked for in early life, why, then, it is exactly at that period that children are most entirely and absolutely in their parents' hands to impress their minds with either truth or error, and to form their habits to either good or evil. It was therefore said of Abraham, 'I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken of him.' It was said to the Hebrew race by Moses, 'Take heed unto thyself, lest thou forget the things which thine eyes have seen, but teach them thy sons, and thy sons' sons.' And again, 'Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.'

If asked how we, as Christian parents, might bring, or ought to bring, our children to Jesus, one might answer, *In THREE ways.*

1st. *We should talk to them about Jesus and His claims upon them.* This may seem, at first sight, a very obvious and easy thing to do; but, as a matter of fact, most people find it one of the most difficult tasks they could be asked to

perform. Some would even say that they could talk well enough to other people's children, but they could not to their own. But why can they not? This is a question very hard to answer; but possibly, in many cases, it arises from a secret misgiving that the sharp eyes of their little ones, daily upon them, have discovered flaws and inconsistencies of temper or conduct which would go far to make their pious exhortations seem to be hypocritical, and therefore of no avail. But when our children see us sit down at the Lord's table, why should we not take the pains to explain to them fully what that holy observance means, just as the ancient Jews were commanded every year to instruct their families, when gathered together at the paschal feast, in all that pertained to the history and the import of that most solemn ceremonial? So, also, when our children accompany us each Lord's day to the house of God, ought we not to question them diligently about the nature and meaning of the services they attend, the hymns they sing, the sermons they listen to? And could we not take occasion, from such conversations, to ask them about their own feelings, convictions, and religious yearnings and desires? Children expect this of their parents, and surely not without reason. May not such reflections as the following be supposed to pass through their minds, as they witness, week after week, year after year, the utmost studied reticence of their fathers or mothers in regard to matters which are professedly regarded as of momentous importance? 'Do my parents really believe the gospel themselves? Can they really consider it the most important thing which could happen to me, that I should be brought to repentance and to the enjoyment of Christ's salvation? They do not know whether I am saved or unsaved, a believer or an unbeliever; why, then, do they not ask me? They are sufficiently interested in all that relates to my happiness and welfare in other respects; how is it, then, that they seem to be so indifferent to the great question of my soul's salvation?'

There are parents, however, who, from the earliest period of their children's life, have been in the habit of holding conversations with them on the subject of personal religion. Such parents have not only felt anxious about their children's

conversion, but have also resolved that, by the blessing of God, none but themselves should have the honour and the pleasure of bringing about their decision for the Saviour; and when at length their children have been given to them in the Lord, then for the first time have they experienced the full joy of the parental relationship. They have felt themselves bound to their children, whilst their children have been bound to them, by ties more tender, endearing, and intimate—more spiritual, pure, and enduring—than any they had known before. It has seemed to them henceforth as if they were doubly their children's parents,—as if those children had been born to them a second time, now spiritually as formerly naturally, now for eternity, as then for time.

*2dly.* There should be prayer both WITH them and FOR them. No Christian parents can live without praying for their children, but it is possible that many habitually neglect to pray WITH them; yet this seems to be the most real and direct way in which any of us can bring our children to Jesus. Especially when they are very young they ought to be thus prayed with, if not at regular intervals, at least on special occasions, such as birthdays, or when leaving home for school. In this way a child may be taken by his father or mother alone into a chamber of privacy, and when the door is shut, he may be solemnly and lovingly presented to Christ, as if the Lord were visibly before his eyes. Suitable prayers may be offered on his behalf, a confession made of his known needs and faults, and holy vows and promises entered into on his behalf, in which he is affectionately invited to join. Can such action on the part of believing parents be in vain? Must it not be infinitely acceptable to the Lord, who loves the children, and has bought them with His precious blood? Can any better way be imagined in which the exact conduct of those 'who brought young children to Him that He should touch them,' can be imitated by us? A little boy, whose father belonged to a certain Presbyterian church, was sick. The mother said to her husband when he came home from business, 'Go and see our boy; he is dying.' He went, and said to the child, 'Do you know, my boy, that you are dying?' 'Am I?' said he. 'Is this death? Do you really think I am dying?' 'Yes, your

end is near.' 'And shall I be with Jesus to-night?' 'Yes, I think you will,' the father replied, in tears. 'Then, father,' said the boy, 'don't weep, for when I get there I shall go straight to Jesus, and tell Him that you have been trying all my life to lead me to Him.' What a delightful message for a dying child to carry to glory about his earthly father!

*3dly.* We should train our children up in habits of virtue and piety, according to the gospel, and thus prepare them for union with the Church. This is what is meant in Eph. vi. 4, by the command laid upon fathers to bring up their children in 'the nurture and admonition' of the Lord. These words more accurately mean the 'instruction' and the 'discipline' of the gospel. Children from their earliest infancy are to be brought up 'in the Lord,'—that is, in Jesus, for He is the Lord referred to. They should be trained up as Christians, and for Christ. We should do our utmost to instil into their young minds Christian principles and ideas; we should exercise them in all Christian practices and engagements; we should form their habits, and mould their dispositions, according to a Christian standard, and not according to that of the world around them, or of the pagan and classical periods about which they read at school. All this requires a great deal more care, and thoughtful, assiduous effort, than is commonly bestowed upon it in even Christian families. Yet every parent travelling heavenwards of course says, 'I want all my children to join me in the Father's house above.' It might be proper to say to some such in reply, 'Are you doing everything in your power to secure that grand result?' We have no right to suppose that our children, growing out of infancy, will be saved at last, unless they be Christians whilst they live; and we have no right to expect them to be Christians unless we are doing all that we can to make them so. We do not expect them to be educationally learned unless we send them to good schools, or to become clever men of business unless we train them in commercial habits. Nay, we do not expect them to possess polished manners unless we do our utmost, by both example and precept, to practise them in the arts of an easy and elegant deportment. How, then, should we ex-



pect them to grow up as saints of the living God, actuated by all high and holy principles, unless we take care from earliest childhood to exercise them unto all godliness, and bring them as soon as we can to Jesus?

When thus we see them plainly enlightened with the knowledge of Christ, and obediently surrendered to His will, what should hinder us from presenting them to the Church for reception into the pale of its communion? and who can show a sufficient reason why the Church should not receive them? The process of coming to Jesus only completes itself, so far as this life is concerned, when he who has been received by the Head, now seeks to enjoy fellowship with the body of Christ. When children were brought to Jesus in the days of His visible sojourn upon earth, His disciples, we are told, rebuked those that brought them. But still more severely were they rebuked by the Master in return. From this we may learn that adult disciples, clustering round their Lord, ought to be ever ready to receive and welcome amongst them those little children whom their parents have brought to Jesus, as well as those who come to Him of their own accord. It is a sad thought that very few of our churches have the names of children upon their rolls of membership; but as soon as children can be intelligent Christians, knowing the love of Jesus, and loving Him in return, they ought,

in the opinion of the writer of this paper, to be at once welcomed into the fellowship of the Church. A child should be dealt with in exactly the same way in which we deal with adults. Their admission into the Church should be a solemn and formal act, the result of careful and cautious inquiry; but nothing should be expected of children more than is expected of grown-up people, and they should be received, not in troops, but one by one, each case being taken on its own merits. Some churches have a separate ordinance service for children, while others systematically discountenance their admission altogether; but both courses appear to me mistaken, and likely to be followed by injurious consequences. Of course it is competent to every church, by a reasonable internal regulation, to confine the voting at church meetings to those above a certain age, but otherwise it is not desirable that any barrier should be interposed to separate the lambs of the flock from the rest of the fold. In all families there are matters of business in which only the elder children can participate, but the youngest are none the less recognised on this account as *bona fide* members of the household, and they perhaps rank among the most loved and cherished of all the inmates. Thus, surely, it should also be in all the churches of Christ, and thus it will be when parents do their full duty in bringing their little ones to Jesus.—*The Evangelical Magazine.*

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### OUR WORST ENEMIES.

ONE lovely summer evening the children were out playing in the garden. 'Hide-and-seek' was the game they had chosen, and they were enjoying themselves most thoroughly, while we older people, though at second-hand, had no small share in the pleasure. The shouts of delight that occasionally reached us as we sat under the pleasant shade of the lilac and laburnum trees, and the occasional vision of bright little faces and lithe little figures bursting out and in among the rich green foliage, were a joy alike to eye and ear.

Presently they all came trooping forward, one of the boys rolling before him a great heavy ball which he had found buried among grass and rubbish

in an out-of-the-way corner of the garden.

'See what Johnnie has found!' cried Mary. 'What can it be? It surely cannot be a ball for playing with, it is so heavy; and yet it looks like the big ball Aunt Bessie sent to baby the other day.'

Mr. Young, our host, stooped down and examined it carefully. 'Oh,' said he, 'I see what it is. No, Mary, it is not a ball for playing with; it is a cannon-ball.'

Then the wonder was how it could have come there. 'Well, I can guess that too,' said Mr. Young. 'The father of Mr. White, who lived in this house before we came, was in the army, and this must be an old memorial of his

days of active service. I have heard he fought at the battle of Waterloo, and though he came home safe himself, he had two brothers killed that dreadful day.'

The children looked with grave interest at the great ball as it lay there all rusty and useless.

'Oh, tell us all about it!' said Mary. 'Why did so many of them go away to fight, and why did the cruel people kill two of them? Oh, I would like to hear all about a real battle!'

'Ah, Mary,' said Mr. Young, 'you do not know what you are speaking about. Suppose, now, that that cannon-ball had been at Waterloo, and suppose it were the one we read of in history that was first fired, and that itself at that one shot killed seventeen men! Suppose it were to tell you of the death-agony of these seventeen men, as they thought of the fathers and mothers, and brothers and sisters, or it may be the wives and little children, they would never see again! Suppose we were to go into the seventeen homes, where hearts were beating anxiously and ears were strained wearily to hear tidings of the distant husband or son; and suppose we were present when the dreadful news arrived; and suppose we could take in at a glance all that these seventeen brave men might have been in their homes and to their families, and which that cruel cannon-ball prevented! No, my dear, the story of a great battle in all its terrible details would make our blood run cold and our hearts very sad indeed. And when we think how much fighting there is all the world over, we should earnestly pray for the time when the angels' prophecy at the birth of Jesus shall be fulfilled, and then will be "peace on earth."

'But I will tell you, Mary, if you like, of another kind of battle which I once fought myself.'

'You, papa!' said Mary. 'I never knew you were at a battle.'

'Oh,' said Johnnie, 'I know what kind of battle papa means. It would be when he was at school, and he and another of the fellows would quarrel, and they would fight it out. And did you beat the other one, papa? and what was it you quarrelled about?'

'You are quite wrong, Johnnie,' said Mr. Young. 'That was not the kind of battle that I meant at all; and I

would advise you not to settle your quarrels that way, for, after all, there is nothing settled but the question of which is the strongest, and that may be nothing to the credit, and the opposite may be nothing to the discredit, of any one. But, as you say, it was when I was at school that this battle was fought, and although it is so long ago, I remember it all distinctly.

'One evening, as I sat down to learn my lessons for the next day, a big hulking fellow called Laziness came forward, and stood just before me, and said, "What tiresome things these lessons are!" The words were scarcely out of his mouth, when a mean scoundrel called Self-indulgence skulked in, and said, "How much nicer it would be to be out playing!" Well, do you know I was so foolish as to listen to what these two rascals said, and I soon found that they were not alone, for outside the door, waiting to hear what kind of reception their leaders met with, there was a great troop, among whom were Idleness and Carelessness and Selfishness, and I do not know how many more, ready to rush in and make a complete prey of me.'

Here little Mary's eyes grew as round as saucers with interest, and her mouth puckered together to keep in the cry that the picture of her papa's beleaguered condition nearly brought to her lips.

'But don't be alarmed, Mary,' said Mr. Young. 'Just at that moment a friend of mine who unfortunately had happened to be asleep, called Conscience, suddenly woke up, and, seeing how matters stood, nudged my elbow, and in a warning voice said, "They are all wrong; be on your guard; stand to your colours!" Then he summoned a stout little fellow, whom I found was Resolution, who arrived on the instant, accompanied by another of a determined appearance, known by the name of Sense of Duty, and a third called Consideration for Others. You should have seen how cowed-looking my band of assailants were at this unexpected arrival; but Self-indulgence, who must have heard, I think, of the old Norsemen, who believed that the strength of every enemy slain in battle went into the frame of the conqueror, and who knew that each victory he gained made the next more easy, and that just as he

himself increased in force his foe waxed proportionally weaker, made a desperate effort to rally his forces, and, with a seductive smile, pointed bewitchingly to the window, from which a group of boys could be seen playing cheerily on the green common, with the bright sun shining gaily on the landscape. This created quite a diversion in his favour, and the lines on the opposite side wavered visibly, while Resolution actually stumbled, and had nearly fallen altogether. Just at that critical moment, confused as my mind was (for you observe it was the battlefield), there passed across it, like the soft sweep of an angel's wings, the remembrance of these two verses, "Greater is He that is for us, than all that can be against us," and "I will lift up mine eyes unto the hills, from whence cometh my help." I felt that another and more powerfully had come on the field, and that Omnipotence itself had taken up my cause. I need not say that the enemy fled and molested me no more that night. I do not mean you to suppose that these assailants never returned again, or that they never gained the victory, but this was the first time in which I consciously felt the gracious help of that mysterious and all-powerful Presence which compasses us around, and which, to those who realize and trust in it, is infinitely better than a coat of triple steel.

'I have told you this little story to show you that there is another and more glorious warfare than that fought on the bloody battlefield, and that our weapons are not carnal but spiritual, and that we need not only to fight

ourselves, but that we must ever seek and trust in the help of the great Captain of salvation; and then, whether our enemies—that is, our temptations to do what is wrong—come from within ourselves or outside of ourselves, and whether they be in connection with our work or our play, we shall be enabled sooner or later to overcome them all.'

The next Sabbath evening Johnnie and Mary surprised their papa by repeating to him that verse—

'Blest is the man that overcomes,  
I'll own him for a son:  
A rich inheritance rewards  
The conquests he hath won.'

Mr. Young looked much pleased as he saw that his children had remembered and been thinking over what he had told them.

'Yes,' he said, 'that is something worth looking forward to. When you come to read history, you will find how much those who had achieved great victories were held in esteem. The Roman generals, when they returned victorious from their campaigns, were greeted with great ovations, and on very grand occasions what was called a Triumph was got up in their honour. The spoils they had taken were publicly displayed, and their captives paraded through the streets, and all means employed to extol their prowess. How poor and hollow it all appears beside the great prize of the high calling of God in Christ Jesus! And,' added Mr. Young, with a beseeching and impressive earnestness in his tone, 'let us never forget that this is the only object really worth striving for.' I. S.

## Intelligence.—United Presbyterian Church.

### PRESBYTERIAL PROCEEDINGS.

*Buchan.*—This presbytery met at New Maud on Tuesday, 13th August—Rev. C. G. Squair, moderator. Rev. George McCallum of Selkirk being present, was invited to correspond. Minutes of last two meetings having been read, the presbytery proceeded to elect standing committees for the current year. Messrs. Paterson, Squair, Whillas, and Glen, ministers, with the elders from Savoch, Roseheart, Peterhead, and Fraserburgh, were appointed a Committee on Missions and Evangelistic Effort—Rev. H. Glen,

convener. Mr. Glen was also appointed presbytery treasurer, in room of Mr. Whillas, who had resigned on being appointed presbytery clerk. Rev. Messrs. Squair, Whillas, and Glen were appointed a Committee on Disestablishment—Rev. C. G. Squair, moderator. Report of presbytery conference, held at Peterhead on 25th June, was read; and it was agreed that the next conference, to be held at Whitehill on some convenient day in December, should be devoted entirely to missionary subjects. Rev. Mr. Glen nominated Mr. Andrew Wilson, M.A., Brownhill, for admission to the Theological

Hall. Extract minutes of Home Mission Board regarding arrangements for special evangelistic effort in Fraserburgh during the herring fishing were laid before the presbytery, who received with great satisfaction the report that so much good work is being accomplished in Fraserburgh at this season. Circular from Foreign Mission Secretary in regard to scheme of inter-presbyterial exchanges was read. It being found from said circular that the presbytery is to act with the Presbytery of Aberdeen, appointed Rev. T. J. Whillias, New Leeds, as deputy to the Presbytery of Aberdeen, and remitted to Committee on Missions to make arrangements for receiving deputation from that presbytery. The presbytery then took up the 'Proposed Declaratory Statement anent Subordinate Standards,' and, after some consideration, agreed that it should be resumed at next meeting, which falls to be held in October.

*Dundee.*—This presbytery met on Tuesday the 23d July—the Rev. J. A. Murray, moderator *pro tem*. The Rev. Dr. Baxter, of Montreal, being present, was invited to take a seat as a corresponding member, which he did accordingly. The Rev. W. Rose, convener of the presbytery's Missionary Committee, gave in his report for the past year. The report was received, and the committee thanked for their diligence. The usual committees were appointed for the year 1878-79. Read a note from the Rev. A. Carter, asking leave of absence for six months, owing to the state of his health. Also an application from the session of Queen Street congregation, Broughty-Ferry, asking the presbytery to grant sick supply for six months. It was unanimously agreed to express sympathy with Mr. Carter, and to grant his request, and also that of the session of his congregation. Appointed the Rev. Mr. Drummond as interim moderator of session. Mr. Thomas S. Miller, student, was nominated as a candidate for admission to the Hall. Read a letter from the convener of the Synod's Committee on Theological Education, calling the special attention of the presbytery to the collection for the maintenance of the Theological Hall. The letter was allowed to lie on the table. Read report of Mr. Smellie, missionary, Newtyle, for the quarter ending 30th June. The presbytery received the report, and expressed its satisfaction with Mr. Smellie's diligence. Read an invitation from the Joint Committee of the Glasgow Presbytery and the Home Committee of Synod on the Henderson Memorial Church, to the Rev. David Hay, Butterburn, Dundee, to

accept the pastoral care of the congregation which may be gathered into said church recently erected at Overnewton, Glasgow, and to preside in the Training Institute for missionary and evangelistic agents which is to be connected with that church. Read also an extract minute of Glasgow Presbytery, expressing its hearty concurrence with the invitation addressed to Mr. Hay. The clerk stated that he had taken the usual steps required by the rules of the Church in the case of a call. The Rev. Dr. Scott, the Rev. William Wood, and Mr. David Paton, from the Joint Committee, and the Rev. James Buchanan from the Glasgow Presbytery, appeared as commissioners in support of the invitation. Messrs. Melville, Brown, and Stewart appeared as commissioners from the congregation. The commissioners were heard. Mr. Hay was then heard, and declared his acceptance of the invitation. It was then moved and seconded, and unanimously agreed, that the pastoral tie between Mr. Hay and Butterburn congregation be loosed. The Rev. W. Rose was appointed to preach and declare the charge vacant, and to act as moderator of the session of Butterburn congregation during the vacancy. Several members of presbytery expressed their high esteem for Mr. Hay, their regret at parting with him, and their best wishes for his success in his new sphere of labour.

*Edinburgh.*—A meeting of this presbytery was held in the Church offices, Queen Street, on 6th August—Mr. Small, moderator. A letter was read from Mr. Whyte, Lauriston Church, stating that, as he had long entertained doubts as to the desirability of the office, he must decline to act as superintendent of University students. On the suggestion of Dr. Bruce, it was agreed to accept this declinature, and to postpone any appointment to the vacancy till next month. There was submitted a circular from Dr. MacGill, in which was detailed a scheme, prepared in accordance with Synodical instructions, for the interchange of pulpits by ministers throughout the Church, with a view to secure greater interest being taken in the work of foreign missions. After some conversation, the communication was remitted to the Mission Committee to be reported on. The clerk read a letter from Mr. Deans, stating that, in consequence of continued indisposition and enfeebled health, he found it necessary to demit the pastoral charge of Junction Road Church, Leith. After relief for some time from ministerial responsibility, he hoped, he added, to be able to resume

work in another but more limited sphere. Several members of presbytery having expressed regret at the necessity which Mr. Deans felt for taking this step, the clerk was instructed to intimate the decision to the congregation, so that they might appear on behalf of their interests.

**Falkirk.**—This presbytery met on 23d July—Rev. George Wade, moderator *pro tem*. Rev. James Aitchison reported that Mr. John Yellowlees had entered upon his duties in connection with the new mission station at Carron, and that it was proposed to begin a Sabbath forenoon service and a Sabbath school there, in addition to the evening service already established. The presbytery sanctioned the sending of subscription sheets to the congregations within the bounds, with the view of beginning a presbytery fund for the expenses of the Carron Mission. Agreed to consider the proposed 'declaratory statement' anent the subordinate standards at next ordinary meeting. The Rev. John L. Munro, M.A., B.D., gave notice that he will move that this presbytery, in addition to sending their suggestions regarding the 'declaratory statement,' express to the Synod's Committee their preference for the immediate preparation of a shorter and simpler creed, to take the place of the present subordinate standards. Next ordinary meeting on Tuesday the 1st of October, at 11 A.M.

**Galloway.**—This presbytery met 8th August, and was constituted by Mr. Watson, moderator *pro tem*. Mr. John M. Watson gave the remainder of his trials for licence. These were cordially sustained, and he was licensed to preach the gospel as a probationer in connection with the United Presbyterian Church. It was found that seven congregations had made the annual collection for the Theological Hall, and four had not. The clerk was instructed to write to those who had not, and urge the necessity of their doing so without delay,—inquiry to be made at next meeting of presbytery. It was agreed to hold a conference on missions at the meeting of presbytery in October—Mr. Scott to introduce the subject.

**Glasgow.**—This presbytery met on Tuesday, 13th August—Dr. Black, moderator. A moderation in a call to a junior pastor was granted to Elgin Street Church for the 28th inst. Stipend £300, with £25 for sacramental expenses. A moderation was also granted to Mount Florida congregation for the 26th inst. Stipend £300, with £10 as sacramental expenses. The induction of Rev. David Hay, late of Dundee, as pastor of the Henderson Memorial Church, was fixed to take place on the 19th inst.

**Kilmarnock.**—This presbytery met on the 13th August—Rev. Wm. G. Millar, moderator. Mr. Matthew Dickie having given all his trials to the satisfaction of the presbytery, was licensed to be a preacher of the gospel. Granted the request of the congregation of Trinity Church, Irvine, for a committee to inquire into their present financial position, and appointed a committee to confer with all the parties concerned, and report on the earliest opportunity. Appointed the Rev. Alex. M'Donald to preach at Muirkirk, and preside in the election and call of one to be pastor of the congregation, on the 16th September. Read printed circular from the convener of the Theological Committee, calling the special attention of presbyteries to the collection for the maintenance of the Theological Hall. The presbytery expressed their unabated interest in the maintenance of the Hall fund, strongly recommended defaulting congregations to make a collection without delay, and agreed to call the roll at the meeting in October, with the view of discovering what congregations had failed to contribute. Remitted circular from Foreign Mission Secretary anent Synod's recommendations on the subject of Missions, with instructions to consider the matters dealt with in the circular and report at next meeting. Next meeting to be held in Kilmarnock on the second Tuesday of October, at half-past ten o'clock.

**Lanark.**—This presbytery met at Carlake on 30th April—Rev. Alex. Miles, moderator *pro die*. After preliminary business, the presbytery proceeded to the church for the induction of the Rev. Andrew Alston, when the Rev. John Pringle, B.A., preached, the Rev. Alex. Miles presided in the induction, and addressed the minister, and the Rev. A. C. Alexander addressed the congregation.—This court held a *pro re nata* meeting on the 17th June, in connection with the death of the Rev. George Johnston, the father of the presbytery, which event took place on the 13th June. Agreed to draw up a minute expressing their sense of the loss they had sustained by the decease of Mr. Johnston, and their sympathy with the widow and family and the congregation. Appointed the Rev. R. D. Scott moderator of presbytery in room of Mr. Johnston, and Rev. Daniel M'Lean moderator of Hope Street session. Appointed Rev. R. D. Scott, who had been requested to preach the funeral sermon for Mr. Johnston on the 23d June, to declare Hope Street Church vacant on the same day. Granted supply of sermon to the congregation,

and telegraphed to the Committee of Distribution, then met in Edinburgh, to place Hope Street, Lanark, on the list of vacant churches.—Met again on 9th July—Rev. A. C. Alexander, moderator *pro tempore*. Agreed unanimously to insert the following minute in regard to the late Rev. George Johnston in the records of presbytery, and ordered copies to be sent to Mrs. Johnston and to Hope Street session. In dropping the name of Mr. Johnston from their roll, 'this presbytery feel constrained to record their deep sense of the loss which they have sustained by his death. Mr. Johnston was for years the father of the presbytery, and by the regularity of his attendance, the interest which he took in the business, the suavity of his manner, and his love of the things that make for peace, he was a pattern to all the members. His mind, like his body, was massive and solid. He was a man of great vigour of understanding, strength of judgment, and clearness of apprehension. Without disregarding or neglecting that which was secular, he mainly devoted himself to theological learning. To the last he was a most diligent student of the word of God. He was, indeed, mighty in the Scriptures. Whatever he said in regard to them, evinced his deep reverence for them, his thorough mastery of them, and his intimate acquaintance with all that has been written concerning them, so that his criticisms on the discourses which he heard either in the presbytery or in the sanctuary were always of great value. The presbytery desire to express their sympathy with the congregation of Hope Street, Lanark, in being deprived of so able a minister of the New Testament. In his preparations for their edification from Sabbath to Sabbath, he was diligent and faithful and greatly varied. He did not serve his Master or his flock with what had cost himself nothing. Thus his discourses were always marked with strong sense, if not with great beauty, and while they took a wide range, they never lost sight of the cross. His constant aim was to bring sinners to Christ, and to build up saints in faith and in holiness. The presbytery also wish to express their sympathy with the bereaved widow and children. Their loss

is great. He whom they mourn shone brightly in the family circle, and out of it knew no earthly pleasure. May his God continue to be their God, and comfort them richly with all the consolations of the gospel.' Read report of dispensation of the Lord's Supper at Cobinshaw station on the 26th May by the Rev. Peter Carruthers, Longtown, intimating that thirty-seven had joined in it, and that the services had been well attended and much appreciated. Instructed the clerk to convey the thanks of the presbytery to Mr. Carruthers for his services, and also for the liberal donation which they had learned he had made to the funds of the mission.

PREACHER LICENSED.

*Presbytery of Kilmarnock.*—Mr. Mat. Dickie, M.A., on the 13th August.

INDUCTION.

*Glasgow (Henderson Memorial Church).*—The Rev. David Hay, late of Dundee, inducted August 19th.

OBITUARY.

Died at 7 Hope Park Terrace, Edinburgh, on the 7th August, Rev. John Cooper, late of Fala, in his eighty-second year.

Died at Arnhall, Brechin, on the 13th August, Rev. George Gilfillan, of School Wynd Church, Dundee, in the sixty-sixth year of his age and the forty-third of his ministry.

DR. ANDERSON'S 'EXPOSURE OF POPERY.'

We understand that six gentlemen in the West of Scotland, well known for their liberality, and belonging to the denomination, have just presented each of the ministers and foreign missionaries of the United Presbyterian Church, to the number of 600, with a copy of the new edition of the late Rev. Dr. William Anderson's work, *An Exposure of Popery*. The book is one of great value, and, in view of the prevalence of Ritualism, of much present interest. It is enhanced by an introductory notice from the pen of Professor Cairns, in which the present state of the question is defined with admirable clearness, precision, and power.

## Notices of New Publications.

NOBLESSE OBLIGE: A Noble Army and a Holy War.

London: Dyer Brothers. 1878.

THE subject of this little volume is a very painful one. It gives an account

of a convention which was held in Geneva last autumn in connection with a much-to-be-reprobated phase of what has been called 'the Social Evil,' viz. the legislative action which certain

governments have taken 'to protect wicked men from the consequences of their own vice.' Much information concerning this convention is given, and earnest appeals made for assistance in seeking the rescinding of these laws. The high as well as the humble are entreated to bestir themselves. To those who consider that they are too refined or too elevated to engage in such work, the answer is—**NOBLESSE OBLIGE.**

**CHRIST'S CAUSE TRIUMPHANT:** An Anniversary Sermon preached in South United Presbyterian Church, Falkirk, on 15th June 1878. By JOHN TAYLOR, D.D.

Edinburgh: W. Oliphant & Co.

BYRON complained of Campbell as one of the few poets who had written too little, and the complaint was well founded. We are profane and eccentric enough to avow our persuasion that our literature would, on the whole, have been enriched if we had had another 'Lochiel' and 'Hohenlinden,' even though we had wanted Peter Bell and Betsy's idiot boy Johnnie, who went, or rather did not go, for the doctor.

In like manner, we complain of the venerable author of the discourse now before us, as one who hardly deserves to be commended as a man who 'has done what he could.' Gifted with a powerful and honest intellect, that works untroubled among the *Theta* and *Antitheta* of topics submitted to it, and that grinds and sifts by all known processes of analytics, and skilled above very many in the learning of the schools, Dr. Taylor should have given to the Church a treatise on some department of theological science, or a commentary upon some portion of the Scriptures, whereas he has only now and then, at distant intervals during fifty years, tantalized us with a pamphlet or magazine article, to be read, admired, and sent to oblivion along with its companions, a few of which probably deserved a better fate.

Before saying anything directly about this discourse, we think it right to remark that it has a great, and, we are sorry to say, rather an unusual, fitness for the occasion on which it was delivered. We can remember when fast-day sermons were discussions of the nature and proofs of Scripture penitence; when the Moderates on the sacrament Sabbath evenings gave us the historical

argument for the truth of Christ's resurrection; and when the Evangelicals declaimed in glowing terms of the glories of the heavenly state. There was a felt becomingness in these arrangements, and it is with a little regret that we think they have passed away, and that now in very many cases time and place and circumstances are little attended to. But Dr. Taylor has written and preached and published a sermon for the times.

It is enough to say that the discourse is worthy at once of its author and its subject. It is a clear and admirably condensed statement of the history of the United Presbyterian Church by one who is equally at home with principles and details, and who has the candour to admit the mistakes that have been made, while he gratefully acknowledges the blessing that has been given and the good that has been done.

With the air rife with theological and ecclesiastical rumours, we think a greater service could hardly be done than by our more liberal and wealthy friends circulating some hundreds of this discourse in our congregations. With trials for heresy behind and around us, and with a general election not far off, ministers and people could not but profit by its wise and cautious and courageous counsels.

**ST. JOHN'S GOSPEL DESCRIBED AND EXPLAINED ACCORDING TO ITS PECULIAR CHARACTER.** By C. E. LUTHARDT. Translated by C. R. GREGORY. Vol. iii.

**THE DOCTRINE OF THE APOCALYPSE, AND ITS RELATION TO THE DOCTRINE OF THE GOSPEL AND EPISTLES OF JOHN.** By PASTOR H. GEBHARDT. Translated by the Rev. JOHN JEFFERSON.

Edinburgh: T. & T. Clark. 1878.

THESE two volumes form a fresh instalment of the Foreign Theological Library, from the teeming press of the Messrs. Clark. By this issue the noble work of Luthardt on the Gospel of John is completed in its English form, and the students and preachers of the present and future have brought within their reach one of the most important aids anywhere to be found in the study of this part of Scripture. The third volume, now before us, includes the closing chapters of the Gospel, from the twelfth onward. The unparalleled in-

terest of the subject-matter naturally imparts a special interest to this portion of Luthardt's work. The volume is enriched with a list, by the translator, of the more important works bearing upon the study of the Fourth Gospel.

The other work is a fitting sequel to that of Luthardt. It is a vigorous attempt to illustrate the meaning of the Apocalypse, and to vindicate, from internal evidence, its identity of authorship with the Gospel and Epistles of John,—an attempt marked throughout by true German laboriousness and carefulness. In regard to the latter point, we have no doubt as to his complete success; in regard to the former, we fear that, from the nature of the subject, his success, in spite of all his diligence, is only partial. Pastor Gebhardt himself is 'firmly convinced that in all essential particulars' he has 'found and presented the real sense of the book.' He has certainly earnestly striven to do so, and we also gladly recognise the fact that, in one important element of method, he has pursued the right course. He has sought to read the symbols of the Apocalyptic visions by the light of the corresponding symbols of the Israelitish economy and of the Hebrew scriptures,—a course exemplified also in that fresh and striking work on the same portion of Scripture lately noticed in this magazine, and now acknowledged as the work of Mrs. Stevenson, on *The Symbolic Parables of the Apocalypse*. It is evident that the figurative language and representations of the New Testament seer are wholly moulded upon the figures employed in the worship and in the oracles of the Old Testament; and the painstaking fulness of illustration with which the comparison is here carried out, gives a distinctive value to the work before us.

In its plan, the work is not a continuous exposition. It is an illustration of the doctrine of the Apocalypse; and this general theme is presented under a great variety of special topics,—God, angels, heaven; Satan, the abyss; Christ, His person, His work, the Spirit, the gospel, etc. We know not well whether the fault lies in the plan or in the treatment, but it is certain that the discussion impresses one as to a considerable extent confused, prolix, and uninteresting. To have selected a few

large and salient points, to have indicated their relations to the whole scheme of the Revelation, and to have grouped his ample materials around these, would have demanded a higher degree of literary skill than the author shows himself to be possessed of, but would certainly have issued in a much better book.

For the details of the exposition we must refer to the work itself. In the view of the writer, Antichrist is Cæsar Nero, which name, as also the Greek *Λατρίσιος*, furnishes the number 666; and Babylon is Rome; while the two witnesses are two personalities, in whom Moses and Elias, or the law and the prophets, will reappear in a fresh embodiment. These indications may suffice to show in a general way the standpoint of the author among apocalyptic interpreters. He makes much use of the distinction between the real and the ideal in particular points of his exposition, and that in a way that tends rather to obscure than to enlighten. Thus we hear of real angels and ideal angels, real fulfilments and ideal fulfilments, etc. On an important controversy of present interest, that regarding the future destiny of the wicked, it may be worth while to quote his words:—'The religious ideas of the seer do not flow into a restoration, but into an *absolute dualism*. With the judgment of the world, the struggle between God and the devil, heaven and hell, the ideal and the anti-ideal, is finally decided and for ever closed. God, heaven, and the ideal have obtained the victory. The devil, hell, and the anti-ideal have been defeated. But the devil is not changed, hell is not purified, the anti-ideal is not idealized, nor are they destroyed in the sense of ceasing to exist; but from the final decision they continue eternally without any intervening medium, like earth and heaven in their present position, in absolute contrast with each other: here the lake of fire and brimstone, there the new heaven and the new earth. Heaven and hell are now in visible reality,—what they were in the hidden reality, or in their ideal,—and they have now really what, according to their nature, always belonged either to one or the other' (p. 290). On the whole, though we are by no means so confident as the author himself that he has, even



on essential points, struck in every case the right path, we can honestly and cordially recommend the book as a praiseworthy and instructive study on the great prophecy of the New Testament.

**THE PAROUSIA: A Critical Inquiry into the New Testament Doctrine of our Lord's Second Coming.**

London: Daldy, Isbister, & Co. 1878.

THIS anonymous and portly octavo volume of 561 pages contains an elaborate discussion of the various passages in the New Testament which refer to and describe the second advent of Jesus Christ, and an assertion of the author's opinion in regard to their meaning. His doctrine, in so far as we have been able to gather it from a somewhat hasty perusal, is certainly simple, straightforward, and trenchant, clearing an easy way through the difficulties which are usually understood to beset the subject, and cutting the knots which are hard to untie. Christ, he says, predicted His coming again, and that to judgment, with angelic attendance, with the sounding of the trumpet, with the resurrection of the dead, etc., before the expiry of the period embraced by the lifetime of His contemporaries. What the Master predicted, His disciples and the primitive Church universally expected; and the expectation was confirmed and guided by the inspired declarations of the apostles, as of Paul in writing to the Thessalonians, and especially of John in the Book of the Revelation. And the prediction was fully and literally fulfilled. The destruction of Jerusalem, the overthrow of the Jewish economy, and the scattering of the Jewish people, was the end and the judgment of the world and the re-appearing of Jesus Christ in His glory and in His kingdom. What, then, of the supernatural wonders by which it was prophesied His advent to judgment should be accompanied? Regarding this point we read as follows (p. 168): 'It may be said that we have no evidence of such facts having occurred (i.e. when Jerusalem was overthrown) as are here described,—the Lord descending with a shout, the sounding of the trumpet, the raising of the sleeping dead, the rapture of the living saints. True: but is it certain that these are facts cognisable by the senses? is their

place in the region of the material and the visible? . . . There is no difference of opinion concerning the destruction of the temple, the overthrow of the city, the unparalleled slaughter of the people, the extinction of the nationality, the end of the legal dispensation. But the Parousia is inseparably linked with the destruction of Jerusalem; and in like manner the resurrection of the dead, and the judgment of the "wicked generation," with the Parousia. They are different parts of one great catastrophe—different scenes in one great drama. We accept the facts verified by the historian *on the word of man*: is it for Christians to hesitate to accept the facts which are vouched *by the word of the Lord*? In like manner, p. 547: 'The demand for human testimony to events in the region of the unseen is not altogether reasonable. If we receive them at all, it must be as the word of Him who declared that *all* these things would assuredly take place before that generation passed away.' It will probably appear to the writer a want of faith on our part, but we confess that we are unable to receive his doctrine, just as we are unable to receive the Romanist interpretation of the words, 'This is my body.' We cannot believe that the sounding of the trumpet is a sounding that is inaudible, and that an appearing of which it is said, 'Every eye shall see Him,' belongs to 'the region of the unseen.' The writer is evidently an earnest and well-informed man, and the book is clearly and interestingly written.

**THE BATTLE OF UNBELIEF.** By the Rev. GAVIN CARLYLE, A.M., Author of 'The Light of All Ages,' Editor of 'The Collected Works of Edward Irving.'

London: Hodder & Stoughton. 1878.

IN his preface Mr. Carlyle says: 'I have tried to bring into one focus various forms of unbelief which are much more closely related to each other than many suppose. The basis of such close relation is the attempt to do away altogether, or as far as possible, with the action of the supernatural. The subjects, it may be thought, are too large and varied to be treated of in the compass of one small volume. But, on the other hand, there is a manifest advantage in viewing connectedly a variety of opinions,

which we continually meet in the press and in conversation, and which appear much more formidable when regarded separately than when seen in their relation to each other, and those systems of philosophy, or tendencies towards them, from which they derive their strength and popularity.'

The subjects discussed are as follows : 1. Scientific Materialism and Religious Scepticism ; 2. The Bible — Modern Criticism ; 3. The God of the Old Testament and the Christ of the New ; 4. Prophecy truly Predictive—Importance of its Testimony ; 5. Prophecies of the Jews and of Palestine ; 6. The Soul Immortal in its Essence—The Future State ; 7. Darwinism—Man ; 8. Satan and his Angels ; 9. Sin and Atonement ; 10. The Present Period a Crisis in the World's History.

It will be seen at once that all of the topics are of much present interest and of supreme importance. Mr. Carlyle evidently has thought much and read widely on all of them. He has adverted to the advantages and disadvantages of treating so many various though cognate subjects in small space ; and whilst we acknowledge that, as he says, one advantage is having a connected view of the whole, at the same time one of the disadvantages is that the treatment is necessarily indicative rather than exhaustive. The reader, however, is put on the line of argument which may be successfully pursued at greater length, or which may be found *in extenso* in the treatises of specialists. The volume is written in a clear, intelligible, and interesting manner. It is a work for the times, and may very profitably be perused by the young and inquiring members of our churches, who are in danger of being carried away by the tide of infidelity which is coming in so strongly against us.

**THE GREATEST OF THE JUDGES:** Principles of Church Life, Illustrated by the History of Gideon. By WILLIAM MILLAR, M.A., Principal of Madras Christian College.

London : Hodder & Stoughton. 1878.

In the volume just noticed, the speculative questions of the day are discussed. The topics treated in Mr. Millar's are exceedingly practical : the main lesson which he deduces from the life of Gideon is that church life, to fulfil its

purpose, must be aggressive. As Gideon was called by God to attack and destroy the enemies of Israel, so the individual Christian and the Church at large must do battle for Christ. Under this leading idea many subsidiary but important lessons are introduced, such as the relation between the material and the spiritual in the order of means in the Christian warfare. The whole book is animating ; it is written in an earnest, forcible, and eloquent manner, and, like the sound of a trumpet, may call to battle those who are lingering in their tents or loitering by the way.

**JOHN WHOM JESUS LOVED.** By JAMES CULROSS, A.M., D.D., Author of 'Behold, I Stand at the Door, and Knock,' etc.

London : Morgan & Scott.

It is always to be desired that there should be sympathy on the part of the writer with the subject of which he treats. In the present instance this is pre-eminently the case. Dr. Culross, doubtless, was drawn to his subject by reason of the special attraction it had for him. We discern here the operation of 'elective affinity.'

The consequence is we have a very delightful book. With an intellect of no mean power, Dr. Culross has rich gifts of emotion and fancy ; and so there is a keen and true insight into the character of the 'Him whom Jesus Loved,' and much sweetness and grace in its depiction.

The volume is beautifully got up, and is indeed worthy of all commendation.

(1) **THE FAITHFUL SAYING: A Series of Addresses** by D. L. MOODY. (2) **THE CHRISTIAN.** (3) **SONGS OF LOVE AND MERCY.**

London : Morgan & Scott. 1878.

1. MR. MOODY'S addresses are stirring and striking. They abound in apt illustrations and powerful appeals, and, as we read them, we can easily understand how, when delivered with his burning zeal, they produced a very deep impression on assembled thousands.

2. *The Christian* is a record of religious and philanthropic work. It contains a great amount of information, and tells of much good work that is being earnestly done. We may not always approve of the methods it records or commends, and sometimes

we may think the sentiments expressed lacking in robustness, but there can be no doubt of the excellence of its object and its zeal in seeking to accomplish it.

3. The recent revival movement has given a great impetus to what may be called 'the hymn movement' in our churches. Dr. Begg and his confreres may argue for the sole use of the Psalms of David, but their cause is hopeless. The present collection is published in three different forms, all of them at a very moderate price—some of them with and one of them without the appropriate music. The collection will be acceptable to those who wish to have a kind of hymnology *en rapport* with the publications above noticed.

THE HOMILETIC QUARTERLY. July 1878.

London: Richard Dickinson.

THIS journal addresses itself specially to ministerial readers, and seeks to collect materials which may furnish at once information and stimulus in connection with their pulpit and pastoral work. The first article is entitled, 'A Clerical Symposium.' The subject of it is, to ministers, the important one of preaching; and as those who discourse on it are such able and experienced divines as Dr. Blaikie, Dr. Reynolds, Canon Perowne, and M. De Pressensé, we need not say that much is set forth that is of no small interest and value.

There are also several lectures by well-known writers, and a great number of plans of discourses—'skeletons,' they are sometimes called; but we confess we have no great liking for such articles in any form. We are

inclined to question the *morality* of preaching from a plan which is another's, and also its necessity; for if you can fill up the outline worthily, you are surely able to make a plan for yourself. Perhaps we may be mistaken in our opinion, and there may be entire honesty and much utility in the use of a printed programme; and if so, preachers young and old will find assistance ministered to them very abundantly in this as well as in other forms in the *Homiletic Quarterly*.

LAYS AND LECTURES FOR WORKING MEN AND WOMEN.—VOL. I. TO WIVES AND MOTHERS.—VOL. II. TO YOUNG WOMEN. By the Rev. CHARLES MARSHALL, Dunfermline. Fourth edition.

Edinburgh: James Gemmell. 1878.

THE fact that these 'Lays and Lectures' have reached a fourth edition, proves that they have been appreciated by the class to which they are addressed. The little volumes inculcate the best of lessons—piety, sobriety, and the various domestic and social virtues—in prose and verse. Many of the lays possess no small measure of poetic merit, and the lessons in prose are clearly and interestingly set forth. Some may think that the language is occasionally a little too homely, but this, no doubt, is one of its chief attractions to those who are specially meant to be its readers. It speaks to them in a manner which they can understand; and well would it be if literature of this kind were circulated largely throughout the length and breadth of the land.

## Monthly Retrospect.

### SCOTTISH ASSOCIATION FOR THE MAINTENANCE OF NATIONAL RELIGION.

SOME considerable time ago, the leading friends of the Church of Scotland met in conclave in 22 Queen Street, to study the signs of the times and decide what was to be done. Little of what was said was allowed to transpire, but it was currently reported that the resolution come to was, that 'their strength was to sit still.' It seems, however, that this resolution has not given permanent satisfaction, and now active measures are being taken. A Defence Association has been formed, and an address issued.

What strikes one in looking at its name is the assumption which is calmly made. It is for the defence of *national religion*. Now it will at once be admitted that that is a great and worthy object; but as it is here put, there is evidently a difference of opinion as to what is meant. One would naturally suppose it meant the religion of the nation; but the supporters of the Association mean by it, the Established Church.

Now we aver we may have national religion without an Established Church, and we may have an Established Church without national religion. There is no Church established by law in America; and are the interests of religion less attended to than at home? or is America more atheistic than Scotland? We trow not.

Besides, it is insulting to assume that only those who are anxious for the maintenance of an Established Church are concerned about national religion. Are not the ministers and members of unendowed Churches just as much in earnest in promoting the interests of religion throughout these lands as are those of the endowed?

But, after all, when the manifesto issued by this Association is carefully considered, it is seen chiefly to be a matter of money. This may seem an ungracious remark to make in reference to a document which has in parts such a fine flavour of piety and patriotism. But the gist of the thing is here:—

'Its (the Church's) old endowments amount altogether to less than £300,000 per annum. With the exception of a small sum, these endowments are derived not from the taxes of the community, but from the "patrimony" of the Church. To say that they are exceptional payments to the clergy of the Church of Scotland, is by no means a candid way of stating the case. Supplemented by the large sum of upwards of a million and a half, which has been added by the liberality of its members to the parochial resources of the Church during the last thirty years, they form a national provision for the religious and moral education of the people of Scotland. To withdraw such revenues from their ancient and beneficial usage, would be simply to diminish the means of spiritual culture in a country where endowments of this kind have been always scanty.'

Tennyson's Northern Farmer had a great regard for 'property!' He thought its possession the only thing worthy of a moment's consideration. The defence of national religion seems, in view of the sentence just quoted, to narrow itself down to a defence of Church property.

On this subject very erroneous statements have been made. Thus one minister, on the occasion of a recent election,—in connection with which certain parish ministers well illustrated the line of defence favoured by the Association,—said that the Established Church had as much right to its possessions as Dissenting Churches to theirs. Now here there is a fallacy. The possessions, money and other, of the Established Church are of a twofold kind,—one voted to it by the State, another given to it by the free-will offerings of its people. In reference to the latter, we at once admit that they are quite as much entitled to them as Dissenters to what they have, and which have come to them in the same way; but in reference to the former the case is entirely different. It is national property, and ought to be devoted to national uses. And if the State had a right at one time to grant its application to Church purposes, it has also a right to withdraw it. And this, as an argument, is so plain, that it can only be mistaken by those who wish to err. And when the question of property is pushed backward, what answer can a Protestant Church give to the assertion that part of the property they now enjoy originally belonged to the Church of Rome? and if it is to go to its original donors and owners, it must go to that Church.

Questions such as these are now coming up on election occasions, and assuming a place of importance. It is evident that we have begun, or are on the eve of a serious contest. There are not wanting signs of exasperated feeling, and Dissenters are freely warned as to what they may expect. We can quite understand the feeling; but we trust that bitterness, if bitterness there be, will all be on one side, and that Dissenters, resting their case on the excellence of their cause, will maintain a becomingly Christian attitude throughout the whole advance.

#### THE MONUMENT TO DR. CHALMERS.

EDINBURGH may now be said to be a city of monuments. As you pass along Princes Street, and return by George Street, you meet with the monuments of men who have highly distinguished themselves in various walks of life. The one which of course chiefly strikes the eye, and is most impressive, is that erected to

Sir Walter Scott. It towers aloft in graceful grandeur, and is worthy of the great man whose name it bears. All around, however, in simpler yet impressive form, are to be met those of men whose names are 'familiar in our mouths as household words.' And now very rightly Scotland's greatest preacher has found a monumental place among those whom his country delights to honour.

In thinking over others of our countrymen who have come conspicuously to the front and found a cherished place in the nation's heart, three names at once occur,—Sir Walter Scott, Burns, and Chalmers. It may be thought by some that this is a strange collocation, and that admirers of the divine cannot also be admirers of the poet and novelist. But all of them have their thousands and tens of thousands of admirers, and will continue to do so for ages to come.

We do not for a moment forget or fail deeply to deplore much that Burns has written, and not a little that he has done; but not only had he, in common with the other two, the great gift of genius, but largeness of heart and simplicity of character. And without these qualities, whatever a man's gifts otherwise may be, he never wins the love of his fellows.

All who had the privilege of knowing Dr. Chalmers delight in speaking of his simplicity, his cordiality, his utter childlikeness, and this in a man of such pre-eminent power was very beautiful, and felt to be exceedingly attractive.

Chalmers' name is connected with many great events,—events of more than national importance,—but it is as a preacher that he will be chiefly remembered. On the occasion of the unveiling of his statue, Lord Moncreiff, speaking on this subject, said that 'Dr. Chalmers, more than any preacher he ever knew, had the power of bringing his audience up to a high pitch of interest, and keeping that interest sustained to the close.' In keeping with this is what one of our ministers (now occupying the place of honour amongst us)—a warm admirer of the great orator—said to us, 'I have heard in my day fine preachers, and powerful preachers, and all kinds of preachers, but I never heard one like Chalmers.' His efforts in the pulpit, however, were at great cost to himself. Sometimes, after preaching, he had to throw himself down on the sofa utterly exhausted, and had to remain for an hour or two before he could leave the scene of his overpowering exertion.

When we think of the greatness of his name and fame, it is with heartfelt admiration we turn to his labours in the West Port of Edinburgh. In a certain sense the church in that locality is also his monument. The man who could hold in rapt attention and admiration the highest in the land, yet finds pleasure in seeking out the lost, and proclaiming a loving Saviour to the chief of sinners. 'The sins and sorrows of the city' lay heavily on his heart, as they did on that of the noble Guthrie. What a picture that is of these two men, standing on the South Bridge, and looking down into the Cowgate, with its sunken, seething masses, and Chalmers with heartfelt but hopeful earnestness saying to his younger fellow-worker, in whose district it lay, 'A fine field that, sir—a fine field!'

Dr. Chalmers' name is inseparably connected with the Free Church, and that Church is justly proud of all that he was, and all he achieved; but his large heart overleaped all denominational limitations, and so at this time men of all Churches have been ready and delighted to do him honour.

#### 'A CANDID EXAMINATION OF THEISM.'

THE supreme question of the existence of a Divine Being is one which is strongly agitating various educated circles at the present time. The results which are chiefly come to on the negative side, are Pantheism on the one hand, and blank Materialism, which means utter atheism, on the other. There has, however, lately been published by Trübner & Co., as part of their English and Foreign Philosophical Library, a volume under the title of *A Candid Examination of Theism*, which takes a middle, though perhaps equally unsatisfactory course. The author, averring that he wishes his arguments to stand or fall according to their own worth, and not to be supported or otherwise by a name, calls himself *PHYSICUS*. It is to be noted that some books that have made considerable noise as contributions to a negative theology, or no theology, have of late been sent forth under the modest veil of anonymity.

The writer of the Examination takes up the various arguments in support of the belief in a Divine Being, and finds them wanting. One of the very chiefest he disposes of very summarily and easily,—‘The heart requires a God.’ What then? asks Physicus. ‘This may prove a subjective need, not an objective existence.’ And so the matter is dismissed. But this need of the heart is one of the chiefest and most indestructible facts of our nature, and will seek and find its only gratification in the objective existence, which is God, when thousands of so-called scientific theories have vanished away. The manner in which Physicus treats the argument from a moral sense in man, is, to say the least, curious. ‘It is belief in a higher power that engenders a sense of responsibility. A sense of responsibility is therefore no proof of the existence of a higher power.’ But how comes it that a sense of responsibility is so generally prevalent, if it is founded on a fiction?

It is, however, to the argument from design, to which, as a scientific man, Physicus chiefly devotes himself. In reference to this he says:

‘It does not admit of one moment’s questioning, that it is as certainly true that all the exquisite beauty and melodious harmony of nature follow as necessarily and as inevitably from the persistence of force, and the primary qualities of matter, as it is certainly true that force is persistent, or that matter is extended and impenetrable. No doubt this generalization is too vast to be adequately conceived, but there can be equally little doubt that it is necessarily true. If matter and force have been eternal, so far as human mind can soar, it can discern no need of a superior mind to explain the varied phenomena of existence. Man has truly become in a new sense the measure of the universe, and in this, the latest and most appalling of his soundings, indications are returned from the infinite voids of space and time by which he is surrounded, that his intelligence, with all its noble capacities for love and adoration, is yet alone—destitute of kith and kin in all this universe of being.’

Now, here is an assumption, under the guise of scientific accuracy, which is most worthy of attention. ‘If matter and force have been eternal,’ then, it is argued, no creative mind is needed, and ‘the persistence of force and the primary qualities of matter’ are sufficient to the production and continuance of all the ‘beauty and melodious harmony of nature.’ Now note how much lies in that little word *if*. Grant the ‘if,’ and the atheist triumphs; deny the ‘if,’ and his case at once falls to the ground. The only argument adduced is, ‘that matter and force are eternal so far as the human mind soars, and it can discern no need of a superior mind to explain the varied phenomena of existence.’ That is to say, man cannot in thought go back to an intelligent First Cause, and the world gets on quite well without one. But this is merely a begging of the question, and is no answer either to the affirmation or the arguments of those who believe and assert that the human mind not only *can* but must go back to an intelligent First Cause, and that such a cause can alone explain the phenomena of existence.

Physicus, however, does not affirm positive atheism. He says: ‘Although nature does not need an intelligent cause to account for its existence, yet it is possible that if we could see farther, we should see that nature could not be what she is unless she owed her existence to an intelligent cause.’

Now, after all the toil and travail which have been undergone by Physicus, surely this is ‘a lame and impotent conclusion’ to which to come. We are neither to believe nor disbelieve. Perhaps the scientist, in pursuing his researches, may at some period or another stumble upon a region in which he will find satisfactory and convincing proof of the being of a God. What, we ask, is the benefit to mankind of a doctrine like this? It is certainly practical atheism, and cannot fail, as such, to influence men’s minds most injuriously. Even Lord Byron was wont to say, ‘The infidel has no inducement to propagate his creed, and shake the faith of Christians. For if Christianity be true, believers will obtain the reward of their faith; if it be false, they will fare no worse than the unbeliever.’

We have no doubt Physicus has set forth in all honesty what appears to him to be the truth, but as he does not deny the possibility of that apparent truth being superseded by something infinitely higher and better, he might have patiently waited, if not more perseveringly worked for its realization.

## MR. SPURGEON IN SCOTLAND.

MINISTERS, when away on their holidays, often complain that they are laid hold of and constrained to speak, unless they take refuge in a land where their speech is not known. There are, however, men of great powers of working, with an appetite for it equal to their capacity, who seem to think with Lord Brougham, that

‘ Want of occupation is not rest :  
A mind quite vacant is a mind distress'd.’

Among these is Mr. Spurgeon. He has been lately in Scotland on a holiday excursion. But his holiday has been turned to a practical purpose, and he has been engaged in the work which he loves so well, and of which he is such a master—the blessed work of preaching the glorious gospel.

One of the scenes connected with this is notable and memorable. On a Sabbath evening at Rothesay, on the greensward, in the grand temple of nature, Mr. Spurgeon addressed an audience of 12,000. This recalls the days of Whitfield, when, on his visit to Scotland, many thousands assembled on the Calton Hill, and were swayed by the spell of his marvellous eloquence. Of course, in order to work on a scale like this, special qualifications not only of a mental but of a physical kind are required. The orator is born, not made; and one of his natural endowments, if he is to command the ear of listening thousands, is a voice of compass and power. All the hearers of Whitfield bore testimony to the extraordinary sweetness and flexibility of his voice. In these respects Spurgeon may not equal or approach him, but still his voice is one of rare excellence, and is doubtless part of the secret of his power.

When Mr. Spurgeon comes amongst us he is always warmly welcomed, and, as his Rothesay and other audiences prove, enjoys on this side of the Tweed a popularity as great as he does in the south. One thing to be noticed, is that he comes always with the stamp of his own very marked individuality, and preaches in the fields in Scotland as he preaches in the Tabernacle in London. When Mr. Jay of Bath, whom so severe a critic as John Foster called ‘the prince of preachers,’ came on a visit to the northern part of the island, he was told that the Scotch were a hard-headed theological people, and despised pathos and anecdote, and went in wholly for doctrine and argument. Mr. Jay, in deference to this expression of opinion, essayed to preach in a manner which he supposed would be suited to his hearers; but it was not *his* manner, and the result was discomfort and failure. Whereupon the preacher wisely resolved to buckle on his own armour, and fight the battle of the Lord in his own accustomed fashion, and lo! the giant was set free, and all felt and owned at once the sweetness and power of his discourse.

Mr. Spurgeon can be doctrinal and argumentative when he pleases, but he judiciously strives to make the doctrine plain and the argument apparent by means of profuse and appropriate anecdote and illustration. This is an offence to some people. They tell you it is all so simple, there is nothing in it, and yet they carry away, if not the body of the teaching, the anecdotes and illustrations, and remember, according to their own confession, more of Spurgeon’s sermons than they do of any other person’s.

We read in a recent number of the *Sunday at Home* an interesting sketch of the life of the great preacher. In the sketch it is set forth how his discovery of his great gift was, like many other important discoveries, in some respects accidental. While quite a youth, he set out with a friend one Sabbath evening on a preaching tour to a village in the neighbourhood of the place in which he lived. Each of the young men believed that the other was to give the address that evening, but when the hour arrived Mr. Spurgeon’s comrade positively refused to say a word. Upon which he was constrained to address the people, and did so as much to the gratification of his audience as to his own amazement. And thus unexpectedly and unobtrusively was begun the career of one of the greatest preachers of the day.

## FREE CHURCH TEMPERANCE REPORT FOR 1878.

WHILST the Free Church has always been characterized by zeal for evangelical religion, it has also always strongly directed its attention to the state of the

country as regards social morality. Notwithstanding all our privileges, there are many and abounding evils on account of which we may well be ashamed. It is lamentable to think that iniquity, in various disgusting forms, lifts up its unblushing head amongst us, and scarcely can be held in decent check or concealment even by legal force. Among the evils that abound, drunkenness is confessedly one of the chief and greatest. It was therefore only to be expected that the Free Church would address itself to the consideration, and, if possible, removal of the evil, with all its characteristic earnestness and practicality.

The Report before us gives no uncertain sound; at the same time, there is no lack of brotherly charity, nor undue pressure brought to bear on the exercise of Christian liberty. It consists, in part, of specimens of answers returned by presbyteries to queries sent down to them on the subject of Intemperance. Whilst some returns speak of decrease in country districts, such is not their general tenor. Thus:—

“No apparent decrease of intemperance within the bounds” (*Pexth*). “Rather decreasing generally; but an increase among boys and females” (*Stirling*). “In the opinion of several members of presbytery, drunkenness increasing among boys and women, and young men in offices” (*Dundee*). “On Saturday nights more drinking than formerly; also at balls and similar nocturnal miscellaneous gatherings; markets not so bad as formerly” (*Kincardine O’Neil*). “General impression at presbytery conference was that intemperance greatly on the increase among the young and females, even ladies of the better class; restaurants and confectioners’ shops afford temptations. In our mission districts drink is the outstanding cause of more than two-thirds of all the miseries which afflict the poor and the lapsed” (*Edinburgh*). “Drinking among women known to prevail to an alarming extent; feared to be increasing” (*Synod of Fife*). “Seems to be increasing among females and the young” (*Greenock*). “Apparently increasing in towns such as Hawick, but not in the rural parishes” (*Jedburgh*.)

The state of things is accounted for by the general causes of the drinking usages of society and the number of public-houses; but also by such special causes as want of sufficient house accommodation, want of proper domestic economy, and feeing markets. On these it is said:—

‘The houses of the working people of Scotland are sadly deficient in necessary comfort, and this tends to drive men to the public-houses. From the census of 1861 it appeared that 226,723 houses in Scotland had only one apartment. In other words, one-third of the whole people of Scotland were living in such houses, if they may be so called.

‘Even, however, where proper houses exist or may be produced, it is most important that they should be tidily and comfortably kept, and that all the wives of working men should thoroughly understand how to economize their husbands’ wages and to cook their food. If these things are not done, there will be still a strong temptation to intemperance, by driving working men to despair, and inducing them to seek in the public-house the comfort which they do not receive at home.

‘Another matter of the greatest practical importance is what are called our “feeing markets,” which lead to an immense amount of drinking and debauchery, and go far to ruin our rural labourers. It is of much importance to have a sound public opinion formed on this subject, with a view to the introduction, on the one hand, of some innocent sources of recreation on the part of the people, and, on the other hand, of some less dangerous mode of hiring farm servants.’

Speeches of an earnest and impressive kind were delivered by the Convener of the committee, Mr. Kidston, Lord Provost Collins, Major Ross, and others. The conclusion of the deliverance, moved by Provost Collins, and adopted by the Assembly, was as follows:—

‘Further, the Assembly, while recognising abstinence, on the ground of Christian expediency, as a lawful and honourable course for the friends of temperance,—especially as regards the personal protection of many who are exposed to special danger, and the influence which it exerts in opposition to the drinking usages of the country,—consider that, at the same time, it is the duty of all friends of sobriety at the present time to unite together in prosecuting those means upon



which they are agreed as fitted to check the grievous evil of intemperance, especially in opposition to the said drinking usages.'

This conclusion points, it will be seen, to what may be called 'a policy of conciliation;' and this policy, we think, is wise. Men equally honest and excellent, and equally in earnest for the suppression of drunkenness, take different views of different points. By all means let there be friendly converse and amicable argumentation; but time ought not to be wasted and the temper tried by continual dispute. Mutual action in the same direction, and toward the same end, even though it may not be always by the use of the same means, will have a wonderful effect at once in helping to secure the end and in drawing good men and true more closely and lovingly together.

In looking at the general question, there is much to encourage the friends of reform. Public attention is turned more earnestly to the subject than it ever was, and never were men of all ranks in life and shades of opinion more ready to listen to temperance proposals. If it is more difficult to get Parliament to move in the matter than could be desired, yet marked progress is being made in educating it on the subject; and whilst the Church, as a whole, may not have thoroughly aroused itself, the action taken by its Superior Courts, in all its sections, shows that it is alive to the danger, whilst in the great Church of England a work is being done amongst and by its dignitaries, as well as its humbler clergy, which is indeed matter for grateful uprise.

#### OBITUARY.

In the course of last month two ministers have been removed from amongst us, in many respects differing widely from each other, but both well known in the denomination with which, for many years, they were connected. After a considerable period of retirement, and frequent, apparently fatal attacks of illness, Mr. Cooper, late of Fala, was taken to his rest on the 7th ult., at the advanced age of 82. Mr. Cooper spent the first part of his ministerial life in India; having been obliged to return home on account of failing health, he was inducted, in 1834, as minister of Fala, and continued for thirty years very faithfully to discharge his duties as a country minister, and making his influence felt in the wider sphere of the denomination. Since 1864 he has lived in Edinburgh, and often done good service in connection with many a good cause. Mr. Cooper was a man of a cheerful and genial disposition; he lived very near to God, and all who were in his company, even for a short time, felt that they were with one who was, like Barnabas, emphatically 'a good man.'

The death of Mr. G. Gilfillan, of Dundee, came upon us with a shock of surprise. For more than thirty years his name has been a prominent one in literary circles; he was undoubtedly a man of genius, and has written much that is bright and sparkling. No one throughout the whole denomination will seek for a moment to undervalue his gifts or detract from his fame. At this time, however, we feel specially sorrowful on account of his sudden removal. We could have wished that a certain gulf which had been made between him and many of his brethren had been filled up or bridged over.

Of late years Mr. Gilfillan had avowedly constituted himself, as he deemed it, the champion of free thought and theological progress. In this capacity he permitted himself to say things of a personal kind which it would have been well to have left unsaid, or to have said differently. But this is not a time at which to dwell on such things. The shadow of death, especially when it falls so suddenly, is deeply sacred and solemnizing; and well would it be if, amid the strife and struggle of controversy and debate, and indeed of the whole of life, we were always to remember its presence, and allow it to exert on us those hallowed and purifying influences which would so elevate ourselves, and sweeten all our intercourse with others.

# UNITED PRESBYTERIAN MAGAZINE.

OCTOBER 1, 1878.

## Original Articles.

### HOPE.

BY THE LATE REV. WILLIAM ANDERSON, LL.D., GLASGOW.

'And let me not be ashamed of my hope.'—Ps. cxix. 116.

'Hope maketh not ashamed.'—ROM. v. 5.

HOPE is the favourite passion of the weary, the dissatisfied, and afflicted. By engaging the mind with prospects of future happiness, it mitigates the pressure of present evils, and enables the heart to sustain them with patience or fortitude. Nor is this all,—by painting future objects in bright and attractive colours, it stimulates exertion to obtain them. Nor is even this all,—it will frequently so engross a man's mind with its visions that he is insensible to the difficulties which obstruct the acquisition of his object, so as to make him hope against hope, and be regarded by his friends as irrational and presumptuous, when yet, in its power, he will perform great exploits and gain his prize.

If such be the character of hope,—if it is the favourite passion of the weary, the afflicted, and dissatisfied, then must it be the favourite passion of us all. Who of us is so satisfied with the present, that he needs no assurance of the future being better? Where there is any feeling of happiness among us, does it not arise more from expectation of what is coming than what is now in possession? 'Even we,' says an apostle, 'who enjoy the first-fruits of the Spirit, are saved by hope.' Blessed passion! Who of us could endure life without it? It is the Sabbath rest of the toiling workman; it is the feast of the famishing; it is the heritage of the poor; it is the health of the sick; it is the haven of the tempest-tossed mariner; it is the home of the pilgrim; it is the liberty of the captive; it is the resurrection and heavenly glory of the dying. But, brethren, reflect that there is more in hope than all this consolation of the afflicted. There is the energy in it of well-doing; of achieving great exploits; of resisting seductions; of defying mockery and persecutions; of sacrificing ease, honour, wealth, health, and life itself,—all in view of the heavenly crown of grace.

The principle of hope, then, being of such importance, it is requisite that we be particularly careful in having it properly regulated. To this end my observations will be especially directed. There is no measure by which you can take the dimensions of a man better than the state of his hope; and

there is no respect in which the believer more splendidly and beautifully outshines the worldling than he does in this.

What then, let us consider, first of all, is the state of this great passion in the bosoms of all who are destitute of Christian faith? Can anything be more shameful, despicable, and lamentable?

First, there are some of them who have no hope either for time or eternity, in whom the constitutional principle has been extinguished, who are wretched at present, and have no expectation that it shall ever be better with them. Children of despair! No shining of the sun, no smile of friendship ever illumines the darkness of their souls. Gloomy, fretted, discontented, ever foreboding evil, they drag through life, a burden to themselves and a heart-break to their friends, to die at last, unless grace prevent, cursing the day they were born, in fear of a still more distressing eternity.

Brethren, suppose that the wealthiest, healthiest, most learned, most honoured, most powerful man that ever lived, with the fairest wife and the finest family, were placed before us; and that he told us that he had no hope except for the continuance of his present good fortune, that, having attained to the possession of all the desire of his heart, there was neither need nor opportunity for the exercise of that passion,—irrespective of the want of religion which such a state of mind indicated as insensible to eternity, we could not but despise and pity him as destitute of one of the most enlivening pleasures of our nature—the exercise of hope. That labourer who, with a shilling a day for his wages, works in hope that he shall soon get two, enjoys life more sweetly than he who, with a revenue of ten thousand a year, has no expectation that he shall ever be a happier man. It is related of Alexander the Great, that after he had conquered the world he sat down and wept, because there was no other of which he could make himself the master. How strong is the testimony which God has planted in our bosoms in favour of the doctrine of immortality in this insatiable longing of the soul!—so soon as one hope is gratified, forming another, and away onward in quest of its object; so that if the heart of any one be at any time contented, saying, ‘This is my rest, I will abide here satisfied,’ it is in consequence of some perverting, debasing, denaturalizing influence. And if the sentiment of our common humanity pronounces the judgment of contempt and wretchedness even on a rich and luxurious man who has no hope of a better time, what shall we say of a poor man who is miserable at present, and has no hope that his condition shall ever be improved?

Secondly, there are some of the unbelieving world who are of a hopeful character, but who had need be ashamed of their hope, on account of the paltry nature of its object—so paltry in many instances, that they will not tell their friends what is the prospect by which they are so excited, in the fear that they would incur their contempt. Yea, they dare not tell themselves what their hope is—dare not brave the scorn of themselves by entering into their private chambers, and audibly and articulately declaring in their own hearing, and to their own faces, as reflected in their mirrors, what all their hope is. It is only the Christian among us that can stand that trial. Oh, there are some of us who, would they but deal honestly and mercifully by themselves, and speak it aloud to themselves in their retirements, or write it down on a sheet of paper, and let themselves hear or see all that they propose to gain for themselves as a portion, would be so overwhelmed with shame at the revelation of the meanness of their pursuits and expectations, that they would flee from the rebuke of their own insulted dignity! Try thy soul with it, worldling. Tell it, that thy hope and design

for it is a conquest of so much money; and another, in marriage alliance; and another, in scientific and literary praise; and another, in civic office and state; and stop there, saying that is all you propose for it. O man, venture not the experiment! Thine own spirit might burst out on thee, and blacken thee with its curse, that thou shouldst betray its interests by proposing anything so mean for its inheritance!

And yet how few worldly men make a proposition so worthy! What shall we say of those whose hopes and meditations are for nothing but what is wicked and abominable? Ah me! that the noble passion of hope, which God designed should, with eagle eye, rise and survey as an object of ambition some high station before His throne, should in the case of so many, with its feathers all plucked, lie such a grovelling thing amid the dust of covetousness and the mire of sensuality. Many have vipers for hearts, and many have frogs and toads; it is few who have doves and eagles. 'Beware of dogs,' says Paul, even when speaking of some members of the visible Church. It is also very despicable to have a peacock for a heart—of silly pride and self-conceit. But, brethren, let us beware of indulging in the classification of one another. A little of it is no doubt necessary, both for self-defence and for the guidance of our efforts in amending and correcting men. But let our grand exercise be a personal scrutiny of ourselves, each man and each woman for himself and herself, that we may discern what spirit we are of, and what are our heart's suitable emblems, that we may eject the viper or the toad, or cherish the dove or the eagle, according to what we have discovered.

I observe, in the third place, that there are many who have reason to be ashamed of their hope on account of the insufficiency of the foundation on which it is built. There is nothing discreditable, perhaps, in the object of their expectation. On the contrary, they may be entitled to commendation for the worthiness of the advantage, by the prospect of which they feel excited. But they expose themselves to the charge of folly, so that their hope is a matter of shame to them, for the certainty that they will be disappointed, because of their having no adequate grounds for the support of their expectation. Were we to find some poor man who hoped that he would yet be an emperor, although the object of his expectation have something noble in it, yet we would pity him for the disorder of his mind in entertaining a fancy so unfounded. There are many, all rational though they ween themselves to be, whose hopes are equally baseless.

For example, there are many who, in a patriotic and philanthropic spirit, indulge bright anticipations of amelioration for the world, and exult in the hope of the whole family of man exhibiting at some future period a scene of harmonious and happy brotherhood. They would delight us with expatiating on the felicity of that golden age; but when we proceed to inquire what are their reasons for forming such expectations, how contemptible their hopes appear, when they inform us that their confidence lies in the march of political liberty and of an enlightened philosophy!

Again, there is the hope of the self-righteous, which, although worthy in respect of its object, is shameful and scornworthy on account of its foundation. They will recount their deeds of charity, and expatiate on their preserving themselves pure from pollutions of the world, and shall then make their appeal to justice, if, being all thus accomplished in virtue, with all their points of charity and integrity bright upon them, it be possible to deny them the inheritance of the saints. The Scripture treats their hope with mockery. By the deeds of the law shall no man be justified; and it is

only as we have washed our robes and made them white in the blood of the Lamb, that we shall ever gain admission into the paradise of the redeemed. More scornworthy, if possible, is the hope of him who is ever discoursing of the propitiatory power of the Redeemer's death, but who manifests nothing of the Redeemer's life in his conversation and conduct; who is severe in his condemnation of the heresy which teaches salvation by the works of the law, who is himself the greatest heretic of all, in neglecting the works of the gospel. There is no hope which, in the judgment, shall be evinced so shameful as that of the man who has turned the doctrine of grace to licentiousness; and who professes to glory in the Redeemer's cross, but refuses loyal submission to the Redeemer's crown.

Having thus illustrated the shameful state of the hope of unregenerated men, we are now prepared for an exhibition of the contrast—the state of the hope of the Christian. His is a hope which maketh not ashamed, whether we consider the objects of his expectations, or the foundation on which these expectations are built.

For what does the Christian hope? He has the hope that, although he should die, he shall yet live; that not only shall his spirit not be extinguished by the stroke of death, but that the dust of his grave shall be reanimated. He hopes that in eternity he shall meet with God well pleased with him; that He shall acknowledge him as a son; that He shall make him an heir; that He shall appoint him to a kingdom. He hopes for an expansion and development of his intellectual faculties, in the enjoyment of which mysteries shall become plain to him; and for such a purification and sweetening and elevation of his moral principles, that his own conscience shall be entirely satisfied with Him. He can hope for all that the unbeliever has any right to hope for, and infinitely more; for, while in this world the unbeliever may seem to have the best of it in his freedom from the restraints of that devotion and self-denial which the religion of Christ demands, yet it is true that the gospel requires of us nothing in the way of abstaining from pleasures, and in exercising self-denial, which worldly men would not profit by adopting; and that, in the peculiar exercises which it prescribes, there is intrinsically a high degree of enjoyment, irrespective of any reward in reversion. It is specially, however, in the hope of a happy immortality that the enjoyment of the Christian is to be contrasted with that of the worldling. Our Lord has told us of a blessed land of perpetual summer and unmingled joy, which He secured for us by His cross, and has promised He will compensate us for all our labours and acts of self-denial undergone in His service; and the hope of this gladdening our hearts is our present compensation for all our losses. It is not as if all were deferred to a future day, but that we are in a measure compensated even now by the expectation of it—that, as the apostle expresses it, 'we are saved by hope.'

Any one who reflects what is the power of Christian hope—how there are no wounds so painful that it will not enable the mind to bear up against them—can easily comprehend how it affords the Christian compensation, and equalizes him in comfort with worldly men, who will not submit to such labours and exercises and acts of self-denial as those to which he submits at the call of the gospel. It were a poor thing, however, were this all—did the hope of the gospel only equalize the believer with the worldling. To speak about being made as happy as an irreligious man, is to speak only about being very discontented, and not seldom very miserable. Besides, were this all, he might, in reply to all our solicitations that he should join our company, answer that he need not trouble himself with making any

change, since we promised him no improvement. It therefore becomes necessary that we bear witness for Christian hope, that it makes us better than irreligious men—I mean, better in respect of happiness even in the present world—that when we make sacrifices of ease and pleasure, and engage in burdensome and expensive duties, we find in the hope of eternity an elevation and gladdening of the spirit, which not only equalizes us with the unbeliever in respect of present happiness, but which enraptures us far above him, so that, from the midst of his dance, he might think of us with envy at our prayers.

But, especially, we must show him when placed side by side with him in adversity—when our country has been revolutionized—when our houses have been burned—when our friends and children have been massacred—when we are both shivering in a dungeon, to-morrow to be led forth to execution,—that we have a song to sing of gladness, our song of heavenly hope, when he wails in despair. That, brethren, you will say, is a picture of the fancy. And yet it may be realized. There are more improbable speculations abroad among fools, who are calculating about the progress of the world under the march of philosophy and politics, without taking into account the government of the world's God, who has decreed a day of judgment for the nations of the earth. Whatever be the case, is it not as well that we should be prepared for it should it come? It came on France, some fifty years ago, when it was less to be expected.

Should it come, then, how will you bear it? When others, in those days of terror, with their property confiscated or destroyed, their friends and children butchered, and when they themselves are conveyed to the gibbet are crying 'that all is lost,' will you, seated on the hurdle by their sides, be lifting up your testimony for the hope of the gospel—that all is not lost for you, that your children are safe on the other side of the flood, and that you are crossing to join them in that sunny land? Or, if you persist in saying that the prospect of such events occurring is most improbable, and that you need not try yourself by the imagination of them, how would you comfort yourself in other circumstances? Here is something which is not improbable: that both your neighbour's child and yours will die; what difference will there be between your feelings and his? While his will be unmingled bitterness, have you in preparation a store of hope which will sweeten yours? He does not see how he could stand the trial; have you the consciousness that you could stand it, though it would be sharp—stand it in the power of hope? But here is something which is certain: unless the more solemn event of the coming of Christ occur before, you and he will die, and not long hence. You may sink together in the shipwreck, or die of disease in contiguous beds. Will there be any difference betwixt him and you then? Is there that within you now which will then make your bed shine with radiant hope, when his shall be enveloped in the darkness of despair?

But why speak of the future, and try ourselves by the imagination of scenes of a distant day? Are there no present afflictions? Are there any of us without them? Personal trials or family trials—trials of poverty or straitened circumstances—trials of pain or declining health—trials of bereavement, threatening or experienced—trials of neglect or abuse by undutiful children—trials of betrayed friendship and broken vows—trials of a slandered name—trials of disappointed ambition—trials of temper, political and ecclesiastical, when the wicked and the worthless gain the mastery?—who is without trials by which his hope is put to the proof, if it support his

mind in equanimity and patience? The grand test of our religion is, If we are people made glad by it? Not if we are humbled by it to the confession of sin; not if we are made decent and virtuous by it,—education, civilisation, constitutional temper, superstitious or servile fear, may do much of this,—the test is, Are we made glad? Hope is the secret of true gladness, and that hope is the daughter of faith—of believing—of believing God's word—of giving credit to it—credit to its promise. Its foundation is the work of Christ, and its realization the fulfilment of His promises to the Church.

## GEORGE MOORE, MERCHANT AND PHILANTHROPIST.\*

(Concluded.)

MR. MOORE was a man of unflagging energy. Early in life he embarked in the pursuit of riches, and rested not, night or day, Sunday or Saturday, till he accomplished his object. And one does not wonder at his success, when one reads such an incident as this related by one of his young men. 'Few men could find out a flaw in the accounts which he audited. He was very apt at figures, and his decisions, like his movements, were quick and correct. I may mention an instance. I was engaged in making out the private accounts against the firm, George Moore's account among the rest. To show how strict and business-like this merchant prince was—and it marked his character all through—he found that I had debited his accounts with threepence for a 'bus to Euston, for which we had no voucher.

'We had to keep a voucher for every penny paid out; and though hundreds of such items occurred throughout the year, we had no voucher for this. Mr. Moore audited the accounts, and, though we went over hundreds of pounds, he stopped at the threepence for the 'bus to Euston. "Where's the voucher for this?" he asked. "If the account be threepence wrong, it might as well be three hundred pounds wrong. Find the voucher!" We hunted together, two of us, for three days without effect. We searched through every letter and voucher for a year back. Every drawer was ransacked, and still no success. The search was at last given up as hopeless. Mr. Moore was told that the voucher for threepence could not be found. He was furious; he refused to pass the accounts; and we couldn't balance.

'I then recollected a circumstance which had occurred some time before. Mr. Moore had sent to Bow Churchyard for a fish, which he requested to be sent to Euston Station by a porter. Mr. Moore was in a hurry; he was going down to Whitehall. He hadn't time to give the porter either a ticket or the money, but promised to send it or give it on his return. The man neglected to ask him for it; and the clerks, knowing the expenditure to be right, had debited it to him without a voucher, thus infringing one of the strictest rules of the firm. On the circumstance being mentioned to him, he gave the clerks a sound lecture for their inaccuracy.'

If conscientious correctness like this were observed in all mercantile dealings, we would hear less of failures and panics and commercial crises.

Like many who have suffered in early life from poverty, Mr. Moore perhaps laid too much stress on the value of money; but certainly, unlike many who have built up their fortunes with their own hand, he never clutched it with a niggard grasp, but with a munificence truly royal he dis-

\* *The Life of George Moore.* By Samuel Smiles. London: Routledge & Co. 1878.

tributed it to those who had need. He kept always in his pocket-book a copy of the words—

‘What I spent I had:  
What I saved I lost:  
What I gave I have.’

It was not always, however, that he realized that what he spent he had satisfactorily. When in middle life, he removed from Oxford Terrace to a grand house he had built in Kensington Palace Gardens. His wife seems to have been the principal mover in this step, and it was long before he felt himself at home in it. Indeed, his conscience did not quite approve of the transaction, and he would gladly have sold it after it was built, but on his wife's account it was retained.

His large nature, however, caused him to make others partakers of the enjoyments of his princely mansion. And, first of all, the young men and women from the warehouse were invited; then the porters and their wives, and the drivers and female servants. After that large dinner parties were entertained every week, and Mr. and Mrs. Moore's friends enjoyed their hospitalities without stint.

But in the midst of all this prosperity and gaiety, Mr. Moore felt, what every thoughtful person must sooner or later feel, what the Germans have called the heart-hunger, and affectingly says, ‘But happiness does not flow in such a channel. Promiscuous company takes one's mind away from God and His dealings with men; and there is no lasting pleasure in the excitement.’ Thus he was beginning to see that the world was but a passing show tending to man's illusion, and that only in the true knowledge and enjoyment of God could the creatures He had formed find happiness.

At this time bad health again overtook Mr. Moore, and two of his oldest friends were removed. These strokes affected him deeply, and made the world, which before had looked so substantial and satisfactory, seem very shadowy and unreal, and made him see that the soul, to be safe, must be anchored to the Rock of Ages.

Among other friends who assisted him with their counsels at this time was Mr. Maggridge (Old Humphrey), of whom he says: ‘How I envied his mind and heart! Yet he lives on only a scanty pittance. He called upon me once when I was in a desponding mood. How he comforted and supported me! He was one of the most lovable old men I ever knew. His mind was as pure as the snowdrop.’

Eternal Wisdom has said, ‘How hardly shall they that have riches enter the kingdom of heaven!’ Not that Mr. Moore's riches were in his way here, in the way of cleaving to them, but one who had been with the world so much, and with whom the world had been so much, found it no easy matter to divest himself of all externals and become as a little child. His own account of the matter is very pathetic. He says: ‘I only enjoyed a moderate share of worldly religion. My works were greater than my faith, and I had no peace and little happiness, save in excitement. I had never felt any gratitude to God for my prosperity nor for my many worldly blessings.’ Again, ‘I trust that I am beginning to see and feel the folly and vanity of the world and its pleasures. Oh that I could feel that I had at length entered the strait gate, and was travelling the narrow way that leadeth to eternal life! As Newton says, “I know what the world can do, and what it cannot do. It cannot give or take away that peace of God which passeth all understanding. It cannot soothe a wounded conscience like mine, nor enable me to feel that I could meet death with comfort. I feel a



constant conflict of conscience with inclination, of the desire to do right against the promptings of evil. I feel that I am unstable as water—poor, weak, and simple. If I could realize faith in Jesus, I should be wiser and stronger and abound in grace.”

But peace did not come to him, though he sought it carefully and with tears. He said: ‘If He hears my prayers, He does not answer them. He has said, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” But I get no rest—no peace of soul. Yet I must persevere, for God is the same yesterday, to-day, and for ever.’

At length his spirit found rest in the simple faith which is the key to all spiritual life. His testimony was: ‘I am determined for the future not to perplex my mind with seeking for some extraordinary impressions, signs or tokens of the new birth. I believe the gospel. I love the Lord Jesus Christ. I receive with confidence the promise, “He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”’

Thenceforth faith and works went hand in hand. His philanthropic exertions wore a more spiritual aspect than before. He had tried to advance the interests of secular education, now he sought to employ lay missionaries and Scripture readers and colporteurs. He had discovered that ‘it is a melancholy fact, but true, that the poor in this country are not a church-going people;’ and to get them Christianized was his earnest wish.

Mr. Moore’s life was, shortly after this, rendered desolate by the death of his wife, after some months’ illness. Of this he says: ‘Her dreams of happiness in her new house have been sadly marred by her severe affliction. The great anxiety she went through during its building and furnishing has not been repaid; she has ceased to enjoy these splendid rooms. Now it appears like a wilderness!’ The pathos of the circumstances was heightened by the fact that, just at this time, Mr. Moore had bought the estate on which he was born—had become the proprietor of the very fields in which in his boyhood he had shorn—intending it to be his wife’s summer residence; and, lo! it was taken possession of by her as her tomb. Mr. Moore’s anguish was indescribable, but he sought the best antidote to it in his labours of love.

Merely to name the hundred and one societies of which he was the originator, chairman, treasurer, secretary, or active member, would take a large space. He spent, and was spent, unsparingly in the service of those who temporally and spiritually were ready to perish. He was personally familiar with the lowest and most degraded districts in London. Mr. Smiles says: ‘He spared no pains and shirked no labour in effecting his object. Many thought it an undignified thing on the part of a rich city merchant to go about among ragged and filthy people; amongst thieves, tramps, and vagrants; even though it were to elevate their idea of duty, and lift them up into a higher life. He himself said he felt that nothing could reach to the depth of human misery, or heal such sorrows as theirs, but the love of Jesus the Good Shepherd, who yearned over them with infinite pity, and had given His life for the sheep.’

He was instant, too, in season and out of season, trying to enlist others in his noble labours. In addressing a meeting of one of the numerous benevolent societies such as he delighted to attend, he said: ‘Many people thought they could do nothing in consequence of their position being humble, and their means so small. He believed they could all do something, no matter how little it was. He knew many men in the city who seemed to

him to do nothing else but work, drink, eat, and sleep. They never thought or cared for anything else; they never cared for anybody but themselves. . . . He believed, however, that mere money, unless it was given for the love of Jesus, would be as filthy rags in the sight of God. He looked to the heart, not to the action. . . . He was desirous of seeing the gulf that stood between the rich and the poor lessened, and he was of opinion that mutual advantage and benefit would arise to all by their more frequently mingling together.'

And these were not mere words, for he was constantly entertaining those who could not recompense him again, and was never so happy as when shedding a little sunshine on those who walked along the shady side of the world's path. Thus, when he went down to Whitehall (his estate in Cumberland), although he entertained and was entertained by the neighbouring gentlemen, he had 'treats' for the poor children and feasts for the old women, and devised picnics and excursions for the work-people and servants. He invited the city missionaries of London, too, and their wives, to be his guests at Whitehall, and the Cumberland county missionaries, and paid their expenses during their holidays. One is at a loss whether to admire most his thoughtful kindness or his open-handed liberality.

Then he was never ashamed of his humble origin. One day, when out with the Bishop of Carlisle, his brother Thomas happened to appear with a hay-rake over his shoulder, when he introduced him to the dignitary as his 'brother Thomas, the distinguished statesman!' Indeed, he might have to plead guilty to a spice of pride in having raised himself. And yet he had a modest and just estimate of himself too. He was several times asked to stand for a seat in Parliament, but always refused because he thought his education and other qualifications did not fit him for such a post, and his time and exertions could be of more account expended on his numerous labours of love. On one occasion, however, he declined, not only for this reason, but (though he was a Liberal in politics) because he could not fulfil the wish of the constituents—namely, that he would support Mr. Gladstone's Irish Church policy. He was no bigot—the very opposite of that, for he united with all sects in the crusade against what was evil; but he was a warm adherent of the Church of England, and had wisdom enough to see that her safety was threatened in the destruction of the Irish Church, and not enough to see that her destruction as an Established Church was the best thing that could happen to her. No doubt, however, in this, as in other things, he acted conscientiously, as we find him saying, 'Let me see to it that the work I am doing, and my daily life, and my charities, my behaviour, my business, my influence, my motives are such that, when the fire tries them, something may abide.'

The most important personal event in Mr. Moore's later days was his second marriage. His nature was affectionate and social, and he felt the loneliness of his two stately mansions oppressive. A friend whom he seems to have taken into his confidence on the matter writes to him: 'I have often thought that you might like a partner for the remainder of your earthly career. . . . Wait for a little till she falls in your way, and do not be *looking out* for one.' Probably Mr. Moore's energetic nature prevented him from following this rather difficult advice to a man on the shady side of fifty. But at all events, whether he sought or not, the lady was found; but, alas! when her hand was sought, it was refused. Mr. Moore's love affairs certainly tried his mettle, but he always rose to the occasion, and, as in everything else, persevered till he succeeded, when he says, 'I

never felt so grateful to God in my life.' No wonder that a friend once jocularly remarked of him, 'If he had been an engineer, the Straits of Dover would have been tunneled long ago!'

Some time after this Mr. Moore had a severe illness, in which his life was despaired of. His doctor warned him of the danger of over-working himself, but as soon as he got better he returned to his old pursuits. What strikes one as perhaps the noblest of all the works of mercy with which he was associated, is the Royal Free Hospital. Many hospitals there were, but to gain admission to any of them some qualification or recommendation or certificate was necessary; but the principle of this was, that it was to be *entirely free*. All that was needed was just necessity; to be helpless and forlorn was enough. The gates were opened and the applicant admitted. This seems a truly grand and Godlike idea.

Mr. Moore still pursued and enjoyed his old exercise of hunting, but in this connection a serious accident befell him. While following the hounds one day down in Cumberland his horse's foot went into a rabbit hole, and the rider was thrown. His shoulder was dislocated, but this was not detected at the time, and for two years it caused him a great deal of severe suffering. He consulted many physicians, but none of them could do anything for it. At last, when the pain was getting intolerable, and almost in despair, he had recourse to a bone-setter, who succeeded in putting in the joint. During this period of suffering many entries in Mr. Moore's diary show that he sought to improve the night of suffering as well as the day of active service, and that, digging in the mine of affliction, he secured rich treasure. Thus: 'We must wait till the day dawns and the shadows flee away, to know how wise and suitable every dealing of God is with us.' 'I have sorrows to go through, but they will only prove joy afterwards.' 'Whom our Master loveth He chasteneth.' 'No cross, no crown. As I suffer, so I shall enjoy.' 'Prayer is the mightiest influence men can use. Like the dew in summer, it makes no noise. It is unseen, but produces immense results.' 'This is the last July Sunday I may ever see. This wasting frame may sink beneath the sod. This busy hand may then be still. Every day I get warnings; so many of my old friends are passing away.' 'Just as I am, without one plea—a poor unworthy sinner. Christ takes me as I am—without money or price or works. Oh, my works are nothing!'

Shortly after this Mr. Moore threw his heart and energy into the distribution of the funds for the relief of the sufferers at the siege of Paris after it fell. He was one of those who went over in charge of it, and he used the warehouse there that belonged to the firm as a centre of action. The sights and sounds of heartrending misery he saw and heard entered his soul, and, together with the laborious efforts he made, aged him greatly, and indeed he never entirely recovered from their effects, but he had the satisfaction of relieving untold misery, and of knowing that the blessing of him that was ready to perish came upon him. He was presented, too, with the National Order of the Legion of Honour, which, however, he valued far less than the thanks of the poor sufferers whom he had saved from starvation.

After this episode he returned to his benevolent labours at home, with, if possible, greater diligence than ever. The wonder was, how he could possibly find time for all he did. Merely to read of his numerous engagements makes the brain of a quiet person whirl; but, as he said, 'The day is always thirteen hours long, if you wish to make it so.' His extreme punctuality, too, no doubt helped him here; he used to say, if he did not answer his letters at once, 'he would be mired or go mad;' and above all, industry.

He said, 'I owe nothing to genius, but if I give double the time and labour, I can do as well as others.'

His friends seem to have thought more highly of his talents, however, than he did himself, as he was asked again to stand for Parliament, this time for the county of Middlesex. He again refused, saying: 'People estimate my abilities far too highly. These are only very moderate; my imperfect education would make me a coward in the House of Commons. I shall be sixty-eight next month. I ought to give up all worldly excitement, and prepare for another and better state.' And so we see he was looking forward to the great account. Indeed, he was a good business man, as one may say, in spiritual matters, and used to say: 'It pays to be a thorough Christian. It pays to repent and be converted. It pays to serve Christ. It does not pay in money, but it does in true happiness.' And again, 'There is a better joy' (than that of outward prosperity)—'the heart moulded into the will of God. This was our Lord's joy—oneness of will with God: "My meat is to do the will of Him that sent me."'

As time wore on, many of Mr. Moore's old and intimate friends were withdrawn. This he felt much, and took to be a warning to himself to be also ready; but to be ready meant, with him, to occupy till the Master should come. On the 22d of May he made this entry in his diary: 'Found eight hundred children in the schools at "No Man's Land," Somers Town. The church is better attended. I cannot but feel I did a good work in building the church and schools.' (The cost of these buildings was £15,000.) 'It has been a great anxiety to me, but I am getting my reward.' And on the 23d he says: 'Every day I live I feel more and more my responsibilities. God has given me means, and I want to give them back to Him. I am pledged for £6000 to assist evangelical curates, and £12,000 to improve education in Cumberland.' He and his partners, too, divided nearly £40,000 over and above their regular salaries, among their employés at Bow Church, as an acknowledgment of their faithful services.

But time and work were telling on Mr. Moore's powerful frame, and he was ordered again to Vichy, the waters there having been of great benefit to him. On his return he seemed somehow to feel that the end was drawing near. On his last Sunday, which was spent at Whitehall, he told the Scripture reader to be sure and look after the poor people when he was gone. On the following Monday he made some memoranda about a Nurses' Home he was arranging for, at the close of which was written: 'It is our duty to work as if all depended on us, and to think that all depends upon God.' 'I was sick, and ye visited me; and inasmuch as ye did it to one of the least of these my brethren, ye did it unto me.' (Matt. xxv.) 'There's a divinity that shapes our ends, rough-hew them as we will.' These were the last words he wrote.

Before going into the carriage which was waiting to take Mrs. Moore and himself to a meeting about the 'Home,' he said to her, 'What is that passage in St. Matthew?' She said, 'Do you mean, "I was sick, and ye visited me"?' 'No,' he said, 'I remember: "Well done, good and faithful servant, enter thou into the joy of thy Lord."' And so he left the home in which he had been so happy himself, and where he had made so many happy, to return no more at all.

That day, while standing in the streets of Carlisle, he was knocked down by a runaway horse, and so injured, that in the course of twenty-four hours he died.

Little time, and less need, was there for a deathbed testimony; but when

asked if he had anything to say, he replied, 'Yes, a great deal; but I must wait till I can breathe.' That time never came, but he had breath enough to answer, when asked if he was willing to go, 'Yes, I fear no evil. . . . He will never leave me nor forsake me.' When the news of his strange and sudden death spread abroad, it struck grief to many a heart, and great lamentation was made over him.

George Moore was a London warehouseman. To the city merchant, who thought nothing interesting could be said about his life, he was nothing more; but to those who knew him, he was much more. No doubt he was a London warehouseman, and, as such, his very presence put life and vigour into all the human machinery at Bow Church. But to know him, you would have needed to see him enjoying his run with the fox-hounds. You would have needed to see him as the genial, kindly, thoughtful host at Kensington Palace Gardens, and at Whitehall, when the rich and poor met together, and enjoyed his breezy hospitality and rare talent for ministering to the happiness of others. You would have needed to see him advocating the claims of the little homeless boys, of the outcast ragged children, of released destitute prisoners, of poor despised and forsaken women, of the diseased and forgotten. You would have needed to see him entertaining and encouraging the London cabmen, advocating the cause of education, and helping the spread of the blessed word of God. You would have needed to see him pressing on to Paris with the stores for the relief of his fellow-creatures there. You would have needed to see him as with generous heart he handed out his thousands, and tens of thousands, for almshouses and churches and schools. You would have needed to hear him as he testified—'If the world only knew half the happiness that a man has in doing good, they would do a great deal more. We are only here for a time, and ought to live as we would wish to die.' Or, as looking back on his long, successful, and honoured career—'There is really nothing worth living for, but working to do good.'

The worldling will think the great lesson to be learned from Mr. Moore's life is how best to make money. The benevolent man will think the lesson is how best to spend it. But perhaps a deeper and more comprehensive lesson still is the faith it teaches us, not in God only—most people accept that, theoretically at least—but also in man. Mr. Moore never despaired of any one, however degraded. He believed that the Saviour did not come on a hopeless mission when He came to seek and to save that which was lost; and hence his unwearied exertions in behalf of his fellow-creatures. He was a man of rare powers and self-consecration, and his death has left a great blank in the ranks of Christian philanthropists. I. S.

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## THE LATE REV. WILLIAM R. THOMSON, GLASGOW.

BY REV. JAMES BLACK, D.D.

It is our sad duty to record the death of an able and comparatively young minister—William Reid Thomson, of Belhaven Church, Glasgow—which took place on the first day of last month. Services suitable to the solemn occasion were conducted in that church on the following Sabbath, by Rev. Dr. Young, Woodlands Road Church, and Rev. Dr. Black, Wellington Street Church. At the close of his discourse, Dr. Black gave to the bereaved congregation the following sketch of their lamented pastor:—

Mr. Thomson was a native of Peebles, having been born there on the 2d day of March in the year 1831. His venerable father, who survives him, has been the pastor of the West United Presbyterian congregation in that town for the unusually long period of 49 years—'a just man and holy,' and 'an able minister of the New Testament,' universally revered and loved. The son thus inherited as his birthright the blessing contained in the promise, 'I will be a God unto thee, and to thy seed after thee.' Having finished his preparatory education at its grammar school, he entered the University of Edinburgh, in the winter of 1846, to prosecute his studies with a view to the holy ministry. Thence he passed, at the usual period, to the Theological Hall of our church, attending on its classes throughout consecutive sessions till the appointed curriculum of study was completed. Naturally studious, he applied himself earnestly and steadily to every branch of the prescribed course. Not particularly ambitious of distinction, he nevertheless did hold an honourable place in his classes. His aim was rather to lay a sure and solid foundation, than by fitful and spasmodic exertions to win honours which might be of less practical value to him for the real work of life. In the spring of 1854 he was licensed by the Presbytery of Edinburgh as a preacher of the gospel. After a short term of probation, the prospect of a settled charge occurred. Preferring the call he had received from Bethelield Church, Kirkcaldy, to another sent to him by the North Church, Perth, he was ordained, on the 11th October of the same year, to the pastorate of that congregation, as colleague and successor to Mr. Law, then so far advanced in age as to be unable to perform any public duty. In that sphere of labour he remained till 1861, when he consented to undertake the charge of Regent Place congregation in Glasgow, which had been rendered vacant by the translation of Dr. Edmond to London. Eighteen months thereafter he demitted that charge, having accepted an invitation from Sir Michael Street congregation, Greenock, to become their minister, where he laboured until he accepted the call given him by this church. It was on the 11th day of May 1876 that the pastoral tie was formed between him and you, which time and frequent intercourse were drawing closer, till the hand of death dissolved it last Sabbath morning, the 1st day of September, when he entered into his eternal rest and reward. Such, in the most condensed form possible, are the principal events in his personal and ministerial history.

Throughout all these outward changes of place and work his character remained the same, except that the elements composing it were developed and became more marked under the maturing process which years and experience carry forward so surely, yet so insensibly, in every Christian. Robustness and stability, rather than mellowness, were its chief features. I am not aware that he could really point to a particular period of his life when a decided change was wrought by the Holy Spirit on his heart. Doubtless there came to him those seasons of revived and deepened interest in religion which occur in the experience of most Christians. But I have the impression he would himself have said that his piety, in respect of its commencement, was of the Samuel and Timothy type. Favoured with the instruction, example, and prayers of eminently God-fearing parents, and all the hallowed influences of the manse, and the conversations of the ministers that frequented it, the life of piety would early root itself in his heart, and thus from childhood silently and gradually operate in forming his character. The completeness of his character renders it less easy to particularize the virtues which adorned it. I might notice, however, his lowliness of mind,

the absence of any spirit of envy or jealousy, the transparent sincerity of all his conduct, the meekness and modesty, yet calm dignity and straightforwardness, of his whole bearing. On its moral, as also on its intellectual side, there could be seen no element of positive weakness. His countenance might convey, especially to a stranger, an impression of moroseness and sternness, and in his manner there might be thought to be a degree of asperity and reserve. But such a feeling was removed by closer acquaintance. Underneath that exterior there beat a true and warm heart, and his companions and friends know well how cheerful and happy, and even humorous, he could be in their society. After a friendship of thirty-two years, particularly close during our studies for the ministry, and continued throughout it, affording pleasant intercourse from time to time—a friendship upon which the shadow of a cloud never fell—I feel it due to the memory of my esteemed brother, and to the grace of God in him, to say that I never knew him utter a word or do a deed which was not strictly consistent with his sacred office, and in perfect harmony with a Christian life.

At an early age he consecrated himself to the ministry in connection with the church of his fathers. To the sacred office he brought, with mental faculties of a high order, which had been assiduously cultivated, a large amount of the needful scholarship and stores of intellectual furniture which gave high promise of great usefulness and success. Well acquainted with the various theological theories that had agitated the Christian church throughout her history, he chose to follow the old lines of Calvinism, as presenting, in his judgment, at once the most scriptural and logically consistent system of Christian doctrine. And amid all the speculations on religious questions which have been so rife in recent years, with which he kept himself familiar, he never saw any reason why his belief in the Bible should be shaken, or why he should at all waver in his adherence to the creed which he had embraced, and embraced not as a traditional guide to faith, but as a matter of deepest personal conviction. His theological opinions might have acquired greater fulness and ripeness, but I believe they were at the last substantially the same as they were when he began his ministry twenty-four years ago.

Our brother was extremely conscientious. The desire to perform his pastoral duties in the most efficient manner was indeed a ruling passion with him. From the beginning to the end of his ministry his work lay very heavily upon him. It was usually the subject of his conversation when he met with his brethren. He might well have called it 'the burden of the Lord.' If he had chosen, he could have taken a more active and prominent part in the public work of the church, but from want of practice he had not acquired the readiness which those need to have who charge themselves with ecclesiastical business. Besides, he had no liking for it, his chief delight being found in study, and in the discharge of his own pastoral duties; but when he did specially interest himself in any cause, he always expressed his views upon it with remarkable wisdom and decision.

At the outset of his career he had set before himself a high standard of preaching, and we know how eagerly and perseveringly he laboured to reach that standard. All his reading was made to have a direct bearing on his pulpit ministrations, which were always prepared with much care. He never came before his people with what cost him little study. He might not be equally successful on every occasion—no one, I should think, can be; but all his discourses were the result of careful study, and some of them of great labour. The Scriptures were his storehouse of knowledge. His

peculiarly comprehensive and intimate acquaintance with them appeared not only in the ready use he made of the figures, facts, and experiences they record in his sermons, but also in his devotional exercises, which were almost wholly expressed in Biblical language. His preaching was largely doctrinal in its structure, and was therefore addressed more to the intellect than to the heart. It might not travel over so wide a field of thought as that of others who prefer to select topics from among the side truths of sacred history and doctrine, and might not on this account furnish the variety and literary interest which some minds crave. But one grand excellence it had. Instead of beginning at the circumference of the gospel, and conducting his hearers by long and devious paths to its centre on which they might possibly halt before reaching it, he rather began at the centre, believing that if they got real life, and light, and power there, and fresh accessions of these every Sabbath, they could not fail of themselves to work their way successfully to the extremities of faith, and duty, and hope in the Christian life. His one grand aim was to glorify his Master in the salvation of souls. Strictly gospel themes were therefore what he most frequently handled. These he treated, not so much according to the critical or exegetical as to the expository method, his usual plan being to trace out by argument, amplification, and illustration the truth contained in a passage, which he did with all the penetration and breadth of an earnest mind and a heart that loved the Saviour; and then to make a practical application of it to the different classes of persons in his audience. His discourses were characterised by logical arrangement, lucid thought and statement, fulness of doctrinal matter, relieved, however, by occasional touches of imagination, and by solemn appeal; and they were spoken with a vigour, earnestness, and boldness which must have convinced all who listened to him that he, at least, was not ashamed of the gospel of Christ. The pulpit was his throne, and few can sway the sceptre of truth with a power so subduing and an effect so impressive as he generally did. It is, I feel, a sign of hope for the church that preaching so scriptural, so solid, so instructive, so earnest, and so evangelical, was so largely appreciated. It should remind us where the real power of the pulpit lies, as it ought also to strengthen in us the conviction that if its influence is to be maintained and extended, this can be done only by the continued faithful exhibition of the cross, although it be still to so many a stumbling-block or foolishness. In the more private duties of his office he was not less diligent and faithful. The young found in him a valuable instructor and friend; to the perplexed he was a wise counsellor; the afflicted received a large share of his attention and sympathy; and to the bereaved he was a son of consolation. Surely devotion to Christ's service like that could be the outcome only of strong and ardent love to Him. We may not attempt to estimate the spiritual fruits of his ministry; but if God always owns His word when it is faithfully preached by His servants, and enforced by the weight and influence of a consistent personal character, we cannot doubt that from each of the fields in which your deceased minister was privileged to labour there will be brought, on the great day of ingathering, many who shall be to him a crown of rejoicing.

That familiar voice will be heard by us no more. It is silent in the grave. He rests from his labours, and his works follow him. Death came to our friend with a suddenness which struck many with surprise. In its last stages the illness which cut him off was exceedingly rapid. But I have the fear that it might be only the final form of a decline of health which had been going on some time, too secretly and slowly, perhaps, to excite anxiety or



alarm. For several months his appearance gave indications of fading strength, which the tone and bent of his conversation on two or three occasions only confirmed, the meaning of which, unnoticed at the time, I can now on reflection see, although I do not believe that he himself then feared such an issue, or indeed felt anything but a lack of wonted vigour. But why need we attempt to discover the cause, or trace his last sickness back to its first beginning? It is all the Lord's doing. Delirium having ensued so soon after the disease assumed a dangerous form, he was unable to tell the state of his mind in the near prospect of death. But this need not be to any of us a source of regret. His life was the uniform and visible evidence of his faith; it was his religious creed translated into his daily practice. He could say, and he did say, in a lucid moment, that he had no doubt as to the final issue. I question whether he would really have said much more than that if his mind had retained its clearness and strength. Judging personal religion to be too sacred a matter for conversation on every occasion, he was not in the habit of referring much to his own experiences of it. Had he been permitted to say more, I believe it would have been that he lay as a sinful man at the foot of the cross, without any hope in his own works, but humbly trusting in the Saviour's merits, and looking for the mercy of our Lord Jesus Christ unto eternal life.

How mysterious does it seem to us that he should have been cut down in the mid-time of his days, so shortly after he had entered on his new sphere of labour, and when he was steadily rising higher and higher in general estimation and public usefulness! He was indeed 'a burning and a shining light;' but alas! as was said of another eminent minister of our church, 'that light has been suddenly extinguished even at the time when it shone brightest.' We had hoped that he would live for many years longer to hold up the banner of the cross on this hill of Zion. But God's thoughts are not our thoughts, neither are His ways our ways. Mr. Thomson's death is a heavy loss to the church, and a heavier loss to this congregation. Awe-stricken by the solemn dispensation, you desire, I am sure, at the same time to be submissive to the will of the wise and sovereign Disposer of all events; and let me suggest to you that you are not without cause for thankfulness and consolation. Not only have you, these two years, enjoyed the rich fruits of his most matured thoughts and experience, but you have had his counsel and help in the initiatory, and therefore most precarious, stages of your congregational history; and knowing how long a congregation retains the particular mould in which it is first cast, there will ever be found reason for gratitude to the Head of the Church that the commencement and early progress of your congregation were associated with a minister of so many eminent qualities, and so highly and widely esteemed. Nor must you forget that the privilege, though its continuance has been so short, has laid upon you a corresponding responsibility. He being dead yet speaks to you, beseeching you still, by the words he addressed to you when alive, to 'believe in the Lord Jesus Christ and be saved,' 'to give diligence to make your calling and election sure,' and so to live and labour as that the glory of the Redeemer shall be heightened, and His kingdom extended on the earth. Let therefore nothing that was wise, and holy, and good in him be forgotten. 'Remember him who had the rule over you, who has spoken to you the word of God, whose faith follow, considering the end of his conversation, Jesus Christ, the same yesterday, to-day, and for ever.'

The mournful and monitory event has opened wounds in many hearts which only the hand of the divine Physician can heal. May the venerable

father, when his strength is failing, not be forsaken by the Master he has so long served; may the sorrowing sister lay her burden on Him who sticketh closer than a brother; may the bereaved widow, inquiring in her desolation for Him who giveth songs in the night, hear coming to her through the darkness, soft as the breath of even, that voice of tenderest love and sympathy which now speaks from heaven, 'Thy Maker is thine husband; the Lord of Hosts is His name, and thy Redeemer the Holy One of Israel.' And may the son be divinely taught from this time to cry unto Thee, 'My Father, Thou art the guide of my youth.' Under this bereavement, we all need the Comforter to bring into our hearts the consolations of His word. One message from it to us is, 'They that turn many to righteousness shall shine as the stars for ever and ever;' another is, 'Them, also, who sleep in Jesus will God bring with Him;' while another is, 'Be thou faithful unto death, and I will give thee a crown of life.' 'Wherefore comfort one another with those words.' Partings from those we love must come. Partings have come already, alas! how often. Partings are coming, and even now do they cast their darkening shadows forward on our path. The best preparation for them we can make is found in the direction of holy living, and earnest effort to promote one another's spiritual welfare. The more we receive of the life and spirit of Christ into our souls, the less will the approach of death dismay and grieve us. What though it break strong and endeared ties, we shall feel that we may well calmly resign ourselves to its stroke, when in that new life we have the sure and certain hope of these ties being all re-formed in the heavenly home, where they shall continue unbroken throughout eternal ages, and be crowned with a blessedness pure, perfect, and enduring, even as Christ's own, God having wiped away all tears from our eyes. What a bright close to all earth's sorrows; beauty for ashes given to them that mourn in Zion, the oil of joy for mourning, and the garment of praise for the spirit of heaviness! I shall therefore now conclude this short sketch of your beloved minister's life, character, and labours, by quoting from a letter of Paul, whom he so greatly admired, and whose spirit he had so largely imbibed, these words, 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.' Amen.

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## MODERN SCEPTICISM.

IS MAN RESPONSIBLE FOR, AND IN WHAT SENSE IS UNBELIEF, SIN ?

WE live in a transition period. The old is passing away. A new aspect of thought and feeling is rapidly changing what has long obtained. Ours are not days for dogmatic statement. Criticism, science, and inquiry seek to probe matters to the very core. The dust of ages is swept aside, and things around which had gathered the glory of a hoar antiquity are dragged to the light and examined.

What I intend to do now is, not dogmatically to assert, but fairly try to look at this subject, so as, if possible, to educe the truth. And by way of preface let me say that it is too bad (as is often done) to brand the occupants of the pulpit with narrow and ignorant tenacity to a particular form of

speech, because their position requires them to teach a certain form of doctrine. If I did not believe what I teach, I would leave the pulpit at once. No man with ordinary ability and education necessary for the ministry need smother his intellect or sell his liberty for the salary of a Scottish church—often not rising above the income of a second-rate clerk. Many are ministers of Christ at considerable pecuniary sacrifice, and could any day, with the expenditure of far less care and labour, gain an ordinary livelihood. I trust, then, that it is still possible to be a minister and an honest man—to preach what you faithfully believe, and keep oneself open to higher light. Again, many preach the truth as it is in Jesus, not because they have been taught to do so, but because they firmly believe it, after having doubted its truthfulness. It is difficult to conceive of one fairly endowed with intellectual ability going through a course of logic and philosophy without being led seriously to doubt, if not for a time to disbelieve, the truth in which as a child he was instructed. Almost all who have come rationally and well to hold by the gospel of Christ have done so by passing through a period of doubt, and experienced the terrible feeling that the old ground was being swept from under them, and that they were thrown into an abyss of uncertainty. But after one has gone through all this, is there anything irrational in the thought that they should cling more closely than ever, believe more firmly than before, the truth and teaching of Jesus Christ? Is it not possible that a man may know what Lord Herbert and Bolingbroke, David Hume and Thomas Hobbes, what Darwin and Huxley, what Bradlaugh and Mill, what Rathbone Greg and Matthew Arnold wrote, and still to all these *conscientiously prefer* the teaching of Jesus Christ? I cannot see why a man should be called narrow, or accused of unfaithfulness to conviction, simply because he believes that Jesus Christ can give more rest to mind and soul than any of the teachers named. On the very lowest grounds, I cannot see anything inconsistent in the fact that a man should prefer the Sermon on the Mount to Mill's three essays on religion, or that he should prefer the 14th chapter of John's Gospel to Greg's 'Enigmas of Life.' Defective or inverted literary taste such an one may be accused of, but the charge of dishonesty or ignorance can scarcely be supported. And here, I think, it may safely be affirmed that every student of theology worthy of the name, every minister of the New Testament who does his duty, knows more of what opponents say against religion than sceptics know about the evidences of Christianity. Banish, then, from your minds that I intend to do a piece of special pleading for orthodox teaching, or attempt to denounce those who cannot see as I see,—I hope I am far above that; but give me credit for a fair endeavour to discuss the question with openness and honesty, and then, however much we may differ in our conclusions, we may at least have clearer views on the subject. You will at once see that the special point for discussion before us is: In what sense is unbelief sin? But before we can answer this, the former part of my topic must be looked at. In the first place, **IS MAN RESPONSIBLE FOR HIS BELIEF OR UNBELIEF?** If not so responsible, then the whole subject is not worth a moment's consideration. If we cannot help what we believe, then no moral significance can be attached to the act. If we cannot help our disbelief, then no sin can mingle therewith. Actual transgression is only possible to one who has the power of obeying the law. Faith or its opposite, to have any moral value, must be in a subject capable of the one or other. Some of you, however, may remember that on one famous occasion Lord Brougham answered our question in the negative, and maintained that a man was no more responsible for his belief than he was for the colour of his

skin. At that time a great deal of discussion arose on the point, and the almost universal verdict of thinkers was against Lord Brougham. For a long time the question almost appeared to have been banished from the region of practical moral problems. Some time ago, however, it was again stirred by a sermon by Principal Caird, taking up the question before us now. Largely misunderstood was the learned Principal for his utterance, and a charge of heresy was made. Emphatically, however, he denied that he ever held or taught that man is irresponsible for his belief. Some time ago the Bishop of Manchester, in a very promiscuous way, discussed the matter before the Philosophical Society of Edinburgh; and from much desultory and, to the question, not very pertinent talk, we can gather that he holds by man's responsibility, while he pleads for latitude in religious opinion. That address was valuable for the way in which it gathered up authorities on the point, and to it I shall refer no further than to quote a sentence or two of considerable value. 'Truth is not likely to be won by those who woo her, careless whether they embrace her or not. God reveals himself, says Paul, to those who are striving to be perfect, who are true to themselves, to their higher nature, their conscience, that they may be worthy of the truth. There is a sort of pre-existent harmony between truthfulness and truth, which constitutes first a moral and then an intellectual affinity between the two—between the object contemplated and the contemplating mind.' *Our first position, then, is: Man is responsible for his belief.* Another question which has shed a confused side-light on our discussion, and which it will be well to dispose of here, is: 'Will those who have not the revelation of God's will be punished for disbelief?' or, more shortly, 'Will the heathen be condemned who know not Christ?' Properly speaking, this point should not emerge here; but it almost always invariably does so, and therefore, at once and without hesitation, I say we cannot answer the question on scriptural grounds. A writer in the *Scotsman* seems to think that the *Confession of Faith* teaches that the heathen cannot be saved. Now, I hope it does not unconditionally teach the condemnation of those who never heard the gospel sound. Manifestly that would be unfair. But surely we can go this length and say, 'No man can enjoy salvation at last, in the *Christian sense* of that term, but those who know and live a life of faith in the Son of God.' To go to the other side and say, 'All who are not saved in Christ are not saved at all,' is a very different thing. Saved in the Christian Bible sense they cannot be; yet we must all shrink from the idea that it will ultimately be all the same for those who never knew and those who, knowing, have despised or rejected the teaching of Christ. New Testament teaching, so far as I understand it, points rather the other way. The Bible speaks to those who know, or might know, the truth. 'This is the condemnation, that light is come into the world, and men love darkness rather than light.' This is positive preference of darkness, not negative absence of light. To the question, 'Will Plato or Socrates be condemned?' we reply, 'No direct answer from Scripture can be given.' For if, on the one hand, it be true 'that there is none other name,' etc., so we may ask, 'How, then, shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?' It is difficult to see how a holy God can hold men responsible for what they have not, or, rather, condemn them for not doing what it was impossible to do; and so we would do well to adopt the spirit and words of the saintly Lawson of Selkirk: 'If Plato and Socrates are in heaven, we shall be glad to see them there; if not, we may be sure God has a good reason for their absence.' We may

have our hopes and our leanings, but, after all, we can go no farther in this line than Lawson.

Having narrowed our ground so far, we ask again, Is unbelief sin? And, before we can reply, still must we confine the question to more narrow limits, and distinguish between *doubt* and *unbelief*. Doubt is a negative, transitory, not stationary state; it is merely absence of belief. Unbelief differs from this in so far that it believes a negation. Doubt is a 'may-be' or a 'may-not-be.' Unbelief has settled the may and may-not be, and become convinced that what passes for truth is a lie. Doubt passes no sentence of judgment, but craves evermore for evidence, and cries for more light. Unbelief has made up its mind, and settled into opposition. Ignorance, doubt, and unbelief are three perfectly distinct mental states, and the confounding of them has greatly perplexed the question at issue. For example, Principal Caird, in the sermon to which I have referred, says, 'We all shrink from applying such a principle (of condemnation) to the heathen world, to the vast millions in the dim ages of the past, or in our own day, who lie beyond the pale of civilisation. But precisely the *same principle* of justice makes it impossible to believe in the final condemnation of multitudes in Christian lands who have struggled for light and failed to the last to find it.' Again, 'Who that knows anything of the conditions of human knowledge, of the difficulties of the search for truth, and of the innumerable influences that affect human beliefs, can for a moment think that mental unrest and doubt may not in God's sight be free from blame, or that logical errors, even the gravest in our eyes, are simply calamities to be pitied rather than sins to be punished?' Now I think it unfair to apply *precisely the same principle* to those who could not reach the light, because the light was hid from them, and those to whom light is possible, but who fail to gain or reach it. The one class *could not* even if *they would*; the other would have, had they not failed. Now it seems to me there is a very important difference here. By all means let those go who could not; but will you deal precisely on the same principle with those who fail? Does failure imply no obligation? and to it can you attach no blame? To ask is to answer such a question, unless it can be proved that there is some mental or moral inability or incapacity to receive and hold the truth revealed. A failure is often a mistake, and we cannot free ourselves from the consequences of mistakes. But, now, what shall we say of error? The ignorant we pity. Those who fail may be objects for our sympathy and condolence; but to say that the *erring* ones are to go unpunished, is to remove all moral worth from mental work.

With every desire to find out a way of escape, I fail to see any justice in allowing the culpably ignorant, or those who have failed (unless through incapacity), or those who have *erred*, to escape. Ignorance, failure, error, unless in the condition named, are sinful.

Applying these things in a physical way, the same author says, 'It would be madness to expect that the mechanism of the material universe should be arrested to save us from the consequences of our ignorance or unbelief in it. "I *mistook*, I *misunderstood*, I did *not know*, I used all my opportunities of knowledge, I erred through ignorance,"—will this plea avail to save the unbeliever in the truths of nature? Will it roll back the swelling tide, or turn aside the lightning bolt, or stay in its career of vengeance the descending rock or avalanche?' Do we not all know that the innocent but ignorant child, if it gambol into the swollen river, shall be swept away and carried into the arms of death? The stupid or reckless who err by mistake in the material world fall before the merciless tread of physical law. Why, then,

the exception in the moral world? God's law is as unbending in the higher as in the lower; and if ignorance, failure, mistake bring punishment in the physical, how can or should it be different in the psychical? The only difference to my mind lies in the thought, that along with doubt and unbelief you may have high moral life and noble struggle to gain new light. Tyn-dall, Huxley, and Harrison may not believe, but they live noble lives; and are they, for a mere mental aberration, to be condemned? Now the difference here is more in appearance than reality. For is it not true that the philanthropist who seeks to snatch the victims of vice from their sins and restore them to virtue, no matter how pure his life and noble his aim, unless he take due precaution, catches the fatal fire of fever, and, in place of rescuing others from dens of vice, drops himself into a premature grave. The noble Christian traveller had burning in his bosom love for human kind—a consuming desire to abolish the horrid cruelties of African slavery; but too great an expenditure of strength, too great a strain on his bodily powers—heedless of his noble life and still more noble aim—cut him down, a poor lone traveller in the desert wild, with work undone. Far from kindred, people, and home, Dr. Livingstone must die. And if the God of nature be so rigid in this lower world, what reason have we to suppose it different in the higher? Our intentions may be the best, our efforts may be the bravest, our aims the noblest; but if we accord not with the will and law of God, I see no reason in nature or revelation why we should expect to go free. True, there is an awful, an incomprehensible difference between temporal and eternal punishment,—a wide difference between dying now, a victim to rashness and enthusiasm, and everlasting condemnation to spiritual darkness and eternal night. Yes, fain would we, if we could, find out a gleam of hope for all such as do not believe. If we cannot, then should we be careful not to speak harshly of those who have and are still struggling bravely for light. Let us be reluctant to pass sentence on some of the noblest intellects our world has seen. Ours it is not to judge or sentence individual men, but to see that we live as purely, and work as nobly, as they for the truth we profess. May we not vainly seek to pry into God's dealings with those who differ from us, or throw discredit on those who cannot see as we see, but rather seek individually to realize the truth of the text: 'He that believeth not *is condemned already.*' If we deny Him, He also will deny us.

But now we may ask, Is doubt in no case legitimate? Must there be at all times simple trust and unconditional surrender to the authority of Scripture? Is it not lawful to doubt and question the truth of the Bible? We answer, There is no harm in doubt. To doubt is often a duty. Our Protestantism, our Presbyterianism sprang from doubt. Our Creator did not give us minds to accept what is called truth without proof; and every one is entitled to examine and satisfy himself of the truth taught. Paul says, 'Prove,' or test, 'all things; hold fast that which is good.' Many obey the first part, and *overlook* the second, of the injunction. Students of philosophy know how periods of doubt come round at almost regular intervals, and minds which reach the clearest views have often to gain them by a severe sifting process. Bacon says, 'Were there a single man to be found with a firmness sufficient to efface from his mind the theories and notions vulgarly received, and to apply his intellect free and without prevention, the best hopes might be entertained of his success.' Descartes has it, 'It is necessary for a man to apply the greatest care to doubt of all his previous opinions, so long as these have not been subjected to a new examination and been recognised as true.' So far as this, doubt is good, but by no means free of

danger. It is right to doubt in order to believe, as it is right to analyze in order to synthesize; but it is wrong to begin, continue, and end in doubt. It is right when so employed as to reach a higher truth, wrong when itself is made a faith. The creed of some is dogma; of others it is disbelief. On this point Malebranche says, 'There is a great difference between doubting and doubting. We doubt through passion and brutality, through blindness and malice, and through fancy and the very wish to doubt; but we doubt also through prudence and distrust, from wisdom, and through penetration of mind. The former is the doubt of darkness, which never issues to light, but leads us always farther from it; the latter is born of light, and aids in a certain sort to produce light in turn.' Again, Sir W. Hamilton says, 'Doubt, as a permanent state of mind, would be in fact little better than intellectual death. The mind lives as it believes; doubt on itself, nature, God, would be mental annihilation.' If we be uncertain, let us seek and seek till we find proof; but beware of settling in the doubt which ends in greater darkness. Let ours be the spirit and manner of Arthur Hallam, of whom Tennyson says:

'Perplexed in faith, but pure in deeds,  
At last he beat his music out.  
There lives more faith in honest doubt,  
Believe me, than in half the creeds.  
He fought his doubts and gathered strength,  
He would not make his judgment blind;  
He faced the spectres of the mind, and laid them;

thus he came at length to find a stronger faith his own.

'And power was with him in the night,  
Which makes the darkness and the light,  
And dwells not in the light alone.'

Burns says, and truthfully, 'He never sought the Lord in vain who sought aright.' Honest, earnest search after truth is right; but to be satisfied with anything short of this is wrong. With such our Lord had sympathy. Beware, however, of the condemnation which comes from hating the light. More than half the scepticism of our day is content with darkness greater than the faith disputed and discarded.

Now we come face to face with our real question. If we allow doubt to be *right*, is to mistake in doubting wrong? If our voluntary doubt end in darkness, are we to blame? Clearly it is, if we have the means of coming to the true light, or if we rest satisfied with less light than is to be found in the faith renounced. The Bible professes to be the word of God; and it is common sense and good philosophy to believe it until you have proved it false. And if, after doubting its truth, you can find nothing better or not so good, would it not be exercising common prudence to cling to it?

Now, judging with all charity, many of the opponents of religious teaching in our day depart from good taste and good sense. John Ruskin, for example, is a man of great ability, and as a *littérateur* and art critic he stands by himself; but many of you know the arrant nonsense he writes on religious subjects. Not very long ago his sage advice was, not to believe in anything in nature as corrupt. Now moral and physical corruption are only too patent to any one who has eyes or ears for the squalor, wretchedness, and vice around. Throw aside the notion of corruption, and how can we account for the state of this world, which Mill says 'is so crowded with suffering, and so deformed by injustice'?

Again, R. Greg has written some books and essays of the most mar-

vellous beauty both of thought and style. He discusses, in 'Enigmas of Life'—population, pain, sorrow, and futurity. After you have read the book through, you feel that, dark and mysterious as is the teaching of Scripture, it is noon-day clearness to Greg. In a recent magazine\* he has a most touching and beautiful paper, after reading which you feel inclined to say of Greg, 'Not far from the kingdom;' but after he has carried you away up to the mountain-top, far above the din and bustle of angry passion, and helped you to see the sky overhead, yet no voice of love comes from beyond the stars, and you are left gazing with earnest eye, wondering if light will come; but there he leaves you to shiver amidst breezes of uncertainty, and to freeze in the coldness of spiritual night. With him there is no certainty, not even hope. To this writer I am deeply indebted; but still I confess that from me it would demand a greater exercise of faith to accept his teaching, than to clasp to my heart the words of Jesus of Nazareth.

And now this leads me to say, that *unbelief born of ignorance is highly culpable*. With honest doubt—with enlightened difficulty—I greatly sympathize; but with ignorant pride and conceited stupidity I have none. And were you to inquire into the parentage of much of our present-day scepticism, you would find that its *mother is ignorance*, and its *father, pride*. In no body of men was I more struck with this than in a company of so-called Freethinkers I visited when a student in Glasgow. You get men to scoff at creeds and dogmas who never read them, who could not repeat a single sentence from them. Many laugh at the idea of inspiration who never open their Bibles, and could not give you an intelligent account of a book or life within its pages. Silly caricatures of our *Confession* are accepted as true, and made the basis of criticisms by those who know them not. Scripture is condemned for what it does not teach, and denied by those who know not what they deny.

Proofs of this I could easily furnish from my own experience; but you can prove it for yourselves by asking the first sceptic you meet to explain the faith he despises. Demand what knowledge he has of what he pretends to disbelieve, and you will most probably find his information of the most modest dimensions. Now I say this with the knowledge that some of the most gifted men of the day are unbelievers. Some of them know science well, are conversant with the laws of the universe, the different forms of animal and vegetable life, and yet are hopelessly ignorant of religious matters, unless through such caricatures as I have already spoken of. For examples of this you may turn to Froude's address on Calvinism as Lord Rector of St. Andrews, or the book of Greg's to which I have already referred.

Again, 'Unbelief through perversity is wrong.' Many disclaim Christianity, and deny the power of religion, and yet adopt a religion of their own making. Others do not overthrow or cast aside the teaching of Scripture, but twist it to suit their own theories, and put into it or take out of it a meaning it cannot fairly bear. Of such I will give you an example. John S. Mill in his *Autobiography* says, 'I am one of the very few examples in this country of one who has *not thrown off* religious belief, but *never* had it. I grew up in a negative state with regard to it.' Now keep that statement in mind, and listen to this. Writing of his wife's death, he says, 'Since then I have sought for such alleviation as my state admitted of, by the mode of life which most enabled me to feel her still near me.' Mark the materialistic philosopher's relation to the dead: 'I bought a cottage

\* *Nineteenth Century*, October 1877.



as close as possible to the place where she is buried, and there I live constantly during a great portion of the year. My objects in life are solely those in which she shared or sympathized, and which are indissolubly associated with her.' Mark specially what follows: '*Her memory is to me a religion*, and her approbation the standard by which (summing up as it does all worthiness) I endeavour to regulate my life.' Now for Mill's power, clearness, and grasp of mind I entertain the highest regard; but what shall we say of the man who disclaims all religion and worships the memory of a poor, sinful woman? I had not the honour of Mrs. Mill's acquaintance, but it is not too much to assume that she was like other daughters of Eve; and therefore it is hard to understand a man who discards the noble morality of the New Testament for the approbation of a wife. All this on Mill's part is very humiliating, no matter what his wife was; and to me affords a sad proof of how the noblest intellects, away from God, may be guilty of the greatest aberration. Mill required, as we all do, a religion. He overlooked his God and Father, and worshipped his wife.

The other example I shall adduce is that of Matthew Arnold. He has the reputation of great scholarship, and the fact that the students of St. Andrews nominated him for their Lord Rector is a guarantee of his power and position. In his work, *Literature and Dogma*, he tries to show that the idea of a personal God is not to be found in Scripture. What we have, then, is the expression or working of an abstract principle or power, which he defines 'a tendency not ourselves which maketh for righteousness.' On this, he says, 'more and more the power which makes for righteousness becomes a man's consolation and refuge.' He quotes, 'Thou art my hiding-place; Thou shalt preserve me from trouble;' and then he adds, 'The more we experience this shelter, the more we feel that it is protecting, even to tenderness. "Like as a father pitieth his own children, even so is the Eternal merciful unto them that fear Him." Nay, every other support we at last find, every other attachment, may fail us,—this alone fails not: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." All this, we say, rests originally on the simple but solid experience—Conduct brings happiness, or righteousness tendeth to life.' Now, in the name of all that is reasonable, what gain is there, or what ground is there, for asking us to surrender the plain meaning of Scripture for such a substitute? To take God out and put a 'tendency' in His place! Full of dogmatism and twisted Scripture texts our *Confession* may be, but I know of no instance where ordinary language is so wrested from its evident meaning as when the concrete forms of Father and Mother are applied, not to a person, but a 'tendency.'

Once more—*Unbelief through pride of intellect is sin*. I have much sympathy with aspiring, searching intellects, when they work from true motives and for right ends; but to follow in the old paths is not fashionable in our day. Well, I do not reverence a thing much simply because it is old; but it is a mistake to conclude, that the old is really false, that the new must be true. And as some think they show their liberty by adopting some fast or vicious course, and so prove their freedom from old instruction, so in thought many through pride despise the teaching of their fathers; and to prove their mental emancipation, adopt sceptical views. They read a book which flies in the face of all religious teaching; think that in it they have a new revelation, and have become too knowing and clever to *think as others think*, and *believe as others believe*. This is the lowest form of this 'tendency.' Those of a higher grade have much information, and in some cases great learning,

and therefore think it would be inconsistent with their culture and acquirements to be saved in the same way and by the same truth as the simple, unlettered peasant. After having ransacked literature, become conversant with the different systems of philosophic thought, it is hard—almost impossible—to believe that there is no way for them into the kingdom but through the narrow wicket gate of childlike faith. By culture, learning, the power of thought, the purity of taste, they would raise themselves to a higher life, but find it hard to accept the simple, soul-saving truth, 'Believe in the Lord Jesus Christ and thou shalt be saved.' 'Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven,' is to many a meaningless paradox. Full of health and vigour, many live under the influence of so-called advanced thought, to whom the lines might aptly apply :

'Health chiefly keeps an atheist in the dark.  
A fever argues better than a clerk;  
Let but the logic of his pulse decay,  
The Grecian he'll renounce, and learn to pray.'

Lastly here—*Unbelief from immorality is sin.* The Psalmist says, 'The fool hath said in his heart, There is no God.' On this Bacon observes, 'Mark, it is not in his understanding, but in his heart,—not in words, only in his heart.' How many wish there were no God, no judgment, no eternity, because of the consciousness of sin! Unbelief is often the result, not of thought, but of conduct; not of reason, but of sinful passion. An evil in the life, sin in the soul, a besetting sin, some vicious habit,—such are, in too many cases, the true causes of infidelity. Therefore to the young I say, 'Flee youthful lusts.' Keep yourselves pure in life, and purity of thought will perhaps follow. There is little hope for true faith side by side with evil conduct. Many do not, because they dare not, think of God's purity and truth; therefore they deny His being. Afraid of His judgment, they try to banish the thought. They wish there were no God, and therefore they say there is none. And much of our doubt, scepticism, unbelief, arises from immorality of life and unspirituality of mind and heart. 'This again I say, although I have personally known unbelievers who might have been examples to professing Christians in sobriety, uprightness, and purity of life. While sorrowfully we have to confess that many so-called Christians do not live such noble and pure lives as those they condemn of infidelity, yet I maintain that evil passion, sin, uncleanness, drunkenness, dishonesty, are in many instances the true causes of much of our scepticism. It is a result as well as a cause,—a fruit of sin as well as a root of iniquity.

And now, while I may appear to have spoken very strongly, yet, believe me, it is not in harshness of judgment or bitterness of spirit. I know too much about the pain of doubt to do so. My sympathy, if not my kindest pity, is rather stirred for those who are still in darkness; and in all sincerity I can make these words my own: 'Feeling as I do that their ignorance is to them a dreadful calamity; seeing in it a spectacle more pitiful than that of blind and sightless orbs, round which in vain heaven's sweet light is rippling—the spectacle of souls blind to the light and cold to the love of Jesus Christ; believing as I do that there is a purity surpassing all earthly nobleness, a peace, rest, satisfaction, joy transcending the most enraptured dreams of earthly happiness, to which they are strangers; that the name of Jesus could give them that; and that there is none other name given under heaven among men that can do it,—is there not here enough, apart from all mean

and selfish terrors, to fill the heart of every Christian man with an almost passionate ardour to bring every erring brother to the participation of his own faith and hope ?

Ah, were this so, how soon would we see infidelity hide its face before the purity, nobility, and enthusiasm of Christian lives ! For where, after all, is the true cause of scepticism to be found ? In the narrowness of our creeds ? in the intolerance of the ministry ? in the exclusiveness of the Church ? in the want or lack of sympathy of Christian teachers with the people ?—all this I deny. No ; the true cause is found among the professing people of God. In their coldness, in their listlessness, in their hypocrisy, in their meanness, in their sins. Had we example equal to profession, life equal to pretence, earnestness equal to our vows at the Lord's table, then scepticism would not stand before this overwhelming torrent for a day. But the man who stands at the baptismal font, and takes vows with no intention to perform them ; the man who is to be found in the tap-room on Saturday night, or the club-room till the small hours of Sabbath morning, and among the worshippers of God in the afternoon, after the forenoon sleep has drained his brain and stupefied his reason ; the man who sits at the Lord's table and swears allegiance to Jesus Christ, and yet does mean deeds, and uses profane and impure language ; the men who profess on Sabbath to worship the God of equity, and on Monday are ready for any meanness of trade and dishonesty of commerce, —these are the men who are sufficient, and more, to destroy the influence of the most eloquent preacher. They do more to foster and encourage infidelity than all the creeds in Christendom, or the poorest sermon of the poorest preacher that ever spoke.

On intellectual grounds we need not fear to say, ' We are not ashamed of the gospel of Christ ; ' but when we speak to erring, sinful ones, and they in turn point to the life and conduct of Christians, and ask if these be specimens of Christians, if these be the men to imitate, there is nothing left but to drop the head in silence, and blush for very shame.

No, brethren, we have it in our hands to stop unbelief, by faithfulness to the truth and power of the grace of God and the gospel of His Son ; but so long as we are not true to our profession, need we wonder that others deny the power and the use of our faith ?

D.

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#### THE REFLEX INFLUENCE OF MISSIONS.\*

It is said that on one occasion, when a minister of the Church of England was enlarging to the Duke of Wellington on the hopelessness of missionary work among the heathen, the great general replied sharply, ' Mind your marching orders, sir,—" Go ye into all the world, and preach the gospel to every creature. " '

Yes, whatever may be the success or non-success that may attend our efforts, our duty as Christians is clear and indisputable. We must ' preach the gospel to every creature. '

We are assured, however, in the word of God that honest and earnest endeavour in this direction will not only be fraught with blessing to the heathen, but also to ourselves. ' It is more blessed to give than to receive, ' and who rightly give also richly receive. ' There is that scattereth and yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty. ' And as it is also put by our greatest poet—

\* *The Influence of Foreign Missions on the Life of the Home Churches: A Sermon Preached before the Wesleyan Missionary Society in Great Queen Street Chapel, London, on April 26, 1878. By Rev. Andrew Thomson, D.D., Edinburgh. London: Wesleyan Conference Office.*

'The quality of mercy is not strained;  
It is twice blessed—  
It blesseth him that gives  
And him that takes.'

It is to this aspect of the many-sided subject of foreign missions to which Dr. Thomson addresses himself in the discourse before us. Originally preached before a large and intelligent and mission-loving audience in the great metropolis of the country, it is now put forth in a form in which its influences will be greatly extended and made more enduring.

Dr. Thomson's deep and long-cherished interest in missions is well known, and therefore we may expect to find him in thorough sympathy with his subject, and in his happiest manner. He refers to various benefits which missions have conferred on the churches at home, and each particular is illustrated and verified, in language always graceful, often felicitous, and at times rising into true eloquence. The first advantage to ourselves referred to is one of special importance in these days of subtle scepticism:—

'1. *One important effect, then, of missionary experience in our foreign fields is to give new confirmation to our faith in the divinity of our religion.* It claims to be a God-sent religion, intended for the world, and adapted to the world; and it has made good its claim. Read with due intelligence and reflection, the history of Christian missions within the last two generations will be found to have added a new and shining chapter to the volume of Christian evidences. Christianity is far, indeed, as yet from having achieved its universal triumphs, or won the whole human family to the feet of Jesus. But during the brief period of modern missions, with so much of its work preparatory, and with the harvest so vast and the labourers so few, it has accomplished two results. It has come in contact with all the great sections and races of men scattered over the earth, and it has gathered disciples from them all. It has done battle with all the great systems of idolatry, hoary superstition, and false religion, and it has broken the fetters of some of their votaries, and set them free with "the glorious liberty of the sons of God." It has gone down to the lowest depths of man's intellectual degradation and moral debasement, and when every other expedient had failed and abandoned its work, it has placed its moral lever beneath him and raised him up. You will find its trophies at this hour in the snow-hut of the Esquimaux, in the kraal of the Hottentot, in the wigwam of the Red Indian, and even in the caves and earth-burrows of those who had almost seemed to have thrown off the last shred of humanity. More than this, wherever the gospel preached by the missionary has obtained true disciples,—that is, men who have made its truths the matter of their sincere conviction and loving attachment,—no matter what may have been the difference in their nationality or in the degree of their mental development, it has produced the same character of purity, benevolence, and devotion in them all. It has not merely proselyted them to a creed, but turned them into new and Christ-like men. It has lighted with intelligence and holy love the countenance of the negro as well as of the white man, and made them conscious of a higher than a merely human brotherhood. Unbelief has often stood confounded at spectacles like this, and has tried to deny what, with its principles, it found it impossible to explain. But these divine fruits point to a divine instrumentality. The evidence of Christianity is in the converted portions of modern heathendom. When John the Baptist sent a message to Jesus from prison, asking the question, "Art thou He that should come, or do we look for another?" He did not answer his inquiry with a mere affirmative or a renewed assertion of His claims, but in that same hour He wrought many miracles, causing the blind to see, the deaf to hear, the dumb to speak, and the lame to walk. And in like manner, when unbelievers at home are putting our religion to the question, she does not leave them unanswered in the field of argument, or abandon her great and standing credentials, as having become obsolete and out of date; but, in addition, she goes forth to the fields of heathenism, and to the scenes of some of her latest victories, as in Madagascar, and spreading before the questioners her divine fruits and miracles of renewed souls, says, "The works that I do in my Father's name, they bear witness of me that I have come from God."

The preacher then proceeds to speak on what missions have done in 'promoting

brotherly recognition and love among the different sections of the Christian Church—their effect upon the activity of the home churches—their educating the home churches in the principle and habit of Christian stewardship—the great extent to which they have led to an interchange of intercessory prayer between the home and foreign churches; and towards the conclusion thus discourses on features of missionary effort which are worthy of most careful consideration, and which may well stir us up to heroic and joyous effort in behalf of the grandest of enterprises:—

‘6. *I do not regard it as an insignificant fact that our foreign missions have produced such high forms of Christian character, especially in the lives of some of its missionaries, and that the churches at home are at this hour receiving the priceless benefit of their example.* In reading the lives of not a few of them, we feel as if some of the noblest and most characteristic features of primitive Christianity had been reproduced and made to pass before us. What sublime self-forgetfulness! what superhuman patience! what Christ-like forgiveness, that meekly bears a wrong that “whets the sword to think on!” what grand heroism, inspired by a love that counts not its life dear unto itself! I venture to assert that it is in the scenes of martyrdom and in our foreign mission fields that men of the true apostolic stamp and mould have once more risen up and stood before us. It has seemed to us, in studying the lives of some of the missionaries of this and a former age, as if in them the Christian character, which had become dimmed and defaced by contact with the world, had been cast afresh and issued anew from the mint of heaven. Thrown back upon their Christian principles alone in their missionary solitudes, the cause which found them great has made them greater, and we are almost compensated for all our past expenditure of missionary treasures by the simple fact that our missions have produced such men. Such models, contemplated by the holy youth in our home churches, tend to produce missionaries. We have been reminded that “the trophied pyrgos of Miltiades on the plain of Marathon suffered not Themistocles to sleep.” Had the apostle lived in our times, he might have found in their lives material for a second eleventh chapter to the Hebrews. How do they already begin to compass us about like a great cloud of witnesses! As in the case of *Judson* in the last age, with his patient waiting, his hunger and thirst, his meek endurance of malignant mockery and cruel wrong, culminating in the long-protracted horrors of a Burmese prison, his hope of blessing, and his unquenchable agony of prayer, even when for many a year he beheld no sign of fruit, and when even the most sanguine toiler might have been excused for some faintness and sickness of heart,—all these experiences at length reversed and rewarded by hundreds of Karen disciples sailing down the Irrawaddy, with Christian hymns for their boat songs, to receive from his own hands the rite of Christian baptism! And in our own days, *David Livingstone*, loving Africa with a love which neither neglect nor ingratitude, nor desertion nor treachery, could quench; heedless of fever and dysentery, and hardships and pains, in the pursuit of his God-like mission; suffering many martyrdoms in his one life, continuing to sow the seeds of Africa’s regeneration, and to pioneer the way for other labourers, even when he was conscious of a daily ebbing strength, and saw death not far off; and all this sustained by a perennial fount of piety, which lay beneath all his other excellences and explained them all: was ever missionary more humble, more holy, more hopeful, or more heroic? England has shown her appreciation of his work and character by laying his dust in that venerable Abbey which is the consecrated resting-place of her greatest men, whether renowned for the poet’s genius, or the soldier’s courage, or the scholar’s learning, or the statesman’s wisdom, or the patriot’s enthusiasm, or the philanthropist’s holy fire.

‘7. *Nor would it be easy to estimate the large extent to which the foreign missionary enterprise has contributed to the holy joy of the home churches.* This has always been the effect of the recorded fruits and triumphs of the gospel upon the hearts of good men. Such intelligence many a time cheered Paul in his prison, “refreshed him in his chain,” made his many sufferings sit lightly upon him. And I question whether there were many happier days in the early Christian Church than that which was enjoyed by the assembled disciples at Antioch when Paul and Barnabas, having returned from a lengthened evangelistic circuit in the lands of heathenism, gathered the church together, and “rehearsed all that God had done with

them, and how He had opened the door of faith to the Gentiles." How must they have rejoiced as with the joy of harvest! We can imagine them to have sung in the very words of our psalm: "God, even our own God, shall bless us: God shall bless us; and all the ends of the earth shall fear Him." There are passages in the life of *Williams* in which we read of whole communities, led by their chiefs, bringing their idols from afar, and laying them down at their missionary's feet; of blood-stained warriors renouncing war for ever, and sitting down at the table of love with the remnant of a people to whom their very names had formerly been a terror, and declaring eternal fealty to Christ, the Prince of peace; and again of scores of converts standing up and offering themselves as native teachers, to be left by him to initiate the Christian movement on some still barbarous and perilous shore. Times like these must have been to the great missionary "as the days of heaven upon earth," a "feasting on angels' food." And when the narrative of scenes like these found their way over the world, they sent waves of gladness over the whole of Christendom. The life of the universal living Church was strengthened by it. And in like manner Madagascar and your own Fiji Islands, and other scenes of triumphant evangelism, have "made glad the city of God." It is an experience which is certain to be repeated on a constantly enlarging scale as the millennial glory draws nigh. As the watchmen on Zion's walls stand and see the providence of God opening the way for His word, and travelling prophecies coming to the birth in great events,—the Jews returning to their own land, and brought in with the fulness of the Gentiles,—how will the churches in all lands put on strength and assume the port and bearing of conquest!

"Till nation after nation taught the strain,  
Earth rolls the rapturous hosanna round."

There is not, in fact, a grace or affection in the Christian character upon which the missionary enterprise does not operate with invigorating and reviving influence, as with the breath of spring; and not least upon its peace and joy. It is isolation that brings decay; it is inaction that kills the very life out of a church, and freezes it as with the deadness of winter. The missionary spirit is the very temper of heaven. For what is it but endeavouring to carry out in universal blessing to the human race the very ends for which the Father sent His Son into the world, for which the divine, incarnate Son suffered and groaned and died, and for which the Holy Spirit pleads and strives in the hearts of men. Redemption is the chief design of our earth's preservation, and the supreme issue in which the whole scheme of Providence, from first to last, through all the ages, shall gloriously terminate. Even one instance in which the gospel takes effect in the salvation of a human soul, as soon as the news of the event is borne up to heaven, occasions a very spring-tide of joy among the innumerable company of angels, as they worship round the eternal throne. What, then, will the joy be when the whole world has become Christ's,—when the great harvest of redemption is gathered in, and angels celebrate the harvest home of our restored humanity! According to the sublime prophetic picture traced by the glowing pen of Isaiah, nature itself will sympathise with the universal joy. There will be a grand chorus of all God's creatures; the mountains and the valleys will break forth into singing, the trees of the forest will clap their hands, and our ransomed and regenerated race will be looked upon by higher intelligences as a nobler memorial and monument of divinity, a grander manifestation of God, than all the wonders of the earth or the sea or the stars; for "it shall be to the Lord for a name, and for an everlasting sign, which shall not be cut off." "Let the whole earth be filled with His glory." Amen and amen.'

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## The Gleaner.

### A TRANSFORMED CHARACTER.

My next visit was to three families of Christians in the district of Han-Chwan. Two of the families live at the Cheng village, distant from Hankow more than 100 miles. I called on them first. Though quite dark when I reached the place, the

brethren Hú and Wang, with their wives and Hú's daughter, came on board in order to see the pastor, and, if possible, have a service. I was only too glad to comply with their request; so we spent a delightful hour in singing, praying, and expounding the Scriptures, after which they bade us 'good-night,' apparently very grateful for, and much refreshed by, the privilege which they had just enjoyed. Next morning I met Hú and Wang at the town of Meh-Mang-tsei, and, having preached there for about two hours, I accompanied them to their own village. Some time was spent at each of their houses in preaching to the heathen and in prayer. I was grieved to find not one among my hearers who appeared to be interested in the truth, and felt the contrast between Han-Chwan and Hiau-Kan in this respect to be very great. Still I was thankful to find that these two families were everywhere known as Christians; that their houses were purged of every vestige of idolatry; that they met every day at Wang's house for prayer; and that they were respected by all their neighbours as honest, upright, and peace-loving men. Hú was at one time a vegetarian, and a leader of some standing in that sect. He was also a celebrated medium, capable of becoming possessed of any specified god, and while thus possessed, of divinely prescribing for the sick, and of revealing the condition of deceased relatives and friends in the invisible world. He gave me an interesting account of his former life; told me a great deal about the deception and fraud practised by the spiritualists in China; and expressed deep sorrow that he should have spent more than twenty years in misleading and cheating his fellow-men. 'But,' added he, 'human nature is a strange thing. Tell lies, and men will believe you; tell them the truth, and they will only wag their heads. In those days I could lead them in crowds whithersoever I list with my tricks and falsehoods; but not a man among them will follow me a step in the path of truth. Well does the Bible say that man in his natural condition is blinded by the god of this world.' The change in this man when he became a Christian was very marked. I was told by one of his relatives that Christianity had made him another man altogether, and this fact was patent to all. And hence, at the close of my address in his own house, he could face the audience, and speak to them thus:—'You are my neighbours, and know me well. You knew me when I was a leading man among the vegetarians of this region. At that time I was supposed to be, according to my vows, a strictly moral man. But my morality in those days was all a sham; my heart was unchanged, and I was guilty of the grossest immoralities. When, however, I received Christ and became a Christian, God gave me His Spirit to cleanse me and dwell in me, and from that time my entire nature has been changed. Not only do I not commit those deeds of darkness now, even the taste for all such things has departed from me.'—*Mission Work in China.*

#### THE STONE IN THE ROAD.

IN a far-off country, and a far-off time, in the domain of honest Duke Ottho, near the little village of Himmelsmerl, in the night-time, in a deep cut of the road, you might have seen a tall man in a long cloak stooping on the ground. He was scooping out a little round hollow in the very middle of the road. When it was as deep as he wished, he lined the sides and bottom with white pebbles, that shone under the October moon. When this was done, the tall man in the long cloak went to the side of the road-cut, and worked at a large stone till it was loosened and came clattering down, and stopped at the bottom with a bump and a thump. It was large and heavy, and the man could only stagger with it to the hole in the road. From the folds of his cloak he took something about the size of his fist, placed it in the pebble-lined hole, let the stone drop so as to cover it wholly, and then went his way.

Next morning a sturdy peasant farmer came that way with his lumbering ox-cart.

'Oh, the laziness,' he cried, 'of these people! Here is this big stone right in the middle of the road, and not a slothful soul has bethought himself to thrust it aside lest it should break the bone of the next body that comes by!'

And the sturdy Hans lumbered away, muttering to himself at the laziness of the

people of Himmelsmerl, and told his wife and children, when he went home, that the Duke ought to know what his people were. Next a gay gallant, with his bright and waving plume and dangling sword, rollicked along, singing a lively ditty to love and wine. But his head was too far back for him to notice the stone, and down he fell with his sword between his legs. He dropped the song for a curse at 'those boors and dolt-headed clodhoppers, that leave a huge rock in the road to break a gentleman's shins on.' He went on, and next came a company of merchants, with pads, pack-horses, and goods, on their way to the fair that was to be held at the Duke's great town. When these came to the stone, so narrow was the road that they had to file on either side, and Berthold cried :

'Behold! the like of that big stone to lie there, and every soul go by all the morning and never stop to take it away! That will be something to tell friend Hans, who is always bewailing the sloth of the Himmelsmerl folks.'

And thus it went on for the three remaining weeks of October. Every passenger upbraided his neighbour for leaving the hindrance where he found it.

When three weeks had passed since the tall man in the cloak put the stone where we have seen it, the Duke sent round to his people of Himmelsmerl to meet him on the Dornthau, for he had something to tell them. The day was come, and a crowd was on the Dornthau. Each side of the cut was thronged by people overlooking the road, and there was a throng at each end of it. Old Hans was there, and the merchant Berthold. Said Hans :

'I hope my lord Duke will now know what a lazy set he is Duke over.'

'Verily! but it is a shame,' answered Berthold; and now a winding horn was heard, and the people strained necks and eyes toward the castle as the bright cavalcade came galloping up to the Dornthau. The Duke rode into the cut, and the people closed in at each end, and pressed nearer together on the brink above. Then honest Duke Ottho, who had dismounted, began with a smile to speak :

'My people, you know that I am fond of teaching you now and then a lesson in an odd way, and for such a lesson I have called you together this day. It was I that put this stone here, and for three weeks every passer-by has left it there, and scolded his neighbour for not taking it out of the way.'

When he had thus spoken, he stooped down, lifted the stone, and disclosed a little round hollow lined with white pebbles, and in it a small leathern bag. This the Duke held aloft, that all the people might see what was written upon it—

*'For him who lifts the stone.'*

He untied it, turned it upside down, and out upon the stone fell a score of bright gold coins, with a beautiful ring. Hans looked at Berthold, and said :

'Humph!'

And Berthold looked back at Hans, and said :

'Marvellous!'

And the Duke looked all around with a smile, and said :

'My people, always remember the stone in the road.'

—Selected.

THE CLEARNESS OF THE DIVINE ORACLES.—2 Sam. v. 19, 23, 24.

WE cannot but be struck, in this narrative, with the humble piety of David in asking guidance from the Lord, and with his willingness implicitly to obey the commands which he received. Nor can we fail to observe the clear and explicit nature of the answers which he received from the Urim and Thummim. The ancient heathens had their oracles in connection with the temples in which they worshipped their divinities; but the responses at these places to those who consulted them were generally expressed so ambiguously that no great guidance was given by them, and they could not be falsified by any event. Thus it is on record that when Croesus inquired of Apollo what would be the result of his attacking the Persians, the answer was that, by doing so, 'he should overthrow a great army'—a reply which would have been appropriate either to the destruction of the Persian army, or, as in the event it happened to be, to that of his own. When again Pyrrhus, the king of Epirus, asked what was to be the issue of his



war with the Romans, the response was given in words which might mean either, 'I say that thou, the son of Eacus, art able to conquer the Romans,' or 'I say that the Romans are able to conquer thee, the son of Eacus' [*Ais te Eacida Romanos vincere posse*]. But here, in the replies given by the sacred breastplate, there is no obscurity. Everything is definite and clear, and David could have no hesitation as to his duty in each case.—TAYLOR, *David, King of Israel*, pp. 213, 214.

## A LITTLE GUARDIAN.

THE rhinoceros is a short-sighted animal, and, more than that, has a horn that hinders his sight, so that he can see only that which is just before him. How can he tell when danger is near? A bird settles upon him when he is feeding, and finds its own food in the *larvæ* that are in his skin. If an enemy comes in sight, the bird flies away, giving a loud cry as it goes, and then the rhinoceros knows that trouble is at hand. Nothing is too small and feeble to be of use. The little child need not fear that God has no work for him. Only be ready and willing to do what comes to you, and you will be one of the world's workers.

## BEREAVEMENT.

'AH me! I know the heart must have its way;  
I know the ache of utter loneliness;  
The silence never broken by a sound.  
We still keep listening for the spirit's loss  
Of its old clinging place, that makes our life  
A dead leaf—drifting desolately free—  
The many thousand things we had to say;  
And on the dear still face that hushing look,  
As if the sweet life-music yet went on,  
Though too far off for hearing (as it doth).  
Thrice have I wrestled and been thrown by Death;  
Thrice have I given my dear ones to the Grave:  
And yet I know—see it in spite of tears—  
These are His ways to draw us nearer Him,  
And we must climb by pathways of the cloud.'

GERALD MASSEY.

## Poetry.

## THE NIGHT COMETH.

'Work while it is day, for the night cometh when no man can work.'

ARISE! for the light is breaking  
Over the eastern hills;  
The world from rest is waking,  
And each one his work fulfils.

Arise! for the sun is shining,—  
This is no time for rest;  
Too soon will the rays, declining,  
Sink into the purple west.

Arise! for the sun is glowing  
O'er the fields with harvest white;  
Oh, rouse! and be up and doing,  
For ye cannot work in the night.

Oh, work! while the daylight lasteth,  
For our time to work is brief;  
And what if the harvest be gathered,  
And ye have not brought a sheaf?

Oh, rouse! for the sun is sinking,  
And night will soon be here,  
And the weary toilers are thinking  
Of the rest that is drawing near.

Oh, haste! ere the night be fallen,  
And gone the last gleam of light;  
Still may ye gather a little,  
Ere evening deepen to night.

Too late! for the light has faded  
Out of the darkening west;  
With darkness the world is shaded,  
The night has come at last.

Ye would not work in the day-time,  
When the fields were waving white;  
And your time has gone for ever,  
For none can work in the night.

Ye would not help to gather  
The sheaves ere night should come,  
So ye cannot share in the glory  
And joy of the harvest-home.

Glasgow, W.

LILAMAY W.

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## Home Circle.

### CHARACTER.

'Even a child is known by his doings.'—Prov. xx. 10.

Most people are anxious to have 'a good character.' It is said in this same book of Proverbs that 'a good name is better than riches.' It often is a means of acquiring them. We have heard of a man of talent and position, but *worthless* in other respects, saying he would give £10,000, if he had it, for a good character, because he could make £20,000 by its possession. When a young man or young woman is in search of a situation, one of the things that are specially asked concerning them is, 'Have they a good character?' and of this they have to produce satisfactory testimony; and if such testimony is not forthcoming, then, however suitable otherwise they may be, they are not accepted.

In this connection two interesting questions occur: What is character?

and, How is it known? Character, it may be replied, is what we are known or esteemed to be by others; and a knowledge of our character is gained by what we are in the habit of doing. God alone can look into the heart, and see whether the state of our heart is truly represented by the course of our conduct. Man can only look on what is outward, and judge accordingly. And he is under necessity of judging. From what he sees us do, he determines what in his opinion we are. And, on the whole, generally this judgment, in the long run, will prove to be just. 'A tree is known by its fruit.' And if a tree persistently bear corrupt fruit, we are justified in concluding that it is 'a corrupt tree.'

Now, it is this principle which is referred to in our text. It is appli-

cable to the young as well as those who are more advanced in life. 'Even a child is known by his doings.'

By his doings it is known whether a child is—

1. *Reverent.*—Reverence is sometimes spoken of in the word of God as 'awe,' as 'fear—godly fear.' It is supremely due to God. 'Great is Jehovah, and greatly to be feared; He is to be had in reverence of all that are about Him.' There are many ways in which children may show that they possess, or do not possess, this elevated and elevating feeling. There is no way in which the want of it is more powerfully and flagrantly manifested than by indulging in the sin of profane swearing. This sin is called in the word of God, 'taking His name in vain,' and in the third commandment, as you very well know, it is solemnly forbidden. Yet it is sad to think that even children of tender years are guilty of profanity.

On one occasion a gentleman, travelling in a stage coach, and seated next the driver, was shocked by the oaths which the poor man was continually giving utterance to. He wished to reprove him, and waited for a fitting opportunity. At last one occurred. 'That horse,' said the driver, after he had been more than usually profane, 'that horse knows when I swear.' 'Ah,' replied the gentleman, 'there is also One unseen who knows when you swear.' 'And who may that be?' queried the driver in surprise. To which the solemn answer was, 'God knows when you swear!'

Yes, dear children, you may think lightly of evil words, and you may imagine that the use of them is brave and manly, but this is a great mistake. Swearing makes you fall in the esteem of all good men; it is offensive to God, and is injurious, and, if not repented of and forgiven, will be destructive to yourselves.

But indeed this is an extreme form of irreverence, and we trust it but seldom appears among the young. There are, however, other modes of its manifestation, and in order that these may be avoided, cultivate always a right state of heart, for 'out of the abundance of the heart the mouth speaketh.'

2. *Obedient.*—God in His holy word has laid down laws for the regulation of our heart and life, and in these laws we

should delight, and render to them continual obedience.

But whilst we should obey the Lord our God, and serve Him continually, we should also obey our parents in the Lord. We have just said that one of the ten commandments forbids the sin of profanity; but one of them also enforces the duty of obedience to parents, and puts this duty on very high ground indeed. It says, 'Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.'

Jesus, who in all things has left children, as well as grown-up people, an example, has very specially set before them an example of obedience to parents. We read that He was *subject* to them. How much is implied in that!

We once heard a mother tell one of her little daughters to go a message for her. Had this little girl been like unto Jesus, she would have gone at once and cheerfully. Instead of that, she refused, and told her mother to send a little brother in her stead. And so the poor mother had her temper sorely tried, her heart grieved, and her time wasted by her vain expostulations with one who ought to have been in all things a help and not a hindrance to her.

Where children are not subject to their parents, home is unhappy, because a scene of confusion and strife, of angry words and conflicting actions, in short, a place where Satan has his seat. And even the youngest is known by his doings—whether he helps to make or mar the happiness of home by cheerful obedience or sinful insubordination.

3. *Kind.*—Some of you may have read the works of a wise and good Christian poet called William Cowper. And if you have, you will remember that he says—

'I would not place among my list of friends

The man who wantonly would set his foot upon a worm.'

Another great, and at the same time gentle poet, whose writings you will one day read—Wordsworth,—tells us how utterly abhorrent it would be to him to 'place his pleasure or his pride in sorrow of the meanest thing that breathes.'

Now, in this, as in other respects, 'even a child is known by his doings,' and 'the child is father to the man.'

In illustration of this, let me refer you

to the case of a Roman Emperor whose name you have all heard, and which is synonymous with cruelty itself.

When a little boy, the Emperor Nero was in the habit of delighting in putting flies to death in the most cruel manner; he rejoiced in witnessing the pain he caused, and the dying agonies of the poor creatures were a joy to him. When he became a man, he inflicted on his fellow-creatures the tortures he had inflicted in youth on insignificant insects, and his doings have become the horror of the whole race.

Sometimes boys do cruel things, and it is said in their defence, it is simply thoughtlessness. Now, doubtless it is true that

'Evil is wrought from want of thought,  
As well as from want of heart.'

But the heart is the part aye that makes us right or wrong, and it is to be feared that much that passes under the name of thoughtlessness should really be called heartlessness.

We remember once when standing by the seaside we heard a cry of distress, and on looking round we saw three boys, two of them about fourteen, and one of them about eight years of age. The cry came from the youngest, and on our going up to him and asking the cause of his distress, he said that 'one of them had put a crab down his back.' The boy accused stoutly denied the deed, but he was put to shame by his accuser getting hold of the crab and putting his fault beyond contradiction. How true it is, that he that does one sin at first is very apt to make it two by telling lies to conceal it!

The aged, the infirm, the helpless, should ever be objects of compassion, and we augur well for the future of the child who by his doings shows that he has a heart to feel for the woes of others, and a hand to help all the victims of misfortune. This, indeed, is to resemble Jesus, who when He saw the multitude 'had compassion on them.'

4. *Useful*.—You have read the story of the little Jewish maid in the house of the great Syrian general. She was very young, she belonged to a despised and subject race, she was in a servile condition, and yet by the kind and reasonable word which she spake she was the means of bringing the joy of health to her sorely distressed and

despairing master. Had he been told that the means of his deliverance being pointed out, were so apparently insignificant and powerless, how he would have been surprised! But God chooses the weak things of the world to confound those that are mighty; and even a child, by the blessing of God, may do great things.

We read lately a touching story of a little girl who, on her deathbed, was the means of the conversion of a drunken and dissipated father. Amidst all his evil deeds this loving daughter clung to him. But she was obliged, on account of the poverty to which his sinful indulgence had reduced them, to go out even at a very tender age to service. On his returning home one evening, in his usual soddan condition, he was told that little Nellie had got fever and was dying. He immediately started to see the child, who had always loved him, and had retained a place even in his selfish heart. When he came to her bed-side he saw that death was not distant, and on her earnest entreaty he engaged in, to him, the unwonted exercise of prayer, and promised never more to touch the drink that had been his shame and ruin; and was enabled, by the grace of God, not only to keep his promise, but to be the means of bringing many others to the paths of peace. And so the death of the child was the father's life, and being dead she yet speaketh in the holy and beneficent deeds of him who even in his sin was so dear to her.

But in many ways children may be useful. If blessed with wealth and worldly ease, they may minister to the wants of their less favoured brethren; and if poor, they may do much to help at home those to whom willing work brings joy and effective aid.

The butterfly spends the shining hour in gay show and selfish indulgence, the busy bee improves the time by useful labour; the one is set before us for our avoidance, the other for our imitation. And if you are wise in choosing the latter as your example, you shall be known and esteemed for your doings, for they will be fraught with benefit to others and blessing to yourselves.

5. *Conscientious*.—It is said in the word of God that 'the wicked flee when no man pursueth, but the righteous are bold as a lion.' And what is the

reason of this? The one has conscience as a friend, the other as a foe; and indeed all of us, in so far as we do evil, have conscience as a foe; and what a powerful foe he is, and how he triumphs over us! 'Tis conscience that makes cowards of us all.' But 'great peace have they that keep Thy law, nothing shall offend them.'

More than two centuries ago, a Scottish nobleman was condemned to die because of his inflexible adherence to the cause of Christ. He was visited about an hour before his execution by one of his persecutors, who found him enjoying a deep, sweet sleep. This excited the utter astonishment of his enemy, who knew nothing of the promise that God 'giveth His beloved sleep.' 'Argyle sleeping,' he exclaimed, 'within an hour of death!' How different was it with that proud, pleasure-loving monarch of Babylon! When, in the midst of his festivity and his flatterers, he saw the mysterious handwriting on the wall, his cheeks paled, and his knees smote together, and he became the victim of the most abject fear. Yes, conscience is the voice of God in the soul, and they who listen to

it 'dwell in safety from the fear of evil.'

And even a child is known by his doings, whether he has a regard to conscience or not. It was said of an honest Christian shoemaker that he put his conscience into every stitch he drew and every nail he drove. And so it will be seen by the manner and result of your doings at home and in the school, at work and at play, whether you listen to the voice within, and regulate your life by a regard to God's most holy law.

If, however, we would cultivate the graces and virtues here set forth, and avoid the vices denounced, we must strive earnestly and pray fervently. It has been said we must strive as if all depended on our own exertions, and pray as if all depended on divine assistance. 'The battle is the Lord's.' But He works by the use of means. David selected appropriate weapons in his contest with Goliath, but looked to God for victory. And so must it be with you; and if you do so as children, you will be known by your doings to be the children of your Father in heaven.

BALERNO.

## Intelligence.—United Presbyterian Church.

### PRESBYTERIAL PROCEEDINGS.

*Annandale.*—This presbytery met at Annan on the 10th ult.—the Rev. James Scott, A.M., moderator. Mr. Watson, convener of the committee appointed to prepare a plan according to which the congregations might be visited, submitted a report, with remarks. The presbytery, after reasoning, agreed to receive the report, and to thank the convener for his diligence. Agreed further, that the final disposal of the matter be left over until the question of the proposed inter-presbyterial exchanges be considered. Mr. Ronald presented a report from the Committee on Missions, bearing that they had considered various circulars from the Foreign Mission Committee in regard to the Synod's scheme of inter-presbyterial exchanges on behalf of missions. According to this scheme, it fell to this presbytery to exchange with the presbytery of Lanark. It appeared that that presbytery had appointed Messrs. Scott,

M'Lean, Alston, and Connor to be their deputies. The committee recommended that this presbytery should in return appoint four deputies, and that the visits of the deputies should, if possible, be simultaneous. The presbytery accepted and approved of the report, and appointed Messrs. Watson, Hutton, Lambert, and Ronald as deputies; and the presbytery agreed to leave the perfecting of details in the hands of the convener of Committee on Missions. In view of the above decision, the presbytery agreed to defer its own scheme of visitation until the beginning of next year. The presbytery agreed to recommend to sessions to arrange for a thanksgiving service on account of the harvest. The presbytery also agreed to give thanks, through Dr. MacGill, to the donor of copies of Memorials of Rev. Carstairs Douglas, missionary of the Presbyterian Church of England at Amoy, China; and, through Mr. W. Logan, Glasgow, to the donors of Dr. W. Anderson's *Exposure of Popery*.

The presbytery further agreed to take up, in terms of the Synod's remit, 'The Declaratory Statement anent Standards.' Next meeting of presbytery is to be held at Annan on the Tuesday after the third Sabbath of October, at 11.45 A.M.

**Banffshire.**—This presbytery met at Banff on Tuesday, 3d September—Rev. David Merson, B.D., moderator. Arrangements were made for an interchange by deputies with the Presbytery of Elgin and Inverness to advocate the cause of foreign missions. It was agreed to hold a presbyterial conference at Banff on missions on Tuesday, 3d December, at twelve noon. Messrs Merson, Macfarlane, and Wether were appointed the presbytery's Committee on Superintendence of Young Persons changing their place of residence—Mr. Merson, convener. Agreed to consider Declaratory Statement on Confession of Faith, and the other remits from Synod, at next meeting, to be held at Banff on Tuesday, 3d December, at half-past ten forenoon.

**Berwick.**—This presbytery met September 3d—the Rev. Dr. Ritchie, moderator *pro tem*. The Rev. R. Simpson was appointed to dispense the communion at Hordean on the first Sabbath in October. A communication on presbyterial exchanges for pleading the cause of missions was submitted, and it was agreed to refer it to the Mission Committee of the presbytery, with instructions to report at next meeting as to the best means of carrying the recommendations into effect. The Rev. Wm. Wilson was appointed convener of the Mission Committee for the year. The Rev. G. F. Ross gave notice of an overture to the Synod on the subject of disestablishment and disendowment. Attention was called to the Declaratory Statement anent the Subordinate Standards sent down by the Synod to presbyteries and sessions, and the Revs. D. Kerr, Dr. Ritchie (convener), P. Mearns, W. Wilson, G. F. Ross, and R. Simpson were appointed a committee to report on this Statement, with any suggestions they may deem proper, to next meeting of the presbytery, on October 22d, when the subject will be discussed.

**Cupar.**—This presbytery met in Boston Church, Cupar, on the 17th July, for the ordination of Mr. Thomas M. Fleming, M.A.—Mr. Borwick, moderator. In the absence of Mr. Rankine, Mr. Smith of Pitlessie was appointed to

act as clerk *pro tem*. Mr. Bell of Auchtermuchty preached the ordination sermon. The moderator narrated the previous steps, and after the ordination addressed the young minister. Mr. Tees addressed the people. A number of brethren from other presbyteries were present, who were invited to correspond. A meeting was held in the evening, which was largely attended, when interesting addresses were delivered by the Rev. Mr. Croom, Moderator of Synod, Professor Paterson, Rev. Mr. Fleming, Whithorn, and others.—A *pro re nata* meeting of this presbytery was held in the same place on the 27th August, for the purpose of considering a petition from Bonnygate congregation, Cupar, praying the presbytery to appoint one of their number to preside in the moderation of a call to one to be colleague and successor to the Rev. John Rankine. Messrs. Robertson, Duffus, Patrick, sen., and Westwood, sen., appeared as commissioners, and the moderation was appointed to take place on 9th Sept., Mr. Rankine to preside, and Mr. Smith to assist.—An adjourned meeting of this presbytery was held on 17th September—Mr. Tees, moderator, and Mr. Smith, clerk *pro tem*. The clerk gave an account of the procedure in the moderation of the call by Bonnygate congregation. Read the call, which was a unanimous one, and addressed to Mr. J. P. Mitchell, M.A., probationer, Glasgow. A petition of the congregation, praying the presbytery to sustain the call, was also read, and the commissioners who appeared before the presbytery at last meeting were again present to support this petition. The conduct of the parties officiating at the moderation was approved of; the call was unanimously sustained, and Mr. Mitchell being present, accepted of it, and trials for ordination were appointed. The next ordinary meeting is to be held in the same place on the Tuesday after the first Sabbath of October.

**Dundee.**—This presbytery met in School Wynd Church on the 17th August, previous to the funeral of the Rev. George Gilfillan—the Rev. J. A. Murray, moderator *pro tem*. Appointed the moderator and Messrs. Miller, Wilson, and Laurie, along with the Rev. Charles Short and the Rev. C. M. Grant, to conduct the funeral services in the church. Appointed the Rev. A. B. Connel, in

accordance with the wishes of Mrs. Gilfillan, to preach the funeral sermon of Mr. Gilfillan in School Wynd Church on Sabbath, 18th August, and to declare the pulpit vacant.—This presbytery met on Tuesday, 3d September—the Rev. R. Laurie, moderator *pro tem*. The Rev. James Graham was chosen moderator for the next six months, and took the chair. It was agreed to appoint the Revs. R. Laurie and A. B. Connel a committee to draw up a minute with reference to the late Mr. Gilfillan, expressing their esteem for him, their sense of the loss they had sustained by his death, and their sympathy with Mrs. Gilfillan and the congregation. It was further agreed to appoint Mr. Connel moderator of the session of School Wynd Church. The clerk intimated that he had received, through the Rev. Dr. MacGill, for the ministers of the presbytery, copies of the narrative of the life and work of the late Dr. Carstairs Douglas, missionary to China. It was agreed to thank the generous donor for his gift. Mr. Miller, convener of the presbytery's Mission Committee, submitted an interim report. He said that the Synod had recommended a scheme of presbyterial exchanges, with the view of deepening and widening the interest in missions. The committee desired to know whether the Presbytery of Dundee were prepared to go into the scheme. Three motions were made on the matter—(1) That the presbytery remit the whole matter to the Mission Committee; (2) That the presbytery enter into the Synod's proposal, and instruct the committee to make the necessary arrangements; and (3) That the report be received and allowed to lie on the table. After division, the third motion was carried. Mr. John Cook, Tayport, gave all his trials for licence, which were cordially sustained. He was then duly licensed as a preacher and probationer in connection with the United Presbyterian Church.

*Edinburgh.*—This presbytery met on Tuesday, 3d September, in the Hall, 5 Queen Street—Rev. Mr. Small, moderator. The presbytery was engaged for a considerable time hearing the discourses of students. It was agreed to accept the resignation of Rev. Mr. Deans, Junction Road, Leith; to express sympathy with him in his affliction, and the hope that he might soon be restored to

health. Agreed to delay appointing a superintendent of students till next meeting. Mr. Fleming gave notice that at next meeting he would call the attention of the presbytery to the inexcusable absence of members from its ordinary meetings.

*Elgin and Inverness.*—This presbytery met at Nairn on the 20th August—the Rev. William Macdonald, moderator. Mr. Hutchinson, probationer, being present, intimated his acceptance of the call recently given him by the congregation of Tain, and trial exercises for ordination having been given in by him to the entire satisfaction of the presbytery, his ordination was appointed to take place at Tain on Wednesday the 18th September.—Mr. Robertson, Campbeltown (Ardersier), to preach; Mr. M'Martin, Nigg, to ordain; and Mr. Watson, Forres, to address pastor and people on their respective duties; the services to commence at 12.30 P.M. Mr. Sharpe gave notice that he will at next meeting move that in future the presbytery meet usually at Forres.

*Glasgow.*—The ordinary meeting of this presbytery was held Sept. 10.—Rev. Dr. Black, moderator. Mr. James Boyd, elder, said that it was with feelings of the deepest sorrow, on behalf of the congregation and session of Belhaven Church, that he had to announce to the court the death of his beloved minister, which took place on Sabbath, 1st September. Rev. Mr. M'Coll, Partick, said they had listened with great sorrow to the announcement just made. The moderator said that after what had been expressed by Mr. Boyd and Mr. M'Coll it was unnecessary for him to say anything further in regard to his brother, Mr. Thomson. They all mourned his loss. He was a power, and a growing power, in the Church. Mr. Thomson's name was then removed from the roll of presbytery, and prayer was offered up by Dr. Joseph Brown. Mr. Boyd then said that the Belhaven congregation were unanimous in asking the presbytery to appoint Mr. M'Coll as moderator of their session, leaving the matter of the pulpit supply to the session. This request was agreed to by the court. Mr. Oliver, Glasgow, was elected moderator of presbytery for the ensuing six months. Mr. A. H. Anderson reported that he had moderated in a call by the Elgin Street congregation on the 28th ult.

Three names had been submitted, but by a majority the meeting selected Mr. David K. Miller, Leitham. 221 communicants and adherents signed the call. The congregation numbers 503 members. The call was sustained. Dr. Black reported that he had moderated in the call by the Mount Florida congregation to Mr. Henry Drysdale, preacher of the gospel. The meeting unanimously elected Mr. Drysdale, no other name being submitted. The usual steps were ordered to be taken. A petition from the Cranstonhill congregation, asking a moderation in a call, was laid before the presbytery. The stipend offered by the congregation is £290, inclusive of sacramental expenses. The presbytery granted the request, and appointed Dr. Black to preside at the moderation services on the 23d inst. A similar petition was laid before the presbytery from the Cathcart Road congregation, in which the stipend offered was £300, including expenses. Agreed to moderate in the call, the services to be held on the 24th inst. The clerk (Mr. Buchanan) read a communication from Cathedral Street congregation, stating that, in consequence of their present place of worship having been handed over to the North British Railway Company for the extension of the Queen Street Station, they had secured a plot of ground on the west side of Kelvingrove Street, and facing the West End Park, for a new church. Mr. R. T. Middleton said it might become necessary soon for the presbytery to consider the question of congregations leaving centres of population where they had been long prominent for other places which were already overchurched. The moderator said the question was an important one, and the presbytery would be prepared to consider it when formally brought before them.

*Kinross.*—This presbytery met at Milnathort on Tuesday, 3d September.—Rev. Mr. Milne, moderator. Took into consideration the proposed scheme for inter-presbyterial deputations to plead on behalf of missions. In accordance with the plan prepared by the Foreign Mission Committee, it was agreed to send a deputation to Kelso Presbytery, and to receive deputies from Kelso in return, and remitted to the Missionary Committee to make the necessary arrangements. Read a circular

from Dr. Young, convener of the Theological Committee, anent collection for the Hall Fund. On inquiry, it appeared that the collection had been made in Balgedie, Edenshead, and Kinross East. Appointed next meeting to be held here on Tuesday, 5th November, and agreed to consider at that meeting the remits on 'Imposition of Hands,' and on 'Marriage with a Deceased Wife's Sister.'

*Kirkcaldy.*—This presbytery met at Leven, 4th June—Rev. D. Douglas, moderator. Mr. Martin, convener of the committee on the Loughborough Road preaching station, reported that the station was now in a state in which it was desirable that it should be formed into a regular congregation, and a request to that effect was presented. It was found that the committee had received and examined the certificates of church membership of twenty-five persons disjoined from their respective congregations, and wishing to be congregated. It was agreed that the request be granted, and the Rev. Wm. Guthrie was appointed to preach at Loughborough Road on the following Sabbath and intimate to this effect. Appointed also an interim session, Mr. Martin to act as moderator during the vacancy.—The presbytery met *pro re nata* 13th August, to consider a petition for a moderation from the congregation of Loughborough Road, Kirkcaldy. The stipend promised is £190. It was agreed to grant the petition, and the Rev. B. Martin was appointed to preach and moderate in a call at Loughborough Road on the evening of Monday, 26th August.—This presbytery met again 9th September—Rev. D. Malloch, moderator *pro tem*. Mr. Martin reported that he had preached and moderated in a call at Loughborough Road on the evening appointed, and gave an account of his procedure, which was approved of. Bailie Speedie and Mr. J. Kidd appeared as commissioners for the congregation, and laid on the table said call and relative documents. The call, which was addressed to Mr. Henry Drysdale, preacher, and subscribed by 47 members and 28 adherents, was cordially sustained, and trials for ordination appointed.

CALLS.

*Aberdeen (Woodlands).*—Mr. John Dundas, preacher, Dundee, called July 8.



*Glasgow (Mount Florida).*—Mr. Henry Drysdale, A.M., preacher, Leslie, called August 26.

*Kirkcaldy (Loughborough).*—Mr. Henry Drysdale, A.M., preacher, Leslie, called August 26.

*Port-Glasgow (Clune Park).*—Rev. G. Train, Buckhaven, called.

*Glasgow (Elgin Street).*—Rev. D. K. Miller, A.M., Leitham, August 28.

*Cupar (Bonnygate).*—Mr. J. P. Mitchell, A.M., B.Sc., preacher, Glasgow, called to be colleague to Rev. John Rankin, A.M., September 2.

*Muirkirk.*—Mr. John Dundas, preacher, Dundee, called September 16.

#### ORDINATIONS.

*Govan.*—Mr. Geo. Crawford, preacher, East Kilbride, ordained as colleague to Rev. John Brown Johnstone, D.D., September 12.

*Tain.*—Mr. Richard Hutchinson, preacher, September 18.

*Kenfrew.*—Mr. C. Moyes, ordained, September 18.

#### INDUCTION.

*Aberdeen (Nelson Street).*—Rev. J. E. Dobson, September 17.

#### DEMISSION.

*Leith (Junction Road).*—Rev. James Deans, B.A., demitted September 3, on account of ill health.

#### OBITUARY.

Died at Glasgow, on Sabbath, Sept. 1st, Rev. William R. Thomson, minister of Belhaven Church, Glasgow, aged 47.

Died at Alloa, on the 11th September, Rev. Peter M'Dowall, A.M., in the 79th year of his age, and the 53d of his ministry.

Died at Keirfield Cottage, Bridge of Allan, Rev. George Arnold, aged 27.

#### BIGGAR—OPENING OF NEW CHURCH.

A NEW church for the congregation worshipping in the south side of this pleasant and prosperous town was opened on Thursday the 12th September. The proceedings excited much interest not only among the members of the congregation and the inhabitants of the town, but among the people generally in the neighbourhood. At an early period of the day that interest was manifested by groups of people wending their way to the new church, which is indeed a

beautiful structure, and quite an ornament to the place. The interest was further seen in the attendance at the services. In the forenoon the church was completely filled with a most attentive audience, while in the evening the crowd entirely exceeded the capacity of the building. The special proceedings were commenced by the Rev. Professor Cairns, and amongst those present were a number of brother clergymen, who had come to rejoice with Mr. Connor, the esteemed pastor, on the opening of his new church. There were the Rev. Messrs. Alston, Carluke; Currie, Peebles; Houston, Govan; Dunlop, Motherwell; Scott, Robertson; Scott, Balerno; Blair, Carnwath; Alexander, Douglas; Logan, Abington; Welsh, Broughton Free Church; Anderson, Coulter; M'Farlane, Walston; and Armstrong, Skirling. At the conclusion of a sermon thrilling in its eloquence, preached from Rev. ii. 28, 'And I will give him the morning star,' Dr. Cairns took occasion to congratulate all interested on the opening of that beautiful sanctuary, so fit in every way to be dedicated to the purposes of Christian worship. 'He recalled an earlier occasion, some ten years ago, when he had the great privilege of taking part in the dedication of another sanctuary in this place. He blessed God for all the hallowed associations and recollections connected with this sanctuary, and the honoured men that from generation to generation ministered in it. It was further his privilege, he remarked, to mention what might not be known to all, that henceforth this sanctuary, instead of having transferred to it the name of the old, was to receive a new name—that of one of the honoured founders of the United Presbyterian Church, the name of Thomas Gillespie—and was to be known as the Gillespie Church. He rejoiced in such a memorial. He thanked God there were such memories in the past history of our country, and that in other Churches there had been names worthy of being thus perpetuated in connection with Christian sanctuaries. But hardly any name would call up associations of more entire and heartfelt Christian devotedness, more fidelity to truth and righteousness, more stainless integrity, and simplicity, and godly sincerity, than that of Thomas Gillespie. They had reason to bless God that such a man appeared in his day to

do his appointed work in connection with Christian truth, Christian liberty, and Christian love. Christian truth then needed to be vindicated, even by a separation from those in regard to whom it was clear that that truth was not fully held. Christian liberty needed to be asserted,—asserted even by a great sacrifice, the sacrifice of consenting to be deposed even from the ministry,—that the rights of Christ's people might be vindicated and upheld. And Christian love needed to be asserted and vindicated, and asserted and vindicated it was, by the great principle of Christian communion of all the faithful in Christ, which was characteristic so long of that branch of the now United Presbyterian Church of which Thomas Gillespie was the honoured founder. These great causes were still dear to all their hearts, and Christian people ever would rally around them on the ground of devotion to their blessed Lord and Saviour, in whom truth, and liberty, and love were all united and concentrated.' Before the congregation dispersed, it was intimated from the pulpit that the collection amounted to £169, 8s. The opening services were continued on the following Sabbath, and were conducted by the

pastor of the congregation and the Rev. P. W. Robertson, B.A., of South College Street Church, Edinburgh. The cost of the building was £4200, and by means of subscriptions and a bazaar, upwards of £3000 has been raised towards reducing the cost, not including the collections on the occasion of the opening, which amounted in all to £222. It ought also to be stated that the church is not only attractive externally and internally, but very comfortable. The acoustics are excellent, the seats commodious, and there is an elegant platform instead of the now justly-condemned elevation called a pulpit. Indeed, the whole building reflects the highest credit on the architect, a much esteemed gentleman in the neighbourhood—John Murray, Esq. of Hevoyside, whose services were gratuitously and cordially given.

*Dundee (Ryehill).* — The memorial stone of a new church for this congregation was laid on September 19, by James Cox, Esq., Carndean.

*Falkirk (Graham's Road).* — The memorial stone of a new church for this congregation was laid by Sir Peter Coats, September 20.

## Notices of New Publications.

THE APPROACHING END OF THE AGE:  
Viewed in the Light of History,  
Prophecy, and Science. By H. GRAT-  
TAN GUINNESS.

London: Hodder & Stoughton. 1878.

THIS volume, which extends to 615 pages, and contains a vast amount of matter, is devoted to a consideration of the time to come. The author is what is called a Pre-Millenarian, and in the theory of Christ's second advent to earth and personal reign he finds the key to unlock the gate which opens to him the entrance of the future. He, however, seeks to interpret the coming age by a consideration of what are thought to be the facts of history, the promises of prophecy, and the teaching of science. The work must have involved immense labour, and evidently has been a labour of love; but we fear it is one of the many instances of 'Love's Labour Lost.'

Indeed, the book is a curious psychological study; for how a man capable of reading so widely and thinking so much, after a fashion, as the author of this book evidently is, should seriously entertain and solemnly set forth the fancies and fictions here recorded is difficult of comprehension.

The author assures us that this book, unlike other books on the dark subject of prophecy, deals simply with facts and inferences from facts. It is therefore, we are to conclude, all as it should be; but we fear the reader will be apt to think that most of the so-called facts are simply fancies, and the inferences worthy of their source.

In short, as we have hinted, we cannot understand how a man of mind and learning could produce a book so full of the most fanciful interpretations of Scripture and unlikely conjectures concerning the future.

As an example of what we condemn, and a verification of what we assert, we refer to a chart which is called 'The Immanuel Year.' It has various circles, and these circles represent all time, and what has been, is being, and is yet to be accomplished in it. 'The outer circle in the diagram,' it is said, 'is divided into periods of 84 years, which is the time occupied by the revolution of the planet Uranus. We have yet to show that the periods of all the planets harmonize with the soli-lunar cycles, which measure the course of redemption history.'

And so on, and so on, over many, many pages, more, one would think, after the manner of an ancient astrologer than that of a sober divine of modern days.

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THE HEAVENLY BRIDEGROOM AND HIS BRIDE. By H. K. WOOD (A Glasgow Merchant), Author of 'Heavenly Love and Earthly Echoes,' etc. etc.

London: Hodder & Stoughton. 1878.

THIS new volume by Mr. Wood consists of a series of papers of a devotional and practical kind on passages selected from the Song of Solomon. These papers possess the characteristics of the author's former productions, which have met with much favour and been widely circulated amongst a large class of the religious public. The truths set forth are in the highest degree evangelical, whilst they are illustrated and enforced in an interesting manner. 'Throughout the aim has been,' it is said in the preface, 'to attract sinners to the Saviour, and to encourage believers to more confident hopefulness towards God, and more entire consecration in heart and life to the service of the Bridegroom.'

In pursuance of this design, lessons from Christian experience, anecdotes culled from books and taken from the observation of ordinary life, as well as selections from well-known Christian writers, such as Kitto, Pool, Smith, Durham, etc., are all judiciously employed, and will secure for this volume, which is a very handsome one, the popularity and usefulness which its predecessors have so largely enjoyed.

THE ROMANCE OF THE STREETS. By A LONDON RAMBLER. Seventh Edition.

London: Hodder & Stoughton. 1878.

It used to be said, 'one half of the world does not know how the other half lives;' this saying is not so true as it was a score of years ago. In that time very much has been done to make known the ways of life of multitudes in our great cities, who had lived to a large extent as much apart from the knowledge of their fellows as if they had been inhabitants of Timbuctoo.

Now-a-days, however, many journals of a philanthropic kind have their pages filled with descriptions of life amongst the lapsed masses. These are eagerly read, though it cannot be said the theme is pleasant.

The book before us treats of this class of subjects, and its popularity may be gathered from the fact that it has reached its seventh edition. It does not owe its popularity to any superior power or skill in the art of description. The subject, however, is one which will be full of painful and pathetic interest so long as 'the heart has woes,' and is capable of feeling for the woes of others.

The spirit and aim of the book are altogether to be commended, and its circulation cannot but be helpful in stirring up to deeds of charity those whom Providence has blessed with abundance.

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A BOOK OF REMEMBRANCE IN RELATION TO THE MYSTERY OF GOD.

London: William Poole. 1878.

MACAULAY complains in his journals that intelligible writing seems to be going out of fashion, and that he knew few of his own generation who strove to make their meaning clear but himself. Had this little volume fallen into his hands, he would have been still further impressed with the correctness of his opinion. The author tells us that 'the subject of this work is a very high one.' Assuredly it is, and difficult as well as high. So the writer kindly helps the reader on his way after the following fashion: 'It may assist readers,' it is said, 'to follow the narrative with less difficulty if its design is briefly summarized. This design is threefold—(1) to treat of the mystery of God in its relation to His works within Himself,

which are manifold and all duplicate; (2) to treat of His invisible works beyond Himself, which are His express image, being also manifold and all in duplicate; and (3) to treat of the mystery of God in its relation to His visible works, the crown of which is man, etc.'

Notwithstanding utter failure in our attempt to get assistance from the help thus proffered and propounded, we plunged into the book itself, but really got quite overhead in mystery. The result is, that we feel ourselves incompetent to write intelligently on the subject as here presented, and honestly confess our inability.

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**REASONS WHY WE BELIEVE THE BIBLE;** derived from the Historical Evidence of the Origin and Inspiration of the Scriptures. By Rev. JAMES COPLAND, M.A.

**A HANDY CLASSICAL DICTIONARY.**

London: Whittaker & Co. 1878.

BOTH of these little volumes are got up in a very neat and attractive manner, whilst their contents are well fitted to be in a high degree useful, especially to the young. In the first we have, in a clear and condensed form, brought before us what some of the best early Christian writers tell us of the authority of the word of God. This, in these days, is of much importance, for it is to be borne in mind, what is apt to be forgotten amidst the confused din of so-called philosophic and scientific asseveration, that the Bible has a history, and that its claims can be verified very surely on historic grounds.

In the second volume there is a great amount of information given concerning the men and manners, the customs and localities, of ancient times, which makes it very useful as a book of reference.

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**COMFORT IN TROUBLE: Sermons and Outlines of Sermons Preached in Westminster Chapel.** By Rev. SAMUEL MARTIN.

London: Hodder & Stoughton. 1878.

THIS is indeed a very delightful volume, and is in every way admirably adapted to its purpose, and worthy of its name. The afflicted, like the poor, we have always with us, and it requires a very

skilful as well as gentle hand to minister effectively to them. But Mr. Martin possesses these qualities in an eminent degree. He is gifted with fine powers of observation, with a tenderly sympathetic nature, and has evidently himself passed through that experience which makes sympathy so real and intelligent. And what he has to say is set forth so informally and freshly, with such grace of fancy and depth of feeling, that the reader is quite unconsciously drawn within the range of his charm, and is comforted almost before he knows.

The volume is comparatively small in size, it is in clear large type, and the discourses are brief; and in this way, as well as from its admirable contents, it is well fitted to be a suitable and acceptable companion to those who dwell in the house of mourning.

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**JOINING THE CHURCH.** Questions and Outlines for Applicants to Membership in the United Presbyterian Church. By Rev. A. HENDERSON, Paisley.

Paisley: J. & R. Parlane.

IN this little tractate Mr. Henderson goes over the questions which are usually put to young communicants on being admitted to the Church, and directs their attention to the matters that are contained in these questions. Doubtless, if such questions as Mr. Henderson puts, illustrative and explanatory as they are, were carefully considered and intelligently answered by intending young communicants, their fitness for admission to the privilege of membership would be very satisfactory, so far as knowledge is concerned.

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**SORROWING, YET REJOICING; or, a Narrative of Successive Bereavements in a Minister's Family, with an Account of the Mother's Illness and Death.** By the Rev. ALEXANDER BEITH, D.D., Stirling. Enlarged edition.

Stirling Tract Depot. 1878.

IN this little volume Dr. Beith records, with much tenderness, the sore tribulation that befell him at various times during a lengthened series of years, in the severe illness and death of beloved

members of his family. It must have been no little trial for the writer to pen these touching memorials. But if there is sorrow, there is also joy; and, we doubt not, these experiences of Christian

trial and triumph will prove a source of sweet consolation in families, and there are always many such, which are being overshadowed by sore and thickly-coming calamities.

## Monthly Retrospect.

### MONUMENT AT HADDINGTON TO JOHN KNOX.

It naturally occurs to ask, in connection with the now common custom of erecting monuments to the illustrious dead, whether these should be merely of an ornamental or of a useful kind? Perhaps, as Sir Roger de Coverley said, on a certain occasion when his opinion was asked, 'much may be said on both sides.'

It has been determined, however, to have an eye both to ornament and utility in the monument which is in the course of erection at Haddington to John Knox, and whose foundation was laid a few weeks ago. John Knox was a great religious reformer, but he was also an earnest and enlightened educationist. He wished not only to have a church, but a school, in every parish in Scotland. And his efforts in the way of education have been signally blessed, while many of his views on the subject are worthy, even in these days, of all consideration. It was fitting, therefore, that this monument in the place of his birth should take the form of a school.

It is well that the memory of John Knox should be held in remembrance, and his great work regarded with the lasting gratitude of his country; and it is certain they will never sink into oblivion. 'From a religious and ecclesiastical point of view,' observes Mr. Muir, in his preface to Miss Watson's interesting book on Knox, 'not to take a wider range, John Knox is simply the most conspicuous figure in Scottish history. The work which he performed was no doubt partly prepared for him,—he had his precursors. Besides, the national temper was a mighty help to Knox in his struggles for religious liberty. The independence achieved by Wallace and Bruce, which made the Scotch a free nation, was the grand contributing cause to the next great step in this history, and which, under the contending influences of Knox, made them a Protestant people. Still, Knox was the life and soul of the great Reformation movement—all but the creator of it. That it took the form it did, and rose and triumphed into the large results which overspread the land and beyond it, and evermore abide with us, was owing to his master mind and invincible energy. It would be difficult to exaggerate the extent to which his spirit has penetrated into the Scottish character, and left its impress on our national institutions.'

There has been much controversy as to the character of Knox the man, even amongst those who are agreed as to the magnitude of his work as a reformer. He has been represented by not a few as a man devoid of sensibility and taste; and his alleged conduct to Queen Mary, and his pulling down of cathedrals and monasteries, are given in proof and illustration of this. It is now generally believed, however, that his conduct to the unhappy queen was not such as unfriendly writers have represented; while the work of destruction was often done without his knowledge and against his will.

One who has a right to speak on this subject, viz. Thomas Carlyle, says of him: 'Knox, you can well perceive, in all his writings and in all his ways

of life, was emphatically of Scottish build, eminently a national specimen—in fact, what we might denominate the most Scottish of Scots; and to this day typical of all the qualities which belong nationally to the very choicest Scotsmen we have known or have had clear record of—utmost sharpness of discernment and discrimination; courage enough, but a readiness in all simplicity to do and dare whatever is commanded by the inward voice of native manhood. On the whole beautiful and simple; but complete incompatibility with whatever is false in word or conduct, inexorable contempt and detestation of what in modern speech is called *humbug*. Nothing hypocritical, foolish, or untrue, can find harbour in this man; a pure and mainly silent tenderness of affection is in him; touches of genial humour are not wanting under his severe austerity; an occasional growl of sarcastic indignation against malfesance, falsity, and stupidity; indeed, secretly, an extensive fund of that disposition kept mainly silent, though inwardly in daily exercise; a most clear-cut, hardy, distinct, and effective man, fearing God, and without any other fear.

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### THE THAMES CATASTROPHE.

THE whole nation is ever and anon startled with intelligence of catastrophes, by which many hundreds of persons are suddenly plunged into the unseen world. Now it is the explosion of a mine, now the rushing together of railway trains—a moment, and the crash is over and widespread ruin caused.

Among the many calamities which have of late caused deepest sorrow, none more grievous has occurred than that of the sinking of the *Princess Alice* in the Thames, in the beginning of last month. The circumstances are still fresh in the remembrance of our readers.

‘Courtied from their homes in the grey streets of the metropolis by an unhopedor return of summer glory and warmth, hundreds of London toilers accepted the opportunity for a pleasant trip along the river as far as Sheerness-on-Sea. The day having been passed in enjoyment, about eight hundred persons, elate with holiday feelings, started in the *Princess Alice* on their return journey in the early evening, and had accomplished the larger part of the homeward run. The evening was fine and exhilarating, the crowded decks were alive with cheerful passengers, when suddenly a large screw collier, the *Bywell Castle*, came steaming in the opposite course, and, owing to some bewilderment or misunderstanding between the captains of the respective steamers, dashed into the *Princess Alice*. The collision was frightful; the immediate results must be left for the sickening imagination to realize. In five minutes the *Princess Alice* sank in deep water in mid-river; the tide was running out rapidly. The destructive steamer could do but little to remedy the disaster. Few sources of deliverance were at hand, and so ensued a scene almost unparalleled for horror. Men, women, and children, numbering over 700, amid the most maddening excitement and terror, were thrown into the “dark flowing river,” and amid shrieks and prayers, helpless and beyond help, more than 600 souls were swiftly hurled “out of the world.”’

The causes of the deplorable event have formed the subject of legal inquiry, and it is to be hoped that it may lead to increased carefulness in the navigation of a river which, on account of its crowded waters, is a continual source of danger to those who ply on it. At the same time, again have our sympathies and benevolent efforts been called forth in behalf of unhappy sufferers, and once more have we been most impressively reminded of the uncertainty of life and the wisdom of remembering the exhortation of our Lord to ‘watch and pray,’ lest we be found unprepared.

### THE SABBATH—ITS FOES AND FRIENDS.

STANDING the other day in an extensive bookselling establishment, we saw a number of young people collecting a quantity of books with great delight. 'And now, children,' said a kindly gentleman who was allowing them to choose while he had agreed to pay, 'we must get some for Sabbath reading.'

This led us into a train of thought as to what constituted 'Sabbath reading.' Our godly forefathers certainly had stricter notions on this subject than we have, and would have put in a *Sabbatical Index Expurgatorius* books which we now read without any qualms of conscience on the day of rest. Our forefathers may have been too strict. We are in danger of being too lax. We believe that our periodical literature has much to do with this. We have magazines in which there are one or two articles of a religious kind, while the rest are secular—especially the tales which form, in the estimation of not a few readers, the most attractive part of the journal. These tales are read on Sabbath, because they are found in the pages of a kind of religious publication; whereas if they were to appear in the regular three-volume novel shape, they would be considered suitable only for secular reading.

In this connection we observe a successful attempt has been made to open a public library in Manchester on the Lord's day as well as on the other days of the week. No larger number, we are informed, frequent it on the sacred than on the secular days; but the fact that the public may thus enjoy their newspaper and book of travel, etc., is a significant sign of the times. 'The world is too much with us,' even during the week; and if it be allowed to usurp our Sabbaths too in one respect, it will soon do so in others, and the foundations will be destroyed.

At the same time it is well to remember what we are taught by our Lord, that the Sabbath was made for man. In some kinds of religious literature the Sabbath is represented as the Lord's day, as if it were meant by Him to be a burden to us instead of a blessing. It is man's day as well as the Lord's day, in the sense that it is meant to be a day of delight, and a means of improvement to him; and one of the most difficult, as it is also one of the most important, of questions is, 'How is the Sabbath to be sanctified?' How are we to avoid what might be unnecessarily strict in the mode of observance by our pious ancestors, and all the hurtful levity which is so prevalent in these days? This is a question which especially concerns the young. Many parents feel its difficulty; they wish their children to be happy on that day as well as other days. But the spirit of the age is adverse to legitimate restraint, and the Sabbath is often the day that is felt to be the least satisfactory of the week. And yet it should not be so, and, it might be thought, need not be so. We have now-a-days sources of enjoyment which were unknown to a former generation. We have illustrated books and serials, with their interesting stories and spiritual songs in much variety and wise adaptation. With these at command, and judiciously used, Sabbath might become more and more, in its mode of observance, not only honouring to God, but delightful and profitable to ourselves.

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### OUR CONTINENTAL NEIGHBOURS AND OURSELVES.

THE Paris Exhibition has attracted multitudes to the Continent during the course of the summer; and it has been very common for tourists to favour us, through the press, with their impressions of men and things abroad,

and compare or contrast them with those of our own country. We do not suppose that any of our countrymen are lacking in patriotism, but certainly, in many instances, they extol the men and manners of other countries, and contrast them favourably with our own.

Especially in reference to the working classes, it is asserted that those on the Continent are more sober, more civil, and happier than our own. As a specimen of this kind of writing, take the following. After speaking of Continental sobriety, the writer goes on to say :—

‘Again, our working man says very truly of the French—and I find the same thing true of the same class of people (by which I mean people of his own class, and all above the very lowest poverty) all over my Continental experience—“They are very polite and well dressed.” I have never heard in more than a month’s constant travelling a rude or ill-tempered remark addressed by peasant or townsman, or woman either, as Hamlet says, to one another. Mutual forbearance, politeness, and respect are universal to an extent which we have no conception of in Bible-loving Scotland. It pervades all classes in their own and their mutual intercourse, and becomes all. In dress, the same sort of thing is visible. The peasant is dressed for his calling, the town workman for his ; and hat and blouse have a decent respectability about them that makes one shudder at the recollection of the dirty, greasy, second-hand look of the clothing of many of our home artisans. The women, too, with very simple and cheap material, make a wonderful show of gentility ; and, in spite of difficulties, generally manage to keep their faces clean and their hair tidy. I wish that the troops of slatternly work-girls that are seen daily at the dinner-hour on Edinburgh streets could be brought abroad, and taught, simply by observation and example, a few lessons in the management of their attire. They would return twice as smart and respectable-looking, at, I believe, much less cost. For it is to be remembered that the materials of dress are generally more expensive on the Continent—the difference lies solely in the greater art of making the best of things—of not despising a thing because it is simple and cheap. Indeed, simple effects and simple pleasures seem to me to be here—the one much more studied, the other much more enjoyed. And as “trifles make the sum of life,” there is surely true wisdom and profit in this. One sees it in other things than dress. In the external cleanliness of the houses of all who are above abject poverty ; in the simple, coarse it may be, muslin curtains of windows ; in the smart colour of wall-papers ; even in that touching reliance on the virtues of paint which mimics external decoration or durability of material on plastered walls,—you see the same contentedness of spirit, which strikes me as a far more satisfactory and useful thing in this world than that eager and restless discontent with anything but the best of everything, which is, I fear, too common at home.’

It is hinted by some, and broadly affirmed by others, that the cause of the inferiority of our people in these respects is the kind of religion that prevails in this country.

Now, in connection with an assertion like this, various things are to be considered. Thus it is to be asked, Is it our really religious artisans that are dissipated, and uncivil, and joyless ? and if so, is it their religion that is the cause of this sad state of matters ? We have no hesitation in affirming that both of these questions must be answered in the negative. It is only too true that multitudes of our working men do not even make a profession of religion, and it is also true that the vice of drunkenness, and other evils, are to be found amongst them. But when religion, the religion of Christ, is really felt and acted on by them, then at once their manners and morals are improved.

It would be well, therefore, for those who write as if it would be a gain to us to cast away our religion to pause and ponder. If they did so, they



would find that Continental virtue and Continental joy are not so deep and strong as they imagine, and that the religion of Christ is the best security we can have for a nation's welfare and a people's virtue. 'The Cross once seen, is death to every vice.'

#### DR. HUTTON ON DISESTABLISHMENT.

WE have just received a copy of a pamphlet by Dr. Hutton, entitled *The Case for Disestablishment in Scotland*. We have merely had time to read it, and at this late date cannot enter into a consideration of it at the length we could wish, and which its merits deserve. Dr. Hutton's name, however, is a guarantee for thorough workmanship in this department, in which he may be said to be pre-eminent even amongst the most eminent of his brethren.

Indeed, so much and entirely is he now identified with the Disestablishment movement, that he is selected by some of the orators of the other side as the object of their special notice. Things quite apart from the subject, and most unworthy of utterance by Christian gentlemen, have been said concerning him in this connection. But none of these things move him. And now he appears again, bearing in his hand a document which his adversaries may vituperate or affect to despise, but whose facts and arguments they will not find it easy to gainsay or refute.

Dr. Hutton does good service in calling special attention to what is essential and what is accidental in the case. Of late the merely accidental has come to occupy quite a disproportionate place in the discussion. It is well that first principles should be carefully considered and separated from questions of mere accident, of 'expediency and policy.'

We are not sure if Dr. Hutton is quite right in what he says about Disestablishment being at the present moment the one question that chiefly marks the difference between Liberals and Conservatives. There is the large and vitally important question of our foreign policy. Peace and war, the welfare and even stability of the nation, seem to depend on the treatment of questions about which parties are hopelessly divided. We cannot, however, enter further into the matter at present, but hope to notice more at length this very able and seasonable publication in our next.

#### OBITUARY.

DEATH has again during the past month been thinning the ranks of our ministers. In the quiet of the first Sabbath of the month Mr. Thomson of Belhaven Church, Glasgow, passed away, in the midst of his days and in the maturity of his powers, a preacher of rare excellence, and a man of sterling worth. A few days afterwards, the venerable Mr. Macdowall of Alloa was called to his rest and his reward. Mr. Macdowall's has long been a well-known name throughout the whole United Presbyterian Church. He enjoyed the highest honour which it is in the power of that Church to bestow, in being elected to fill the moderator's chair. As a preacher, Mr. Macdowall was distinguished by a sweet persuasiveness, that made his ministrations very useful and very acceptable; whilst as a pastor he was most diligent. He was also an eminent worker in various ways in the field of Christian philanthropy.

# UNITED PRESBYTERIAN MAGAZINE.

NOVEMBER 1, 1878.

## Original Articles.

### BRIEF MEMORIALS OF A MINISTRY.

‘He, being dead, yet speaketh.’

WE hear much at the present day about ‘advanced thought,’ ‘progressive theology,’ ‘higher criticism,’ and a creed more in harmony with God’s word and man’s reason! Such utterances can be appraised at their true worth by those who have for a series of years enjoyed pulpit instruction pervaded with our grand old Scottish theology,—not, however, in the form of abstract dogmas to exercise the intellect, but as vital truths exerting a penetrating and hallowing power on all our mental and moral faculties, on all our individual and social relationships,—constituting, in short, the source and sustaining energy of that ‘godliness which is profitable unto all things, having promise of the life which now is and of that which is to come.’

It may not be without interest to the readers of the *Magazine* to be presented with a few specimen expositions of this ‘old theology,’ as exhibited in the ordinary pulpit ministrations of one whose earthly course was, fully two years ago, somewhat abruptly terminated,—the late Rev. Alexander Anderson, M.A., Montrose,—one who, from his retiring nature, was little heard of beyond the sphere of his stated labours, but who, within that sphere, was not more admired for the vigour and clearness of his intellect than he was beloved for the meek, humble, Christ-like spirit which lent such a charm both to his public ministry and his private life. The notes of discourses here given are but a selection from many more taken at the time of their delivery; and although professing to be nothing beyond mere outlines of what was spoken,—skeletons of what at the time was instinct with life and power,—they may serve to illustrate the kind and style of teaching which, for the long period of thirty-one years, was enjoyed under Mr. Anderson’s ministry,—teaching which, it deserves to be remarked, is in all its essential and higher features still enjoyed under the ministry of his able successor.

I. Acts xxiv. 25: ‘And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled.’—This passage is full of interest and instruction in a variety of ways. The great apostle here stands before us in a singular position, at once a criminal and a preacher; and whether we look to *him* as thus presented to view, or to the personages before whom he stood, or to the words which he uttered, or to his manner of uttering them, we

shall find much that is eminently profitable. Paul neither marred the simplicity of the gospel from any desire to obtain the approbation of his auditors, nor shrank through fear from faithfully and boldly declaring the great things of God. The practical effect, however, was small. The governor, like his conscience, was a coward, and speedily brought the affair to a period by saying, 'Go thy way for this time,' etc. The first thing noticeable concerning this passage is, that we do not here have a discourse, but only a notice of the discourse delivered by the apostle; and we are not to suppose that Paul did not explain the peculiar doctrines of the gospel in the ears of the heathen governor. In all probability it was toward the end or application of his discourse that he reasoned more stringently regarding 'righteousness, temperance, and judgment to come,' to show that the truths of Christianity were no mere speculation or matter of idle curiosity. 'He reasoned'—he appealed to the rational nature of his auditors. He did not set forth the solemn doctrines he proclaimed with the mere parade and show of human oratory, but *proved* them by references to Scripture and the eternal principles of truth.

'He reasoned,' first, regarding 'righteousness;' and what does this mean? In St. Paul's writings this word occurs in a variety of senses. When he speaks, for instance, of the righteousness of Christ, he means all that Christ did and suffered in the room and stead of sinful man. And so the righteousness of God is the method of justification divinely provided for the sinner. But then he sometimes uses the term in its ordinary *acceptation*, to denote the accordance of our nature with the requirements of God's moral law. And this is the meaning of it here. And nothing is more solemn than this topic. We know and feel that God is absolutely righteous,—that His law is the reflection of His own perfect character,—that we are under lasting obligation to obey that law, and under condemnation if we violate it. We cannot, if we would, get rid of this conviction. It is seated in the very core of our being; our conscience and whole nature assert its truth, and history is a grand commentary upon it. Let us ever remember how deeply and closely we are concerned with this fundamental and most solemn fact.

'Temperance' was the apostle's next theme. And by this we are to understand that power which a man has over himself, and by which those passions and propensities that are within him are kept under restraint and within bounds. Take anger as an illustration. Within certain limits this feeling is lawful, and indeed indispensable; but beyond this it may become violent, and of course sinful. 'Be ye angry and sin not.' Again, a moderate desire after the good things of this life is lawful and proper, but quite the contrary if not duly controlled and regulated. And so with all the other natural desires and feelings which God hath implanted within us.

Paul's concluding topic was 'judgment to come;' and what more solemn and momentous? That there is a future judgment—a final retribution awaiting all men—is a truth most clearly set forth in the Scriptures. Conscience corroborates it, and all nations have more or less recognised it. . . . We cannot fail to be struck with the point and directness of the apostle's manner of address. No vague generalities with him. He did not sheathe the glittering sword of the Spirit in a multitude of vague and harmless words, but struck home to the hearts and consciences of his hearers with a force and power that was irresistible. 'Felix trembled.' And wherefore did he tremble in the presence of a poor captive preacher? Because he was afraid. And why was he afraid? Because he was guilty; for it is of

the very nature of guilt to be afraid. But Felix was afraid merely of God's wrath under the denunciations of the divine vengeance. His fear was not connected with any penitence, or a sense of his need of pardon as a transgressor of God's holy and righteous law.

*General Lessons deducible (each enlarged upon).*

1st. The conscience of man bears testimony to the truth of the gospel, viz., to those great fundamental truths which underlie the gospel,—that God is holy, that His law is holy, and that we are transgressors of that law, and need forgiveness.

2d. Genuine repentance implies not only fear of God's wrath, but godly sorrow for sin.

3d. True conversion leads to spiritual peace and joy.

4th. It is a peculiarly dangerous thing to put off concernment about salvation.

Finally, penitence and faith mutually strengthen each other.

II. Ps. lxx. 11, 12: 'Thou crownest the year with Thy goodness,' etc.—These two verses contain the substance of the latter part of this psalm. The whole psalm is a most beautiful sacred song. In the first part of it the *grace* of God is the theme of the Psalmist's praise; in the second, he dwells on the all-comprehending power and greatness of Jehovah; while in the concluding portion he fixes his attention on the more permanent and silent processes of nature going on around us, as significant of the constant care and kindness of God to His children. These three parts of the psalm are beautifully joined together into one. The spirit of the Psalmist is not that of the mere poet or philosopher, but rather of the devout child of God, exercising unwavering faith in the universal presence and powerful working of God throughout the whole of nature. He delights to see God everywhere, and during every season of the rolling year. This is the spirit we ought assiduously to cherish. It distinguished in a remarkable degree the ancient worthies of the Hebrew nation; and the more it is exercised, the more will it tranquillize the thoughts and impart happiness to the heart of man. Ver. 11: 'Thou crownest the year with Thy goodness.'—The Psalmist is here contemplating the natural world through the whole year, and finding abundant illustration of the loving-kindness and benignity of Jehovah. 'All Thy paths'—cold and heat, sunshine and shower, summer and winter, all the changes of the seasons—are so many *paths* of Jehovah, which 'drop down fatness' to the children of men. Let us strive to cultivate more and more this devout and most excellent spirit of the Psalmist, and, ascending above all secondary causes, which are but the mere ground-floor or sunk flat of science, rise to the great Jehovah, who works through and by these, and so working 'crowns the year with His goodness.' This latter is a very beautiful expression, denoting that whatever in the course of the year ministers to the comfort and happiness of man, is bestowed by God. The fertilizing shower, the fostering breeze, the effulgent sun, all the grandeur and beauty of the scenery around us, are all of God, and expressive of His goodwill and kindness to the children of men. Ver. 12: 'They drop upon the pastures of the wilderness.'—The design here seems to be to direct attention to the fact of God's bounty being dispensed to all His creatures, wherever they are, and however they may be placed—dispensed with no stinted or penurious hand. Even far away in the wilderness, and on mountain solitudes, where no human beings dwell, is the goodness of God

exercised toward the meanest creatures which His hand hath formed. 'The little hills rejoice on every side,'—language this strongly metaphorical, yet not extravagant, but true to nature, as all poetry and all religion must ever be. The Psalmist looked round about him with the eye, and the mind, and the heart of a devout worshipper of the Most High,—not to remove sceptical doubts of His existence, for he was beset with none of these,—but to find ever fresh and grateful illustration of the power and goodness of the God of Israel. Let us go and do likewise. Let us ever seek to find a hallowed satisfaction in seeing God in all the gifts of His providence, and in all the outgoings of His mighty power.

Some of the practical reflections which spring up from meditating on this subject are:—

1st. The ancient saints present to us a fine and admirable example of the religious spirit.

2d. Faith in God is a far more admirable thing than mere natural knowledge.

3d. God's goodness in nature round about us should ever remind us of His superior goodness in the kingdom of grace.

4th. The study of God is the best and highest study for man.

III. John i. 38, 39: 'What seek ye?'—'Come and see.'—The words here spoken by Christ were few, but they are full of meaning, and very instructive. 'What seek ye?'—This language seems at first harsh and distant, and as evincing little sympathy with the feelings of those whom He addressed; but there was a very good reason for putting such a question. At this time there was a great variety of opinion prevalent in the land of Judea regarding the Messiah. His expected coming was the all-absorbing topic—the one grand idea stirring the minds of the Jews. 'What seek ye?' was therefore a test question, designed to draw forth their views as to the person and work of the expected Deliverer. It was as much as to say, 'What have you set your hearts upon in connection with the Messiah? and something analogous is true still of all who would come to Christ. The sinner who thus comes must have some definite idea of *what* he seeks; and even though unable, as were the disciples of John on this occasion, to give distinct expression to his feelings and desires, the gracious Redeemer will condescend to his feebleness, and fulfil his requests. 'Come and see.'—There is much comprehended in this language. First, it may be regarded as the appeal of the Lord Jesus to the unbelieving world, and, viewed in this aspect, it may be understood to mean, 'Come and see if the gospel is not the truth of God—Come and examine history and see the evidence of this fact—Come and see man's nature, man's wants and longings, and see whether the gospel is not perfectly adapted thereto—Come and see whether the gospel does not present abundant internal evidence of being from God. But, secondly, these words, as at first spoken, were addressed more especially to those inclined to follow Christ, and this is the more important aspect of them still. Thus viewed, they import, 'Come and see—Come and have intimate fellowship with me, and understand my character—Come and learn of me and find spiritual rest—Come and enjoy the blessedness which communion with me imparts.'

*General Lessons arising from the Subject.*

1st. Serious spiritual thought is indispensable to the right reception of the gospel of Christ.

2d. Candid examination is the best cure for infidel doubts.

3d. Experimental evidence is that especially which gives the Christian spiritual strength and joy.

Finally. The actual following of the Lord Jesus is that which imparts to us assurance in the matter of salvation.

IV. (COMMUNION SABBATH.) John xx. 16 : 'Jesus saith unto her, Mary ; she turned herself, and saith unto him, Rabboni.'—A striking scene of the gospel history is here brought before us, exhibiting impressively the kindness and sympathy of Jesus, and His readiness at all times to pour consolation into the hearts of His sorrowing followers. Most touchingly does this scene bring before our minds the relation which Christ, now risen and exalted, sustains to His disciples here below. 'Mary' was an utterance of kindness and affection on the part of Jesus ; 'Rabboni,' of reverence, faith, and love on the part of Mary. The incident recorded was not a casual one, but obviously designed for the instruction and comfort of all Christ's followers to the end of time. And we may regard it more especially as exhibiting—

1st. The particular regard and love which Christ bears to His disciples.

2d. The tenderness and compassion with which He speaks to them.

3d. The affectionate reverence which the Christian has for Christ. The one word 'Rabboni' gave expression to all Mary's holy awe, and to all her faith and confidence in Jesus. And this spirit of affectionate reverence for the Lord Jesus is what His professed disciples should ever seek to cherish and manifest.

4th. The Christian's present fellowship with Christ is an earnest of His future and everlasting communion with Him.

Let us learn, in conclusion—

1st. That the love of Jesus is of an humbling and purifying character.

2d. That one word of Jesus apprehended by faith will enable us to rise above the troubles and darkness of this world.

Finally. That our joy in the resurrection of Jesus is associated with our being partakers of His sufferings and death.

*(To be concluded in our next.)*

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## THE BOSTON MONDAY LECTURES.\*

BOSTON, Massachusetts, is proud, and quite legitimately, of Joseph Cook. Many of us here in the Old World feel free metaphorically to shake hands across the water, and offer congratulations on the acquisition of this new champion of her orthodoxy. For truth is one here and there ; and whoever he be who contributes to its discovery and application, lays humanity under obligation. Truth is one, though revelation and science appear to be two. For opposition here is only seeming, not real. Not only truth, but *the* truth underlies both. They can therefore tell different tales only so long as the unifying principle is hidden. They conflict only till the common basis be reached. There is not one truth for revelation, and another for science : they have a common origin. And truth is common to, because it is the end of both. Revelation declares it, and science seeks it. They are mutually attracted in proportion as the search of the latter confirms the statements of the former ; and the nearing process is accelerated as the elucidation of the underlying universal truth goes on.

\* *The Boston Monday Lectures : Biology, Transcendentalism. First and Second Series. By Joseph Cook. Glasgow : David Bryce & Sons. London : R. Dickinson. 1878.*

The elucidation of this common element has hitherto been retarded for want of the combination in one mind of such critical powers as distinguish respectively the scientist and theologian. All scientific critics have not the reverence of Agassiz; and, unfortunately, not a few have the supercilious exclusiveness and impatient scorn of Tyndall and Hæckel. On the other hand, the theologian not unfrequently affects to ignore the processes of science. He conceives of it as being attainable only by one method, and in one direction. He views with inward satisfaction the prospect from the front window, and forgets that there is a landscape of equal beauty to be seen from the back. As a truth-seeker, he is satisfied with the theological test, and, ignoring the common end of science, regards its criteria as a superfluity and an intrusion. The domain of his operations is a noble one; and, assuming that it includes all truth, he is only consistent when he claims the exclusive right to dole it out. If it is chargeable to the scientists that they are defective in that reverence which is due to the stupendous subjects with which revelation deals, it is also chargeable to the theologians that they have sometimes cribbed themselves within their own intellectual Goshen, and refused to acknowledge beyond its confines anything save an expanse of darkness, occupied by busy but deluded plodders. The result has been, first, mutual irritation, and then common loss; for every loss to truth is universal.

Hence a man whose intellectual sympathies are wide enough to embrace both spheres is a gain to the universal truth of revelation and science. If the great problem of the age be the reconciliation of these two, the solution will never be reached by lines of criticism, each of which lies in unsympathetic isolation. Those, for example, of Hæckel and Hodge are parallels which can never meet. Their lines of vision do not converge, and therefore their processes lie separate. To prosecute the work of final convergence, there is required the union in one mind of these qualifications,—the faculty of fair and searching criticism; a deep reverence for truth under whatever conditions presented; a manly recognition of truth, without respect to the consequences of its reception; a willingness to employ every legitimate test of truth, irrespective of our own habits of thought and experiment; a strong conviction that the problems which revelation professes to solve, and those which science seeks to solve, are equally vast and equally weighty; that if truth be one, the problems of both embrace a unity of thought, and that the processes of the one have an equal claim to respect with those of the other, inasmuch as the truths on which they ultimately ground are axiomatic. The mind in which these qualities unite is one, *cæteris paribus*, whose deliverances concerning the relation of science to revelation we may receive with deference and seriousness. And such a mind is that of Joseph Cook.

A trained theologian himself, he has a thorough respect for science and the scientific method. To that method Huxley is not more true. Cook adopts it to reach what is to him an all-absorbing end,—the logical demonstration of the identity of truth, scientific and revealed. These 'Monday Lectures' plainly face such questions as these:—Do the latest revelations of the microscope and the scalpel concerning the vital problems of human existence conflict with the testimony of the Bible on the same subject? Is there necessary opposition between such a scheme for the moral restoration of humanity as the scientific method can show to be needed, and that which orthodoxy declares has been actually adopted? Broadly, these two questions are the key-note of the lectures.

These are pressing problems. No person of average observation can

ignore them. They confront the theologian in his study, the business man in his morning newspaper, and the artisan in his reading club. In the adaptation of science to the training of youth, the very schoolboy is learning to look at life from a point of view differing from that of a former generation. The rigid process of scientific experiment, and the *ipse dixit* of moral intuition, are being narrowly scrutinised alongside of the deliverances of orthodoxy. Inductive research in the sphere of fact is diffusing in a daily widening circle the germs of Materialism. These germs are falling into the minds of youths of both sexes, who are disposed to read their Bible very much in the light of what science says concerning it. The rationalistic test is being applied to the facts of sacred history with a severity unknown to a past age. The terms and intricacies of scientific discussion on Biblical themes are fast becoming the commonplaces of an intelligent section of the people. The reflective layman is secretly wondering that the deliverances of science on what is vital in the system of religious truth are treated by the pulpit with steady silence. Embryonic Evolutionists and Materialists sit in Presbyterian pews, fresh from some chance perusal of scepticism, waiting and thirsting for 'the other side of the question.' The minister who is on familiar terms with the bookish artisan is frequently met with the timid but honestly-expressed doubt regarding matters which were supposed to be unquestioned verities. There are suppressed longings among the mass of reading and reflective church-membership for a franker acknowledgment in the pulpit of seeming discrepancies between revealed and scientific truth, and for a wider and more general attempt to show their agreement. These are signs which the public teachers of religion cannot afford to pass by. They are largely the result of honest doubt and unfeigned perplexity. Those who exhibit them are not in the main influenced by the desire to carp at orthodoxy, or the wish to find its teaching untrue. They are only yielding to the inevitable laws which regulate mind, and produce doubt when the conditions of doubt are legitimately presented.

·Not less than thirteen of these lectures are devoted to the bearing of conscience on the facts of revelation, and especially on the fact of the atonement. To this relation great prominence is given. On this subject more than on any other in these volumes the writer strikes home. Founding on the changelessness and universality of the moral intuitions, and looking from the scientific standpoint, he constructs an argument for the atonement of which it is bare justice to say that it is a model of beauty, force, and conclusiveness. Shortly put, Cook aims at showing that what conscience craves, God provides. More fully stated, the argument demonstrates that such atonement as science can prove to be necessary, revelation declares has been made. This is done with delightful freshness and point. It cannot be said that the attempt is novel, or that there is much in the matter of it that is new. But it may be doubted if it has ever been done before with so much 'readableness.'

·The prominence given to this subject is well bestowed. Theodore Parker is no more, but his unhappy caricatures of the atonement still survive. They survive not because of his connection with them, but because they are the natural product everywhere of an ill-balanced judgment and a one-sided optimism. They spring up, therefore, in any age, and are far from uncommon in our own. Their remedy lies entirely in the demonstration of the fitness of the atonement on some ground common to orthodoxy and its opponents. That ground is intuition. Is there anything in moral consciousness which conflicts with the Scripture mode of atonement? Is it not, in plan, develop-



ment, and issue, such as the soul craves? And are not its provisions intuitively perceived to be the necessary conditions of human happiness? These queries, first Scripture and then experience amply decide. But we are driven from the evidence of both. On the one hand, the exclusion of Scripture by our opponents is the very origin of the difference between us; and, on the other, experience is presumably absent on one side of the dispute, and therefore constitutes no common ground of appeal. We are therefore thrown back on the primordial notions of the soul, the first principles of mind in the field of morals. Moral innateness must be the last and common resort of all inquirers when the question lies between the scientist and the theologian. Arrived there, we ask what is its voice as to atonement? and three classes of facts immediately meet us,—accusations, demands, forebodings. Hence there arise three conditions which any religion professing to deal with the fact of human sin must satisfy. It must furnish what conscience craves; it must justify in respect of what conscience accuses; and it must avert what conscience forebodes. It is the glory of Christianity that it alone reveals in its atonement a scheme that meets all these requirements. And thus the atonement which science declares necessary, revelation declares accomplished. The two lines of inquiry harmonize. The underlying truth is seen to be common: not a dualism, but a unity.

Passing over, meantime, such matters in these volumes as the mode of dealing with those who reject religion because of its mysteries, the nature and sphere of conscience, the origin and continuance of evil, we come to look for a moment at what, next to the inquiry into the moral intuitions, is certainly the most valuable portion of these lectures,—the discussions on Evolutionism and Materialism. It is here that the many-sided ability of Cook appears. Here, also, is perhaps the most valuable contribution to the popular treatment of these abstruse subjects that has been made from the side of orthodoxy. Not that the phraseology here employed is likely for many years to be naturalized in the conversation of even the more intelligent; for it would be idle to use such terms and phrases as bioplasm, influential arcs, automatic arcs, molecular processes, and such like, in the discussion of these questions even with men of average reflectiveness. But though the language be itself of trifling importance, certainly the matters it symbolizes are not so. Materialism is coming to the front. It is concerned with all that is vital in the Christian system. And it differs from the Materialism of a past age, in being more subtle in its operation and more certain in its statements. The microscope and scalpel have first transformed it, and then given it a new lease of life. Its phenomena are common property, and, as scientific knowledge is diffused, will become more common. Thirty years hence its discussion may be the commonplace of the newsroom, the club, and the workshop. But orthodoxy has nothing to fear from its approach. Its modern transformation has not touched the essential nature of the thing. Less gross than the Materialism of Epicurus, and far more attractive than that of Hobbes, its identity with both is easily discoverable.

The latest form of Materialism is that of Bain and Tyndall, accepted in the main by Huxley and Spencer, and altogether by Häckel. It is an attempt to unify substance and dualize its attributes, and is substantially stated by Bain thus:—‘Matter is a double-faced unity,’ having ‘two sets of properties, or two sides, the physical and the mental,’ but is nevertheless ‘one substance.’ This substance he holds to be the only one in the universe. Cook rightly shows that this definition contains a proposition which is unthinkable—viz., that two sets of attributes which the mind intuitively pro-

nounces antagonistic *inhere* in one and the same substance. Cook is slightly unfair in introducing the term *co-inhere* to describe the manner in which the two sets of qualities are related, in position, to each other and their substance. For we take this word to be his and not Bain's, who seems to have anticipated such criticism by the term 'double-facedness.' Each face retains its properties, physical or mental,—the one being characterized, say, by extension and solidity, the other by fear and gratitude. Each set *inheres*; the two do not *co-inhere*. Bain's difficulty lies in the unthinkableness of two such sets of properties existing in a state of coherence. He therefore avoids the inconvenience by postulating 'double-facedness.' If this be his meaning, though it by no means removes the difficulty, yet it proves Cook's criticism premature, when he asks if, when Cæsar saw Brutus among the conspirators, his grief was square or round. His first duty was to show that the 'double-facedness,' in Bain's sense, is a term philosophically inapplicable to matter as we know it, because, if this word truly describes matter, Bain's inferences are not illogical. At the same time, it is clear that this newest form of Materialism is nothing more than a refinement on Epicurus. It is an attempt, honestly made, no doubt, to present it in such a dress as shall render it more generally acceptable to the scientific world. But in truth there is little to draw between it and the system of the ancient Samian, which postulated a subtle, ethereal matter pervading the whole body as the seat of thought. And the latter has one recommendation which Bain's theory lacks,—it is more thinkable. A separate substance assigned for the functions of mind, though it be material, is more conceivable than a double-faced substance, with two sets of attributes which consciousness refuses to recognise in one substratum. The former is the grosser, the latter the more contradictory conception. Cook has rightly shown that the objections which lie against the modern, are equally unanswerable with those that lie against the ancient system. And we would venture to add here an excellent rule given by the Port Royalists, which, while it gathers up the whole of Cook's argument, is fatal to any system of Materialism :—'It is the nature, therefore, of the true mode (attribute) that we can conceive without it clearly and distinctly the substance of which it is the mode (attribute); and that nevertheless we cannot reciprocally conceive clearly the mode (attribute), without conceiving, at the same time, the relation which it bears to the substance of which it is the mode (attribute), and without which it cannot naturally exist.' If matter as a double-faced unity having laid over to it the attribute, say, of grief, be tested by this rule, the position of the latest Materialists is at once seen to be unphilosophical.

(To be continued.)

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## THE PREACHING OF THE WORD.

ORDINATION CHARGE TO REV. RICHARD HUTCHINSON, TAIN, BY REV.  
WILLIAM WATSON, M.A., FORRES.

PERSONAL religion, pastoral visitation, pulpit preparation and preaching the word, are all topics suitable for the present address. As a means of success in the gospel ministry, it would be impossible to over-estimate the worth of *personal religion*. Of all spiritual prosperity this is the primary condition. In the case of your excellent predecessor, *pastoral visitation*, especially of the sick and sorrowful, was a chief means of usefulness. And

although, in the main, you must do your Master's work in your own way, as Mr. Ferrier did it in his, in the matter of visitation at least, he was a model worthy of your imitation. Careful *pulpit preparation* is another means of success which I cannot too earnestly commend. 'If any man will not work, neither shall he eat.' With the march of general education and intelligence, diligent work in the study becomes increasingly necessary. Without it, lasting success is an impossibility.

It is not, however, of personal religion, or visiting the people in their homes, or diligent work in the study, that I wish to speak more particularly now. Our subject for a few minutes will be the *preaching of the word*; and in handling this theme it will be our endeavour to be pointed and emphatic rather than exhaustive.

First, let me bring before you *the unspeakable value of a practical aim in preaching*. We can scarcely find language strong enough to do justice to the importance of this element in the preaching of the gospel. To have a proper aim, and to keep that aim constantly in view, and to prepare and preach every discourse for its attainment, are grand conditions of ministerial success. And your purpose in preaching will require to be both *general* and *specific*. The general purpose is bringing sinners to the Saviour. This will need to be your leading object every time you ascend those pulpit stairs. Your work on this watch-tower will be the holding up of Christ; and your clearly apprehended purpose in so doing, the bringing of sinners and the Saviour together. But we have said that your aim needs to be *particular* as well as general. And it is worthy of remark that, whilst the *general* purpose is one, the particular object is many. Every discourse must have its own particular purpose. It may be to remove an error, to destroy a prejudice, or to uproot a certain depraved disposition. It may be to lodge a truth in the mind, or produce an impression on the heart, or awaken the conscience in regard to a particular transgression. Or your design in a given discourse may be to show your hearers the danger and enormity of sin, the fulness and freeness of the gospel salvation, or the obligation that rests upon them to do all their work as Christ would have done it with their powers and opportunities. This practical aim which we are urging you to adopt, will make all the difference between preaching to your congregation and preaching *before* them. And it is well to remember that in these days of books and periodicals, the more intelligent of our hearers go to church not so much to get their minds informed, as to have their hearts touched. They want direct earnest appeals to their feelings and consciences. They wish to gain new strength for the duties and battle of life. They like the minister that stirs up within them all that is noble and Christ-like. Their minds are on the rack during the six days, and they wish to have their hearts glowing with love to the Saviour, Christian benevolence, and the hope of heaven, on the seventh.

Many and great are the advantages that will arise from a practical aim in your preaching. Having in your heart the lofty purpose of reconciling men to God will have the effect (1) of rousing for your work all the higher faculties and aspirations of your nature. It will have the effect (2) of giving form and direction to all the thought and expression composing your discourses. It will have the effect (3) of lifting you above the fear of man, and giving you the strength and enlargement of glorious freedom. Than preaching the everlasting gospel with the express intention of reconciling men to God, there is no grander work possible for a member of the human family.

Having looked at the value of a practical aim, let us now consider *the kind of instrumentality by which this aim is to be reached*. The instrumentality or power is the word of God—the truth as it is in Jesus—the gospel of our salvation. On this subject we have two remarks to make.

First, it is the truth about a living Christ. Your great work, as we have already hinted, will be to lift up and hold up before your people a living personal Redeemer. This is a point on which I wish to be plain and unambiguous. I repeat, your *great work* will be to hold up a living personal Christ before your people. Calling upon them to behold the Lamb of God, or to look to the Saviour, or to believe on His name, will be a part, but not the principal part, of your duty in preaching. Instead of constantly urging your hearers to believe on Christ, you must endeavour so to exhibit Him as to compel their belief. It is not faith, but Christ Jesus the Lord, that you have this day been set apart to publish to this people. Urging your hearers to believe, will have the effect of making them look into their own hearts; lifting up the Redeemer, on the other hand, will turn their attention away from themselves to Him who is exalted a Prince and a Saviour, to grant repentance and remission of sins. You remember the Redeemer's words: 'And I, if I be lifted up from the earth, will draw all men unto me.' He was lifted up on the cross; and He has been lifted up to the throne; and now it is required that He be lifted up in the preaching of the word. And when this is faithfully done, He will make good His own prediction, and draw to Himself the confidence and obedience of the children of men.

The Christ of the Bible is an object of mysterious and undying interest to the hearts of sinful men. And the one thing that you and I and all of us must make sure of is, that we preach the very Christ and a full Christ. We must preach Him as the mighty God, and as the man Christ Jesus. As the mighty God, He created all things, and by Him all things consist, and the government is upon His shoulder. As the man Christ Jesus, He revealed the Father, yielded perfect obedience to the divine law, endured the penalty of our transgression, and rose again for our justification. Not metaphysics, not abstract Christian doctrine, not yourself, but Christ Jesus the Lord, is what you are appointed to proclaim. And if you are faithful to this purpose of your ordination, it is impossible that you should labour in vain, or spend your strength for nought and in vain.

Second, it is the truth about a living Christ, adapted to the spiritual condition of your hearers. Adaptation—adaptation of means to end—this is a point of vast importance in connection with this subject. Even the truth about a living Christ will not do, unless it is adapted. The Apostles Peter and Paul fitted the gospel most completely to the hearers of their day. The great preachers of our own time owe much of their success to a remarkable faculty of suiting the truth to those who hear. They bring home the gospel to the actual views and feelings and doubts and difficulties of the men of this generation. In regard to my own past ministry, there is nothing that I more deeply regret than shortcoming in this matter of adaptation. In the earnest endeavour to do justice to the meaning and spirit of Holy Scripture, I have often failed to give due attention to the spiritual requirements of the hearers. On this account I am the more desirous, at the commencement of your ministry, to press this essential of successful preaching on your attention and acceptance. Your proper position is to stand between the Bible and your congregation, and to deal faithfully with both. You cannot be too careful to bring out the true meaning of the Spirit in

the word; neither can you be too eager to bring the word into vital contact with the opinions and experiences of your audience. We are not imitators of the Apostle Paul, when we present truth in the forms in which we find it in his writings. This is senseless and mechanical imitation. The best imitation lies in studying the adaptation which he studied, and which was never lost sight of by him or his divine Master.

Remember, then, the unspeakable value of a practical aim in your preaching, and of a particular purpose in every discourse. Remember, also, that the means to be employed for gaining your end is pouring scriptural light on a living Christ. For one that will be able to withstand the inexpressible charm and majestic influence of a living Redeemer, there will be a hundred capable of disregarding or finding fault with your abstract doctrine. Remember, too, that you cannot have either popularity or power without adaptation. This element of preaching appears to become every day more necessary. 'Study, then, to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' 'And when the Chief Shepherd shall appear, thou shalt receive a crown of glory that fadeth not away.' Amen.

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### THE CASE FOR DISESTABLISHMENT IN SCOTLAND.\*

In our last number this excellent pamphlet was slightly referred to, and we promised to notice it more fully. We have pleasure in now redeeming the pledge then given.

The subject of Voluntaryism was pretty well thrashed out more than forty years ago, and it may seem a work of supererogation to resume that process. To use a homely rural illustration, it is superfluous to pour water on a drowned sheep. But two considerations justify and demand the work now before us. Firstly, there has sprung up, since the great controversy terminated, a race many of whom, we fear, are not very perfectly indoctrinated in the principles with which our fathers were so familiar, and which they so highly appreciated; or at all events, the present generation, if they hold these principles, do so with that slackness of hand which, as we grieve to say, they so generally apply to all verities, even the most solemn and awful. It would be of great consequence, therefore, that our contemporaries should be taught more perfectly the grand fundamental articles of the Voluntary faith, and should be excited to grapple them to their souls with a steadfastness corresponding to their paramount importance. Then, secondly, the question in our day presents some new aspects. The principles being the same, the details vary with the course of events. And for practical purposes these should be turned to account. We hail, therefore, with special satisfaction the elaborate and masterly performance now on our table. The author seems to be the man for the times, and we cordially recognise him as the leader in a glorious cause. Death and senility have cut down most of the heroes who in other days were valiant in the fight, and occupied the high places in the field; and now, when the ranks are thin, he has stood forward at the call,—Another man to take the colours; and we are mistaken if the standard drop from his hands till his name shall be enrolled with those of the illustrious dead, or rather, let us hope, till the victory shall be triumphantly won.

\* *The Case for Disestablishment.* By Rev. G. C. Hutton, D.D. 8vo, pp. 71. Edinburgh: W. Oliphant & Co.

Dr. Hutton at the outset takes high ground, and very justly maintains that the cause for which he contends, as it pertains to the sacred domain of conscience, has a supremacy over all temporal and worldly politics. But it must be remembered that Government and Parliament are entitled to look at ecclesiastical establishments only in their civil and secular aspect, and the first question for the Legislature is: What does the nation most urgently require? With them the maxim holds, *Salus populi suprema lex*. We must say, therefore, that in our humble opinion, Disestablishment is not the subject which ought first to occupy the attention of our rulers. We do not consider ourselves as stepping beyond the sphere of a religious journal, when we avow the conviction that it is matter of grave, vital importance, of crying necessity, that the line of policy at present pursued should instantly be changed. That is bringing the country into serious and alarming jeopardy. It is committing us to responsibilities which cannot be contemplated without dismay. It is oppressing us with a load of taxation which will be grievous to bear, and which, after all, it seems must be extended over a succession of years. And if it is not causing, it is at least prolonging and increasing, that disastrous dulness of trade which is every day becoming more and more ruinous; for though it has not involved us in war, it keeps war always looming in view, and so effectually paralyses everything like confidence, and checks all enterprise in commerce.

It would be impracticable to give in a small space even a faint outline of Dr. Hutton's large and well-stored pamphlet. He gives us a table of contents embracing twenty-eight subjects, and adds, as an appendix, the substance of a lecture delivered in London on 12th March last, bearing on sixteen different points introduced into the pamphlet. His style, too, is well known to be concise and epigrammatic,—frequently, also, bitingly sarcastic,—so that an exhibition of the effect of his writing could scarcely be made, except in his own words. We must content ourselves, therefore, with adverting briefly, and with little regard to order, to several of the topics he so trenchantly disposes of.

The author, as a thorough-paced Voluntary, insists on Disestablishment irrespective altogether of certain conditions on which many *juste milieu* sort of men would be ready to accept it. He says: 'Whether the Kirk could support itself is not relevant when the question is whether it should be supported by the public. Whether the Voluntary system is likely to overtake the religious wants of Scotland is not in point when we are considering the limits of State obligations to religion. Whether the Kirk is in the minority does not settle the deeper question of justice. Whether Presbyterian union is to be hastened or averted is not an alternative on which the British Parliament can be asked to hinge legislation. The Oath of the Sovereign and the Treaty of Union are creatures of law and compact, and no more the concern of those seeking Disestablishment than of any who desire legislative or constitutional change.' At the same time, he maintains that on all these points good satisfaction can be given. 'The Kirk is abundantly able to support itself. The other Churches are not more likely to fail Scotland than hitherto. The Kirk is in a visible minority. The union of Presbyterians is simply impossible without Disestablishment (whether that would bring it about at an early period is another question), unless Dissenting and other Presbyterians prove recreant to their principles and history. Religion would no doubt be national in the only way and sense in which it ever is so, after Disestablishment as before. The Coronation Oath has not hitherto arrested the course of national change, and it is not likely to do so in the

case of the Scottish Kirk. The Treaty of Union cannot bar a living citizenship from legislative action. The people of Scotland are better prepared for Disestablishment than for any political change that the age has seen; and they more wisely and earnestly wish for it than they do for any other measure of justice anywhere proposed.' Again he says, touching the constitution and the Coronation Oath: 'The constitution itself, which Disestablishment is supposed to violate, is a shifting quantity, preserving its identity like the physical frame, not by congestion of unalterable materials, but by a regulated assimilation, which combines the laws of continuity and growth. The constitution is what it is made by constant and often infinitesimal changes produced by legislation, and the Oath of the Sovereign is an obligation, not to resist changes legitimately produced, but to maintain institutions until competently changed. To repeal Acts of Parliament which enact the Confession of Faith as the law of Scotland, and provide a stipend, manse, and glebe for a select thousand out of its three or four thousand religious teachers, is said to violate the Treaty of Union. But the dead men of the treaty acted in its formation by no right more divine than that which inheres in their living successors, who cannot, and will not, be made vassals of a buried century.'

It is well known that the Kirk always insists on it that she has a large majority of the people. But how does she make that out? By claiming to be hers, as Sir James Fergusson lately said she was entitled to do, all who do not expressly adhere to other religious bodies. Dr. Hutton says: 'In the struggle of Kirk and Dissent there is no common principle to guide replies. On what footing shall a religious census proceed? Dissenters give hostages of honesty by some test of adhesion—church attendance, communicating, or the roll of membership. But these are swept aside by the process advocated in the name of the Kirk, which would embrace in its lists all who say, or would allow it to be said, that they belong to it. To be married for convenience by a parochial or other minister, or to open the door when he knocks on his rounds, or to live in his district or parish, is hardly enough to constitute membership or adherence, yet ties as slight as those lie at the basis of imposing aggregates claimed by the Kirk. An average Scotchman will as soon confess to a ticket-of-leave as to no church. If compelled or canvassed to fill up his schedule, he can only select that Church which he knows will not repudiate him.'

Every one knows that there is in the Free Church a large party, including highly respectable men, who have some theory, not very intelligible, and perfectly unworkable, about disendowing but not disestablishing the Church, and, moreover, including in the Church so established we do not know how many different sorts of religionists. And there are some who look to the Highlands as a barrier against the tide of Disestablishment. Dr. Hutton has no patience with these obstructionists. 'It is more than idle,' he remarks, 'to say that the Free Church and other Dissenters ought to be satisfied—that they have no grievance. It is more than idle, it is offensive, to impute to them the motive of selfishness. They are not satisfied. They declare that the most recent legislation does in no sort touch their objections. They are past the hope of reforming the Kirk; they look invincibly to Disestablishment. By overwhelming majorities in their Assemblies, by demonstrations in Presbyteries from the Pentland to the Solway, it is made evident to all willing to be convinced that the Free Church is resolutely and finally alienated from the Kirk. . . . There is doubtless a purely Gaelic-speaking portion of the population among whom information unavoidably makes slow way. Amongst these

chiefly—a class rapidly diminishing before the progress of schools—are to be found the followers of disaffected pulpit-chiefs, though not even these profess to dream of returning to the present Establishment. At most they dream of a millennium of the Claim of Right. But the English-speaking and English-reading natives and residents occupy a more favourable position. With access to the daily newspapers and other literature of the day, with all the appliances and marks of modern life existing in their midst, they are among the most intelligent and thoughtful of the Scottish people. . . . The Free Church is ripe for Disestablishment, and need not fear the Highlands. The leaders of the Free Church have indeed tardily dealt with their Highland problem. They have too gingerly grasped the nettle. They have escaped being too late, though no more time is to be lost.'

The Duke of Argyll, who was a party to the Disestablishment in Ireland, who is ever forward with his opinion, and who seems to hold the maxim—alas! not very original—that might makes right, attempts a sort of defence of establishments in Britain, for which he gets himself pretty sharply handled by Dr. Hutton. 'The difference in principle between the wrongs of the Irish Catholics of 1868 and of the Presbyterian Dissenters of the present day is not very apparent. The Duke declares his opinion to be clear and decided. Decided it may be, but it is not clear. When does an Established Church begin to be unjust? His Grace labours to explain. It is not unjust "if it is really national in its origin, is still doing its work among a large portion of the people, and capable of doing the same work among a portion larger still." But was not this true of the Popish Church in Scotland before the Reformation? And was it not true of the Irish Church that it was doing its work among a portion of the people, and capable of doing it among a larger? The description is meant to portray the Churches of England and Scotland, and to save them by definition from Disestablishment. His Grace admits that when a "great majority are hostile to an Established Church," they will, if they are so minded, effect its overthrow. But what is wished to know is, Whether a hostile majority is needful, and how large the majority must be, to make an Established Church an injustice. There is a tolerable majority in Scotland, probably also in England, hostile to the Established Church in their midst, but, in the opinion of His Grace, the point of injustice has not yet been reached in these instances. The sum of the matter, in the estimation of the noble Duke, seems to be this,—that until Dissent acquire strength of numbers or purpose to overcome its opponents, it is quite justly trampled on; but when it is sufficiently strong to assert its own rights, it is entitled to respect.' That is to say, Government ought to yield to force what it will not concede to reason and justice!

A general election cannot be very distant, and on the result of it may depend the question of Establishment for a number of years. Dr. Hutton is too sharp-sighted not to keep this in view. 'We have long enough,' says he, 'permitted Churchmen in the name of Liberalism to misrepresent us as Dissenters, and gentlemen seeking place, to climb to power on our backs. We do not intend that this shall longer be. . . . We have had more than enough of good advice about unity. . . . We will be the last to divide the Liberal party; but this negative virtue is not the whole duty of man political. The Liberal party is already divided. The retirement of Mr. Gladstone left it dissolved. It has entered on one of those transition and formative epochs when special responsibility is thrown on the rank and file. Let not leaders divide the party by evading or trifling with the policy of Disestablishment. Let them advise the coterie of Kirk Liberals—few at best



—to whom they have so long deferred, that the innings of Dissent has come; that Dissenters have too long been expected as a matter of course to vote for Liberal candidates, even if they differed from them on that question; and that it is now the turn of Churchmen, if they value Liberalism so highly, to do the same. At all events, let it be known that Dissenters believe they have done enough for loyalty to leaders, and that it is now the time for leaders to show some loyalty to their best followers. . . . The protestations made by, and on behalf of, various ardent enemies of Dissent and Disestablishment that they are Liberals—as good Liberals as any—are of little moment. The country will not be caught by nomenclature.’

There is much more in this pamphlet which we feel strongly tempted to extract, but space forbids. We hope that, after the specimens we have given, it is unnecessary to say that we very strongly recommend it to our readers. Preparation for the coming election is the main concern of Voluntaries at present, and we do not know a better preparative than the treatise (for such it is) with which Dr. Hutton has so opportunely favoured us. Let all electors rest assured that if they return Voluntaries, these will be found thoroughgoing Liberals; but so-called Liberals who are not Voluntaries may, like a certain young nobleman, be distinguished for sitting on one side of the House and generally voting with the opposite.

DEBILITATUS.

### THE LATE REV. GEORGE GILFILLAN, DUNDEE.

ON the 13th of August, Dundee was stirred to the very heart by the unlooked-for death of her most distinguished minister and author, George Gilfillan. As the day wore on, and the news spread throughout the country, it became apparent how widely known was the name, and how extensive had been the influence, of the departed.

The Scottish press almost unanimously bore testimony to the loss the country had sustained; while the English papers, followed by the American, demonstrated that the bereavement would be felt wherever the English language is spoken.

Already able hands have given an outline of the life and estimates of the work of our subject; yet it seems only becoming that some sketch of his career and character should be given in the organ of the denomination to which he more immediately belonged. For whatever differences of opinion obtain as to his relation to the Church, there can be no doubt that few born and reared within her fold have attained to the renown and influence of the poet, the preacher, and author of Dundee.

George Gilfillan was born at Comrie, 30th January 1813, where his father, Samuel Gilfillan, laboured long and well as minister of the Secession Church. Both as to his birthplace and parentage Gilfillan was highly favoured. Few places can excel Comrie in natural beauty. It sleeps quietly in the bosom of romantic hills; while the Earn, the Ruchil, and the Lednock seem to twine their loving arms around her, as they join in singing a lullaby. To the west are the grim Abruchil Hills, rising sheer into the sky, and seeming ever to speak of Him who was ‘before the mountains were brought forth.’ A little beyond is the famous hill of St. Fillans, which keeps watch over the beautiful Loch Earn, smiling at its foot. To the north, a steep hill, surmounted by a monument to Lord Melville, affords one of the finest views in Scotland; while down its sides rushes the stream dear to every native, and forms the ever new and widely-known ‘Deil’s Cauldron.’ Away to the east,

towards Crieff, meander the river and vale of Earn, sweet in pastoral beauty and wooded knolls.

Every part of this district was inwoven in the imagination, and afforded endless illustrations to one who passionately loved his native place. It proved itself in Gilfillan's case—

'Meet home for a poetic child.'

But the home influences were noble and true, as the external ones were pure and inspiring. Samuel Gilfillan was a man of mark, and very like his famous son in physical build. He had also much of the mental power and grasp which distinguished George. He was a man far ahead of his age; of deep piety, sterling worth, and burning devotion. His memory is still fresh and fragrant in the minds of many; while his words and doings are quoted by those now nearing the threescore years and ten. He reared a large family of eleven on a very limited income; and while the *res angusta domi* must have pressed him sorely, he would listen to no overture to remove him from his attached people. He was a frequent contributor to the *Magazine* of the day; and Hugh Miller relates how anxiously were waited for and greedily devoured his articles bearing his Christian name spelt backwards—'Leumas.' A little work on the 'Sabbath' and the *Magazine* articles go to show that he was endowed with a vigorous mind and lively fancy. His goodness was more conspicuous than his greatness; and though he is long dead, he yet speaks.

While George was yet a boy he lost his father, but all through life retained for him the warmest regard; and doubtless his father's memory often restrained him in later days. The fatherless boy was allowed to wander about among his native hills and devour books, of which he early developed a passionate love. It is told of him that at meal-times, when most boys are at home and not hard to find, George was often amissing, and, after search had everywhere been made, he would be found in a garret room busy at his book. From his earliest days he was eccentric, and puzzled the decent folks by his peculiar ways. He went to the parish school, but little is told of his work there. Possibly he had already begun his omnivorous reading, and gave comparatively little attention to school tasks. He mingled but seldom with other boys; and we hear of no feats of football, birdnesting, or the like. Almost the only school tradition of him relates to his pugilistic doings. A family of very rough boys, who were the bullies of the place, were frequently met and encountered by Gilfillan. Invariably he was thrashed, when he would walk away in silence—beaten but not cowed; for soon the company would again meet, form the ring, and witness a like result. In this story we have a good deal of the man revealed. Ever ready to fight, losing battles, standing often alone; never disheartened, but ready for a new encounter when opportunity afforded. He loved success and victory as other men do, but feared not to embrace and defend the losing side.

He went to Glasgow University, and while there had for contemporaries—the late Dr. Eadie, Dr. Hanna, Swinton, the law adviser of the Established Church, Archbishop Tait, and others who have become famous. In common with all his fellow-students, Gilfillan was greatly influenced by the eloquence and learning of Sir Daniel Sandford, and doubtless in the Greek class-room he caught a new enthusiasm for literature. But, like many men who have risen to eminence,—his friend Eadie was also one,—he had no very brilliant university career. Some students do all the work they ever do while attending classes, and subjected to the discipline of professors; others only learn to read by way of preparation for the life-work. No doubt at this period Gilfillan laid in a rich store of general reading which served him well in after life. He

had a splendid memory, and seemed to remember all he read and did; hence his writings bristled with apt and widely-drawn quotations. One of the college memories he cherished was his intercourse with Campbell of the *Pleasures of Hope*. Campbell was elected Lord Rector by the students, and greatly delighted them by mixing among and talking freely to them. Among others, he gained the affection of Gilfillan, who ever after spoke of him in terms of warmest admiration.

At the close of his university course he hesitated some time as to his future pursuit. At the early age of fourteen he had started on his career as an author, by writing to the *Farmers' Magazine*; and in the light of his whole life we need not doubt that the path of literature was the one upon which he felt tempted to enter. To a man of his temperament, the fact that his father was a minister, and his mother the daughter of a minister, would weigh considerably. At all events, he at last decided to follow after his father's profession, and in 1830 joined the 'Divinity Hall' of the Secession Church. Here he did not relish the work much, and is remembered more for his knowledge and criticism of literature than for his proficiency as a divine.

For many years the Hall session lasted two months, and students generally filled up the ten months by teaching, and in private pursuing their studies. That system has now given place to a more extended curriculum, for which we entertain the highest hopes. But the old developed a wonderful amount of manliness, gave free play to individuality, allowed men to pursue the bent of their own tastes; and if it did not make so many good general scholars, it at least turned out not a few distinguished specialists, and, upon the whole, furnished a variously but well-equipped ministry. For poor students like Gilfillan and Eadie, when bursaries were almost unknown, no other system could have lived. For a man who had to save paper, pen, and ink by writing in pencil on the blank leaves of an old atlas, a five months' course would have been an impossibility. Having removed to Edinburgh, Gilfillan frequently found his way to the class-room of Professor Wilson, and was charmed and inspired by the rare eloquence and enthusiasm of 'Christopher North.' About this time he was much 'perplexed in faith,' and went through such a crisis as ever after gave him deep sympathy with those fighting the demon doubt. Very deeply was he stirred at this time; and the memory of it was, to a large extent, the explanation of his leniency to those who departed from the faith of their fathers. Towards his deliverance was working the very potent influence that he had to preach in a mission district. One can easily imagine that a man of his generosity of nature would be deeply touched by the appearance of the frequenters of such a meeting-place. At the door of that humble pulpit all doubts and speculations would be left behind, as he tried to comfort and cheer the victims of poverty, vice, and sin.

At length the battle with poverty and doubt was ended, and, after a somewhat severe handling by the Presbytery of Edinburgh, he was licensed in 1835. During his year of probation he was called to his native Comrie, which, well for his own and the Church's sake, he declined. Such a man may now and again go to the scenes of Strath-Earn to refresh his spirit and rest his brain; but the city, with its teeming thousands, its bustle and roar, was the true sphere of labour for a man of his impetuous nature and power of work. Small country charges often test and try men more severely than town congregations, and in them we need men of calm judgment and steady industry; but the fiery, impetuous nature needs men, and many of them, to restrain and guide it. Providence was once more kind, and sent Gilfillan to

the rapidly-growing town of Dundee, where for upwards of forty years he was to be a name and a power.

On the 23d day of March 1836, Gilfillan was ordained minister of School Wynd, now known as 'George's Chapel.' The history of this church is a very remarkable one, and would have deterred many men. The first minister laboured five years; the second, after eight years, died suddenly at Leith, where he had gone for his bride; the third ministered four years; the fourth died by his own hand after seven months' work; the fifth, because of the dissatisfaction of the people, was loosed from his charge in his sixth year; a probationer called took fright on the way to the church to be ordained; the sixth laboured thirty-two years; the seventh, sixteen years; and Gilfillan's immediate predecessor, two and a half years. Disruptions in the church gave rise to Bell Street, Barrack Street, and Tay Square congregations.

To face the work of such a cause required both courage and ability; and although it is said Mr. Gilfillan had not a few difficulties to contend with, especially at the outset of his ministry, yet at the close of forty years he left an overflowing and prosperous church. One seldom enjoys the privilege of preaching in a church so filled with eager listeners as School Wynd afforded in an afternoon; and it was no mean testimony to the vigour and freshness of the minister's preaching, that the audience was largely composed of young men.

After eight months' ministry, Mr. Gilfillan did the wisest act of his life, in marrying Miss Valentine, daughter of a Mearns farmer. In her he found a true help-meet; and every day in his life could he thank God for His good gift. If in his native place, his parents, and his sphere of labour, he was greatly favoured, most of all was God kind to him in his wife,—'she did him good and not evil all the days of his life.' 'She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy; strength and honour are her clothing, and she shall rejoice in time to come; she openeth her mouth with wisdom, and in her tongue is the law of kindness.' By nature and grace, Mrs. Gilfillan was specially adapted for the wife of such a husband, and co-worker of a man of genius. 'Her price is far above rubies;' and long as shall live the name of George Gilfillan, will be linked to his a name associated with deeds of kindness, prudence, and judgment, which in some respects outshone his greater lustre, and gained for him an attachment and affection he could not have commanded for himself.

Perhaps we may here take a peep at the home-life of our subject. During the entire married life, he lived in 'The Manse, Paradise Road,' where, perhaps, he joined more couples in wedlock than any minister ever did. For marrying the poor Gilfillan had a special reputation; and he set apart certain nights in which he did nothing else, for hours, than tie the mystic band. Ere you enter this manse, you feel that you are about to visit a placed sacred to the muses. A striking likeness of Shakespeare looks ont upon you as you ring the bell and await the summons to enter. In the drawing-room, to the right of the hall, hangs a speaking portrait of Burns, flanked on the right by one of Burns' latest biographer—the master of the house. Scattered about the room, on table and furniture, are tokens of respect and gifts from admirers, while every available corner is filled with books. The dining-room is directly opposite, and this you feel is the chamber of domestic happiness and hospitality. Family portraits here have the pre-eminence, while books, books, books, again proclaim themselves. Bairns, belonging to the manse, there are none; but seldom could you go there without seeing a band of happy children. Gilfillan was fond of the

young, and they were devoted to him. He spoke roughly to them, and seemed to bother and banter them unmercifully; but they clung to him, climbed on his knees, speeled his chair, pulled his hair, and by every infantile proof showed that the lambs felt safe in the presence of the lion. The frequent visits of nephews and nieces changed the names of husband and wife; and just as children bring the title father and mother, so Mr. and Mrs. Gilfillan spoke of and to each other as 'uncle' and 'aunty.' In his own house he was one of the kindest and most enjoyable of men. The hospitality was like the host and hostess—large, bountiful, and honest. You felt yourself at home at once; and ere long you were making or being made the subject of a good-natured joke, which was followed by hearty laughter. If the conversation took a literary turn, which it was almost certain to do, then you had a monologue, full of minute information and shrewd criticism, ranging from the one pole to the other of English literature. Through all this shone a keen interest in living men, in the movements of the day and the question of the hour. If Mrs. Gilfillan takes the lead, then you are interested in some case of want and poverty, or told of the means used to rescue the sinful. Such a home could not fail to be a centre of attraction; and no matter what Gilfillan said or did in public or by the press, it was impossible to look in his face and hear him talk and laugh without loving him. The result was that he seemed to hold a perpetual levee: students, preachers, ministers of all denominations, aspiring authors, successful writers, famous literateurs, such as Emerson, all found their way to Paradise, and few ever left without a kindly word or more substantial assistance. Everybody claimed Gilfillan for a friend; and if those who took umbrage at his impulsive letters or outspoken criticisms could but have spent half an hour with him face to face, they would have left behind every shred of harsh or unkind feeling.

Once fairly settled, Gilfillan threw himself into his work with marvellous enthusiasm, which knew no decline, until suddenly he was called to rest. Many men begin their life-work with commendable energy and devotion, but after a while relax their efforts, and plod on through the routine of duty. So far as freshness of feeling, buoyancy of spirits, and interest in work were concerned, Gilfillan was as much a boy when sixty-five as he was at sixteen years of age. He read with the keenest relish, and kept abreast of every movement. How he found time to read so much is a marvel to every minister. The mere mechanical exercise of the writing he did would to most be a severe task; yet all he wrote revealed how largely he read. To give a minute and correct detail of his literary work, would be altogether out of place here. His permanent works are well known and extensively read all over the world. They bespeak a versatile genius, quick in its movements, ranging over a wide diversity of topics, producing work far from uniform in its spirit or quality, but ever fresh, glowing with the ardour of a brilliant imagination, and prodigal in the use of figures and flowers of style. Vigorous and sturdy thought he suffused with poetic feeling, and buttressed with arguments of weight; and over all he flung with ready hand the quaint anecdote and apt quotation. Two features of his literary work are very striking—viz. the beauty, vividness, and warmth of his descriptions of natural scenery, and the keen insight and power of making mental photographs of his fellow-men. He seemed to be able unerringly to set the camera of his own mind to photograph other minds; hence his 'Gallery of Literary Portraits' is a wonderfully able and interesting work. Wordsworth, De Quincey, and Carlyle agree in opinion on this point, and the words of the seer of Chelsea are worth quoting:—'It is a

noble panegyric ; a picture painted by a poet, which means with me a man of insight and heart, decisive, sharp of outline, in hues borrowed from the sun. It is rare to find oneself so mirrored in a brother's soul.' Besides critiques, newspaper articles, letters, introductions, prefaces, which served their day and passed away, Gilfillan published in 1840 five sermons, in two years after, the famous sermon on 'Hades,' which drew from his friend Eadie a crushing criticism, and was made the subject of presbyterial action. After this came his 'Galleries,' followed in 1850 by the best-known, and perhaps best and most characteristic work, 'Bards of the Bible.' Then came his edition of the poets, 'History of a Man,' another series of sermons. In 1860 appeared 'Night,' a poem, in many aspects a wonderful piece of composition, but up to this time it has failed to secure the place many think it entitled to. His later productions were the 'Life of Sir Walter Scott,' and a biography of Dr. William Anderson. He had barely finished a life of 'Burns,' to which he gave great attention, and which will shortly appear. We understand that another work of a semi-philosophical, semi-religious nature was almost completed, but whether it shall be published is as yet a matter of uncertainty.

Closely related to his literary, was his platform and lecturing work. In lecturing to literary and such societies, he might be said to speak what he afterwards and in modified form published. In this kind of work he was very popular, and during the winter months travelled over the length and breadth of the British Isles, delighting and instructing large audiences wherever he appeared. So great was the demand for this kind of service, that while he accepted all he could, he was compelled to decline about as many calls. Only a robust and vigorous frame could have sustained the labour and wear of constant travelling and lecturing. As a local orator, he was frequently called upon, and from many a platform did he denounce and condemn social and political injustice, shams and impostures. He was ever on the side of the oppressed, and did noble service in championing the cause of freedom, social and religious.

His sympathy was keen and sensitive, and whenever his ire was kindled, woe betide the victim of his wrath, for scorn and sarcasm, fierce denunciation and withering abuse, were poured forth as streams of molten lava. Tender in heart and kindly to a fault, generous to the poor and ever ready to help the weak, yet the tyrant and the oppressor met at his hands nothing but the most scathing abuse. He felt keenly, he spoke fiercely ; and as his words rang forth in thundering accents, you might differ in opinion, but you could not doubt the sincerity of the man. Full of impulsiveness, impatient of restraint, carried along by the vehemence of poetry and passion, his language and his manner were often unmeasured in their strength, and therefore sometimes failed to carry conviction. He threw himself with all his power into his subject, and struck out right and left, and, as was inevitable, hit friends as well as foes. Mistaken often, wholly wrong not unfrequently, tempted ever to say what he had to say in the strongest language, he gave those who looked at him from a distance the impression that he was a man of little feeling and excessive severity ; but those who enjoyed his friendship knew how gentle and kind he was, and that behind all his fire there lay a deep and quivering sympathy for men in their suffering and sorrow. Hence, like his friend William Anderson,—to whom in some points he was very similar,—he called forth many a storm of abuse, and yet gained a wonderful amount of affection. His life seemed one long warfare, and yet his spirit was joyful and his home genial.

In Dundee, where he was best known, he was a general favourite. Many disagreed with him, but few disliked him, and with a kindly smile you would hear it said of his outbursts, 'George,' or 'oor George, has been at it again.'

On 5th October 1877 he was presented with a testimonial of £1000, subscribed by admirers in every part of the English-speaking world, which represented the esteem and admiration of thousands.

While Gilfillan will be best and longest known as a critic and author, and shall fill no mean place in the history of English literature, yet it were altogether out of place not to remember that first of all he was a preacher and pastor. How he did it is a marvel; but over and above the literary and public work already sketched, he was in ministerial labours more abundant than most of his brethren. He took no part in Church court work at all; for this he was utterly unfit; and so, although it might appear an overlook of duty, it was well that he confined himself to the other duties of his office. On this part of his work Mr. Connel's words in the funeral sermon he preached may with advantage be quoted: 'I can, brethren, with unmingled confidence appeal to every one among you to bear witness to the zeal and fidelity with which he discharged the duties of the ministerial office; and I am bold to say that if his pastoral labours had been so fully known to the Church at large as they were to his own congregation and presbytery, full many an untimely shaft had never been shot at him, full many a harsh judgment had been suppressed. He gloried in the vocation of the preacher. His pulpit was his throne. Tempting as were the walks of literature, and numberless the honours he reaped in them, he never forsook "his first love;" and bodily strength, mental vigour, lofty eloquence, and tender sympathy were in him consecrated to the supreme purpose of proclaiming the mercy of God in Christ to sinful men. How he melted your hearts by his pathos, as he spoke of the beauty and love of Christ! How stern and terrifying in the denunciation of vice! How sagacious in counsel! How tender in comforting! In the labours of the pulpit he was more abundant than other men,—not many were the Sabbaths in which he did not appear thrice in it,—and after his day's ministration to you, how often has he breasted the winter's storm, that by his presence and eloquence he might cheer some brother in his country kirk and home! The reward of pastoral industry he reaped in the large, flourishing, and united congregation which to-day deplors his unexpected death, as well as in the rapt attention of the crowds who flocked to hear him wherever it was known that he should preach.'

It was frequently said that had a stranger gone to worship on an ordinary Sabbath in School Wynd, the morning prayer would have made him feel as if he were listening to some Old Seceder, so full of unction, pathos, and tenderness was it; while the discourse would be practical, useful, and pointed. Most people, however, formed their ideas of Gilfillan as a preacher from his occasional sermons in strange pulpits; or from the catchy newspaper clippings which were scattered far and wide, giving a most imperfect, approaching false, idea of what he really was as a teacher of divine truth. These were exceptional, and far from fair specimens of his home work. In his monthly lectures he wandered into subjects which many consider altogether unfit for the pulpit; but his aim was to bring art, science, and literature into the service of religion, and show how close should be the relation of Christianity to our everyday work and pursuits. It is perhaps unnecessary, as it is well-nigh impossible, to excuse many of

the things said in these prelections. The man with all his weaknesses and in all his strength found full expression. Those who knew only the faults would utterly condemn; those who knew his goodness, altogether acquit; those who knew both, deplored the one and admired the other, and would say, 'Mistaken in judgment, pure in motive, rash in speech, true at heart.' It was in lectures of this kind that Mr. Gilfillan generally gave people the impression that he was not in sympathy with the essentials of the faith and policy of the Church to which he belonged. During the 'Union negotiations,' he denounced the policy of the Church with all his wonted energy and rhetoric; at every outburst of real or apparent herey, he ranked himself on the side of liberal or advanced thought. For this he was taken severely to task; but fair and impartial inquiry led to the result that he was found to hold by all the essentials of evangelical theology.

As a critic, he would shield critics; as a man who fretted at restraint, he espoused the cause of those who would break away from all creed subscription; as a lover of liberty, he failed to appreciate the lines of policy of those who, while willing to grant a fair degree of theological licence, shrink from abandoning altogether the old landmarks and forms of dogmatic or systematic divinity.

In these respects he caused many true friends and well-wishers deeply to regret his unguardedness, and gave ground to outsiders to conclude that he was utterly out of harmony with his denomination. Perhaps the one class were unduly sensitive, and attached more weight to such exhibitions than they were intended to carry. Certainly the other sadly erred when they imagined that George Gilfillan was not at heart a simple and sincere Christian. Nature and grace have a lifelong battle in every life, and there is no question that much of his outspokenness was the old Adam of the man expressing itself. Those who came into close contact, and grappled with him in friendly combat, do not need to be told that 'the grand verities of the evangelical system he held with unshaken faith; the glow of the old gospel warmed even his sermons that were most instinct with modern thought, and for those who were pained by his criticisms; and for those who would rank him among the unfaithful or even unchristian, surely his dying words are sufficient, 'I believe in God, in Christ.' There you have the best of all confessions of faith; therefore may all harsh or unkind feeling lose itself in the thought that the restless heart and brain, the questioning mind and ever-searching spirit, of George Gilfillan have found peace and rest in the bosom of the eternal love of God in the infinite light of Jesus Christ.

His kind and obliging catholicity, which embraced but did not destroy his love for mother Church, has been wofully if not wantonly misunderstood. Was it not cruel to seize the occasion of his death, to say of him: 'He belonged not to one set of men, but was brother of all; not to one sect, but to the Church of all loyal and Christ-loving souls. Indeed, it has often been noted in the past, and will probably be even more frequently noted in the future, that the particular denomination which might claim him as its own has, save in respect of the accidents of early training and ecclesiastical connection, probably as little right to his name as any of the sects of his day. It would not be easy to conceive of a type of mind more essentially the negation of all those distinctive thoughts and feelings associated with the name of United Presbyterian; and this I say neither in praise nor yet in blame, but simply as a fact which few will care to question. In the sport or irony of circumstances he was reared as he was, and lived



and died a minister of the Church to which he belonged. Loyal the man was to his very core, and therefore loyal he remained to the end, to that organization with which accident had associated him; but as during life few people thought of him as a U.P., so probably for the future still fewer will do so. A catholic he was in life, as a catholic he will be remembered in the history of the Church.'

It was well that the author of these words confessed that his acquaintance with our subject consisted of a 'few gossiping talks at street corners;' but as they reflect the spirit of all the remarks made from the pulpits of the Established Church in Dundee, it is well to give them the flattest and most absolute denial.

By birth on both sides of the house, by education, by choice, by friendship, by very instinct, he was a Voluntary and a United Presbyterian. He was too noble to sink his manhood and his strength in fighting party battles and upholding his own sect. In conscious faith and pride in her vitality, he let his Church shine in her glory, while he reflected her liberality and her catholicity as he helped all who love the Lord Jesus Christ. Great at all times, his every good feature shone most conspicuously when in the company and warmed by the sympathy of United Presbyterians. Even during the 'Union negotiations,' he declared that he could join no other Church in the country unless it were the 'Original Secession;' and his most fierce attacks on his mother Church sprang out of zeal for her name and fame.

He was mistaken in his zeal, we think; wholly wrong in his idea as to the position our Church should occupy, he might be; but the very depth of his feeling and strength of his language proved how sincere was his attachment.

Had he come into closer contact with those who manage the policy of the Church, and realized the difficulties that ever and anon spring up, he would have blamed less and praised more those who, in the midst of theological upheavings and political shiftings, try to guide our beloved Church on in the way of usefulness and honour.

Now that he rests from his labours, let us forget and lay aside every feeling save that of kindness, try to recall and treasure what was beautiful in his genius, rare in his industry, genial in his life, Christian in his walk. In as far as he followed Christ let us follow him, avoiding his mistakes, trying to rival, and if possible excel, his industry and kindness.

Without intermission he worked indefatigably for over forty years; there was no gap or gulf between his life and his death. Loving eyes saw him beginning to fail; but to most he retained to the last his look of manly vigour and leonic strength.

On the 11th of August he preached his last sermon on 'Sudden death;' heard as he left the pulpit the strains of 'The Dead March in Saul;' went to Aberdeen on Monday; came to Brechin that afternoon for the purpose of marrying a niece on the Tuesday, was seized with fatal illness, and after one hour of suffering passed away, testifying of his faith in Christ and resignation to the will of God.

On the Saturday following he was buried with every mark of honour, love, and respect. Never before was witnessed such a scene in Dundee. Tens of thousands turned out to do him honour; ministers of all denominations and from every part of the country attended to pay their last respects. On the way to his last resting-place George Gilfillan was mourned by

all ranks and classes; bitter tears dug themselves channels in many a face begrimed with marks of labour, while strong men bent themselves and wept. On the beautiful hill of Balgay, commanding a view of the Tay and its far-famed bridge, amidst trees and flowers, away from the bustle but within sight of the scene of his labours, lies all that is mortal of Dundee's preacher and poet, George Gilfillan. D.

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### THE LATE GEORGE S. ARNOLD.

GEORGE S. ARNOLD, whose name appeared in our obituary of last month, died at his home in Bridge of Allan on the 5th of last September. His age—only twenty-seven—may in itself have arrested attention. It seems so sad that long years of training for the public ministry of the gospel should thus terminate, and that the only and early call to a most promising probationer should be the call of death. Yet so it was, and George S. Arnold accepted the call. It was no forced settlement. He bowed to the better will of the Master, and so must we. To those who knew him there arises the unbidden thought of what he might have been, and what he might have done, if God had spared him. But how vain are such speculations! It is surely better, more instructive, and more comforting to think of Arnold as he really was, and as he really is.

What was he? He was a probationer. We like the term even in its narrower meaning, for surely there is no nobler employment which man can aspire to than that of preaching the gospel. It was an honourable ambition, then, that led our friend to leave the counting-house that he might study for the ministry. But there is a wider and a worthier meaning to the word probationer,—that, namely, which has respect not merely to a theological curriculum, but to the whole of life. From the day of his birth at Gowans Glen, Dalsersf, Lanarkshire, on the 18th of October 1851, up to the day of his death,—during his whole lifetime, and most of all during the latter days of it, in the midst of suffering and sickness,—he was being proved—he *was* a probationer. It is thus that we must look at life. To him it was, as to us it is, a time of probation; and however short his lifetime may appear when looked at otherwise, yet for that great purpose it was long enough. But if thus he *was* a probationer, let us ask, what *is* he? And what can we say but this, that doubtless to him, as to every faithful follower of Christ, the probation of earth has only been the prelude to the approbation of heaven. We cannot doubt but that his earthly training has fitted him for some heavenly employment, and that now he is serving God in the upper sanctuary. He has entered the temple in his early youth, and if only he could speak to those who miss him much, and who seek him sorrowing, might not his words be these: 'Wist ye not that I must be about my Father's business?'

Again, what was he? He was a student—a distinguished student. Of this there is no proof needed by those who have witnessed his achievements either at the University or at the Hall. And for others it must meanwhile suffice to be informed that in the class of English Literature, Glasgow University, 1876, he carried off the gold medal,—a prize which was awarded both by the professor and by the votes of the class; also a prize given by the English Text Society; and yet another given by the professor for excellence in a voluntary written examination. It was crowned with such laurels as these, but with the enfeebled health which is too often the sad accompaniment of such distinctions, that George S. Arnold left the

University of Glasgow. He excelled in Greek, Logic, and Philosophy, and in all kinds of discussion, but especially in metaphysical discussion, he had great delight. What a joy to him, then, must have been the accession of knowledge as he entered the spirit land,—that land where the supernatural is the natural, 'where metaphysic is metaphysic no more'! Arnold always was a student, and he is a student still—an advanced student—never so far advanced as now.

Again, what was he? He was a poet; and no one who has a real love for nature, whose ear and soul can appreciate the harmony of sweetest sounds, embodying sweetest thought, can peruse his poems without acknowledging the fact. And what must we think of him now? Shall he who discerned the beauties of this sin-soiled earth, who found even here fit subjects for his song, be without them yonder in the sinless land? Oh, surely not! Much rather would we believe that the last stanza of Arnold's own 'Song of Spring' was an unconscious anticipation of the unfading laurels that awaited himself:

'Oh, the crown I shall win,  
When the Spring days begin,  
That bloom through the winterless years;  
When the days never know  
The chillness of snow,  
Neither sorrow, nor sighing, nor tears!'

Again, what was he? He was a traveller. At the close of his last *Hall* session, with a view to recruit his health, he visited the East. His route led him over the Mediterranean, up the Danube, and down the Rhine; to Italy, Greece, Austria, Germany, Belgium, and Holland. And how much he profited by his experience in foreign lands, those who accompanied him, who sat and thought with him amidst the ruins of the Parthenon, are well able to testify. And what shall we say of him now? He has made the last great journey. He has gone to the better land. We know that he had the desire to visit Palestine, that he might see where Christ had been. Now he has gone to the true Holy Land, the land where Christ is.

Yet again, what was he? He was a Christian. Naturally of a self-reliant disposition, he ever aimed at being true to himself. But with the clearer knowledge of self there came to him that self-distrust and that self-surrender to Christ which distinguish the true Christian from the mere moralist. Under the ministry of the Rev. James Muir of Bridge of Allan, and by the teaching in an elder's Bible class, he was well instructed, and we have often heard him gratefully acknowledge his indebtedness to both. His Christianity found expression in all he did. With him his ordinary study was a matter of religious duty; and many a time have we admired the bold stand that he would make on some seemingly small matter when he believed that some great principle was involved.

It was his religious conviction that led him, in his own way, to help the cause of temperance; that made him and kept him a thorough Voluntary; and that impelled him, with all his zeal and ability, to advocate the claims of the Students' Missionary Society.

In his dealings with the presbytery he was actuated by the same high principle; and though there were those among its members who judged him at first somewhat harshly, yet latterly, and especially on the occasion of his being licensed, there was but one opinion as to his soundness in the faith, and his excellent qualifications as a preacher of the gospel. Nor, indeed, was this to be wondered at, for with all his learning, and with all his honest sympathy for honest doubt, there was no one who believed more firmly

in the doctrine which our Church approves, or had a stronger attachment to its distinctive principles.

The Christian spirit which Arnold displayed in his actions was still more clearly manifested in the midst of his sufferings. His faithfulness in friendship and in love was well known to those who enjoyed his confidence. His faithfulness in ordinary duties was evident to all who knew him. And those who had to deal with him in his last illness can testify to this, that he was faithful unto death. And what, therefore, may we conclude but this, that he is now in possession of the crown of life? What was he? and what is he? He was a Christian, and he is now with Christ. Surely that should satisfy us. With Christ! There is no other condition can compare with that. To be with Christ is far better.

For the sake of those who may wish to know more about Arnold, we have only to add that ere many months have passed there will be published a memorial volume, containing a sketch of his life and a selection from his various writings. And now, as an appropriate conclusion to this article, we subjoin a poem by J. M. M., which is one of several contributed by his fellow-students to the memory of him they loved so well :

'Oh, say not that his life was incomplete,  
Though seeming all too short, for God oft plucks  
His sweetest fruit from earth when still unripe,  
And lays it up in heaven, that it may turn  
To perfect mellowness. Awhile he walked  
Amid the twilight of this lower world ;  
But now, the darkness past, he sings and shines  
Within the light of God, which light'neth all  
Who, quitting shifting shadows, rise from earth  
To be with Christ amid His heavenly dawn.'

J. Y.

### NECESSITY FOR A REVISION OF OUR TRANSLATION OF THE BIBLE.

BY THE REV. R. BALGARNIE, WOOLWICH.

THAT the revision of the present translation, so happily undertaken by Committee of Convocation, and so urgently needed, may not find our Churches unprepared to adopt it when completed, I venture to submit the following plea for revision for the consideration of your readers:—

The books of the Old Testament in Hebrew-Chaldaic, and of the New Testament in Greek, were originally written—not printed, of course—on parchments by their divinely-inspired authors, and copied by scribes of the Temple and the Church, and deposited in the ancient libraries. It is not impossible that even in the earliest 'copies' of these originals, certain slight or serious verbal inaccuracies may have crept into the text. Where these errors were detected by subsequent transcribers, the rule was not to erase them, but to copy them as they stood and notice the errata in the margin. It is easy to imagine, and indeed it is capable of very clear demonstration, that as copies of copies of copies of the original text increased, and the originals themselves gradually disappeared, these inaccuracies and errors increased, and the margins became more and more crowded with corrections and emendations, so that it has become a rule or canon among translators, that *the older the MS. the purer the text*, and the later the edition the more corrupt and untrustworthy the reading.

It will be seen from this that the value of a translation of Scripture must depend more or less upon the comparative antiquity of the copy or MS. to which the translator had access. For example, a translation from a MS. of the eighth century would not be so accurate, and therefore so valuable, a representation of the mind of the Spirit as one taken from a MS. of the third or fourth century. Now, immediately after the first English translation of the Bible by Wycliffe in 1380 from very late and therefore imperfect copies, the famous *Codex Vaticanus*, as it is

called, was discovered, which scholars consider to belong to the middle of the fourth century; and this discovery alone would have led to a revision of Wycliffe's translation, had it not been carefully locked up in the library of the Vatican till 1867.

The first printed edition of the Bible in English was published by Tyndall in 1532. This edition, however, was bought up by the Bishop of London, and destroyed; but the history of its destruction is curious. Tonstall agreed with one Packington for the buying up of the entire edition; gave him a large sum of money. Packington kept his word, *but he dealt with Tyndall himself*. The latter was not displeased at getting rid of a faulty edition, and applied the money to the issuing of a larger and better, and some years elapsed before the new editions of it could be obtained. Then came Cranmer's Bible in 1540; and this was followed in 1568 by what is known as the *Bishops' Bible*, the basis of our present translation. These translators, however, had no access to MSS. beyond the tenth century A.D.

In 1603, King James, having resolved on a revision of the translation, engaged forty-seven of the most celebrated and ripest scholars of his age to compare the Bishops' Bible with such MSS. as were then available, and make such alterations as in their united wisdom they might agree upon. Ten of these met at Westminster, who completed their share of the work to the end of 2 Kings; eight assembled at Cambridge to translate the other historical and devotional books; seven at Oxford took up the prophets; eight at the same place were occupied with the Gospels, the Acts, and the Apocalypse; while a second company of seven at Westminster had the Epistles allotted to them, and the remainder at Cambridge finished the Apocrypha. Each individual translated the whole portion assigned to his class; the whole company compared their translations; the readings agreed on by the majority were adopted; and these were again revised by a committee of six—one from each class—and finally submitted to the Bishop of Winchester and another Dr. Smith, on whose approval it was printed in 1611. This is our present English Bible.

It is superfluous to say that, for all practical religious purposes, this translation of King James is as faithful and accurate as it could well be made in the circumstances. It has the priceless charm of simplicity and the mellowed tone of years. It was our fathers' book, and has guided many generations of Englishmen to the worship and inheritance of our fathers' God. It was translated with an eye to spiritual profit and not to controversy, and can mislead no earnest spirit inquiring after the truth. Its grand old Saxon phrases have become intermingled with our entire English literature; its words are engraven upon our hearts and memories; its very letters are viewed with reverence and affection by us, and every jot and tittle is respected as part of the Book of God.

In these circumstances the cry for revision is not to be lightly taken up. It is always perilous to remove the old landmarks; and unless very solid and convincing reasons can be given for the change, most of us would be satisfied to allow the translation to remain as it is. Unfortunately, however, for the conservatives of what is old for the sake of its antiquity, this is no longer possible. The arguments in favour of a new translation are both numerous and weighty, and no earnest, thorough student of the Scriptures can remain insensible to their force.

I. There has been, since the date of the present authorized version, *the discovery of more ancient MSS.* than those on which King James's version is founded.

We have already seen that the *Codex Vaticanus*, or a MS. of the middle of the fourth century, was discovered and secured after Wycliffe's translation had been made; but shortly after King James's translation had appeared, his son Charles I. received a present from the Patriarch of Constantinople of another famous MS. of the middle of the fifth century. A correct edition of this MS., called the *Codex Alexandrinus*, appeared in 1860.

But the greatest discovery of all yet remains to be noticed. In the year 1859, Constantine Tischendorf, in many respects the greatest critical scholar of the age, was travelling in the Sinaitic desert under the patronage of the Emperor of Russia. While visiting the monastery of St. Katherine in Mount Sinai, he had the

good fortune to fall upon the oldest and purest and most complete of all the ancient mss. yet discovered. It is called the *Codex Sinaiticus*, from the place where Tischendorf found it. It has not, he says, been deprived of a single leaf. It dates from the middle of the *fourth* century. It was probably one of the fifty copies of the Bible prepared by order of the Emperor Constantine in 331 A.D., and executed under Eusebius, Bishop of Cæsarea, the great Church historian. It was sent, it is thought, by the Emperor Justinian as a present to the monks at Sinai, and has remained ever since in the monastery which he founded in that desert. An edition of this ms. appeared in 1865.

Now the present authorized version of King James is based upon editions of the Greek text prepared by Erasmus and Robert Stephens (1516 and 1550) from mss. after the *tenth* century; so that we are now in possession of authorities 500 years older than those accessible to the translators of King James. I need not say that the changes introduced into the text during these five centuries have neither been few nor small. To notice only one or two instances: The whole passage that concludes Mark's Gospel from the 9th to the 21st verse, chap. xvi., has been added by another hand than Mark's. Eusebius had already warned us that Mark's Gospel ended with the 8th verse; but all the modern copies contained the spurious words, and the testimony of Eusebius has only lately been confirmed by the discovery that the Sinaitic and Vatican copies omit them. This is merely one specimen of the clearness and weight of the argument for a revision of the translation of the Scriptures.

Another illustration may be given. In John v. 4, we read, 'For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.' This was no doubt originally a valuable explanatory note in the margin, added by some scribe or teacher, to account for the conduct of the man who had waited for thirty-eight years for his chance of healing at the pool, or to explain the '*moving of the water*,' but by accident or design it had crept into the text itself; and I need not say it has done incalculable mischief there. It has encouraged many to '*wait at the pool of ordinances*'—as the old phrase goes—instead of coming at once to Christ, the Great Healer of the nations, who is ever waiting to be gracious, to be healed immediately.

Another long passage that has found its way into the text is John viii. 1–11. Acts viii. 37: 'And Philip said, If thou believest with all thine heart, . . . Son of God,' is omitted in all the three mss.—S., V., and A.

But enough has perhaps been said upon this first part of the argument; we want the truth, the whole truth, and *nothing but the truth*.

II. Another argument for revision is grounded on *defects of the present translation*.

(1.) Some of these very serious defects may be said to have originated in restrictions that were laid upon King James's translators by his Majesty himself.

For example, the first instruction to each company runs thus:—

'The ordinary Bible read in church, commonly called the *Bishops' Bible*, to be followed and as little altered as the original will permit.'

'The old ecclesiastical words to be kept, as the word "*church*" not to be translated "*congregation*."'

Now, not to go further, this latter restriction alone has led to much confusion and mischief.

The English word '*church*' is ambiguous, and applies to the building as well as to the congregation assembled in it. There is no such ambiguity in the original words of Scripture. The word '*church*' is derived from a Greek term, and signifies 'the house of the Lord,' *κυριακὸν*; Kirche, German; Kirk, Scotch; Church, English = the Lord's house.

But wherever in the New Testament it is intended to denote the believing worshippers of the house, another term is employed—'*Εκκλησία*,' 'those who are called out of' (the world); *the assembly* is the correct translation of this term.

Acts vii. 38: 'This is he that was in the *assembly* (church) in the wilderness.'

Acts viii. 1: 'And at that time there was a great persecution against the *assembly* (church) at Jerusalem.'

Acts ii. 47: 'And the Lord added daily to the *assembly* (church) such as were being saved.' 'Ordain them elders in every *assembly*' (church), (Acts iv. 23).

But King James and his advisers were shrewd enough to perceive that if a religious *assembly* was a church, and church was an assembly, then the *assemblies* of the Puritans of England upon the hills, and of the Covenanters of Scotland upon the moorlands, were likewise divine institutions, and might appeal to sacred authority for sanction of their gatherings, as they professed, like other established Christians, to *assemble* together in Christ's name. They therefore laid strict injunction upon the translators to render the word *Ἐκκλησία* not assembly or congregation, but *church*. We are still suffering the inconveniences of this in the necessity of the word '*chapel*,' which is a foreign and Popish term, to distinguish the building from the worshippers. The word *church*, I need not say, is wrongly applied to the congregation, and should be confined exclusively to the building—the *house of the Lord*.

I may also mention, by way of illustration, that the denomination of Christians to which we belong has suffered considerably from this arbitrary restriction. Most people, I fancy, look upon the words *presbyter* and *presbytery* as Scotch terms. Many people affect great difficulty in understanding or even pronouncing them; but they are words that occur in almost every page of the New Testament, and in the Old Testament Scriptures from the days of Moses. Every time the term 'elder' occurs in the Scriptures as the name of an office-bearer—of the synagogue or the church—it ought to be rendered *presbyter*; and the 'whole estate of the elders' that S. Paul speaks of in Acts xxii. 5, is literally *the whole presbytery*. Even of the heavenly temple we read in Revelation there are 'four and twenty *presbyters* round about the throne!' The word *presbyter* occurs about sixty times in the Bible. So much for our personal obligations to the Bishops' Bible.

It was a superstitious custom among the Hebrews never to pronounce or write the word *Jehovah*, 'the incommunicable name' of their covenant God. In place of it, they put the term which we have translated *Lord*. Our translators have been foolish enough to yield to this piece of Hebrew prejudice, and have thereby obscured or destroyed some of the most striking and convincing arguments for the divinity of Christ. Thus in Isa. xl. 3 we read: 'The voice of him that crieth in the wilderness, Prepare ye the way of *Jehovah* (LORD), make straight in the desert a highway for our God.' In Luke iii. 3, 4, the words are applied to John the Baptist; and the *Jehovah* of the Old Testament is declared to be the Lord Jesus Christ of the New. But this argument would not be perceived by the generality of English readers, owing to the omission of the term '*Jehovah*' in the Old Testament text.

Most readers know that the word LORD in the Old Testament, spelt with capitals, stands for *Jehovah*, and when spelt in small characters is the translation of another word (Adonai). See Isa. vi. See also the record of Abraham's prayer for Sodom.

(2.) But all the defects and imperfection of this translation are not to be attributed to the restrictions that were laid upon the revision companies by his Majesty King James I.

The translators themselves have not been uniformly successful in rendering the inspired words into English. They show often a somewhat perverse habit of translating (a) different Greek terms by the same English word, and (b) again of rendering one simple Greek word by half-a-dozen different English words, merely for the sake of variety. Of course the effect of this is utterly to destroy all hope of trustworthy marginal references, and all attempts at constructing a good English Concordance or Bible Dictionary.

Thus, in a beautiful passage in John xxi. 15-18, the entire point of the conversation is lost. Here two different Greek terms are translated by one English word, *love*, to the obscuring of the lesson of the text. 'Lovest thou me?' 'Thou art dear to me.' But this would hardly convey the correct meaning of Peter's answer.

'For I had not known *lust*, except the law had said, Thou shalt not *covet*. But sin, taking occasion by the commandment, wrought in me all manner of

*concupiscence* (Rom. vii. 7, 8). Here the Greek word *πιθυμία* is translated *lust*, *covetousness*, and *concupiscence*, to the bewilderment of the English reader.

There are four different words in Greek which our translators have rendered by the term *preaching*. The first is borrowed from the office of the ancient 'herald,' and should be rendered '*heralding*.' Acts viii. 5: 'Then Philip went down to a city of Samaria, and *preached* Christ unto them;' literally, '*heralded* to them Christ.' Now this conveys to us a very beautiful idea and happy illustration of gospel work, but in our present translation it is altogether lost. Acts viii. 25 (same chapter): 'And they, when they had testified and *preached* the word of the Lord;' the Greek phrase is simply, '*spoke* the word of the Lord.' In the same verse, 'they returned to Jerusalem, and *preached* the gospel in many villages of the Samaritans;' literally, 'they *evangelized* the villages of the Samaritans.'

'And upon the first day of the week, when the disciples came together to break bread, Paul *preached* unto them' (Acts xx. 7). Here Paul was addressing believers, and did not require either to *herald* Christ to, or *evangelize* them, and the word is elsewhere rendered '*reasoned*' with them; that is, he expounded the Scriptures, or, literally, he *discoursed* to them. Now all this is important as pointing out the difference between what should be addressed by a minister of the Church to believers at the Lord's table, and what should be spoken to the unconverted by an evangelist or herald of the Cross. But all this is lost to the English readers of King James's version.

Another example of this is found in the words, 'Moreover, the law entered, that grace might abound. But where sin *multiplied*, grace did much more *abound*' (Rom. v. 20).

Members of the Church of England, too, have a right to complain that the word for *confirmation* is sometimes rendered *establishing*, sometimes *strengthening*, and once or twice *confirming*.

In the 4th chapter of the Romans (3-6), it is almost amusing, if it were not so tantalizing to those seeking for the truth of the apostle's arguments, to hear the same simple word translated first '*counted*,' secondly '*reckoned*,' and thirdly '*imputed*,' in the space of three verses, and the same wonderful variety maintained throughout the chapter. Of course this destroys all reference Bibles.

In Acts v. 18-22, there are three Greek words that may be rendered the '*lock-up*,' the '*guard-room*,' and the cell where prisoners were *chained*. Peter and the apostles experienced the hardship of these different processes of incarceration; for we read, 'The prison found we shut with all safety, and the keepers standing without before the doors; but when we opened, we found no man within.' Yet these three distinct words, that indicate so much that is interesting in the lives of the apostles, are all translated by our commonplace word *prison*.

The last example of this class I shall give concerns the name of our blessed Lord, and is, I need not say, of great importance. In the earlier years of our Lord's ministry, His followers were in the habit of addressing Him by the term *Ἐπιστάτης* = master or chief. He was their leader or guide in all their expeditions: '*Ἐπιστάτα*, we have toiled all night, and have taken nothing: nevertheless, at Thy word, I will let down the net' (Luke v. 5). Here the words are translated, '*Master*, we have toiled.' Another word almost equivalent (*καθηγητής*) has the same translation: 'One is your (*καθηγητής* = leader) *Master*, even Christ' (Matt. xxiii. 8).

But as Christ began to unfold to them the great mysteries of His kingdom, and set Himself to instruct them in word and doctrine, they called Him *Διδάσκαλος* = teacher. Martha says to Mary, who used to sit at His feet and hear His word, 'The *Teacher* is come, and calleth for thee.' The word *rabbi* was also employed in the same sense. 'Judas said, Hail, Rabbi, and kissed Him.' But our translators render them all *master*, as you will remember Martha says, 'The *Master* is come.'

And, lastly, towards the end of our Saviour's ministry, when the evidence of His divine character and mission forced them to acknowledge His supremacy, the term *ὁ Κύριος* = Lord, became the sole mode of address. At the passover, when He warned them that one of them should betray Him, they all said, *except*



Judas, 'Lord, is it I?' Judas exclaims, 'Rabbi, is it I?' And Jesus Himself says, 'Ye call me (The) Master (Teacher) and (The) Lord, and ye say well, for so I am' (John xiii. 13). So with Thomas, 'My Lord and my God'—*ὁ Κύριος μου καὶ ὁ Θεός μου*;—showing clearly progression both in faith and knowledge, which is deeply instructive for us to observe, yet the proof is obscured to all English readers by the manner in which the earlier words have been translated.

(3.) Another class of defects in the present authorized version are the *obsolete* and *antiquated* words that obscure or mar the sense of the sacred writers.

We all know how much the English language has changed since the days of Wycliffe or King James. It would sound strangely to hear now, 'Paul, a *villain* of Jesus Christ!' But these words were once actually in our own Bibles. *Villain* was then a good and respectable term for *servant*. Equally shocking would be, 'Jude, a *knave* of Jesus Christ!' And yet there was no impropriety in the phrase when a *knave* was a faithful and trusted Saxon vassal. These words, therefore, had to be revised and altered because the language had changed.

When Paul says, in Rom. i. 13, 'I purposed to come unto you, but was *let* hitherto,' the natural inquiry of every English reader is, 'Why, then, did he not go?' But in the olden time 'let' was to 'hinder,' and its meaning is now the opposite of what it originally signified.

In 2 Thess. ii. 7 we read, 'only he who now *letteth will let*, until he be taken out of the way,'—meaning, he who *hindereth will hinder* till he be removed.

In Matt. xvii. 25: 'When Peter was come into the house, Jesus *prevented* him,'—that is, *anticipated* what he, Peter, was going to say.

1 Thess. iv. 15: 'They that are alive in the earth shall not *prevent* them that are asleep,'—meaning, shall have no advantage over those who are already dead.

Ps. xxi. 3: 'Thou *preventest* him with the blessings of Thy goodness,'—that is, Thou *anticipatest* all his wants.

Acts xxi. 15: 'And after those days we took up our *carriages*, and went up to Jerusalem.' This is the first instance we have of the apostles using *carriages*! Most people wonder what they were like, and where they got them. But the word 'carriage' in King James' day meant luggage. 'We packed up our *traps*,' or we 'collected our baggage,' would be nearer the words of the original.

Some of these obsolete translations of the Vulgate furnished Voltaire with many hits for his shallow witticisms, and the ground for his still shallower arguments against the Bible.

(4.) There are a few mistranslations that require to be altered.

The Israelites are said to have '*borrowed* of the Egyptians,' with no intention of repaying them. The words are simply, 'They *asked for* goods and jewels.'

David is said to have put his enemies '*under saws and axes*,'—meaning, he put them to ignominious employments.

'The wicked have no bands *in* their death,'—*till* their death.

A few of the figures in the Old Testament require alteration, King James' translators not being acquainted with the Arabic mode of reckoning. Thus, 42,000 Ephraimites are said to have fallen in battle, while the whole tribe consisted of about 32,000 persons. The words are, 'There fell of the Ephraimites 40 and 2000,' or 2040.

So with 50,000 that were smitten at the small town of Bethshemesh, the words are, 'The Lord smote seventy men *fifties* and a thousand,' or 1170 altogether.

But I have said enough, I trust, to prove that our present translation is capable of being improved and of being made a more faithful representation of the words which the Holy Spirit gave for our doctrine and reproof, for our correction and instruction in righteousness. It is the *translation*, not the Bible, we seek to alter.

'The words of men grow old,  
They lose their taste and power;  
But Thy sweet words, O Jesus Christ,  
Are life for evermore.'

Correspondence.

FRENCH CANADA.

TO THE EDITOR OF THE UNITED PRESBYTERIAN MAGAZINE.

SIR,—Would you allow me, through your pages, to make a short statement and appeal in behalf of the mission of the sister Presbyterian Church in Canada among the French Canadian Romanists? French Canada, called now the Province of Quebec, has been more than a century under British sway, and has now a large population. There are more than a million of French Romanists in Quebec alone. In other parts of the Dominion there are 200,000; in the States there are about 800,000. They increase with unexampled rapidity: they double themselves every twenty years. And the religious condition of such a large and prolific population must be felt to be of the greatest importance to the future welfare of Canada. There are only 170,000 non-Romanists in the French province. But a fourth part of the population of Montreal is non-Romanist, and but a sixth of that of the city of Quebec. The Romanists boast that, French and Irish combined, they already form nearly a half of the population of the whole Dominion; it is certain they are more than a third; and whether the gospel be given them becomes thus, from every point of view, a question of momentous importance.

French Canada was settled on the feudal system, and large endowments were showered on the clergy. The whole old French constitution was preserved at the conquest. A few years ago steps were taken to buy up the right of the seigniors, and open up the way to the *habitants* obtaining a free title. The Roman Catholic establishment, however, remains intact; the clergy are confirmed in the possession of their valuable lands, and have continued to this day by law to levy tithes and Church rates. Rome was left there undisturbed by Protestant Britain for three generations, till she has grown to gigantic strength. She has come to understand the vantage ground which she occupies there, and she is rousing herself to do her utmost to strengthen her position, so that she cannot now be easily shaken or dislodged; and all friends of the gospel should unite to retrieve the consequences of past neglect, and bring light and liberty to

her enslaved subjects. Nowhere is she more active, bold, and daring. The most arrogant claims are put forth in her behalf. Vaticanism in its most repulsive and intolerant features is the only creed allowed; and by the grossest assumption and terrorism she is striving to subdue all to her will, and take possession of the government of the country. The outrageous principles of the Syllabus she is striving to realize with unblushing effrontery and violence; and those who find it difficult to decide whether the Syllabus and Encyclical mean anything, could not do better than study these dark portentous documents in the light of current events in Lower Canada.

The Church of Rome had a fine opportunity of showing in this field what she can do for a people thoroughly given over to her. Here she had a people isolated by position and language for centuries, and she has had possession of unlimited resources. If she has not brought a blessing to this people, we must say it is because she has no blessing to bring. With all her wealth and power, it cannot be said she has brought much blessing to these poor French Canadians. There could not be a severer indictment read against her than just their condition amid all the advantages of a new country. They are indeed quiet, and contented with little; they are free from some forms of gross vice; they are attentive to religion according to their light; they are naturally, if let alone, kindly and tolerant; they are obliging and polite in their deportment to strangers and to one another; they delight to spend their time in small harmless gaieties, amused with the violin and a dance, a song, or a game of dominoes, but they are idle, inert, stereotyped socially and intellectually; they have all the weaknesses of a state of childish pupilage; they are without energy, ambition, or public spirit; they are content to vegetate on a few acres of the soil, with an agriculture as antiquated and changeless as their creed; they are just what their forefathers were three hundred years ago; they are ignorant beyond conception; not a fourth of them have the most rudimentary elements of

education, notwithstanding the establishment of a public system, the cost of which seems to go to support an army of nuns and friars, only to teach by rote the Catechism; they are superstitious as fetish-worshippers; they are poverty-stricken; masses of them in their poverty are squalid as Red Indians; and, like cattle which never look beyond the fence of the field on which they are grazing, they have not an idea beyond the daily routine of their narrow life.

Among these people the Presbyterians of Canada, since their late union three years ago, have entered on a vigorous work of French evangelization. They have already more than forty labourers in the field, and their converts are already numbered by thousands. A French professor in connection with our Theological Hall in Montreal has twenty-two French students under his charge, preparing for the work. I would earnestly appeal for their support to all friends of French evangelization in the United Presby-

terian Church, on the ground of the great religious necessities of this province, and also on the ground of the great success of our mission, which is but the beginning of what promises to be, by the blessing of God, a most extensive movement in behalf of a pure gospel in Lower Canada.

THOS. STEVENSON.

8 GLENGYLE TERRACE,  
EDINBURGH.

*P.S.*—The Presbyterians used to be the great supporters of the French Canadian Missionary Society; but in withdrawing as a Church, to enter on a work of their own, they have no special interest in this or any other society, for which, indeed, there is no longer any call. All denominations now, with the single exception of the Congregationalists, have their separate French Canadian work. The burden of the work of French evangelization in the future must rest chiefly on the Presbyterian *Mission*.

T. S.

## Intelligence.—United Presbyterian Church.

### PRESBYTERIAL PROCEEDINGS.

*Dumfries.*—This presbytery met on 1st October—the Rev. Alexander Pater-son, moderator. Mr. John Jardine, student of the first year, delivered a lecture from Hebrews i. 1-4, which was unanimously sustained, and the student encouraged to prosecute his studies. Mr. James Nivison was examined in regard to personal piety, character, and motives, and the presbytery being satisfied, the clerk was instructed to certify both students to the convener of the Theological Committee. Mr. James Corson, student of Arts, was introduced to the presbytery by Mr. J. H. Scott, and the student was encouraged to prosecute his studies. At last meeting the first article of the declaratory statement was adopted by the casting vote of the moderator. The consideration of the remaining articles was resumed, and the suggestions of the committee appointed to consider the 2d and 3d articles, were either adopted or other changes preferred. No. 4 was adopted as amended in the second motion. Synod Minutes, p. 334. Nos. 5, 6, and 7 were adopted as transmitted. The rubric and the proposed second question of the formula was

adopted by a majority. In reference to ministerial exchanges with the Presbyteries of Ireland and Galloway, it was decided, while sympathising with the object of the scheme, we do not meantime see our way to take part in it. It was agreed to recommend ministers to hold a thanksgiving for the late harvest. The remit on imposition of hands in ordination of ministers falls to be considered at next meeting. Annual missionary conference at 12 o'clock. Next meeting will be held at Dumfries on the first Tuesday of December.

*Dunfermline.*—This presbytery met on the 8th October—Rev. Mr. Munro, moderator. It was intimated that the Rev. Mr. McDowall, Alloa, had died on the 10th September, and, after prayer by the moderator, his name was dropped from the roll of presbytery. Messrs. Russell and Brown were appointed a committee to draw out a minute expressive of the presbytery's estimate of their departed father. Messrs. John Duncan, M.A., and Alexander Westwater, were certified to the ensuing session of the Divinity Hall. The proposed presbyterial interchanges, with the view of evoking a deeper interest in the missions of the Church, was remitted to

the Mission Committee, to consider and mature arrangements before next meeting. The presbytery instructed the clerk to return thanks to the donors of Dr. William Anderson's volume on Popery and the Memorials of the Rev. Dr. Carstairs Douglas. Reports were read on mission work by Mr. Hayworth, presbytery's missionary, and Mr. Ure, student, who has been labouring in Lochgelly for the summer months. With both reports the presbytery expressed much satisfaction. The third Sabbath of October was appointed as a day of thanksgiving for the abundant harvest. It was agreed to take up the 'Declaratory Statement' at next meeting of presbytery, which was appointed to be held on Tuesday the 5th November, at 11 o'clock.

*Edinburgh.*—The monthly meeting of this presbytery was held on 2d October—Mr. Small, moderator. Dr. Bruce read a circular from the clerk of the Synod, intimating that the time for sending in returns on the declaratory statement with reference to the subordinate standards had been extended to the 1st February 1879. Mr. Rutherford moved the appointment of Mr. Young, Newington, as superintendent of the students connected with the Church at the University. Mr. Young, however, could not see his way to accept the office; and a remit was made to a small committee to consider the subject, and report to next meeting of presbytery. Mr. Moffat submitted the report of a committee with reference to the Synodical Scheme on Missions, under which the presbytery was asked by the Synod to appoint deputies to proceed to the Presbyteries of Paisley and Greenock, and Kilmarnock, to plead the cause of missions, while the Edinburgh Presbytery were to receive deputies from the above-mentioned presbyteries. The committee felt that as the presbytery had previously agreed to carry out a scheme of presbyterial changes drawn up by the Mission Committee, it would not be advisable in the circumstances to invite deputies from other presbyteries in connection with the work. Dr. Thomson proposed that the scheme of the committee be adopted for the present year, which was agreed to. Mr. Moffat next reported that the committee had arranged for the annual conference on the subject of missions taking place on the evening of Tuesday,

5th November. On the motion of Dr. Thomson, it was agreed to recommend to the congregations within the bounds of the presbytery that the second Sabbath of October, or such other Sabbath as may be found more convenient, should be observed as a day of thanksgiving 'for the abundant harvest with which Divine Providence has been pleased to favour the land.' Commissioners appeared from the congregation of Regent Street Church, Portobello, in support of a petition for moderation. Professor Johnstone stated that the congregation had a membership of thirty-seven, and proposed to give a stipend of £350 per annum to the minister called to the charge, the managers of the congregation guaranteeing the stipend for three years. Mr. Robertson moved that the prayer of the petition be granted, which was agreed to, and Thursday, 24th October, was fixed for the moderation—Professor Johnstone to preside. The motion of Mr. Fleming as to the non-attendance of brethren at the meetings of presbytery was remitted to a small committee to consider the whole subject, and report to next meeting of presbytery.

*Falkirk.*—This presbytery met on 1st October—Rev. George Wade, moderator *pro tem*. The clerk read a letter from the Rev. Peter White, Denny, intimating his resignation of his pastoral charge on the ground of ill health. The presbytery received the communication with deep regret, and appointed the Rev. George Wade to announce the demission to the congregation of Denny on Sabbath first, and hold a meeting of the congregation to consider the matter on 14th inst. Appointed also Messrs. Wade and Jerdan to meet with Mr. White privately. Agreed to hold a special meeting of presbytery on 15th October to issue the case. Rev. J. Aitchison, convener of the presbytery's Carron Mission Committee, reported that a Sabbath forenoon service had been instituted at Carron, and also an afternoon Sabbath school, the latter having a roll of 266 scholars. The presbytery expressed its great satisfaction with the earnest and successful labours of its missionary at Carron, Mr. John Yellowlees, and gave the committee power to take steps, in conjunction with the Board of Missions, with the view of securing a building site for a church in

the district, as they may deem expedient. Agreed to postpone in the meantime making arrangements for an interchange of deputies, as suggested by the Foreign Committee's plan of ministerial exchanges, and resolved to arrange for an interchange within the bounds of the presbytery, with the view of deepening the interest of the Christian people in the work of missions. Agreed to hold a missionary conference at meeting on 15th October. Adopted recommendation of Committee on Augmentation, that Ex-Provost Morton of Greenock be kindly requested to visit Falkirk and district again this season, to solicit subscriptions for the Surplus Augmentation Fund.

*Galloway.*—This presbytery met at Newton-Stewart, 8th October—Mr. Scott, moderator. Inquiry being made, it was found that the annual collection on behalf of the Theological Hall Fund had been made in all the congregations. Mr. Squair, as convener of the Committee of Presbytery on Missionary and Evangelistic Efforts, submitted the following motion in regard to presbyterial interchange of pulpits with a view to promote a missionary spirit in the Church:—'That the Dumfries Presbytery, while cordially sympathizing with the end contemplated by presbyterial exchanges on behalf of Foreign Missions, cannot see their way in present circumstances to take any step in the matter. This presbytery also cordially sympathizes with the end contemplated, and, in the circumstances, agree to recommend the brethren to aim at the end sought by an interchange of pulpits as far as practicable within the bounds of the presbytery.' This was unanimously agreed to. Mr. Watson laid upon the table plans of a new church at Kirkcudbright. These were highly approved of, and the claims of the congregation for assistance in their undertaking were strongly recommended to the generous liberality of the members of the Church.

*Glasgow.*—The monthly meeting of this presbytery was held on 8th October—Rev. Alexander Oliver, moderator. It was unanimously agreed to sustain the call from the Cranstonhill congregation to Rev. Geo. D. Green, M.A., Buckie. It was stated that the call was unanimous. Dr. Logan Aikman gave notice of a motion for next meeting, to the effect that the presbytery call the attention

of the churches within their bounds to Dr. Cameron's Marriage Preliminary Bill, which comes into operation on the 1st of January next. It was proposed that arrangements be made for holding a week of evangelistic meetings during the winter. Mr. Corbett intimated that the Cathcart Road congregation had resolved to give a call to Mr. Henry Drysdale, preacher, to become their pastor. A call, however, had also been placed in Mr. Drysdale's hands by the Mount Florida congregation, and Mr. Drysdale had selected the latter. The presbytery therefore set aside the call. It was intimated that Mr. Miller, Leitholm, had accepted the call to become colleague and successor to the Rev. David Macrae, Elgin Street Church, Glasgow, and a day was fixed for his induction. A long discussion took place on the proposed removal of the Cathedral Street congregation to Kelvingrove Street, in the west end of the city, Mr. M'Coll, Partick, giving it as his opinion that the western district was already overstocked with churches, and that there was more necessity now for a church in Cathedral Street than at the time the building was erected. Ultimately it was resolved to ask the opinion of all sessions in the district on the proposed change.

*Kirkcaldy.*—This presbytery met at Leven, 1st October—Rev. Robert Dick, moderator *pro tem*. Intimation was given that Mr. Henry Drysdale had declined the call addressed to him by the congregation of Loughborough Road, Kirkcaldy. The clerk intimated that he had received notice from the Presbytery of Paisley and Greenock to the effect that a call had been sustained by that presbytery addressed to the Rev. John G. Train, Buckhaven, by the congregation of Clune Park, Port-Glasgow, and that all the parties interested had been summoned to be present at this meeting. Mr. Train and commissioners from both congregations were present. Reasons for translation, and answers to them, were read. Mr. Train was then called upon to give his decision, when he intimated that, after serious consideration, he had come to the conclusion that it was his duty to remain in his present charge. The moderator intimated this decision to the commissioners from the congregations of Buckhaven and Port-Glasgow, and addressed them

in suitable terms. Read a communication from Dr. Scott in reference to the debt resting on congregations within the bounds. The representatives of these congregations present stated that they were not prepared to say anything definite on the subject, but would bring the matter before their respective congregations and report. The scheme for sending deputies from one presbytery to another in the interests of Foreign Missions was taken up. It was agreed to remit the matter to the presbytery's Mission Committee, with instructions to make arrangements for the carrying out of the proposal as far as practicable. Took up the remit of Synod anent the revision of the subordinate standards. The various points in the proposed Declaratory Act were gone over, and remarks made on them, when it was agreed to take up the subject again and dispose of it at the meeting of presbytery to be held on the first Tuesday of December.

*Melrose.*—This presbytery met on the 1st of October—Mr. Finlayson, moderator. Mr. Ballantyne, Langholm, was present. A moderation was granted to Newtown congregation, to take place on the evening of the 15th current—Mr. Stevenson to preside. The stipend offered is £200, with a manse and holidays. Supply was appointed to the pulpit of Mr. Muir, Hawick, who is at present laid aside by illness. Agreed to cordially welcome Mr. Inglis, in the month of November, to the congregation in connection with the Sabbath school work and the training of the young. A committee was appointed, with Mr. M'Callum, convener, to correspond with and visit Berwick Presbytery, in exchange for a visit from them, in order to advocate the cause of missions. Agreed to meet again on the first Tuesday of November.

*Orkney.*—This presbytery met at Kirkwall on the 7th October—Mr. Melville, moderator. It was reported by the clerk that Mr. Robertson, student in connection with the presbytery, had successfully passed his examinations, and entitled himself to a Syme bursary. Mr. Goudie, student, being present, was examined in Hebrew, Greek, Theology, and personal religion, and acquitted himself to the entire satisfaction of the presbytery. Mr. Runciman gave notice of motion respecting the Marriage Law,

and also anent the ordination of elders. Mr. Webster gave notice of motion regarding the proposed 'declaratory statement anent subordinate standards.' Mr. Melville was appointed to dispense the communion in Shapinsay congregation, and to convey to them an expression of the presbytery's unabated interest in them, and sympathy with them in their frequent disappointments in respect to the settlement of a pastor among them, and to offer them such counsels as, in the circumstances, they might require. The presbytery then resolved itself into a committee for the consideration of a number of minor matters. Next meeting to be held in Kirkwall on the first Tuesday of January, at eleven o'clock A.M.

CALLS.

*Glasgow (Cathcart Road).*—Mr. Henry Dalrymple, preacher, Leslie, called September 24.

*Glasgow (Cranstonhill).*—Rev. George D. Green, A.M., Buckie, called September 24.

*Rosehearty.*—Mr. William Dickie, M.A., preacher, Paisley, called.

*Dundee (Tay Square).*—Rev. Charles Jerdan, M.A., LL.B., Dennyloanhead, called October 7, to be colleague to Rev. Dr. M'Gavin.

*Savoch (Aberdeenshire).*—Mr. George Smart, preacher, called.

*Loanends (Ireland).*—Mr. William Salmond, preacher, Perth, called October 15.

*Newtown St. Boswells.*—Mr. Robert Inglis, preacher, Edinburgh, called October 15.

ORDINATION.

*Balbeggie.*—Mr. R. Macmaster, preacher, ordained October 15.

DEMISSION.

The Rev. Peter White, Denny, demitted on account of ill-health, October 15.

OBITUARY.

Died at Lanark, on Monday, October 7, Rev. Daniel Maclean, minister of Bloomgate Church.

COUNCIL OF PRESBYTERIAN CHURCHES.  
THE Council of the Presbyterian Church of England and of the United Presbyterian Church met in the Pres-

byterian Church, Mount Pleasant, Liverpool, on Tuesday, 15th October, under the presidency of Professor Chalmers, Moderator of the Synod of the former Church. There was a large attendance of representative members from both Synods. Among other business, it was agreed to appoint Professor Cairns of Edinburgh, Dr. Fraser of London, and Mr. David Corsar of Arbroath as a deputation to the Congregational Union of England and Wales, to convey to them the fraternal regards of the Council and the Churches which it represents. Very encouraging statements were made in regard to the entire harmony of feeling and action which had prevailed in the Presbyterian Church of England since the consummation of the recent Union, and to the impulse which had been thereby imparted to church extension work. It was also stated in regard to the United Presbyterian Church, that the Home Mission funds of that Church had not suffered from the Union; and that though its funds for Foreign Missions had been necessarily somewhat diminished, the diminution had not been greater than might have been expected.

Several points referring to the mutual relation of the Churches were carefully criticised, as well as extension work in England. Much satisfaction was expressed with the result of the meeting and the spirit in which it had been conducted. Next meeting is to be held, probably in Manchester, in November 1880.

WHITEVALE, GLASGOW—OPENING OF A  
NEW CHURCH.

A NEW church for this congregation was opened on the evening of Friday, October 4, by Rev. Professor Cairns; and the services were continued on the following Sabbath, being conducted by the pastor, Rev. Adam Welsh, Rev. Mr. Rennie, and Dr. Logan Aikman. The church is seated for nearly a thousand people.

BONNINGTON, LEITH — LAYING OF THE  
MEMORIAL STONE OF A NEW CHURCH.

THE memorial stone of a new church for the recently formed congregation here, of which Dr. Hutchison is pastor, was laid on Thursday, October 3, by Mr. Grant, M.P., in presence of a large assemblage. Mr. Grant, in speaking of

the lessons which the building and sustaining of such churches taught, said— There was another lesson which might be learned from the proceedings of that day, and it was that in an earnest congregation they saw a willingness to contribute of their substance for religious purposes; and if they associated their ceremony with the number of beautiful churches which the United Presbyterian body had erected and were erecting in so many parts of the country, and also with the vast sums they raised by voluntary effort for Church purposes, he thought they were justified in making use of these facts, which were the result of actual experience, in making up their minds as to whether there was any danger to the interests of true religion, should it seem fit to the Legislature to place all the religious sects of this country on one footing, and to leave them to depend upon their own efforts for their support. Mr. Grant concluded by congratulating the members on the very handsome and beautiful church in which they would shortly worship, and congratulating the inhabitants of Leith upon the handsome architectural feature which would be added to their town. After a few remarks from the Rev. D. M. Croom, in the course of which he said that at the end of a long ministry he had unbounded confidence in the power of a willing people, the proceedings were closed with the benediction, pronounced by the Rev. D. Thorburn.

JUBILEE OF THE REV. WILLIAM PEDDIE,  
D.D., BRISTO STREET CHURCH, EDIN-  
BURGH.

SERVICES in connection with this event were held on Thursday, 17th October. As was to be expected from the great esteem in which Dr. Peddie is held, from the historic place which the name of Peddie holds in the denomination, and the many associations connected with a church of such long and honourable standing as that of Bristo Street, the occasion was looked forward to with much interest.

The services were commenced by Professor Cairns, who preached a most appropriate discourse from Acts xiii. 36. At the close the learned professor said: 'It is my great privilege this day, in your name, to congratulate our honoured father and friend, around whom we gather, and to whom we offer every

tribute of respect, and honour, and gratitude, in connection with this auspicious occasion of his ministerial jubilee. I do not need here to speak of his place and work in connection with this congregation, during the long period which comes now to a close,—first as colleague to his venerated father, and then as successor,—work in which he has so worthily, to his own honour and to the honour of the congregation, been identified before the whole Christian Church,—a congregation that, we may say, deserved at his hands every effort worthily and suitably to represent it, from its connection with the past,—a connection that goes back to the very foundation of the Secession, and which is marked by incidents of the very greatest interest in connection with the history of the Secession in Scotland. That congregation, by the grace of God given to him, he has indeed, and we rejoice to acknowledge it, worthily represented during the one-third part of its lengthened and important history in this great capital, and in the face of the universal Church of Jesus Christ. What he has been in this capacity as the colleague and successor of his admirable father, is set forth in the addresses presented to him at this time, not only by this congregation and by the Presbytery of Edinburgh, but by the ministers and preachers who have sat under his ministry, among whom I am happy to have had for a time a place. It is impossible to over-estimate the vast importance of such a ministry, so deep and solid in its Scripture foundations, and consisting so much in accurate and clear Scripture exposition—so true to the sound and time-hallowed views of Christian doctrine sanctioned among us, while utterly remote from anything servile or traditional, and so warmed by living Christian experience and practical earnestness, as well as tempered and regulated by a rare faculty of discrimination. But I do not dwell further on this topic, because I cannot add anything to the cordial tributes paid in the different addresses; nor can I easily estimate the responsibility of those who have so long enjoyed such Christian teaching, and the wise, faithful, and affectionate spiritual oversight with which it has been all along attended. I would rather say a word on this public occasion on the wider aspect of our now venerable father's career, as connecting him during so many

years with so much of the public work of our denomination of the Church of Christ. Inheriting, if I may so speak, an historical place, and possessing so much, on the one side of his connections, of the scholarly grace and theological accomplishment of Dr. Dick, and, on the other, of the penetrating judgment and business faculty of his own father, and adding to these a public spirit and a devotion to ecclesiastical work in its details not less than its principles peculiarly his own, I need not say that his service to his generation in this field has been great and ever-growing in the history of our denomination. I need not remind those who have followed his course, of the many difficult and complicated questions which he has assisted in disentangling in the presbytery and in the Synod,—of the value of his counsels in connection with the question, for example, of Sabbath observance, with national education, and with the relations of Church and State,—of the interest taken by him in the extension of our missions, in our successive enterprises of Christian union, in regard to a union that has so far taken effect, and another union the full effect of which may for a time be delayed, and in the cultivation of intercourse with foreign Churches, especially those using the French language, with whose history he is as familiar as with our own. And every one must recall the important place he has occupied in the recent doctrinal discussions, where those who know him best will testify that his zeal and earnestness have had in them nothing of a narrow and rigid conservatism, but rather reflect an ardent sympathy, strengthened by experience of their value, with those foundation principles of our Church apart from which no true progress, and even no effective use of revelation, is possible, and one age of Christianity would be isolated from another. So much service, so steadily, ungrudgingly, and unostentatiously bestowed, has not often been rendered through so long a period; and though it cannot be hoped that the energy which has made it possible will always endure, the lesson will remain, and the benefit survive to those who come after. We doubtless all unite in the wish that our venerated friend may be spared for years yet to come to his attached flock, and to his excellent and devoted colleague,



and to the service of the Church at large; that he may see our Church display on an ever-widening scale those same qualities of public spirit, of enlarged catholicity, and of sure and steady progress, which he has done so much to foster and to guide; and that when at length his work has ended, relying on that grace of God which brought salvation, to which his whole life and ministry has been one long and consistent testimony, and to which even the labour of an apostle, which abounds above all other, is entirely due, he may rise to receive the higher than mortal commendation, "Well done, good and faithful servant, . . . enter thou into the joy of thy Lord."

At three o'clock there was a complimentary dinner, attended by a large number of ministerial and other friends, not only in the city, but from various parts of the country; and in the evening a soiree was held in the church. The large building was filled in every part by a deeply-interested audience; Mr. James, Dr. Peddie's colleague, occupied the chair, and testified to the great kindness ever shown to him by Dr. Peddie, and the cordial relations that existed between them. Principal Harper, Principal Rainy, Professor Calderwood, Dr. Gray of Lady Yester's, and others, took part in the proceedings. Dr. Andrew Thomson, as representing the Presbytery of Edinburgh, presented an address expressive of the sense the presbytery entertained of Dr. Peddie's high character and important services. Similar addresses were presented by Mr. James Peddie, W.S., as representing the session, and Mr. Gowanlock, Stirling, as representing the ministers in our denomination who had been connected with Bristo Street Church. These are—John Clark, Abernethy; John Johnston, Stirling; William Brodie, Lasswade; John Cairns, Edinburgh; William Ballantyne, Langholm; Robert Henderson, Edinburgh; William Johnston, late of Alexandria; George Macarthur, Edinburgh; Peter White, Denny; Thomas Scott, Stonehaven; John T. Gowanlock, Stirling; William Galletly, Tillicoultry; Jas. Jeffrey, Glasgow; James Simpson, Edinburgh; J. Davis Bowden, Edinburgh; James Craig, Wellington Quay; James George, Dundee; Isaac Marwick, Kirkcaldy; John Clark, Kirkcaldy;

Alex. Robertson Smith, Ronaldshay; James Landreth, Brechin; William George, Dunfermline. *Preachers*—John Howatson, Edinburgh; John B. Alexander, Edinburgh. *Students*—John Porteous, Robert D. Shaw, Adam T. Landreth, James Stark.

Mr. Thin, as representing the congregation and friends of Dr. Peddie, in a congratulatory speech, presented him with a silver salver and a cheque for upwards of £600.

Dr. Peddie, in returning thanks for the addresses which had been presented to him, and the gifts which had been bestowed, spoke very warmly and feelingly of his appreciation of all the kindness that had been shown to him that day. He referred to the fact that his venerable father had also seen his jubilee as minister of Bristo Street Church, and had attained the 62d year of his ministry. Having given a very interesting sketch of his experience as a minister, and noted the changes that had taken place during the past fifty years, Dr. Peddie went on to say—"I have no fear for the stability and continued well-being of the congregation. I hope and believe that, under the blessing of God, its future may be even better than has ever been its past. It has never had in it any of the great or noble, and but few of the very rich. It has been made up of the humbler classes, with a goodly proportion, no doubt, of the *bourgeoisie* or middle class, that class which forms the stay and strength of every community. It has also been to a considerable extent what might be called a family congregation, having in it many who are linked together by social ties, not a few of them being descendants of those who were its original founders, or who joined it in later but still distant times. I believe that it has contributed its own fair share to that influence for good which goes forth into general society from every congregation of the same order, leavening it with moral and religious principles of incalculable value. May it long continue to send forth the same influence, and in a mightier degree! It has been blessed hitherto with sagacious and faithful leaders, men who have "had understanding of the times to know what Israel ought to

do." As they one after another pass away to their rest, instead of the fathers may there come up the children! It needs not the gift of prophecy to foretell that ere many generations have come and gone, great ecclesiastical changes will take place in this country. But whoever may be affected by such revolutions, may this congregation abide faithful to Christ and to truth! Even now there are evils impending over the Churches, or already felt by them, of which our predecessors knew nothing. Christianity itself is now persistently assailed more openly than in any former time, and from the opposite poles of Rationalism and sacerdotalism, of infidelity and Popery. I believe that those dark clouds which have for some time been gathering and threatening overhead will yet pass away, and leave our sky, perhaps, brighter than ever. The Head of the Church lives and reigns. But if, in His mysterious providence, a blight is permitted to fall upon any portion of His professing Church in this land, it is my fervent wish and prayer that this corner of the Lord's vineyard at least may remain unscathed; and that there

may rest upon this people, upon themselves, their families, their office-bearers, and church ordinances, the precious dew that descended upon the mountains of Zion; and in order to this, that the doctrine taught and professed and believed with the heart be that of the Apostles, of the Reformers, and of our Presbyterian fathers, even the doctrine of grace reigning through righteousness unto eternal life by Jesus Christ our Lord.'

MEETING OF THE CONGREGATIONAL  
UNION.

THE Congregational Union opened its thirty-ninth autumnal session on Tuesday, 15th October, at Great George Street Chapel, Liverpool, under the presidency of the Rev. J. Baldwin Brown, B.A. On Monday night, a sermon was preached before the members of the Union, at Great George Street Chapel, by the Rev. A. M. Fairbairn, D.D., Principal of Airdale College, at the Tabernacle, Netherfield Road.

Much of the business related to subjects of great importance, and deep interest was displayed in its transaction. About 1200 members were present.

## Notices of New Publications.

*In Memoriam*—THE LATE REV. JOHN GUTHRIE, A.M., D.D., one of the Founders of the Evangelical Union.  
By Rev. ROBERT HOOD, Glasgow.

Glasgow: T. D. Morison. 1878.

THIS sketch of the late lamented Dr. John Guthrie consists to a considerable extent of a reprint from *The Christian News*, and is published for the gratification of his numerous friends in the meantime. 'It is hoped, however,' it is said, 'that a more elaborate memoir will in due course be published.'

The main facts of Dr. Guthrie's life and features of his character are here clearly though briefly set forth:—

'Dr. Guthrie was born on the 30th January 1814, in the village of Milnathort, Kinross-shire. From the windows of his house he could look out on the waters of Loch Leven, and the island on which Queen Mary was imprisoned. He was educated at the subscription school of his native village. Dr. Guthrie's father was a highly respected mercantile

agent in the village. The family sat in the Antiburgher Church. In the year 1830 he first became acquainted with James Morison, now Dr. Morison, of Glasgow, and the friendship then formed has continued without a break till the present. He was early brought under deep religious impression by the illness and happy death of a much-loved elder brother.

'In 1831, John Guthrie entered the University of Edinburgh, of which he was a distinguished student. He gained several honours, chiefly in the Greek class taught by Professor Dunbar and the Moral Philosophy class of Professor Wilson. He took his degree of M.A. in 1835. He joined, along with James Morison and William Ritchie, now Dr. Ritchie of Dunse, the Theological Hall of the United Secession Church, in August 1834. Dr. Eadie and George Gilfillan were still in the Hall, but four years in advance of him; and Dr. George Jeffrey, of Glasgow, had entered the

year prior—1833. By his fellow-students Dr. Guthrie was held in the highest estimation for his character, talents, and learning; nor did the theological differences which separated him from them in later years diminish their respect and affection. The eminent Dr. John Brown gave the inaugural lecture in the Hall that year. The professors at that time were Drs. Mitchell, Brown, Duncan, and Balmer. Dr. Guthrie was licensed by the Dunfermline Presbytery in the spring of 1838, and was ordained minister of the Secession Church in Kendal, Westmoreland, on 25th February 1839.

While Dr. Guthrie was in Kendal, what is now known as the Atonement Controversy broke out in the Secession Church; it caused much agitation at the time, and was a source of much anxiety. Mr. Hood, of course, looks at it from his own point of view; and while he speaks in a kindly manner of individuals, it might have been as well if he had omitted one or two expressions on the general question which he has permitted himself to use.

The result of the controversy was the expulsion of Dr. Guthrie, with others, who formed the body now known as the Evangelical Union,—a body which, though separated from us, we have always recognised as animated in a high degree by zeal for the cause of Christ, and as having done much good work in the way of moral and social reformation.

Dr. Guthrie continued to hold consistently and conscientiously the doctrines for the maintenance of which the Evangelical Union was formed. 'I regard,' he said, in a valedictory address given shortly before his death, 'the so-called Morisonian type of theology as the true and consistent meeting-point of Calvinistic and Arminian evangelism, on which to rear the solid and enduring pyramid of gospel grace.'

Continuing the narrative of his life, the writer goes on to say: 'In 1844, his new chapel in Kendal was opened. In 1846, and again in 1854, he was president of the Union. The Evangelical Union Theological Hall was opened in August 1848. He was appointed as second professor in the Hall (Dr. Morison being the other) in 1846, and remained in the chair till 1861. To the work of the chair he brought many rare qualities. Uniting high culture with great natural

vigour and remarkable clearness of thought, he was admirably fitted for interesting and instructing young minds; and we believe that his students will attest that his career was a highly successful one. He removed to Glasgow in 1840, and was the first pastor of North Dundas Street Church. Some time afterwards he accepted the call from the church in Greenock, where he laboured till his removal to become pastor of Tolmer's Square Congregational Church, London. During his five years' ministrations in the Metropolis he made many friends.

'In 1866 he returned to Glasgow, and became pastor of a new church which was formed that year. In April 1874 he was presented by his friends with £1000, as a recognition of the services that he had rendered in the various departments of Christian work to which he had directed his energies. The money was subscribed by upwards of 400 persons, among whom were many of the most loyal adherents of the Union, and not a few honoured members of other denominations. In 1875 he received the degree of D.D.,—a title to which, one says, "he gave more of dignity than it conferred." In 1876 the Conference elected him to the chair of "Apologetics and History." For the work of this chair he made at once the most careful preparation, and, had health been given him, he would no doubt have done admirable work in it. On Monday, 5th August last, he was presented with an address by the ministers and members of the Union.'

Dr. Guthrie was a man of great powers of working, and his appetite for work was equally great. As a temperance reformer he was very abundant in labours. He also cultivated very diligently his literary gifts. Mr. Hood observes:—

'His literary labours have been immense. He has been for the last thirty-five years a constant contributor to religious and temperance papers, and likewise to some of the London magazines. The *Evangelical Repository*, *Forward*, the *Day Star*, the *Christian News*, the *E. U. Record*, all bear witness to the number of his well-prepared articles. He acted for some time as editor of the *Scottish Review*, and was for some years editor of the *Scottish Temperance League Journal*.

'Dr. Guthrie has published a number of books, among which we may mention, "A Translation from the Latin of Caspar Brandt, the Life of James Arminius, D.D.," "Conversations on Church Establishments" (a prize essay, written at the instance of the Liberation Society), "Sacred Lyrics," in which is his beautiful hymn on the Redeemer's Tears; "The Pædobaptist's Guide," "The Heroes of Faith," "The Physiology of Temperance," and his last work, "A Memorial Volume of Discourses."

He had been in failing health for some time, and had resolved to remove to New Zealand in quest of strength. He had only reached London on his way thither, when, on the 18th of September last, he was called to his rest, and thus passed away, amidst the deep and heartfelt regrets of a wide circle of admiring and loving friends, one whose life was devoted to the highest objects, and whose character commended universal esteem.

LIFE AND DEATH, THE SANCTIONS OF THE LAW OF LOVE: A Discourse delivered in the Eastbrook Chapel, Bradford, on 22d July 1878, in connection with the Assembling of the Wesleyan Methodist Conference, and as the Eighth Lecture on the Foundation of the late John Fernley, Esq. By G. W. OLVER, B.A., Principal of Southlands College, Battersea.

London: Published for the Author, at the Wesleyan Conference Office. 1878.

ONE of the subjects that are earnestly and painfully exercising the minds of men at the present day is that of future punishments. What is to be their nature? what their duration?—this is the topic that is discussed by our author in a discourse extending to 69 pages. It has engaged his attention and it oppressed his heart for many years; but now light has come, and he rejoices in the light, and seeks to make others partakers of his joy.

His position is thus stated:—

'Three questions are raised for consideration, and they concern the perpetuity of bodily suffering; mutual torment, or society in the hell of eternal doom; and the continuance of bodily life after the second death. It will not suffice to say that the Scriptures do not deny these things. Those who dogmatically affirm them must show scrip-

tural authority for their teaching. It will not be enough to say that a Christian teacher is not bound to reject them. The contention is, that a Christian teacher is not bound to accept them. I know of no authority for the dogmatic assertion of any one of the three, and I have presented the doctrine without them. The most curious and perverse of my critics will not find the shadow of annihilation or the faintest haze of "eternal hope." I have nothing to offer them but an eternity of conscious suffering, from within and from without, as the hopeless doom of the wilful rejecter of known right. Other than this and on this subject Methodism has no dogma. As to the three questions mentioned above, opinions may be as diverse within as they can possibly be beyond its pale.'

The parties with whom he chiefly does battle throughout these pages are the Universalist, the Annihilationist, and those who would represent the punishment of the wicked to be chiefly of a material kind.

We are not quite sure, however, of his central position. He says: 'Spiritual death is the natural result of sin, and is rendered inevitable by the law of love as written upon human nature. Bodily death is the judicial consequence, and is rendered necessary by the law of love as administered by the Almighty Father.' It seems to us to be difficult to determine what is natural and what judicial in the punishment of sin, and unsafe to speak of the spiritual being the natural, and the bodily the judicial. Following out this distinction, and applying it to the subject in hand, he says: 'The spiritual death of eternity is identical with the spiritual death of time; and the bodily death of eternity is identical with or analogous to the bodily death of time.' The bodily death of time is said to be the deprivation of the body of all power of feeling or communication. Hence punishment in eternity cannot affect the body in the way of suffering. And the discovery of this, our author tells us, on a quiet Sabbath morning cleared up for him what erewhile had been a most perplexing mystery.

But the question remains, What is the gain that is got on the side of what Mr. Olver thinks a more humane theology, and one more in accordance with divine

love? Whether are physical or mental sufferings most acute? It has generally been believed that as the soul is the man, so the sufferings which pierce the man are the most agonizing. It was no bodily distress that wrung from our Saviour His mysterious cry of woe.

At the same time, it is well that attention should be earnestly turned to the more spiritual aspects of sin and its consequences; and there is happily to be noted a decided improvement in this respect during recent years. The much-meditating and keenly feeling John Foster was often shocked in his day with the unthinking declamation of unthinking men about the physical tortures of the wicked. There is little of this now-a-days. On the part of most there is evident reluctance to dwell largely on this subject; and whilst it has its place in the work of the pulpit, more potent because higher motives to repentance are chiefly urged. Many can only speak on it with quivering lip and much sadness of soul, and sigh for a possible rift in the cloud which seems so very dark.

It is therefore well that able, earnest, and thoroughly Christian men should speak out what they feel; and when spoken, as in the present instance, in a loving and reverent spirit, it will be willingly heard and carefully pondered, even though it may not in all respects command assent.

**FREE NOTES ON HERBERT SPENCER'S FIRST PRINCIPLES**, with Suggestions regarding Space, Time, and Force; also, **THEORIES OF LIFE**, being a Summary of Recent Discussions thereon, including the Questions of the Origin of Species and of Intelligence.

Edinburgh: The Edinburgh Publishing Company. London: Simpkin, Marshall, & Co. 1878.

The writer of this pamphlet evidently has a taste for the difficult speculations which are treated of in it. His opinions are generally, we think, on the right side. He is decidedly opposed to the philosophy with which the name of Herbert Spencer is identified. We think, however, that he is somewhat unfortunate in his method. He quotes literally, or in a general way, sentences from Mr. Spencer's writings, and in the way of running comment characterizes or condemns them. The writer would undoubtedly have done greater justice

to his powers and given greater satisfaction to his reader had he taken up some of Mr. Spencer's main positions, and shown at some length their untenableness.

We observe, however, that he entitles his observations simply 'Notes,' and thus modestly disclaims anything like sustained criticism or elaborate treatment.

**CHRISTIAN WORK IN AUSTRALASIA**; with Notes on the Settlement and Progress of the Colonies. By JAMES BICKFORD, Twenty-two Years resident in New South Wales, Victoria, and South Australia.

London: Wesleyan Conference Office. Sydney, etc.: Wesleyan Book Depots. 1878.

THE missionaries of the Wesleyan Church were amongst the first to cultivate the great field of Australasia, and have been also amongst the most successful in their efforts. From time to time works on Australia issue from their press, interesting in substance, and cheerful and hopeful in their tone.

Mr. Bickford tells us that, after labouring as a Christian missionary in these lands, and returning to his native country, he was struck with the amount of ignorance that prevailed in reference to them. Lectures could give only limited information, and hence this volume. It contains a great deal in small compass. It is full of facts and figures; and whilst these in themselves might be considered *dry* by the general reader, they are relieved by interesting anecdotes and vivid descriptions of persons, labours, and scenery in these remote but wonderful regions, whose resources are even yet only beginning to be dimly realized. As a book of reference it is specially valuable.

**BENJAMIN DU PLAN, GENTLEMAN OF ALAIS, DEPUTE-GENERAL OF THE REFORMED CHURCH OF FRANCE FROM 1735 TO 1763**. By Dr. BONNEFON, Pastor of the Reformed Church of Alais, Department of Gard.

London: Hodder & Stoughton. 1878.

THIS biography deals with a very interesting person and a very important period in the history of the Church of France. His letters show that he was a man of elevated piety and supreme devotion to the Christian cause, and are profitable for edification, while they,

with the sketches and *juncturæ* of the biographer, throw much light on the course of contemporary history and the character of the prominent men of that time.

Du Plan's views on the possible or actual continuance of miracles and inspiration are not generally accepted; but his religious creed, as set forth in these letters, and especially in a letter written shortly before his decease, shows that he held clearly and firmly

the great verities of the gospel as these are maintained among evangelical Christians.

As to the man himself, his biographer says—and his actions and sentiments as here set forth confirm his statements—that he was 'a true Christian and self-sacrificing representative of the Huguenot Churches of France, . . . one who, by his high lineage and magnanimous character, is worthy to rank with our most illustrious Protestants.'

## Monthly Retrospect.

### MONETARY DISASTERS.

ON a gloomy November day, twenty-one years ago, the country was startled by the announcement that the Western Bank had suspended payment. What that meant was at first only dimly though very painfully realized. A similar catastrophe has now happened in the stoppage of the City of Glasgow Bank. It is said that the sufferings caused by the former calamity were not so great as those that are now entailed on a multitude of hapless and unsuspecting persons. It is not easy to imagine, and it is only too touching to endeavour to realize, all the misery that has come upon, and is yet in store for, those who, by no misdeed of their own, have been involved in this disaster, and who in many instances are objects of special sympathy—the widow and orphan.

Turning from the calamity to its cause, we are naturally led to ask, How did such a lamentable event occur? And here the answer is altogether unsatisfactory.

Look at it commercially. When an individual is appointed to a position of trust, his qualifications are considered. Has he the natural aptitude and solid acquirements which are necessary for the successful discharge of the duties to which he is appointed? The men on whom devolved the management of the affairs of this ill-fated concern occupied a position of trust, and, weighed in the balance, they have been found signally wanting. The humblest menial would be speedily discharged if found so utterly incompetent.

But look at it morally. Sometimes, when persons bring sad calamities on themselves and others, it is said in extenuation of their offence that 'they meant well at least.' This excuse cannot be pleaded in behalf of these men. They must have known that they were engaged in evil courses, and were guilty of deceit. It was made to appear that all was very prosperous at the very time that the pit of ruin was yawning to engulf them.

And the saddest thing in the whole miserable affair is that some of those who had to do with this matter held places of prominence in the Christian Church. This will not fail to be noted in hostile quarters, and the arguments of philosophic and scientific sceptics will be found to be of small effect compared with those drawn from this display of professing Christians.

And what, it may be asked, is the duty of the pulpit in reference to such transactions? Surely it ought to speak out. In reading the sermons of the early Reformers, one is struck with the boldness with which they not only referred to special sins, but denounced the sinner, though he might wear a crown or coronet, that sat before them.

Such freedom of speech might perhaps not prove so suitable or effective in these days; but still the pulpit has its duties in reference to the sins of the life, and such grievous sins as those that are made manifest in connection with this heavy calamity. And it is gratifying to see that it is alive to its duty. It has given no uncertain sound. Amongst the clearest and sternest of these is the utterance of the distinguished minister of the Free High Church of Edinburgh. Three centuries ago, John Knox fulminated, from his central and commanding position as minister of St. Giles, against greedy nobles as well as cruel Papists. His spirit is still abroad; and though circumstances are now widely different from what they were in the days of the fearless Reformer, yet still there is need for the brave and altogether unmistakable word being spoken in reference to the commonest duties of daily life.

'This much,' said the preacher, 'is clear as day, that there has been a tremendous instance of unfaithfulness to solemn trust on the part of men held once in good repute because of their religious position; and I should only be adding to their unfaithfulness if I did not speak out both in sympathy with the sufferers and in stern rebuke of such wrong-doing. If iniquity like this is to be done, and the pulpit to keep silence, better shut the Church altogether, or turn it into a play-house for the feigning of unreal emotion.'

The subject, however, is one that is suggestive of many questions of the most pressing practical kind, such as, What is the legitimate *sphere* of speculation—to what extent and on what grounds may it be carried on? Is there not something too much akin to gambling in the manner and spirit of much of the business transactions of the day? And has not the hasting to be rich—the love of the possession and display of wealth, with the indulgences and influence which it commands—much to do with this? Such are questions for the times.

### SOCIALISM. ●

THE two great countries of Germany and France are at present being deeply tried by the presence and power of 'Socialism,'—a word of somewhat vague signification. If we look at it etymologically, it may help us to its meaning. It means 'fellowship;' and we suppose the aim of its advocates is to place all men on something like an equal footing. We have had, and still have, Socialism in this country; and under the name of Communism it has long, and often in terrible forms, prevailed in France. It is only of late, however, that in any very marked degree it has made its appearance in Germany.

The two attempts which have been made to assassinate the Emperor by fanatical votaries of this chimerical creed have startled that country, and led the Government to take stringent measures in reference to it. It must, however, be confessed that stringent laws are not exactly the means that are fitted to overthrow the system and arrest the evils that flow from it. For whence comes Socialism? It certainly arises from a keen sense of dissatisfaction with the order of things, and an evident wish to have that order changed. The Socialist has no faith in the ideal picture which Macaulay draws of ancient Rome in its best days:

'Then none was for a party,  
Then all were for the state;  
Then the great man helped the poor,  
And the poor man loved the great;

Then lands were fairly portioned,  
Then spoils were fairly sold:  
The Romans were like brothers  
In the brave days of old.'

The Socialist would see in this stanza only self-contradiction. He would affirm, 'If Romans lived like brothers, and lands were fairly portioned, then there would be none great and none poor. All would stand on a footing of equality—all alike rich, or alike poor.'

This, however, is sadly mistaken reasoning. What is really necessary for the welfare of a nation, is not so much political change as personal improvement. It is easy for a man to declaim against existing evils and injustice; it is difficult for him to reform himself. But it is in this direction that the cure must be sought, and in this direction alone can it be found.

Though all men were placed on a level to-morrow, and a paternal government had the charge of keeping this order of things in operation, failure and disappointment would speedily and inevitably ensue. It is contrary to nature and the divine order. There are meant to be diversities of possessions as assuredly there are diversities of gifts; and the one kind of diversity will always create the other. How, then, is 'the breath of society to be sweetened' and the condition of suffering multitudes improved? By attention to the precepts laid down in Scripture for our practical guidance, and especially those precepts that enforce not only self-improvement, but a regard to the interests of others, such as: 'Do unto others as ye would that they should do to you.' 'Let every man look not on his own things, but on the things of others.' 'Be kindly affectioned one to another, in honour preferring one another.' Verily the Bible is the true statute book, and the universal reception and observance of its principles and precepts the only way of extricating ourselves from the many unhappy 'isms' which so lamentably prevail.

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### THE HARVEST OF 1878.

THE harvest of the present year is one of unusual excellence and abundance. This is universally admitted, and is a cause of much gratitude. In any year, and in the most prosperous circumstances, a plenteous harvest is a cause of rejoicing; but there are reasons which make the harvest of the present year one of special gladness. The last year was utterly disastrous to many farmers, and injurious to all, while for several previous years things had not been going well with them. The plenty of this autumn, therefore, comes as a grateful relief to all, and a deliverance from temporal ruin to not a few.

The state of trade throughout the country is very depressed. Many are unable to find employment; while workmen who for some time seemed to be able to command any rate of wages they pleased, have to submit to a great reduction. The stoppage of the City of Glasgow Bank has not only brought much suffering on those immediately connected with it, but caused widely ramified commercial derangement and distress. If, in addition to all this, the present harvest had been such as that of the past year, it would have been something like a national calamity.

How desirable that Christian men should take a truly Christian view of the subject! In these days we are told that we live 'under the reign of law,' and many, in looking at the law, forget the Lawgiver. There are also those still, as there have ever been, who, professing to be unable to account for



the variety of the seasons,—how one should be crowned with plenty, while another, in which the work of man has been equally earnest and well-directed, should be ‘poor and lean,’—affirm that chance is the only ruler, and that we are surrounded by inexplicable mystery. The Christian believes that ‘the Lord reigneth,’ and has a wise and gracious purpose in all His ways. Sometimes it may be a purpose of judgment, sometimes of mercy; but whatever it may be, the Christian will seek to learn what it is, and direct his conduct accordingly.

#### OBITUARY.

LATELY it was our melancholy duty to record the death of the Rev. William R. Thomson, while yet in the mid-time of his days. It is with deep sorrow that we have at so short an interval to record that of the Rev. Daniel Maclean of Lanark, who was a friend and fellow-student of Mr. Thomson’s. The sad event took place, after a brief illness, on Monday the 7th October.

Mr. Maclean was a man of superior abilities, and as a scholar stood high in the estimation of his brethren. His excellence as a Hebraist is well known, and has been cordially acknowledged. Mr. Maclean was diligent and careful in his preparations for the pulpit, and what he gave to his people from Sabbath to Sabbath may be judged of from his volume of expository discourses on a portion of the Psalms, as well as from other discourses which have been published.

We still remember the criticism which Professor (now Principal) Harper pronounced, with evident satisfaction, in his own emphatic way, on the sermon which Mr. Maclean, as a fourth year’s student, delivered to him. ‘A discourse,’ he said, ‘of sterling excellence.’

Mr. Maclean began his ministry at Hampden, Jamaica, but, after a service there of seven years, failing health compelled him to return to this country, and for thirteen years he has ministered in the picturesque town of Lanark with much diligence and success. In his sudden removal our Church is again called on to mourn the loss of one whom she greatly valued on account of his abilities and accomplishments, his manifold services and sterling worth. Whilst Mr. Maclean’s death will be keenly felt by a numerous circle of friends, it falls with special impressiveness on the town in which he so faithfully laboured. In June last, the Rev. George Johnston, minister of Hope Street Church, was called away after a service of fully forty years. A merited tribute was paid to Mr. Johnston by his brethren of the presbytery, which our readers would observe in a recent number of the *Magazine*. Mr. Johnston was a man of retiring disposition, and diligently shunned all manner of notoriety; but he was known in the circle of his friends and among the members of his flock as a man of genial nature and estimable character. He thought and read much on his favourite science—theology; and though as a preacher he did not practise the arts of the rhetorician, he did something far better—he proclaimed faithfully and earnestly the glorious gospel of the blessed God.

We have cause for gratitude to God, as we think of the removal of fathers and brethren, that He enabled them to serve their generation so honourably and well. At the same time, quickly-recurring bereavements loudly call us ‘to work while yet it is day.’

# UNITED PRESBYTERIAN MAGAZINE.

DECEMBER 2, 1878.

## Original Articles.

### PRINCIPALS AND DOCTORS ON VOLUNTARYISM.

THE Rev. Principal Pirie of Aberdeen University, and the Rev. Principal Tulloch of St. Mary's College, St. Andrews, hold opinions directly opposed to each other on some questions of the utmost importance. The Rev. Dr. Phin of Edinburgh and the Rev. Dr. Story of Roseneath are never regarded as twin brothers in theological and ecclesiastical matters. But there is one subject about which they all seem to think and feel and speak and act in harmony. However widely they may differ in some things, they are unanimous in rejecting the principle of religious equality. This principle in the abstract is a most reasonable application of the golden rule. In consequence of its violation, the kings of the earth have been made drunk with the blood of the saints. Stakes and scaffolds have been erected, consciences have been outraged, and at this moment bitter animosities are fostered; but the gentlemen named are wonderfully united in their determination that the violation of this principle shall be maintained and perpetuated. In the eyes of Dr. Phin, the wish of Dissenters to stand on a footing of equality in reference to religion with other loyal subjects is supremely preposterous,—a claim that should be ignored where this can be quietly done, or stamped out as a pestilence by the multiplication of rival churches where this may be found to be the more excellent way. Dr. Story can see nothing in this 'claim of right' but a 'howl for disestablishment,' and in his resolution to suppress it has given vent to some strange opinions in politics, and uttered some ominous predictions about ecclesiastical changes. Principal Tulloch has been dogmatizing about the absurdity of this claim under the euphonious designation, 'The Dogmatism of Dissent;' and Principal Pirie has been talking of it in such a way as to show that he regards it as a claim too nonsensical to be seriously thought of. The zeal and earnestness with which they all unite in denouncing those who dare to touch their favourite monopoly indicate the great importance they attach to it; and if the estimate which they and other defenders of this abuse is correct, their conduct implies a weakness in the Established Church which its worst enemies would scarcely venture to proclaim.

All that Dissenters ask is religious equality. In the event of disestablishment, they are willing that life interests should be protected, and that the Disestablished Church should have advantages to begin with which no Dissenting Church ever had. But if what we are often told by the friends of

the Established Church is true, it is so weak and helpless, that, if left to itself, with all its advantages it must sicken and die. We are told that the Church is full of life and energy, that it never was so active at any former period of its history, or had a stronger hold on the affections of the nation, and that in point of numbers it is larger than all other Churches combined; and yet we are also told that, if deprived of State connection and State endowments, it must perish in a night, like Jonah's gourd. The vision of a Church destroyed and ruined is held up before the eyes of those who cannot or will not think,—and unfortunately their name is legion,—with a view to awaken sympathy and call forth exertion to prevent the dreadful catastrophe. But all such representations are insulting to the Church herself. Here are congregations glorying in their large communion-rolls; Dissenting Churches in the same locality, not nearly so numerous, maintaining ordinances with ease and comfort, while giving help to others; and yet the sad warning is given, that if these large, strong congregations are left to support themselves they must disappear at once, their very churches must be levelled with the dust; their massive towers and noble spires shall be seen no more, to the irreparable loss of bewildered seamen, to whom they have long served the purpose of a much-prized landmark. Now what is to be said or done in a case like this? Is there not something very perplexing in this exhibition of strength and weakness? This double vision is presented to us in connection with no other cause, and there is no other cause in connection with which such an exhibition would serve the purpose in view. Who would listen to an *appeal on* behalf of the shareholders of the City of Glasgow Bank, if the *appeal were* followed by the assurance that the bank was a strong, healthy concern, much stronger and in a much better condition than any of those that needed no assistance, but if help were not given the most disastrous results would follow?

This is just what is at present done in the interests of the Established Church; but the least reflecting must soon come to see the true nature of a position so contradictory and untenable. Is it true, or is it not, that the efficiency and even the very existence of the Established Church depend on its endowments? If the Established Church is the strongest of all the Churches, then how can it be destroyed or even weakened by being placed on the same level with its neighbours, and necessarily with advantages at the outset which none of them ever enjoyed? And, on the other hand, if the withdrawal of endowments would destroy it, what becomes of its strength? Common sense demands that the friends of the Established Church should either give over boasting of her superiority, or cease to speak of disestablishment as synonymous with destruction.

It may be humbling to the friends of the Established Church to accept of the latter alternative, and yet there are circumstances which seem to indicate that this is done by distinguished leaders as well as by the unthinking crowd. Coalitions are formed, and schemes of policy are followed out, from which it might be inferred that it is not for mere rhetorical effect, but that it is really an article of belief, that the very existence of the Established Church is bound up in her endowments. When 'birds of a feather flock together,' no one is surprised; but when birds of different feathers, different habits, and different instincts are seen flocking to the same place of shelter, and uniting in one universal cry of alarm, the strange occurrence can be accounted for only by the approach of some danger with which they are threatened, and one more to be dreaded than their mutual antipathies. And when Broad Churchmen and Evangelicals and Churchmen of ritualistic

tendencies unite in terror for the purpose of averting some dreaded calamity, the thing feared must be one in which vital interests are supposed to be involved, and the escape from it must be regarded as something of more importance than the preservation of the truth on any point on which they happen to disagree. We know that certain prominent persons have subscribed the Confession of Faith, but unless some of their public utterances can be modified by the convenient modern process of explaining that what is said is not what is meant, there must be great mental reservation and little unity of opinion on some vital points; and yet among those who differ widely about other things, there is perfect unanimity in the resolution to oppose the claim for religious equality. If this united action means anything, it is this, that the points on which there is a difference are of far less importance than the one on which there is agreement. It would seem as if the Established Church could exist and flourish although the word of God should no longer be received in its integrity, although subscription to the Confession of Faith should be so loose as to bind nobody to anything, although its only gospel should be the platitudes of a sentimental secularism, and although its distinctive forms of government and worship should be given up; but as soon as it is treated like other Churches it must cease to exist. The fact that there is one harmonious note amidst so many discordant sounds, proclaims in the plainest terms that, in the opinion of these united brethren, the life of the Church is solely in its endowments. Presbyterianism and Episcopacy, Broad Churchism and Ritualism, evangelical opinion and opinions that are not evangelical, may all be made matter of forbearance, but State endowments and State recognition are essential. Even union among Presbyterians is a small matter when compared with the preservation of this precious monopoly. The present scandalous divisions are not only to be kept up for its sake, but the threat is held out that even in the event of religious equality being obtained, it is vain to look for union, because of the bitterness of spirit with which the members of a Church that has been despoiled and ruined by being treated like its neighbours, must look on those to whose agency its destruction is to be traced. We are indeed led to believe that there are some who, instead of uniting with other Presbyterians when the Establishment obstacle is removed, will rather, out of revenge for the loss they have sustained, abandon their Presbyterianism and throw themselves into the arms of Episcopacy.

Along with unity of thought and feeling and word and deed on one point, in the midst of antipathies and divergences of no mean order, as an evidence of the high estimate in which that particular point is held, there is another circumstance from which the same thing may be inferred. Nothing but a deep sense of the supreme importance of the interests at stake can account for the strange manner in which Principals and Doctors, and especially Principals, have been recently, in various ways and on various occasions, expressing themselves. When wise men speak foolishly, it must either be because party zeal has so blinded their understanding that they are not quite themselves, or that they have a very bad cause in hand. If ever wise men spoke foolishly, this has been done in the recent utterances on disestablishment to which reference has been made, and we believe that with this both causes referred to have had something to do. There has been the blinding influence of party zeal, and the cause to be defended is not good.

Principal Tulloch seems utterly unable to understand how it is that Dissenters can have the presumption to wish to see all men placed on the same

level in religious matters. There is a considerable portion of national property to which they have the same right as others, but the Principal and his friends have got hold of it, and have appropriated it to their own private uses. Dissenters know that some public instructors are supported on this property of theirs who are teaching divers and strange doctrines, and others on whom their means are wasted because they have scarcely any one to teach at all. And Principal Tulloch cannot understand how this arrangement should not be quite satisfactory to all concerned. Among the rulers and legislators of Britain there may be Jews, infidels, Unitarians, Papists, and secularists, men of all shades of opinion and all shades of character, but it is the solemn duty of this motley company to declare that a certain form of doctrine is the true religion, the religion of the nation; that all who belong to the nation must support it whether they believe it or not; and Principal Tulloch regards it as the most irrational dogmatism that Dissenters should demur to the continuance of this anomaly. There was a time in the history of the past when Dissenters were obliged to hide themselves in dens and caves, and were in danger of brutal torture or an ignominious death; but now that they are tolerated, and can call their ears their own, the Principal is amazed that they should be so unreasonably dogmatic as not to be content with bare existence, and sit down humbly and reverently at the feet of the Established Church.

Principal Tulloch is a Liberal in politics, and therefore an enemy to all monopolies; but if Liberals dare to lay their hands on his own *favourite* preserve, and seek the removal of the greatest blot by which the statute book of Britain is now stained, he goes over at once to the ranks of Toryism. He would much rather see the present wretched Government supported and kept in power, than that equal-handed justice should be measured out to all in connection with their most sacred convictions. He cannot understand how Liberals should not unite in sending as their representatives to Parliament, men who would be very zealous and active in removing straws and feathers out of their path, but would do all they could to keep a millstone hanging about their neck. This kind of Liberalism is too closely allied to selfishness to be worthy of the name. Union among Liberals is no doubt very desirable; but it is surely more reasonable that Liberals who are enjoying the benefit of a political injustice should, for the sake of union, be willing to give up their privilege, than that Liberals who are suffering from it should be asked to continue to bear their burden. When religious equality is deemed a price too high to pay for union among Liberals, the desire for it must either be insincere or rest on a very narrow and illiberal foundation.

But there is another Principal who has been opening his mouth of late on the subject of Voluntariyism, and about whose utterances we have a few words to say. Principal Pirie, in opening a bazaar held in aid of an effort to repair one of the churches in Aberdeen, is reported in the *Daily Review* to have said that 'if he understood the Voluntary principle, it was this, that every man commits a sin who uses a church or hears a minister where the church has not been built by voluntary contributions, and where the minister is not paid by voluntary contributions.' He goes on to say, 'He would not grudge any one his opinion, but this was something really worse than nonsense.' This is the Voluntary principle, if Principal Pirie understands it; but fortunately for Voluntariyism and for the common sense of Voluntaries, his understanding is here at fault. His definition of it is indeed 'worse than nonsense,' and shows how much need there is for en-

lightenment in high quarters. Is there no way of imparting information about the Voluntary principle to those ecclesiastical and political leaders who are so much disposed to speak about it without knowing what it is? According to the Voluntary principle, it is wrong to tax any one for the support of a religion from which he derives no benefit, and which his conscience tells him is actually pernicious, dishonouring to God, and injurious to souls; that it is wrong in the State to select a particular form of religion, declaring that this is the truth, the whole truth, and nothing but the truth, and must be supported, while all other forms of religion are false, or at least erroneous. The Voluntary principle says that this is wrong; and as soon as Principal Pirie understands it, he may perhaps see that it is not so nonsensical as he thought it was. We admit that the definition referred to may seem to some tender conscience a logical inference from the Voluntary principle; but in this crooked world human beings are not always practically logical, and on this point Principal Pirie would have done better for his own Church to have avoided putting ill into people's heads. The most rigid Voluntary has not hitherto been in the habit of looking upon it as a sin to worship occasionally in a State-built church, or listen to a State-paid minister, although he believes that the connection between Church and State is wrong; but it is quite possible that some persons with logical minds and scrupulous consciences may be led to ask themselves, after pondering the words of Principal Pirie, if they are quite blameless in a matter which has hitherto appeared to them to be perfectly innocent.

In the same speech at Aberdeen, Principal Pirie defends his consistency in repudiating a principle while at the same time giving countenance to a practical application of it, and his defence is a very strange one. He imagines some one asking him why he is not satisfied with a mode of raising money productive of such good results, and he answers the question by the Scotch method of asking another. He asks in return why Voluntaryism has not done all that is required, since it is professedly so efficient; and more particularly why it has not done all that is needed to meet the spiritual wants of such places as Edinburgh, Glasgow, and Aberdeen. The fact is duly recorded by the reporters that this reply to the supposed objection was hailed with applause. Now, if some one had risen up, when the applause subsided, and repeated the question with a different application, in some such words as these, 'Why does the Established Church, which professes to be stronger than all other Churches put together, backed up by its endowments, not raise the money that is required to meet this destitution?' If the question had been repeated in this more rational form, would the applause also have been repeated? Probably not.

The question, Why do Voluntaries not raise money to meet the spiritual wants of such towns as Edinburgh, Glasgow, and Aberdeen? as a taunt to Voluntaryism, is unjust and ungenerous, and recoils with a vengeance on the head of the questioner; but it admits of a very plain answer, and one of which Voluntaries have no reason to be ashamed. The obvious reply is this, that Voluntaries cannot do all that is needed to meet the spiritual wants of the country, because, as long as there is an Established Church in the land, the working of the Voluntary principle will never get fair play. How can Voluntaries do a nation's work as long as they constitute only a part of the nation, and do this work through the operation of a principle which many denounce and condemn? They need not look for help from members of the Established Church, because State endowments have a paralyzing effect on liberality. It might be expected that those who require to do nothing for

themselves might be very active in doing something for others, but as a matter of fact this is not the case. It is well known that, in giving for missionary and benevolent purposes, the members of the Established Church do little when compared with others. This comes out very plainly in Dr. Cumming's calculations, according to which the United Presbyterian Church gives 4s. 6d. per member for missions; the Free Church, 3s. 11d.; and the Established Church, 1s. 6d. We know one large district, for example, in which the Established Church predominates, and where, in support of a great religious unsectarian enterprise, Dissenters give at the not very liberal rate of fourpence halfpenny a head, and to which one halfpenny a head is the magnificent subscription of the members of the Established Church.

In the light of these facts, it is simply absurd to reproach Voluntaries with the weakness of their principles, because they cannot do what should be the work of the whole Christian community. But there is another way still in which their hands are weakened through the operation of State endowments. The liberality of Dissenters is apt to be affected by daily intercourse with those who are doing little or nothing for religion, and who look on them as simpletons in paying for services which they could easily get for nothing. This has an injurious influence on liberality. And although it cannot be denied that Voluntary Churches might do more than they are doing, still, with the incubus of a State Church bearing them down, and the niggardly example of its members before their eyes, the wonder is that they do so much. In many districts of the land, the numerical strength of the Established Church depends entirely on the fact that religious ordinances are obtained for nothing, and in the Church extension movement this is not lost sight of. Churches are endowed to provide ordinances for those who could provide them for themselves, and all this has an injurious effect on voluntary effort. Principal Pirie has been doing all he can to weaken Voluntaries, and now he taunts them with not doing their own work and other people's too. Notwithstanding the paralyzing influence of a State-paid Church, Voluntaryism has done great things for Scotland, and has not been found wanting even in the poorest and most destitute localities; and if it has done so much notwithstanding the cumbering weight of the Establishment, what may it not do in a fair field? This is not a matter of conjecture, but a question to which the condition of the Churches in America furnishes a satisfactory reply. In illustration of this point many facts might have been adduced; and various other things might have been stated in reply to the question, 'Why do Voluntaries not raise money to meet the wants of this city, and Edinburgh, and Glasgow?' But we must conclude for want of space, and we do so by quoting from a letter addressed to Provost Swan by Sir George Campbell, M.P. for the Kirkcaldy burghs, bearing on the subject in so far as the state of matters in America is concerned:—'I knew the Eastern States were religious, but am almost surprised to find how much religion and decorum there is all through the land. There are very many different Churches; but on all hands I hear, and am fully satisfied, that they never think it necessary to fight and breed bad blood on account of religious differences. The Catholics are the only ones that will not join with others in some things, but all the rest go on most amicably together, and there being no question of privilege or sacerdotal claims, there is nothing of that disposition to sneer at the Church and Church pretensions which is so common among large classes in Europe. The result of what I have already seen is certainly very much to confirm me in the belief in the Voluntary system in religion, which has been ripening in me by what I have seen in other countries. I can't conceive any

one honestly to look at the state of things in America, and still to desire to keep up an Established Church. I am certainly quite quit of any lingering doubt on the subject. I met a dignitary of the Episcopal Church of Canada, who told me that there at first they were sorry to be without establishment, but now they find they get on so much better without it that they would never wish to have it back. As long as they had any privilege, there was a hatred and enmity towards them; but now there is nothing of the kind, all is friendly and harmonious, and they get along quite well.' R. B.

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### A HARVEST HOMILY.

BY THE REV. T. BOSTON JOHNSTONE, EDINBURGH.

'Thou crownest the year with Thy goodness.'—PSALM LXXV. 11.

At the close of a season which has been specially favourable, it is our duty to make a devout recognition of the power and loving-kindness of that great Being by whom all our wants are supplied, and who, in again crowning the year with His goodness, has given a renewed manifestation of His continued interest and regard. Our doing so may have the effect of helping to subdue the natural indifference and ingratitude of our hearts, of preserving on our memories a suitable sense of God's unmerited favour, and of exciting us to greater zeal in our endeavours to promote the glory of God and the well-being of our fellow-men.

On such an occasion, it becomes us to cherish, first, feelings of lively gratitude. 'The earth is the Lord's, and the fulness thereof.' His proprietary is absolute and inalienable, and therefore all the blessings we enjoy are bestowed by Him in the riches of His own liberality and sovereign grace. We are dependent for support on the fruits of the ground; and our Heavenly Father, in granting us an abundant harvest, has met a great necessity of our nature,—one which powerfully influences our whole life and welfare. But we are unworthy of the least of His mercies, having sinned against Him, and forfeited all claim to His favour and love. And yet, thanks be to God, in spite of the condemnation and curse which sin has provoked, in spite of the ingratitude and unbelief which so sadly abound, He has given us 'rain from heaven and fruitful seasons, filling our hearts with food and gladness,'—has poured down His gifts upon us with a munificence worthy of a King, with a profusion which suggests resources that can never be exhausted, a hand that is never weary, a love that can never fail.

By a bountiful harvest what evils are averted! In the present circumstances of our country, with trade so depressed and commercial confidence so impaired, the ravages of a famine would have been fearful to contemplate. There would have been 'cleanness of teeth in all our cities, and want of bread in all our borders,'—cold and hunger and nakedness brought to many a home which was before the abode of comfort and joy. But God has blessed our labour, and crowned it with success; an abundant recompense has been obtained as the reward of diligent and patient toil; suspense has been relieved, and anxious forebodings dissipated. And now, as we day by day seat ourselves at the table which our Heavenly Father's thought and love have provided, let us look up to Him who is the Giver of every good and perfect gift, let these daily mercies stimulate to frequent and loving intercourse, and let our gratitude find fitting expression in songs of praise, in fervent hearts, in holy and devoted lives.

But, alas! how many are there who, though sustained by divine bounty,



and the constant recipients of divine favour, forget that God in whom 'we live, and move, and have our being'! Oh, the base ingratitude of such conduct! Like those patches of snow on the steep ridges of a Highland mountain, which have resisted the power of a long summer sun to melt them, such persons, amid all the genial influences of divine goodness and mercy, retain hearts that feel no glow of gratitude, that have no throb of thankfulness to yield to God for His continued generosity and unwearied care. Surely a world so full of God's goodness should be vocal with His praise. 'Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men; for He satisfieth the longing soul, and filleth the hungry soul with goodness!'

Second, We should cherish feelings of adoring wonder. How many, varied, and minute the processes of nature which have combined to produce the result we are now gratefully commemorating! The snow mantled the earth with its robe of white, and prepared the soil for the coming year; the dew and the rain descended to refresh it; and the sun, the source of all light, life, and beauty, penetrated it with its cheering beams. And how wonderful the contrast between the barrenness and desolation of winter and the scene presented when earth clothed herself in the verdure of spring, in the glory of summer, in the waving fields and hanging clusters of autumn's golden glow! These fields which lately produced so abundantly, were shortly before tracts of cold dull earth, presenting scarcely a vestige of vegetation or beauty. But the sower went forth to sow his seed. The seed entered the soil, and there, in its cold damp bed, it rotted, swelled, seemed to dissolve in its own corruption, and to mingle with the rude elements around. The hopes of the husbandman, however, were not disappointed. It seems to be the rule of all created life in this strange world of ours, that death must be its precursor. No death, no life. 'Verily I say unto you,' said the great Husbandman, 'except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit.' The death of the seed was, after all, only the death of the outer shell in order that the living germ might be emancipated and enlarged. The mystery of life lay dormant within; and when the outer form decayed, it broke forth from its dark and lonely prison-house with fresh energy and awakened hope. Soon, accordingly, a living shoot pierced the surface, and, under the fostering smile of heaven, we had 'first the blade, then the ear, after that the full corn in the ear.' In a way to us mysterious the fields were covered with waving grain, whose golden ripeness invited the reaper's hand; they were enlivened by the loud and joyous sounds of those who 'bear the harvest treasures home;' and the fruits of an abundant harvest were safely stored, ready for the support and comfort of our lives.

The original seed, moreover, which thus possessed the germ of life, was capable of being multiplied to an indefinite extent. It had the power of communicating its own principle of vitality; and, as in the days of our Saviour, when the few loaves and fishes were so multiplied as to supply thousands, we see the grains cast into the ground, 'and springing up, in some thirty, in some sixty, in some an hundred fold.' In a literal sense it is true that some 'handful of corn in the earth upon the top of the mountains'—the most unpropitious soil—may yet wave luxuriantly in many distant lands.

How much is there in all these processes of nature to astonish and delight, to lead us to admire and adore the perfections of Him who is 'wonderful in counsel and excellent in working'! Who does not recognise in all these processes, whose operation is repeated from year to year, the presence of a

power before which all the achievements of human skill are insignificant as the small dust in the balance? Alas! that any should pretend to rise above this natural feeling of wonder, should put on a stolid apathy, whatever may appeal to them in the way of the beautiful, mysterious, and grand, or cease to regard the operations of His hand! Let us go through life, finding day after day new cause for intelligent wonder, interest, and admiration, and declare to all around 'the wondrous works of God.'

Third, We should cherish feelings of humble dependence. There can be no doubt of our proneness to imagine that our own skill and industry have produced the plentiful crops, and that to new modes of culture and improved instruments of husbandry the credit is mainly due. We are apt, in this highly-favoured land, to contemplate with pride the stores of provision our far-reaching commerce brings home, to boast of our national wealth and power as absolutely our own, and certain to place our trade in a position of never-failing prosperity. How presumptuously, too, do some men of science endeavour to banish God from His own world, and speak as if nature had a power inherent in herself to preserve all things in uniform and harmonious order, forgetting that 'nature is but a name for an effect whose cause is God!' Man, indeed, has done much. He has a part to perform, and the performance of it is indispensable. He must prepare the soil and sow the seed; and through his instrumentality the barren waste may be converted into the fruitful field, and the productive ground rendered more productive still. Indolence in the cultivator of the soil is inexcusable, and it would be no true dependence on Providence to neglect the appointed means. Only as he sows can he expect to reap. But let us not act so atheistically as to stop short at secondary causes—as to leave out of view the ever-present and all-powerful Being who gives to men wisdom and understanding to discern the best means to employ, who overrules all the changes of the fitful and fluctuating weather on which the hopes of the year are suspended, and who, by the high and hidden processes of the atmosphere above, and of the vegetable kingdom below, which we can neither control nor comprehend, causes the seed to germinate, grow, and reach maturity, and crowns our labours with His gracious blessing. Revolving seasons are full of God.

'He set the bright procession on its way,  
And marshals all the order of the year.'

Let us therefore realize and humbly own our constant dependence; let us by prayer supplicate the divine blessing, and thus do homage and render recognition to the part God alone can perform; and let us cultivate the habit of tracing every blessing to the hand of our Heavenly Father. Our doing so will increase the value of the gift. The 'daily bread' will be enhanced in our esteem if its connection be acknowledged with the 'bread of life' which came down from heaven; and the cup of cold water will gain a refreshing sparkle if it be traced up till lost in the clouds of heaven, and then, by the eye of contemplation and faith, beheld to issue from its primeval fountain 'clear as crystal out of the throne of God and of the Lamb.'

Fourth, We should cherish feelings of restful confidence. Four thousand years have passed since the promise was made to Noah that 'while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease;' and all through these ages has God been remembering His covenant, in year by year, with unceasing regularity and bounteous generosity, providing for human need. The continuance of the world, the bow in the cloud, and all the blessings by which we are surrounded, are proofs of the faithfulness of Him who 'established His covenant

for perpetual generations.' Great reason have we here for thankfulness and hope. Had God not been, as it were, bound up by His own promise, had the promises He has made not been as immutable as His own perfections, we might almost have feared that the daring impiety of those who doubt or deny the existence of the very Being by whom they are sustained, and the sin of every form which so lamentably prevails, would tempt Him to stay His hand, and permit famine and pestilence—the curse of an avenging God—to work out a speedy and inevitable destruction. We bless God for His covenant, rejoice to know that with the great 'I am' is 'no variable-ness, neither shadow of turning,' and that all His attributes—His wisdom, justice, holiness, goodness, and truth—shine from age to age with uniform unchanging brightness; so that, while men may alter their intentions, or be defeated in their purposes, while their promises are precarious, dependent on a thousand contingencies, we are assured that 'the Strength of Israel is not a man that He should lie, nor the son of man that He should repent. Hath He said it, and shall He not do it? Hath He spoken, and shall He not make it good?' And the stability of the universe rests on this fact. The laws of nature but reflect the immutability of their Author; and as the seasons revolve, and the sun rises or sets, abundant proof is furnished of the faithfulness and truth of God, which anew may strengthen our confidence and call forth our praise. Let us repose our faith in the constancy of nature and of nature's God, and thus, when we have done our part, enjoy the relief and comfort which flows from committing the result to Him who giveth the increase.

Besides, are not the promises of God in Christ Jesus, and, being in Him, are they not 'yea, and in Him Amen, unto the glory of God by us'? The gifts we receive are more than merely the gifts of the God of nature, whose tender mercies are over all His works. They come to us now in a peculiar manner as gifts from the God of grace, for they come through a mediator, even His own Son. Our confidence is based, therefore, not only on the high attributes of a God whose nature is unchangeable, and on the covenant into which God was pleased to enter with Noah and his seed, but specially on the securities of that covenant which cannot be broken, into which God has entered with Jesus as our representative and Saviour. Trust, then, in the Lord; 'His mercy is in the heavens; His faithfulness reacheth unto the clouds.'

And, fifth, We should cherish feelings of enlarged and self-denying benevolence. Has the God of the harvest placed a sufficient supply on the great table of the world for the feeding of all His children, and do we now profess gratitude for this new manifestation of His care and love? 'Be ye followers of God.' Endeavour to imitate the divine example, by devoting of the gifts of His bounty as He may prosper you for the relief of the wants of the poor—of all who have a claim on your sympathy and help. 'The poor always ye have with you;' and they are children of a common Father, members of the same great family. Every one is your neighbour who needs your assistance, and whom you are able to relieve. Open, therefore, your hearts and hands to all the children of want. 'Freely ye have received, freely give.' 'He that hath pity upon the poor, lendeth unto the Lord.' He who lives a life of unselfish benevolence, who is ready to sympathize with the poorest in their trials and sorrows, and to relieve their wants, walks in the footsteps of that holy and divine Being who 'came not to be ministered unto, but to minister, and to give His life a ransom for many.'

To man himself the distribution of the bounties of Providence has been

committed; and wherever the people are stinted in their supply of food, this does not arise from any want of the precious commodity, but solely from the waste, profligacy, and selfishness of men and nations. God is good, and ever doing good; but men are depraved, and abuse the bounties of Providence given for the wisest purposes. God gives enough for all, but men convert His mercies into weapons of rebellion—means of indulgence and lust. Hence the poverty and heartrending distress, the intemperance and misery, which abound. May God teach us to use with moderation and wisdom the gifts He has bestowed; to distribute them with generosity, that 'there be no complaining in our streets.' There is no curse deeper or deadlier than the curse of unsanctified wealth. There is no more pitiable sight in the world than that of a man who imagines that the best way of enjoying the divine bounties is to expend them lavishly on himself, or to 'lay up goods for many years;' who is bound by the unbroken chain of selfishness, and by his very abundance is becoming ever more blunted in his moral sensibilities, and less susceptible of spiritual impressions and Christian influences. 'Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.' And let the goodness of God to you incite you to give as He has prospered you, to relieve the necessities of those less favoured. Yours, then, will be the recompense of those who have 'considered the poor;' to whom, before assembled worlds, the Judge will declare, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

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## THE BOSTON MONDAY LECTURES.

(Concluded.)

ONE result of these lectures, so far as they are read, will be to deepen the conviction that by the progress of scientific study, orthodoxy has nothing to lose, and everything to gain. The latest researches of the scientists do not reveal a single fact which conflicts with the Biblical account of the origin of life, force, and matter. With regard to the first of these especially, the most recent investigations are reassuring. Every living Evolutionist, without an exception of any authority, is obliged to make such concessions to opponents as renders it impossible up to the present hour for Evolution, as a system, to take any independent position. Only a few weeks ago, the boldest living advocate of Evolution, Professor Hæckel of Jena, made a speech in Paris to the French *savants* there, and the strongest thing he had to say for the doctrine, as reported by the *Temps*, was this:—'Professors and preachers who ridicule man's descent from the ape unwittingly furnish the best proof of it,—their pride and childish vanity being foibles which might have been bequeathed by the ape.' When the most thorough and strenuous champion of Evolution in the universities of Germany condescends to argue, even in jest, that man's ridicule of his descent from the ape is a proof of his having so descended, orthodoxy may hold up its head. Yet Hæckel rushes in where Darwin fears to tread. To him the gap between the living and the not-living, so staggering to more modest inquirers, is no stumblingblock, because he hangs by the fag-end of science in adhering to spontaneous generation, and spontaneous generation makes anything possible. Hæckel gets half way to the conclusion, and then multiplies by two. He traces life back through the ages, but, finding that the not-living comes no nearer, he confusedly postulates that somewhere and somehow a number of atoms once upon a time

got into connection in such a manner as to form a *living* cell. And then the doctrine of Evolution may be held cheap. We prefer the modesty of Darwin. And when Darwin confesses his inability to account for the primordial germ without God, he only states explicitly and frankly what others of his brethren state implicitly and reluctantly.

This, again, connects itself with the Christian doctrine of a future life. The unbridged chasm between the living and not-living looks forward to the undiscovered country behind the veil. The application of the microscope to bioplasm reveals to Huxley the existence of life before organization; and we infer that if life precede organization, it may also survive it. When the matter of the brain is scrutinized, experiment proves that that portion of it supposed to be the seat of thought is insusceptible to material stimulus; and we infer, therefore, first, that its exciting cause must be outside of matter,—in other words, that it is soul; and, second, that this being so, the destruction of the matter in no way argues that of soul.

Cook does some service to orthodoxy by some well-bestowed attention to the question of first principles. From the scientific standpoint, intuition is the stronghold of the Biblical system. A materialistic philosophy, therefore, is only consistent in laying siege to the citadel, and attempting its destruction. For this purpose it goes back beyond John Locke, and finds a basis on the famous remark of Gassendi,—‘*Omnis idea orsum ducit a sensibus*,’—Every idea takes its rise from the senses. Whether this be so or not is the supreme question of present day philosophy. Cook shows, as Leibnitz well showed before him, that the very idea of intellect implies a plan according to which it was made. That plan, again, supposes certain primary notions as the condition of the existence of that of which it is the plan. In other words, the origin of intellect is unthinkable without assuming that it originated in a certain form and nature,—that is, had from the beginning certain first principles of thought that lie at the foundation of all its operations. The same reasoning applies with even greater force to the moral part of the soul. It is not difficult to deduce from this discussion a corollary which amounts to a refutation of Pantheism, or the theory of a non-personal God. For the moral intuitions irresistibly compel the assumption not only of a higher Being to whom we are responsible, but of a Being who knows us,—what we are actually doing, what we are capable of, what are our temptations to do evil and our facilities for doing good,—and this knowledge involves personality.

One thing which appears very prominent from beginning to end of these discussions, is a deep reverence for self-evident truth, and a frank willingness, in every question, to abide by its decision. Not that this rule is everywhere adhered to: for there are some instances where a very beautiful argument is founded on a very questionable major. Here and there, also, a middle is thrown in, apparently very much in the way of a stop-gap, as if to fill a hiatus which had not appeared until the writer was in the thick of the discussion. But the conclusion is always fairly drawn, and the steps that lead up to it are certain in their advance and pleasant to follow. Nor does an occasional error in the construction of syllogism hinder the statement that one of the chief excellences of Cook’s method is rigid adherence to the intuitional basis.

And this is a most important consideration as between the theologian and the scientist. For intuition takes the side of no ology or ism, but knows only truth. That is to say, if there be in consciousness truths which are underived, these must be accepted by every truth-seeker as ultimate criteria.

If they are not so received, scientific and theological conclusions are equally arbitrary and unauthorized, and sound philosophy is impossible. Science without data is a chimera. Scientific method supposes data. Truth demands them; for the unity of truth implies the oneness of its origin, and such origin can be found only in intuition. But the existence of intuitional truth may be admitted, and its authority denied; and it is evident that the same end may be gained by denying its authority as by denying its existence. Accordingly there is at present a school of scepticism, which, admitting the fact of the moral intuitions of conscience, refuses them the authority of binding law.

The ground on which this denial is advanced is curious. It is conceded that the atonement meets the demands for satisfaction and expiation which conscience actually makes. But it is maintained that this 'fitting in' of atonement to conscience is merely accidental; that our notions of moral law are not like God's; that, therefore, the difficulties and demands of conscience after we sin have no foundation in human nature, and may be regarded as essentially false. It will be seen that the major proposition of this argument is that 'our notions of moral law are not like God's.' And it will be seen also, that if this were true in the sense in which it is intended here, it would cut the ground from all theology and moral science. For it assumes the dualism of moral law,—that it is one thing in the inborn convictions of the human mind, and something else in the mind of God. If this be granted, then in morals anything may be affirmed and anything may be denied; and the same proposition may be affirmed and denied with equal propriety. We are then left in a maze of universal doubt. We may betake ourselves to the wretched shifts permitted in the casuistry of the Jesuits, and authorized by the doctrine of *probable opinions*. The moral law held by orthodoxy, on the contrary, is first intuitional, then one, then supreme. This is premised as the threefold unity of consciousness, and the first principle of morality. The fitness existing between conscience craving within and atonement supplying from without is not accidental, but necessary and eternal.

The exigencies of present-day discussion point to the desirableness of giving prominence to this kind of facts in the public teaching of religion. If existing tendencies strengthen, this desirableness will grow. The moral tendency of the age is toward arbitrariness in the sphere of moral criteria; the substitution of flexible standards for absolute rule. It will become increasingly the work of the pulpit to hold forth the certain existence, the universal unity, and the supreme authority of moral intuition. The reflective doubter is advancing to the front. He has to be met; and the best material to work on is his reflectiveness. To induce him to look within at the self-evident needs of his nature, and then to look without and see how exactly God in revelation has met them,—this process will, under the Spirit, end in conviction.

There can be no doubt that these lectures owe their popularity very much to their style. In the main, that is attractive, clear, and convincing. They deal very largely with facts. Some of them consist almost entirely in a marshalling of the arguments of other authors, rendered luminous by the lecturer's own torch. His power of illuminating is at times amazing, and certainly forms one secret of his attraction. His reading must have been prodigious. Perhaps no living minister possesses so extensive an acquaintance with subjects which are not within the immediate range of pulpit work. In bringing to bear the results of his reading, he is distinguished by penetrating sagacity, hard common sense, precision of method, and excellence of

arrangement. In criticism he is eminently fair and frank. No one of the numerous writers whose opinions he challenges could justly say that he designates them by a single term unworthy of a Christian gentleman. We have said that he deals largely with facts. In drawing copiously from those established or admitted by past and present philosophy, he gathers stores which no man knows better how to use, and in showing their bearing on present-day questions he evidently finds a work congenial to his nature and suited to his talents. He has originality, but it is mainly the originality which deals with method in the application of discovered facts to scientific theories; and this is the kind of originality the age requires. The beauty, the extent, and the force with which this is accomplished by Cook, constitute the chief value of his lectures. The principal blemish of these productions lies in their mannerisms. It is a pity that in this respect they may be called unique. The preface to every argument smacks exceedingly of the 'Now-then-I'm-going-to-do-it' element. He 'swings' you forward under the same influence. There is a certain 'go' in the process which sometimes carries the reader's conviction before his reason. An elegant 'dash,' while imparting liveliness, at the same time draws off the attention of the reader to the personality of the writer, so that the argument suffers injustice through imperfect comprehension. The phraseology lays itself open to similar criticism. 'The nature of things' is a phrase which, in many of the numerous passages where it occurs, seems to have no better recommendation than its flexibility. It is jerked in on all and sundry occasions. In one *short* lecture of less than seven pages it occurs thirty-four times. This were of no account if it had any defined significance. Once, in the lecture on 'The Laughter of the Soul at itself,' does the writer indicate the meaning he attaches to it. 'The nature of things is only another name for the Divine nature.' In a great many instances, however, any attempt to put the latter for the former results in nonsense. 'I defy the ages' is the manner in which he challenges combat on an established proposition. Liberal criticism is described as that which 'looks into the thirty-two points of the azure.' An incontrovertible fact is one which is able to stand against 'the blaze of the infinity of Biblical truth.' 'The infinities and eternities' is strong, yet weak. The fifteen steps of an argument on conscience gain nothing by being defined as 'deluging certainties poured from the infinite heights of the nature of things,' from which 'multitudinous inferences flow as Niagaras from the eternal fountains,' whose 'roar and spray almost deafen and blind whoever stands' near them. Many of these flights may be due to the exigencies of semi-extempore address; and in any case it is easy to forget the verbal exaggerations of so noble a critic as Joseph Cook.

The philosophical significance of these lectures lies in the acknowledged divergence between the processes and conclusions of revelation and science. They are an attempt to account for that divergence on the one hand, and to minimize it on the other. It cannot be doubted that the attempt will be largely successful. Many who have hitherto regarded the subject with perplexity will rise from their perusal with relief. The age clamours for truth on the problems of human life, conscience, and futurity. One man interrogates science, another revelation. Conflicting responses assume the holy name of truth. But truth is one, and never yet was divided against itself. 'I am of science,' says one, 'and I of revelation,' says another. But the wiser student is he who lays his hand on both. He believes that each is potentially contained in the other,—science in revelation, and revelation in science. The want of the time is a unifying mind. When that

master is come, the two streams of inquiry will turn mutually inwards, and, seeing each other face to face, will hasten forwards with lessening interval till they meet in one.

J. F. DEMPSTER.

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### THE LATE REV. PETER M'DOWALL, M.A., ALLOA.

SERMONS in connection with the death of this venerable minister were preached by Rev. Dr. Joseph Brown, and Rev. Mr. Towers, Birkenhead. At the close of his discourse Mr. Towers thus spoke of his departed friend:— 'The birthplace of your minister was a small farm about seven miles from Stranraer, called Hight. His early education was obtained at the parish school of Inch. He afterwards entered the University of Glasgow. I am unable to declare to what extent he shone as a student and scholar in the one place or the other. We know, however, that he brought from the University the degree of "M.A.," which at that time was much less common than now. Having pursued the usual course of studies, he entered the Theological Hall, which was presided over by Mr. Paxton prior to the union of Burgher and Antiburgher. When that union was accomplished, which constituted the United Secession Church, Dr. Dick became the only professor, and Mr. M'Dowall's course of public study was completed under him. Four years prior to this, Mr. M'Dowall was engaged by the Rev. Mr. Muckersie to teach a school connected with this congregation. Having taught with acceptance during these years, and being licensed to preach the glorious gospel, he was chosen by the congregation then worshipping here as colleague to Mr. Muckersie. He had another call, but preferred Alloa, where, from the time of Mr. Muckersie's death, which occurred twelve months after Mr. M'Dowall's ordination, he had the sole charge of this congregation for about thirty-five years. You know the rest,—to wit, that the Rev. Mr. Matheson, afterwards of Bootle, and now of Glasgow, became his colleague for ten years, and afterwards your present highly-esteemed young minister, Mr. M'Lean. You are aware that since the celebration of the jubilee your late minister's health has been gradually declining, and that he was totally unable for public work. The stroke which fell upon him at Cove two years ago seemed to bring his end very near. Even then, when unable to speak above his breath, the sick and suffering at home were on his mind, and he desired that one of yourselves would offer his apology for not having seen some of them before he left home. He said then—"I know I am dying, and it is of little importance where I die, yet I have a strong wish that it may be among my own people." The desire was gratified, and it was refreshing to him in his weakness not only to see dear friends in his own house, but to be taken in his chair to visit others, who, like himself, were invalids. One of yourselves who visited him daily, and joined with him in prayer, testifies not only to his submissiveness and patience in affliction, but to a gratitude which was overflowing for the Lord's goodness, and for the continued kindness of dear friends. During the last two weeks of his life he had a few days of apparent unconsciousness, and on Tuesday last (September 10) his sufferings came to an end, "when," says the elder referred to, "with a smile of peaceful rest from a fifty years' hard labour, his spirit passed away." I cannot pass from these facts without some reference to my estimate of his personal worth, and the honour which God has put upon him during a lengthened public life. I have known him whose remains we recently carried out to burial for nearly fifty years. While yet a youth, it was a treat to listen to his preach-



ing when on any occasion he came to Airth; and during the whole period of my ministry, though far separated, he has proved a faithful, steadfast, and disinterested friend. I feel, therefore, to-day as if the words which John Bright applied to Richard Cobden at his death were applicable: "I never knew how much I loved him until I found that I had lost him." Rather, perhaps, I never saw how much he deserved my high esteem until I had no longer the means of attesting it. Many, I fear, have the same experience on several occasions; and this strange humbling fact and failing of poor humanity may go far to explain what is sometimes complained of—our extravagant eulogy of the dead. While they live we are sharp-sighted in discovering their faults, and sometimes sinfully unthankful for their excellences. When they are dead we discover our own failings, and in revenge on ourselves exaggerate their virtues. In speaking, then, of my departed friend, I say, first, that I regard him as having been a true Christian pastor. He *was* a Christian. So far as I remember, I never heard him speak of his conversion. We were wont, many years ago, to be truly confidential, and my impression is that he could not name the time when first he knew the Lord. From his up-bringing under godly parents, and especially under his father, who was a highly-respected elder in the congregation of the Rev. Mr. Robertson, Stranraer, my conviction is that, like Obadiah, he could say, "I, Thy servant, feared the Lord from my youth." But at whatever period or by whatever means the change came, this we know, that he loved the Lord, and loved the Lord's work. And so he gave himself during *these* fifty years to "watch for your souls, as one that must give account;" and of him we may affirm, "He taught you publicly and from house to house," tempted like other men, and failing like others of the high standard which he adopted, yet aimed so to live that he might say with Paul, "Ye know how holily, and justly, and unblameably I behaved myself among you." For these reasons I call him a Christian pastor. Second, he was in my estimation a true gospel preacher. His theme was "Christ and Him crucified." He sought to present to all a full Christ for empty sinners. He knew and firmly believed that "there is no other name by which we can be saved but the name of Jesus;" and his soul loathed all attempts, by whomsoever made, to feed men in this wilderness on aught else than gospel manna. This did not prevent him from enforcing Christian practice, any more than from adopting it. He understood the happy method of preaching doctrine practically, and enforcing practice doctrinally. Therefore, when proclaiming Christ as a Saviour, he reminded you of the duty of accepting Him as your Saviour, and submitting yourself to Him as your Lord and Master. When declaring, also, that your salvation is of grace, a free gift accepted by faith alone, he enforced the other thought,—"that the grace of God, which bringeth salvation, teacheth us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world." In running this race, he invited your attention to the fact that your strength and safety are all in Christ, the great Intercessor within the veil, and yet warned you to "watch and pray, lest Satan should gain an advantage over you." I never can forget a sermon in my Wigtown pulpit, after the observance of the Lord's Supper there. The text was, "Simon, Simon, Satan hath desired to have thee, but I have prayed for thee, that thy faith fail not." As we listened on that evening to his clear, earnest, and pointed appeals and illustrations, we were made to feel that the text was not for others, but for us,—not for my neighbour, but for me; and that we might often be on the edge of a frightful precipice

without being aware, and indebted for our deliverance to intercessions which human ears cannot hear. I thus hold my departed brother to have been a true gospel preacher, "keeping back nothing that was profitable" from his hearers. Are you witnesses? See to it that you be not witnesses to your own shame. I have only to add, third, that in your departed minister you had a man of active benevolence. This is attested in a variety of ways, on which I cannot dwell,—in his practical sympathy with the poor, in his love of little children, and the pleasure it gave him to associate with the young, and encourage them in the way and work of God. So also in the work of missions abroad, and the evangelizing of the masses at home. Allied to these, and closely associated with them, his endeavours to bring about a temperance reformation in our country are well known. He threw himself heartily into the cause of abstinence, while as yet we promised to abstain only from ardent spirits. But he was not one of the many who, as I well remember, walked no more with us, when for the sake of removing the great stumbling-block we pledged ourselves to abandon the use of everything intoxicating. To a man of Mr. M'Dowall's temperament, who was so fond of society, and who so much enjoyed anecdote and wit, it must have been a great sacrifice of feeling to decline once and for ever making merry with his friends over the wine-cup, even in moderation. But the interests, as he believed, of society, and to some extent the success of the gospel, were at stake, and he resolved in this matter to be "free from the blood of all men." From other leading questions of the day, whether political or ecclesiastical, Mr. M'Dowall, with his strongly conscientious and passionate nature, was not the man to shrink. And so we find him taking a leading part in seeking to secure good government for our country, and the freedom of the Church from its legal alliance with the State. Other men, who are equally Christian and conscientious, may disapprove of ministers meddling in these matters. To him it appeared, as it does to me, that nothing which affects humanity in its rights, privileges, and eternal prospects should be foreign to the Christian minister. It is the design of the gospel to "let the oppressed go free, and to break every yoke." But I must not dwell further on these matters, and only add that I see largely in his life active Christian benevolence,—a man of God going about doing good. Altogether, in recalling his memory and the changes which passed over him, we, as men judging a fellow-man, shall find little to blame and much to admire. We see in him a man of sturdy intellect and large affections, of practical piety and much prayer; a man who desired to live at peace with God and all mankind; a man who stood prominently before the world for nearly sixty years without a stain upon his name, and whose life was to a large extent—love. When we reflect, moreover, that these sixty years have been among the most eventful in the world's history; that he has lived amid unions and disruptions (ecclesiastical and political); that he has seen the churches in the neighbourhood changing the pastorate once and again during his ministry, and all the while his congregation growing in numbers and influence; that, moreover, he has shared the pastorate thrice during his ministry with others, and lived with them as a father or a brother, while most ministers dread even one colleague-ship,—we are entitled to say, "Soldier of Christ, well done!" He is gone, and, saith the Spirit, "Blessed are the dead that die in the Lord." I am assured that he died in union to Christ, expecting mercy through His merit. A number of years ago, in a letter to me, he said, "I for one am glad that salvation is by grace." When we have said all that we dare to say of his preaching and his practice, we add emphatically, "By grace he is saved

through faith." "He that hath the Son hath life, and shall never come into condemnation." Mark, however, that the same Spirit adds regarding them who die in the Lord, that "their works do follow them." These works constitute an item which enhances their glory and felicity. Every man there, as in the place of lost souls, shall "receive according to his works." If, then, we have given your deceased minister credit for anything in the shape of Christian character or work which he was not or did not, it shall not be counted to him above. There are no mistakes in heaven. So also, if we have blamed him for words or works which were after all Christian, and done for Christ's sake, our apprehension shall not interpose between him and his full reward. "Shall not the Judge of all the earth do right?" "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." It may have been popular here, and unable to abide that fire; it may have been ridiculed here, and passed through that fire unscathed; and so abiding, he shall receive a reward. Let us all lay this to heart, as we journey to the great judgment-seat of God, and engage in the work and worship of time, and the Lord grant that we ourselves and our works may be found among the gold, the silver, and the precious stones which the fire cannot hurt. In your minister's death I have lost a friend, but do not sorry as if we should not meet again. I want also, in closing, to give God thanks for the goodness and the mercy which He made to follow your minister all his life through. It was kindness to give him such a congregation, where he found a praying people, a people able in regard to means, and willing as to giving and doing; for I cannot forget that in the building up of the congregation the co-operation of yourselves and of your fathers made his labour comparatively light. Then I think of the goodness which gave him such a wife,—one so beautiful, sweet, and pious. True, she was spared but a few years, yet I am assured that his association with her, and her early removal, with that of her son, did much to warm his piety and help him heavenwards. Then I think of the family that has been spared to him, to aid him in weakness, to watch his dying bed and minister to his necessities, with the wide circle of relatives and friends; of the good health enjoyed for many years, and the good old age to which he attained; so that one is inclined to ask, What could he desire more, except the vision of God and the society of the blessed? It reminds us of the words of the 91st Psalm, "Because He hath set His love upon me," etc. And now, why should we weep? Rather, taking this God as our God for ever, and the Lord Jesus Christ as our present, loving, almighty Saviour, let us each say, "I shall go to him, but he shall not return to me."

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## Home Circle.

### BETTER THAN GOLD.

A SERMON TO CHILDREN, BY REV. ANDREW G. FLEMING, PAISLEY.

YOU all know that gold is the most precious metal. Were I to hold out a shilling in the one hand and a sovereign in the other, and ask the boys which they would have, they would all prefer the yellow coin. And they would be right in doing so, for it is twenty times

more valuable than the other. If I came to the girls with bracelets of gold in one basket and bracelets of silver in another, and said, 'Now, my little misses, which would you prefer?' I am quite sure that it would be the golden ornaments which they would choose. But though I do not

come with shillings and sovereigns, with bracelets of silver and bracelets of gold, yet I have something better to offer. 'What,' you will be saying, 'better than gold!' Yes, my children, wisdom is better than gold. It is more precious than the most precious ruby in earthly coronet. It sparkles with a clearer lustre than any brilliant on the bosom of princess. It has a richer beauty than all the crown jewels of empress or queen. The celebrated diamond called the Kohinoor, or 'mountain of light,' once worn by Indian rulers, but now belonging to our Queen, is nothing in comparison to it; for when all other gems have become dust and ashes, this pearl will only be growing in brightness. The new heavens and new earth will bring out richer tints in its beauty. Eternity itself will be the witness of its growing splendour. But what is this pearl of great price?

#### WHAT IS WISDOM?

Once on a time there was a rich nobleman who kept a fool. Dressed in motley garments and fantastic cap, the fool ranged through the house a privileged jester. If his lordship was sad, he must amuse him; if his visitors were dull, he must enliven them. But though he was called the fool, he often said very wise things. Sometimes he said very cutting things; but as it was the fool that said them, nobody could be angry. One day, when he was fooling to the top of his bent, the nobleman gave him a staff, with orders not to give it away except to a bigger fool than himself. Many years after this, the nobleman fell sick. His old favourite was allowed to visit him. 'I am going to leave you,' said the nobleman. 'And where are you going?' inquired the other. 'Into the other world,' was the reply. 'And when will you return again—within a month?' 'No.' 'Within a year?' 'No.' 'When, then?' 'Never.' 'Never!' said the fool; 'and what preparation have you made for so long a journey?' 'None at all.' 'No!' said the fool, 'none at all! Here, take my staff, for with all my folly I am not such a fool as that.' Now, there are many people who are wise for this world, but not for the next. They take care of their bodies, but pay little heed to their souls. They are very shrewd about all that relates to time, but they have no shrewdness about what

relates to eternity. The wisdom I am to tell you about is different from this. It is the wisdom that prepares for eternity, that *maketh wise unto salvation*.

An old Bengalee convert lay sick, like the nobleman I have just been telling you about. Outwardly she was as poor as the nobleman was rich, but inwardly she was as rich as the nobleman was poor. Putting her hand on a Bible which lay near her bed, she said, 'Christ is here.' Next, laying her hand on her bosom, she said, 'Christ is here.' Then, stretching her old withered arm to heaven, she added, 'And Christ is there.' What a fine picture this is! Frame it in your mind, hang it up on the walls of your memory, and when you wish to know what true wisdom is, go and look upon it. They are wise who find Christ in the Word, and do not rest till He is found in their heart. They are wise to whom Christ Himself is Wisdom. This is one of His Old Testament names. He who in the New Testament appears as the Word, was made known in the Old Testament as Wisdom—the Wisdom by whom the heavens were made, and the mountains settled, and the seas girdled, and the fountains filled—the Wisdom whose delights were with the sons of men. And He is Wisdom still,—the wisdom which, received into the heart, makes us wise, not for time merely, but for eternity. This is the true wisdom,—Christ in the heart, renewing it, and making the thoughts pure, the desires right, and the affections sweet; Christ in the life, making the words truthful, the actions good, and the manners gracious and winning. This is the wisdom which is better than gold.

#### HOW IS WISDOM GOT?

When the Spaniards conquered South America, they found gold in great abundance. The Indian women wore golden ornaments, curiously constructed, some of them like birds. There was gold in the mines, of which there were very many in Peru. Gold was also found in the rivers. One day a person was raking for something in a river, and fetched out a large goblet of gold, worth £400 of our money. It was a splendid prize; and for once the soldiers had their dinner served in a more splendid dish than any king in Europe. When tidings of these events reached

Spain, the people started for South America in great numbers. There was one expedition of 2500 people. They set out to find a fortune, but the greater part of them found a grave. Unused to the climate, unacquainted with mining, their strength gave way. At last fever broke out among them, and of this about one thousand died.

One of the greatest soldiers at that time was Cortes. After very great hardships, he and his men fought their way into Mexico. The great city, with its mighty monarch Montezuma, and its vast population, and its untold gold, lay all before them. They were very few in numbers, but with courage and daring they overawed the inhabitants, and marched into the city. The king gave Cortes four loads of gold. He and his soldiers were lodged in a magnificent palace. By and by the inhabitants rose up against their conquerors, and they had to fight their way out. A terrible battle it was in the dark night, along the streets, over canals where the bridges had been torn up. Many Spaniards were drowned; many were unable to make good their escape, on account of the weight of gold they had with them.

But notwithstanding all the gold which they obtained, the Spaniards were eager to obtain more. They heard that in Darien the gold was fished in the river with a net. Farther west still, they were told, was *El Dorado*, which means 'golden land,'—a land where the rivers passed over yellow sands, where the nuggets gleamed in the sunshine among the rocks, and where the gold was as plentiful as stones on the highway. People dreamed about this golden land. The Spaniards attempted to reach it, but multitudes perished in the attempt. Nor was the gold fever confined to Spain. Our own countryman, Sir Walter Raleigh, conducted one expedition after another to try and discover *El Dorado*.

Now, wisdom is more easily got. You do not need to leave your own country and cross the seas, and labour under a burning sun all day. Wisdom is near you. It is close at hand. So very nigh is it, that you have only to ask it, and it becomes your own. For what does the Bible say? '*If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not.*' A thing which is got for the asking is surely very

easily got. Wisdom is to be had for the asking. Let us ask it from God. Let us ask it earnestly, that is, with all our heart. Let us ask it in faith, that is, believing that we will receive it. Let us ask it now, that is, this very moment, without delaying to a more convenient season. SOLOMON asked wisdom, and he got it. The Lord appeared to him at Gibeon in a dream by night, and God said, '*Ask what I shall give thee.*' He did not ask for long life. He did not ask for riches. He did not ask for victory over his enemies. He asked for something far better. He asked for wisdom. He said, '*Give Thy servant an understanding heart.*' And his prayer was answered. God said, '*Behold, I have done according to thy words: I have given thee a wise and understanding heart.*' SAMUEL asked wisdom, and got it. You have seen the picture, have you not? Samuel on his knees in his long linen dress, his hair brushed into a curl, his face turned up to heaven, his dark eyes as if they were trying to see God. The next time you see the picture, say to yourself, That is Samuel; he is seeking wisdom—he is seeking it from God. I might tell of one of yourselves who asked wisdom and got it. She sought the Saviour, and the Saviour taught her His love, and made her patient in suffering, and gave her peace in dying. This was a Mary that chose the good part. How many such Marys are there here? Nay, will you not all be Marys together? What a fine thing if, to-night, ere you go to bed, the Saviour could say of every one of you, '*She hath chosen the good part, which shall not be taken from her.*' Let all of you, boys as well as girls, seek the Saviour. Seek Him by being in earnest. Seek Him in prayer. Seek Him by going where He is to be found—in His house and among His people. And if you do seek Him, you will find Him. For His promise is, '*They that seek me early shall find me.*' Having told you what wisdom is, and how it is got, I must answer the question,

#### WHY IS WISDOM BETTER THAN GOLD?

Not long ago I saw a beautiful house near Nice. It occupied a fine site. Behind was a panorama of hills, terraced well-nigh to the top, and waving with olive trees. Before, in the distance, the blue waters of the Mediterranean

sparkled in the sun. Immediately below lay a pretty little valley. The house belonged to a Russian gentleman, the story of whose life is very interesting. In order that you may understand it, I must tell you that in Russia the railways were constructed, not by companies, as in our country, but by the Government, and they were wrought by the Government too. As nobody had any interest in saving the Government money, the expenses were very great. The railways did not pay. The Government lost by them every year. A labourer on one of the railways saw this. Having saved a little bit of money, he offered to work a small line, and to pay the Government a rent for it. The Government accepted his offer. The small line paid him. He applied for a larger line, offering a bigger rent. His proposal was accepted. The second venture paid. By and by he had rented a considerable number of the lines in Russia, and managed so to work them as to make them pay himself and the Government as well. In a very short time he became very rich. See, now, what his wealth did for him. He wanted a house where he might escape the severity of a Russian winter: he obtained it at Nice, where flowers bloom in January and February. He wanted a magnificent garden: it was soon made, with its mimic lake, its rocky dell, and tinkling waterfall. He wanted an English lawn. Now grass does not grow in Nice, for the sun is so strong that it burns it up; but he made it grow by employing two men to do nothing all night but pour water upon it. I did not see the inside of the house, but I have no doubt that it was resplendent with paintings and sculpture. What a lot of things his money bought for him! What splendid things it can secure besides—education, travel in foreign lands, books and companions!

But there are some things which it cannot buy—it cannot buy health, it cannot arrest the coming of death. I often thought of this at Nice in connection with the visit of the Czarewitch of Russia in search of health. Everything had been done for him which money could do. He had the best medical skill in Europe, the best nurses, the best comforts. At last his physicians wished to try the effect on him of the genial climate of Nice. He was brought to the seaboard of the Mediterranean;

but the most charming residence, the most healthful breezes, the mildest winter, could not arrest the progress of his disease, or ward off the stroke of death. The eldest son of the Czar of all the Russias, and heir-apparent to the Russian throne, had everything which money could command, but it could not procure the one thing on which his heart was so much set. There are many things which money cannot give. It cannot give peace of mind; it cannot secure the hope of heaven. I often think of poor Queen Elizabeth on her dying bed, and her frantic cry, '*A handful of gold for a moment of time!*' But the handful of gold could not buy the moment of time. Many handfuls of it could do nothing for her when her last hour was come. Now, wisdom is better than gold, for

#### IT BUYS BETTER THINGS.

If you remember what I told you about wisdom, you will understand this better. Wisdom, I said, was having Christ in the heart and in the life; an interest in His love and work. Now, an interest in Christ procures many things which wealth cannot procure. It procures the pardon of sin; it secures peace of conscience; it makes sure the hope of heaven. It was a strange wish of Archbishop Leighton's, that he might die in an inn. He wanted to die in a place where there would be no relatives and no friends to withdraw his thoughts from God. He wanted to feel that this world was at best an inn, and that the only home was in heaven. His wish was granted: he died at the Bell Inn, Warwick Lane, London. You would think that a very lonely death; but it was not lonely—his Saviour was with him. There were none of the great men by his side whom he had known at the court of Charles. He had better attendants—the angels in heaven. He was poor; but, the morning he died, he got payment of a debt from Glasgow, and that was enough to meet the last expenses. He had blessings that the greatest wealth could not purchase. Jesus Christ was his, and that turned everything into heavenly riches. It gave him grace to be content. It helped him to feel that, whilst alone, he was not alone. It filled him with peace. It made him happy in

death. It made him blessed to all eternity.

There is a beautiful passage in the First Epistle to the Corinthians, which says, 'All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's.' What a mine of wealth is this! Let us look over the inventory. Look at the whole estate first of all:—All things are yours, if ye are Christ's. More particularly, MINISTERS of the word are yours—Paul, Apollos, Cephas, Bunyan, Chalmers, M'Cheyne. For you they have thought and written. For you they are speaking still. The WORLD is yours—the glory of the sea and land, the grandeur of the sky and mountain, the beauty of trees and flowers. It is all yours, that you may drink in its beauty, and say, My Father made them all. LIFE is yours, with the joy of youth, the strength of manhood, and the grace of womanhood, that you may show how noble is the nature which Christ still wears. And DEATH is yours. Come when it will, it will come as a friend, taking you home, for ever ending all your sorrow. And things present and things to come are yours—the means of grace and the hope of glory. Yea, ALL things are yours; for ye are Christ's, and Christ is God's. See, then, that Christ is yours. Take HIM to be yours, and He will take YOU to be His. Give HIM your heart, and He will give YOU His Spirit. And then all is yours. Is not that better than gold? Another reason why wisdom is better than gold, is that

#### IT IS MORE SATISFYING.

Some of you have read the fable of Midas. He prayed that everything he touched might be turned to gold. His wish was granted. And very soon he was surrounded with heaps of gold. Was Midas happy with his gold? No; he was far more wretched than he had been before. He became hungry, and wanted food; he took it into his hands, but it became gold. He was very thirsty; he stooped to put his lips to the spring, but in the act of touching it the water turned to gold. The fable teaches us this lesson, that many who get wealth do not get happiness with it.

I wish to tell you of an English Midas, whose name was William Beckford. His father was very rich, and died when William was young. When William came of age, he succeeded to a fortune of a million of money, and an income of £100,000 a year. What a mine of wealth!—a million of money—one hundred thousand a year—very nearly £2000 every week! After travelling on the Continent, attended by a retinue of servants, he came to live in England. He pulled down the old house at Fonthill, and determined to build a splendid mansion. He enclosed his grounds with a wall nine miles long. The grand tower was 260 feet high, and took years to build. Every cart and waggon in the district was employed. The harvest was un-reaped, for all hands were at work at Fonthill. Day by day the labour advanced. When the day-workers left off, night-workers, with torch and trowel, made the night luminous all round. At last the building was finished. When finished, it was filled with works of art gathered all over the Continent. A spacious garden made it still more attractive. But what now about the lord of the mansion? He lived in it alone; no visitors were admitted. The King of England asked admittance, but was refused. He had some happiness when the house was building. The spectacle at night was one on which he never wearied in looking. The vast building, with the torches moving to and fro in the dark, captivated his imagination. At last he grew tired of what had cost him more than a quarter of a million of money. A sudden fall in the funds obliged him to sell Fonthill. He sold it; went to Bath, built another house with a tower 100 feet high. One morning, as he was looking from his new tower, he missed Fonthill tower. It had fallen, filling the marble court with ruins. It fell, for the architect had built it on a bad foundation. But Beckford was the same man in his new mansion—lonely, moody, selfish. His wealth had not brought him happiness. It did not rest on a right foundation. He did not think of it as given him to do good, and so to glorify God.

Now, wisdom is better than gold, for it is more satisfying. We are so made that nothing can satisfy us but God—

nothing less than God—not the whole world put together without God. But when Christ dwells in our heart, we are filled with the fulness of God, and the fulness of God's love fills all the vacant places in our spirit, and we are satisfied.

David Brainerd devoted his life to the Indians on the continent of America. He lived among them, taught them the way of life, and instructed them as far as he could in other things. His health was fast wearing away; but he would rise, teach the Indians to construct a fence to protect their grain from the cattle, and then feel so happy he had had an opportunity of serving God, by teaching a useful art. Another day he rose, made a cake for himself in his little cabin, toasted it before the fire, and then partook of it, as he tells us, 'as happy as a king.' The secret of his happiness lay here—he was filled with the fulness of God. He was far from friends, but he had companionship in God; he was weak, but God was his strength; he was dying, but God would be his portion for ever. Ministering angels hovered round the lonely cabin. The presence of the divine Spirit made it the palace of the Great King.

One of the greatest of modern missionaries devoted himself to the Chinese. He laboured for them, lived among them, became one of themselves. He translated the Pilgrim's Progress, and rendered our most beautiful hymns into the mother tongue of the millions of China. He lived on so little money, that the Mission Board was able to send out another missionary. After his death, his chest came home to Glasgow. It was almost empty. There was little in it but a Chinese dress, a Chinese lantern, and a few books. A niece who was looking on was astonished, and said, 'Uncle must have been very poor.' He was poor, like Paul; but like him, too, making many rich. William Burns was an apostolic man and missionary. His life was full of God. He found his riches, his satisfaction, his happiness, in God. Wealth cannot satisfy. But God can satisfy—His love, His riches in glory, by Christ Jesus. Another reason why wisdom is better than gold, is that

IT IS MORE ABIDING.

You have read about Croesus, the king of Lydia. From his conquests, his mines, and the golden sands of Pactolus,

he was the richest man of his day. He reckoned himself also the most happy, and was displeased when Solon told him to call no man happy till his death. Not long after this, he was attacked by Cyrus, defeated in battle, stripped of all his possessions, and taken prisoner. He now learned the truth of Solon's remark, and the uncertainty of riches. There is a startling verse in the Bible which says, 'Riches certainly make themselves wings; they fly away, as an eagle toward heaven.' But even suppose wealth should not be taken away from you, a time will assuredly come when you will be taken away from it. The Duke of Marlborough accumulated a million and a half; it did not leave him, but he had to leave it. Naked he came into the world, and naked he went out of it.

Now, wisdom is better than gold. It can never be taken from you, nor you from it. If Christ is yours, He is yours for ever. The mountains may depart, and the hills be removed, but His kindness shall not depart. The year that is now closing has been to many, in its last months, a time of great distress. Through the failure of the City of Glasgow Bank, widows have wakened up to find themselves without a shilling to support them, and orphans have been learning the bitter lesson that they are penniless in the world. And so the October nights have been hanging dull and heavy over Glasgow, November days have been chill and dreary, and life itself has been opening out to many as a dark December day.

Within a happy home, whilst the keen blast was blowing without, and the fire was burning on the hearth, the shadow of the disaster had fallen. The hour of family worship came. The voice of praise rose from hearts that, having lost their earthly all, felt that their heavenly all remained. The chapter was read; it was the twelfth of the Hebrews. Verse by verse the divine voice came closer. At last the verse came—'Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.' Here was light for darkened hearts, and hope which nothing could extinguish. The failure of the bank was the removing of those things that are shaken, as of things that are



made. The shares, the dividends, had all been swept away. And with the first call of the Liquidators there would come the removal of everything beside. But there were things that could not be shaken—God's love to them, their hope in Christ; God's promise never to leave and never to forsake them, and their trust in the divine promise, to bear them through the wreck and ruin of worldly means. These things remained; they could not be removed, they were laid up where neither moth nor rust corrupt, and where *thieves* do not break through nor steal. Yes, and these things will remain. And when Glasgow is no more, when the tale of its bank is as a forgotten dream, and the world itself a speck in the distance, they will still remain.

The things which are seen are temporal, but the things which are not seen are eternal. Money perishes, but God abides. Position in the world comes and goes; a place in the heart of Christ is removed above all change. The silk dress may have to be put off for one of cotton, but the robe of righteousness is always the same. After the West End mansion, there may be the little lodging in some dark dingy close, but the Father's house of many mansions never sees any mournful groups bidding adieu to its bright portals. And so the special lesson of the New Year is, Lay up treasures in heaven. Seek to have the things which cannot be shaken—love to God, trust in Christ, being good and doing good.

## Poetry.

### THE OLD YEAR.

We long with eager hands to hold the days  
Which slip from us too soon, as on the shore  
We strive to grasp the yellow grains that pour  
Through our encircling fingers, till we raise  
A cry of disappointment, that betrays  
How in the end we feel ourselves to be  
Of the sweet hours forsaken utterly,  
And left alone to mourn in darkened ways.  
When the old year is dying 'mong its snow,  
God often draweth near us in His love,  
And lets us feel the moments slip and fall  
From out our grasp, and we are made to know  
That, when our hands are empty of them all,  
We yet have Him to fill them from above.

J. M. M.

## Intelligence.—United Presbyterian Church.

### PRESBYTERIAL PROCEEDINGS.

*Aberdeen.*—This presbytery met in Nelson Street Church on 17th September, for the induction of Rev. J. E. Dobson. Rev. Mr. Scott preached, Mr. Dodds addressed the newly-inducted pastor, and Dr. Robson addressed the congregation. Mr. Dobson received the right hand of fellowship, and took his seat as a member of court. It was agreed to sanction a location at Woodside for three months. The convener of the Foreign Mission Committee reported proposals for interesting the churches in foreign missions, including

visitation by deputies from other presbyteries, and holding a conference on missions similar to what was formerly held. The scheme was generally approved, and it was left with the committee to see it carried out. A petition was presented from a number of parties in and around Banchory for being congregated. It was agreed to communicate with the sessions likely to be affected. Made inquiry anent the collection for the Synod Fund.—Met again on 8th October, when Mr. William Henderson, of the second year, gave a discourse, which, after remarks, was sustained, and Mr. Henderson was recommended to the

Hall. Proposals from the Home Committee anent clearing off burdensome debt were read, and it was agreed to communicate with the congregations reporting debt. Agreed to request sessions to report whether they could adopt Synod's scheme of annual collections, or state other dates that would be preferable. It was reported that the scheme for visiting the congregations by deputies could not be carried out, as Arbroath Presbytery declined receiving deputies from Aberdeen. Answers from sessions anent Banchory being read, it was agreed to constitute the petitioners into a congregation in connection with the United Presbyterian Church, and appointed Dr. Robson, with Messrs. Wilson and H. Gray, to act meantime as a session. Took up Declaratory Statement anent Subordinate Standards, when articles 1, 2, and 3 were adopted, with a slight alteration in 3, inserting the word 'including' instead of 'and of.' After some discussion, it was agreed to delay 4 till next meeting. The presbytery's statistics from 1858 to 1877 inclusive were laid on the table bound up in one volume. Mr. Murray, South Africa, introduced by Mr. Dickie, was heard in reference to his field of labour; and the presbytery agreed to recommend the churches to hear him and help him in his work. Copies of the *Life of Carstairs Douglas* were handed to the ministers, a gift by an unknown friend through the Foreign Secretary, to whom the thanks of the presbytery were given.—Met again on 5th November, when the discussion on the Declaratory Statement was resumed. Articles 4, 5, and 6 were adopted. After considerable discussion on article 7, it was resolved by a majority to postpone farther consideration till next meeting. Several sessions reported on the dates of Synod's collections. Instructed clerk to call the attention anew of those sessions that had not reported.

*Annandale.*—This presbytery met at Annan on 22d October—the Rev. James Scott, A.M., moderator. The Rev. John Tannahill, of the Presbyterian Church of England, was present, and, having been invited to correspond, took his seat. Mr. Peter H. Laird, student, transferred from the Presbytery of Glasgow, delivered a popular sermon on Heb. x. 12: 'But this man, after He had offered one sacrifice for sins, for ever sat down on the right hand of God,'—which discourse

having been unanimously approved, the presbytery agreed to instruct the clerk to certify Mr. Laird to the Theological Hall for the ensuing session. Mr. Ronald submitted a further report as to the detailed arrangements for the visitation of the presbytery by mission deputies from the Presbytery of Lanark. The presbytery agreed to sanction it, and to thank Mr. Ronald for his service. The presbytery, having respect to their agreement to take up the Synod's remit on the Declaratory Statement anent the Subordinate Standards, after reasoning, agreed to defer the subject until next meeting. Mr. Ronald called the attention of the presbytery to the 'Marriage Notice (Scotland) Act, 1878,' which comes into operation on the 1st day of January next; whereupon the presbytery agreed to express satisfaction at the passing of said Act, in so far as it removes a grievance of which the Dissenters of Scotland have in the past had cause to complain, and in so far as it affords an alternative to the present system, a more satisfactory mode of publication of purpose of marriage than that now in use. The presbytery agreed to take up at next meeting, after considering the Declaratory Statement, the overture on Marriage Law, and the question anent Imposition of Hands in the Ordination of Ministers. The presbytery having had their attention directed to the fact that the Rev. John Black had entered his jubilee year, agreed to present him with an address, and appointed Messrs. Caruthers, Watson, and Ballantyne a committee to draw up this address, and make inquiries as to the proper time of presentation.—Mr. Ballantyne, convener. Next meeting of presbytery is to be held at Annan on the Tuesday after the fourth Sabbath of December, at 11.45 a.m.

*Arbroath.*—This presbytery met at Arbroath on the 24th September—the Rev. Peter Wright, moderator. Took up the case of the resignation of his pastoral charge by the Rev. James Thirde, of Muirton, which he had laid on the table at last meeting, stating that he had been induced to take this step in consequence of his having been invited to take charge of the Union Church at Lahore, in the Punjab, India. Were present as commissioners from the congregation of Muirton, Messrs. James Crockat, David Reid, and James Silver, who presented a memorial

from the congregation expressive of their high esteem for their minister, their gratitude for his services as their pastor, and their sorrow at the prospect of parting with him, but offering no opposition to his decision. The presbytery, in view of all the circumstances, resolved to accept of Mr. Thirde's resignation, and declared the pastoral relation to be dissolved; intimation of this to be made to the congregation by Mr. Gould on the second Sabbath of October, and supply to be continued to Muirton as formerly. It was also agreed to record the respect in which Mr. Thirde is held by his brethren, their warm wishes for his future welfare, and their desire for his success in the important sphere of labour on which he is about to enter in a foreign land. Called attention to the annual contribution required to be made at this season on behalf of the Synod's General Fund. Read paper from the Home Committee on the subject of a new Debt Liquidation Scheme, by which it is proposed to raise the sum of £5000, with the view of wiping off in whole or in part the burdensome debt resting on various congregations of the Church—said paper requesting the presbytery to state what congregations within their bounds seemed to them to stand most in need of assistance in the first instance. After some investigation, certain congregations were specified to be reported to the Home Secretary accordingly. The Augmentation Committee gave in a report, containing a recommendation that deputations be appointed to visit the congregations to urge the claims of the fund, and that the committee be empowered to invite for this service the aid of ministers and elders not connected with the presbytery. After discussion, it was agreed to adopt this suggestion, and to authorize the committee to act accordingly. The clerk intimated that he had received copies of the *Life of the late Dr. Carstairs Douglas*, Chinese missionary, to be given to each of the ministers of the presbytery, from a friend. Agreed to thank the donor. Next meeting to be held at Montrose on 29th October.—This presbytery met again at Montrose on the 29th October—the Rev. Peter Wright, moderator. Considered the Synod's remit anent the Superintendence of Young Persons on changing their Places of Residence, and the special instructions given respecting the more

efficient working of the scheme. After some discussion on the subject, during which several suggestions were thrown out, it was agreed meanwhile to call the attention of ministers and elders anew to the subject, and to urge them to do their utmost to carry out the intentions of the Synod. The brethren who had been appointed to visit the congregation of Knox Church, Montrose, in company with a deputation from the Home Mission Board, specially for the purpose of recognising the valuable services of a missionary character rendered by the minister for many years past among the sailors from foreign countries frequenting Montrose and adjacent seaport towns in the north-east of Scotland, reported that they visited Montrose on the 17th inst., and had a meeting with the minister and people; that, on making inquiry, they were satisfied that much good work was being done of a missionary character, especially among the foreign sailors, with whom 98 meetings had been held during the past year, and sermons preached in six foreign languages, besides the distributing of tracts in these languages and other subsidiary means of usefulness; and that the joint deputation had done what they could to stimulate and encourage these meritorious efforts. The presbytery expressed their gratification at hearing this report, and approved of what the deputation had done. Entered on the consideration of the Declaratory Statement anent the Subordinate Standards sent down to presbyteries, when, after some conversation, it was agreed to defer discussion on this subject till next meeting, and meantime notice was given of several alterations which some of the brethren intended to move when the matter is taken up. The other business was not of any public interest. Next ordinary meeting was appointed to take place on the 3d day of December, at Brechin.

*Banffshire.*—A *pro re nata* meeting of this presbytery was held at Banff on Tuesday, 5th November. A call from Cranstonhill congregation, Glasgow, to the Rev. George G. Green, A.M., Buckie, was put into his hands. Commissioners from Buckie were heard. Mr. Green declared his acceptance of the call. The members of presbytery expressed their deep regret at parting with a brother so greatly beloved and so highly esteemed as Mr. Green. The connec-

tion between Mr. Green and the Buckie congregation was thereafter dissolved. Mr. Summers was appointed moderator of Buckie session and also of Findochty session.

*Berwick.*—This presbytery met on the 22d of October—the Rev. A. B. Robertson, moderator *pro tempore*. The clerk laid on the table a copy of *Memorials of Dr. C. Douglas*, Chinese missionary, for each minister, the gift of a friend, and he was instructed to convey to that friend, through Dr. MacGill, the cordial thanks of the presbytery. It was reported that the annual collection for the Synod Fund had been made in several congregations. The Rev. Messrs. Wilson and Inglis were appointed to visit the congregations of the Melrose Presbytery to plead the cause of missions; and a deputation from that presbytery are expected to visit the congregations of this presbytery for the same purpose. The Rev. G. F. Ross of Coldstream proposed that this presbytery should overture the Synod in favour of the disestablishment and disendowment of the Established Church of Scotland. Approving of the object generally, a committee was appointed to consider the overture, and report—the Rev. G. F. Ross, convener. Having agreed to consider the Declaratory Statement sent down by the Synod, the preamble was unanimously adopted. It was agreed by a majority that the word 'as' be omitted from No. 1. A proposal that the words 'and in consistency therewith' be omitted from the same paragraph, was refused. It was agreed to recommend that the last clause in No. 2 run thus: 'and also in harmony with the truth that every man is responsible for his dealing with the free and unrestricted offer of eternal life.' Nos. 3, 5, and 6 were unanimously adopted. The consideration of Nos. 4 and 7 was delayed till next meeting, which was appointed to be held on the 3d of December.

*Buchan.*—A *pro re nata* meeting of the Buchan Presbytery was held on Tuesday, 17th September, at New Maud, and constituted by Rev. C. G. Squair, moderator. Read letter from Rev. W. Balfour, Rosehearty, asking the presbytery to take the necessary steps in furtherance of his application to be put on Aged and Infirm Ministers' Fund, and expressing his desire to retain the

status of senior minister of Rosehearty, while giving over the charge of the congregation to a colleague. The letter was accompanied by a medical certificate, to the effect that Mr. Balfour's health has been so impaired by severe illness as to render him wholly unfit for the further discharge of his ministerial duties. Commissioners from Rosehearty, who were present, stated that the congregation are prepared to offer £80 per annum as stipend to a colleague, and to pay Mr. Balfour £10 a year as retiring allowance, with the use of the manse. The presbytery heard with much sorrow that their reverend father, Mr. Balfour, who has laboured in Rosehearty for 43 years, is now permanently incapacitated for the discharge of his ministerial duties, expressed its deep sympathy with him in this affliction, most cordially concurred in his request to retain his status as senior minister of Rosehearty, and resolved heartily to recommend him to be received as an annuitant on the Aged and Infirm Ministers' Fund. The commissioners from Rosehearty then presented a petition for moderation in a call to a colleague, which was granted, and Rev. T. F. Whillas, New Leeds, appointed to preach and moderate on the evening of Monday, 30th September. Adjourned.—After adjournment, appeared commissioners from Savoch congregation, who presented a petition for moderation. Said commissioners stated that they believed the congregation was unanimous; that they promised £125 of stipend, with one month's holiday annually; and that there is a manse. The presbytery unanimously granted the request of the petitioners, and appointed Rev. Hugh Glen, Stuartfield, to preach and moderate at Savoch on Tuesday, 8th October.—This presbytery met on Tuesday, 15th October, and was constituted by Rev. C. G. Squair, moderator. A call to Mr. William Dickie, M.A., Paisley, to be colleague and successor to Rev. Wm. Balfour, was cordially sustained; and Mr. Dickie, being present, accepted the call, and delivered his trials for ordination to the satisfaction of the presbytery. Appointed the ordination to take place on Thursday, 14th November, at twelve o'clock—Mr. Glen to preach, Mr. Balfour to ordain, Mr. Whillas to address the minister, and Mr. Paterson the people. A call from Savoch to Mr. George Smart, Perth,

was also sustained, and the clerk instructed to intimate the same to Mr. Smart, and request his answer within a month. Extract minutes of Home Mission Board were read, intimating that Mr. Balfour had been admitted as annuitant on the Aged and Infirm Ministers' Fund, and that the special services in Fraserburgh had been continued to the close of the herring-fishing season. Mr. Andrew Wilson, M.A., was examined, and certified to the Hall; and a request from Peterhead for the re-hearing of Messrs. A. R. Kennedy, B.A., M.D., and Robert Ingles, M.A., was transmitted to the clerk of Distribution Committee. In reply to the circular anent fund for liquidation of debt, it was stated to be the opinion of the presbytery that Fraserburgh is the only congregation within its bounds to which the benefits of this fund should in the meantime be offered. Agreed that the next regular meeting of presbytery should be held at Whitehill instead of New Maud; that it should be followed by a conference on missions, at which a paper should be read by Mr. Glen on 'The Heathen World, or the Work yet to be done;' and a second by Mr. Whillas, on 'The Dependence of the Missionary Enterprise on Prayer.'

*Cupar.*—This presbytery met in Boston Church, Cupar, on the 8th October—Mr. Lees, moderator. Mr. John P. Mitchell, who had accepted the call to be colleague and successor to the Rev. John Rankine, Cupar, delivered his exercise, and was examined on theology. His trials for ordination being sustained, the ordination was appointed to take place in Bonnygate Church on the 30th October—Mr. Fleming to preach, Mr. Rankine to preside in the ordination, Mr. Henderson to address the young minister, and Mr. Macowan to address the congregation. Mr. John Blair, student of divinity of the first year, delivered a lecture, and Mr. D. G. Barron, student of the second year, delivered a sermon, and it was agreed to certify these students to the Theological Hall for the ensuing session. Mr. A. T. Landreth delivered part of his trials for licence, which were sustained. It was agreed to recommend that special thanksgiving be given for the abundant harvest with which the country has been blessed. Reports as to the collection for the Theological Hall Fund were received.

*Dundee.*—This presbytery met on the 22d October—the Rev. James Graham, moderator. It was unanimously agreed to sustain the call from the Tay Square congregation to the Rev. Charles Jerdan, M.A., LL.B., Dennyloanhead. The call was signed by 406 members and 85 ordinary hearers. Appointed the Revs. Robert Laurie and John Taylor to accompany the commissioners from the congregation to the Presbytery of Falkirk, and report. A petition from the preaching station, Newport, to be formed into a regular congregation, signed by 37 persons, was laid on the table. It was agreed that intimation of this should be given to the sessions of the congregations which may be affected by the erection of the proposed congregation. The Rev. A. B. Connel and Mr. Logie were appointed a committee to prepare a statement and petition, and to forward them to the Home Committee for aid to the new congregation, which the presbytery agreed cordially to recommend. The presbytery adopted the following minute with reference to the late Mr. Gilfillan:—'The presbytery desire to place upon record the deep sense of the loss which the Church has sustained in the unexpected removal by death of the Rev. George Gilfillan, who was ordained at Dundee in 1836, and died 13th August 1878. The brilliancy of his genius and his breadth of culture, the numerous and valuable contributions made by him to contemporary literature, his critical acumen, his attachment to the cause of progress, the generous encouragement he extended to young and struggling talent, and his eloquent and impassioned advocacy of every movement which aimed at the social or political amelioration of the people, had gained for him celebrity far beyond the limits of his own denomination. But his brethren of this presbytery rejoice also to bear testimony that in midst of his manifold labours in the field of literature he was faithful and assiduous in the discharge of pulpit and pastoral duty, and that although constrained occasionally to differ from him in respect of the theological position which he assumed, they could never question his loyalty to the United Presbyterian Church, or cease to love him as a man whose generous nature was unwearied

in its willingness to serve his brethren, and as a minister who preached the everlasting gospel of Jesus Christ. They earnestly pray that his decease may be sanctified not only to his fellow-labourers, but also to his mourning widow, and to the congregation over whose spiritual welfare he watched for more than forty years.' It was agreed to postpone the discussion anent the declaratory statement till the ordinary meeting in December. Messrs. Russell, Graham, and Connel gave notice of amendments on some of the articles. The articles as amended were ordered to be printed and sent to members of court. Messrs. John K. Bruce, Marshall Lundie, and Thomas S. Miller were certified to the Hall. Messrs. Wilson, Graham, and Jack, along with Messrs. Mitchell and Logie, elders, were appointed a committee to consider the case of the Newtyle congregation and to report. Read a communication from Dr. Scott with reference to debt resting on congregations within the bounds. It was agreed to take no action in the matter. It was agreed to transmit and favourably to recommend an application from Hawkhill congregation to the Home Committee for grant to enable them to secure possession of the church in which they now worship. A communication was read from the missionary committee of the Perth Presbytery, which recommended the visitation of congregations by deputies on Sabbaths. The presbytery (of Dundee) cordially approved of the recommendation of the Presbytery of Perth, and instructed the missionary committee to enter into correspondence with the missionary committee of that presbytery, with a view to the carrying out of the said recommendation.

*Dunfermline.*—This presbytery met on the 5th November—the Rev. Mr. Dunbar, moderator *pro tem*. The following minute in reference to the death of the Rev. Mr. M'Dowall was read and adopted: 'In connection with the death of the Rev. Mr. M'Dowall, to which reference is made in the previous minute, the presbytery desire to place on record the high esteem in which they held their departed father, alike for the excellences of his private character and his zeal and fidelity as a minister of Jesus Christ. In particular, they would specify as prominent elements which won their

esteem, his integrity of character, the genuineness and warmth of his friendship, the cheerfulness and fervour of his piety, and the consistency of his life. They would also express their high estimate of the manner in which for the period of more than fifty years he discharged the duties of the ministerial office by his simple and earnest preaching of the gospel of salvation, his unwavering attachment to the doctrines of grace, and his fidelity in all departments of pastoral duty, as exemplified in his interest in the young, his attention to the widow and fatherless, his sympathies with the sick and bereaved, his faithfulness to the erring, and the success with which he enlisted the sympathy and elicited the liberality of his congregation in missionary and benevolent schemes. Though warmly attached to the principles of his own denomination, his sympathies were extended to every section of the church of Christ throughout the world, and every social or political movement which tended to advance religion or promote the welfare of his fellow-men received his warm and active support. The presbytery, while grateful that he was spared to fulfil so lengthened a ministry, feel all the more keenly the loss they have sustained by his removal. They have lost an endeared friend, a wise counsellor and willing coadjutor in every good work, and desire to be stimulated by his memory to the more faithful discharge of their duty, so that like him they may be able to give in their account with joy and not with grief. They express their deep sympathy with his bereaved family, and instruct their clerk to forward a copy of this minute to Miss M'Dowall for communication to the other members of the family.' The proposed presbyterial interchanges in reference to missions was brought before the presbytery by the report of its mission committee. The presbytery did not see its way to go fully into the proposed scheme, but expressed its readiness to have ministerial exchanges with the brethren of the Cupar presbytery on any convenient Sabbath to preach on missions, and hold united meetings where possible on the same evening. It was agreed to hold the annual presbyterial conference on missions in the spring of next year. Mr. Dunbar was appointed to make the necessary arrangements. The attention

of the presbytery was called to the new mode of the 'Proclamation of Banns of Marriage,' which becomes law on the 1st of January 1879. After an interesting conversation, the presbytery agreed to recommend the brethren to bring the matter before their people in due time. Took up remit on the 'Imposition of Hands in the Ordination of Ministers.' After consideration, the presbytery agreed to recommend the Synod to return to and abide by the old practice of the Church in the matter. The presbytery also considered the remit on 'Declaratory Statement anent Subordinate Standards.' It was agreed to consider the statement *seriatim*; and the same having been fully done, the presbytery unanimously approved of the same. It was agreed to hold next meeting on the 21st of January next, and to take up the remit on the Marriage Law.

*Edinburgh.*—A meeting of this presbytery was held on Tuesday, 5th November, in the hall at 5 Queen Street—Mr. Small, Portsburgh Church, moderator. After some routine business had been disposed of, Dr. Bruce, on behalf of the committee appointed at last meeting, on the motion of Mr. Fleming, to consider the question of the attendance of members at the meetings of presbytery, reported that, having examined the sederunt records for the past months of this year, they found the attendance to be, in the great majority of cases, such as should be held satisfactory. It was feared, however, that in a number of cases members marked present had limited their attendance to a comparatively short period of the time required for the transaction of the business. With respect to two or three members whose absence without visible cause had been constant, or nearly so, the committee proposed to communicate with those members privately, and recommended that no further action be taken. The report was adopted without further remark. Mr. Robertson, Bread Street, reported that the committee appointed at last meeting to consider the question of the appointment of a member of presbytery to superintend the students of the Church in attendance at the University, recommended the election of Dr. Hutchison, Bonnington, which was unanimously agreed to. It was agreed to meet on Tuesday, the 19th November, at eleven o'clock, to consider the remit

from the Synod anent the Declaratory Statement. Professor Calderwood gave in the report of the Church Extension Committee for the year ending 31st October, from which it appeared that the sum subscribed for this purpose had amounted to-£2086, 7s.; and that it was proposed to petition the Home Mission Board for the supply of ordinances, as well as towards the erection of a new hall, which it is proposed to erect in Leith Walk at a cost of £400, to meet the spiritual requirements of that district. The report was adopted, and the petition ordered to be transmitted to the Mission Board. Professor Johnstone, on behalf of the congregation of Regent Street Church, Portobello, produced a call in favour of the Rev. John Sellar, Sanquhar, signed by 35 of the 37 members on the roll, and 25 adherents. The call was sustained, and the usual steps in such cases ordered to be taken.—In the evening the presbytery's second annual Conference on Missions was held. There was a large attendance, and important addresses were delivered by Dr. Mair, Morningside, and Rev. Mr. Stevenson, Dublin, author of 'Praying and Working.' Dr. Mair having spoken of the comparative success of ancient and modern mission work, and Mr. Stevenson on missions in the East, which he had lately visited, an interesting conversation followed, in which Professor Cairns, Professor Calderwood, Dr. Thomson, Dr. MacGill, and others took part.

*Elgin and Inverness.*—This presbytery met at Tain on the 18th September, for the ordination of Mr. Richard Hutchinson, probationer, to the pastoral charge of the congregation of Tain. The Rev. Mr. Balderston, West Kilbride, and the Rev. Mr. M'Kenzie, Wick, took part with the members of the presbytery in the solemn proceedings of the day. The Rev. Mr. Robertson, Campbeltown (Ardersier), having preached, the Rev. Mr. M'Martin, Nigg, proposed the questions of the formula, which were satisfactorily answered, and offered up the ordination prayer, after which the Rev. Mr. Watson, Forres, addressed pastor and people on their respective duties. There was a large audience on the occasion, and a feeling of deep interest was shown. Mr. Hutchinson has received from the congregation a most cordial welcome, and there seems

every reason to expect that he will prove a worthy successor of the late Mr. Ferrier, who for upwards of thirty-three years discharged the public and private duties of the ministry with the utmost diligence and faithfulness. Next meeting of presbytery was appointed to be held at Forres on Tuesday after the second Sabbath of November. — This presbytery met again at Forres on the 12th of November — the Rev. Wm. Macdonald, moderator. In the absence of the clerk from indisposition, Mr. Robson was appointed clerk *pro tem*. Mr. Sharpe brought forward a motion, of which he had given notice at a previous meeting, to the effect that the presbytery meet usually at Forres. After some consideration of the matter by the presbytery, Mr. Sharpe withdrew the motion. Mr. Charles Dick, student of theology, gave in trial exercises for licence on subjects which had been prescribed him at a previous meeting, with all of which the presbytery were fully satisfied; and the moderator having proposed the questions of the formula, which were satisfactorily answered, Mr. Dick was licensed as a probationer of the United Presbyterian Church, and suitable exhortations were addressed to him by the moderator. The presbytery having taken into consideration a remit from the Foreign Mission Board proposing a deputational interchange with the Presbytery of Buchan, with a view to promote an interest in foreign missions, it was agreed that the proposal should not be gone into, inasmuch as the presbytery had recently arranged an interchange of pulpits among themselves, and did not believe that the new proposal would promote the object in view within the district. A letter was read from Mr. Pringle, clerk of presbytery, expressing cordial thanks to his brethren of the presbytery for their kindness in providing sick supply in his present circumstances. The presbytery agreed to take up at next meeting, to be held at Forres on Tuesday after the second Sabbath of January 1879, the remit of Synod with reference to the Declaratory Statement anent Subordinate Standards as the first part of business, and that the members of presbytery should arrange for a lengthened sederunt. It was agreed that the other remits of Synod be taken up at the same meeting.

*Falkirk.* — This presbytery met on

15th October. The report of the committee on the demission of the Rev. Peter White, Denny, was presented by the Rev. George Wade. The committee had found, on conferring with Mr. White, that he still persisted in desiring to be loosed from his charge; and at the congregational meeting on the 14th inst., at which Mr. Wade presided, the following resolution had been proposed, seconded, and unanimously agreed to:—‘That we record our sincere regret at the decision to which our minister, Mr. White, has come, of resigning his charge of this congregation. We desire to express our high appreciation of the value of his ministrations amongst us, and of the studious care and rare ability with which he has fulfilled his work as a preacher. We are also united in deepest sympathy with him on account of the state of his health. But, considering that we have already offered him a period of rest, and expressed our willingness to bear with him further in any way that seemed desirable, and that he has a second time and finally decided to leave us, we have no hope that we could further influence him, and are unwilling to trespass on his Christian liberty of conscience, and therefore acquiesce in his decision, and trust that it will be for the complete restoration of his health, and that in a wider sphere he may continue his usefulness, and that this seeming affliction to us as a congregation may be overruled for our still further good.’ The presbytery received this report, thanked the committee, accepted Mr. White’s demission, and the moderator (Rev. George Wade) declared the pastoral tie between Mr. White and the congregation at Denny dissolved. Several members of presbytery expressed their great sorrow at losing Mr. White as a co-presbyter, and referred in warm terms to his ripe classical scholarship, his skill as an exegete, his ability as a preacher, and his devotion to his ministerial work. Rev. John M. Lambie was appointed to declare the church at Denny vacant, and Rev. George Wade was appointed moderator of session during the vacancy. The presbytery appointed the Rev. John L. Munro, M.A., B.D., its moderator for the remainder of the current year. Mr. George Wm. Ure, first year’s student, delivered a lecture on Rom. xii. 1, 2, which was criticised and sustained. It was agreed to certify him to the Hall as



a second year student. Considered the first three articles of the 'Declaratory Statement,' and agreed to recommend certain alterations on each of them. Rev. John M. Lambie, convener of Missionary Committee, presented a scheme of interchange of pulpits on Missions, which was approved. Next meeting on Tuesday, 3d December, at ten o'clock A.M.

*Galloway.*—A special meeting of this presbytery was held at Newton-Stewart on 4th November, to hear a discourse from Mr. Kyle, student—Mr. Scott, moderator. The conduct of the moderator in calling the meeting was approved. Mr. Scott, as convener of the committee appointed at last meeting, reported that a meeting of the committee (which all the members attended) had been held at Kirkcowan on the 14th October, and that the committee, having dealt with Mr. Kyle in regard to the doctrines contained in the discourse he had delivered to the presbytery, and, having heard explanations from him, agreed to require him to withdraw his discourse and prepare another on the same texts, in harmony with the explanations he had given to the committee, and deliver it to a meeting of presbytery to be called by the moderator, to be held at Newton-Stewart on 4th November. The report was approved of. Mr. Kyle delivered his discourse. After the members had expressed their opinions in regard to it, it was moved and seconded that the discourse be not sustained. It was also moved and seconded that the discourse be sustained, and Mr. Kyle certified to the Hall. The first motion was preferred by eight to two—two declining to vote. Mr. Muirhead entered his dissent. The presbytery appointed another discourse (Romans iii. 24, 25) to Mr. Kyle, and several members expressed their readiness to meet and converse with him at any time in regard to his views.

*Glasgow.*—This presbytery met 12th November—Rev. A. Oliver, moderator. It was arranged to induct the Rev. G. Green, Buckie, to Cranstonhill Church, Glasgow, on 5th prox. The members agreed to moderate in a call to Cathcart Road Church, Glasgow, on 20th curt. It was moved by the Rev. Dr. Logan Aikman, that a committee should be appointed to frame a circular explaining 'The Marriage Notice (Scotland) Act,' which would, he said, virtually abolish

'the proclamation of banns.' The motion was, after some conversation, adopted unanimously. It was agreed, on the conclusion of a discussion which occupied several hours, to sanction the removal of Cathedral Street congregation to the West End. The Rev. Walter Roberts moved that a committee should be appointed to consider the superintendence of congregational removals within the city. The motion was accepted unanimously. It was agreed to adopt a scheme of interchange of pulpits, with the view of increasing the missionary funds. The Rev. J. Buchanan mentioned that on the Augmentation Fund there was a decrease of about £1300 compared with the corresponding period of last year. This deficiency was caused principally, he thought, by the failure of the City of Glasgow Bank, in which some of their largest contributors were involved, either as shareholders or depositors. The diminution of the fund would, he continued, necessarily lead to the reduction of the stipends of ministers. It would be well, he thought, to appeal to the congregations for assistance, that the basis of the fund might be as wide as the membership of the Church, and he moved accordingly. Dr. Scott seconded the motion, which was unanimously agreed to.

*Hamilton.*—This presbytery met on the 29th October—the Rev. John Shearer, moderator *pro tem*. The clerk reported that Mr. Alexander Kirkland, a student from this presbytery, had passed the usual examination for admission to the Divinity Hall. Mr. Kirkland appeared, and was examined in regard to his personal piety, character, and motives, with which the presbytery expressed their satisfaction, and instructed the clerk to certify him to the Divinity Hall. Two letters were read from the Synod's Home Secretary regarding the stations at Burnbank and Stonefield, and the presbytery expressed their satisfaction at the success of these stations. The clerk laid on the table a petition, signed by seventy persons holding certificates from Presbyterian churches, praying to be formed into a second United Presbyterian Church in Motherwell, and a paper containing the names of eighteen others who are prepared to join such a church. Appeared Messrs. John Blackwood, John Colville, John Milligan, and Robert Marshall, who had been ap-

pointed to attend the presbytery and support said petition. The petition was read, and the petitioners were heard in support thereof. After deliberation, the presbytery instructed the clerk to send intimation of this to the session of Motherwell Church, that they appear at next meeting and be heard for their interest; and appointed the Rev. Mr. Bruce to preach to the petitioners on Sabbath first, and afterwards hold a meeting with them, and report to next meeting of presbytery, which is to be held on the second Tuesday of November. The presbytery agreed to express their thanks through Mr. William Logan, Glasgow, to the donors of the late Dr. Anderson's *Exposure of Popery*, for copies of that work which had been sent them; and through the Rev. Dr. MacGill, to the donor of *Memorials of the late Rev. Carstairs Douglas*, missionary of the Presbyterian Church of England at Amoy, China, copies of which they had also received.

*Kelso.*—This presbytery met on 17th September—Rev. Mr. Pringle, moderator. Agreed to dispense the communion at Greenlaw on the first Sabbath of November, and to grant the petition of the congregation for a hearing of Messrs. Wilson and Dickie, preachers. A call from Elgin Street Church, Glasgow, to Rev. D. K. Millar, Leitholm, was laid on the table, and the usual steps anent it ordered to be taken. Agreed to communicate with the Presbytery of Kinross anent exchange of deputation in behalf of missions. It was agreed to approve generally of the findings of the Synodical Committee anent the subordinate standards, but delay further consideration of them till a future meeting.—This presbytery met again on 8th October. Took up call to Mr. Millar, who, having intimated acceptance of it, was loosed from his charge at Leitholm. A letter was read from Rev. Mr. Rogers, intimating the resignation of his charge on account of ill-health. Much sympathy was expressed with Mr. Rogers, and Mr. Cairns, interim moderator of session, and Mr. Barr, Jedburgh, were appointed to confer with him on the subject. It was agreed to arrange for an interchange of pulpits with members of the Presbytery of Kinross according to the synodical scheme. Mr. Inglis, treasurer, gave in the annual financial accounts, and the thanks of the presbytery having

been given to Mr. Pringle for his conduct in the chair, Mr. Barr was elected moderator for the ensuing year.

*Kilmarnock.*—This presbytery met on the 8th October—Rev. William G. Miller, moderator. Agreed to 'certify to the Hall' Messrs. William T. Bankhead, Andrew B. Dickie, and David Woodside, as students of the first year; and Mr. John Reid, who gave a lecture which the presbytery cordially sustained, as a student of the second year. Mr. Hugh Young, who has completed his studies at the Hall, gave part of his trials for licence to the satisfaction of the presbytery. Sustained a unanimous call, from the congregation of Muirkirk, to Mr. John Dundas, preacher, and prescribed subject of trial for ordination. Read report of committee appointed at last meeting to inquire into the financial difficulties of Trinity Church, Irvine. The report was received, and the committee thanked for the great attention they had given to the matter entrusted to them. Rev. George K. Heughan then laid on the table the resignation of his co-pastorate of the congregation. Agreed to intimate this resignation to the congregation, and invite them to appear for their interests at a meeting to be held on the 22d inst. Called for report of Committee on Missions with reference to scheme of presbyterial exchanges, which was read by the convener. After reasoning, it was agreed not to send deputies to any other presbytery this year, but to remit to the committee to make arrangements for a visitation of the congregations within the bounds by a system of exchanges, by brethren in the presbytery, to advocate the cause of missions. Sanctioned the request of the Holm congregation, Kilmarnock, to build a new church on a suitable site, which can be got in High Glencairn Street, in the immediate neighbourhood of the present church. Agreed that the clerk should communicate with the defaulting congregations which have failed to make a collection for the Hall Fund. Read circular from Finance Committee anent Synod Fund, and agreed to ask the congregations severally at next ordinary meeting whether they have made a collection for that fund. Read circular anent Debt Liquidation. Agreed to recommend the congregations of Glengarnock and Patna for a grant to aid to pay off their

burdensome debt. It was intimated that Mr. James M'Queen, Auchinleck, had withdrawn his application for a Baikie scholarship. Agreed to delay discussion on Disestablishment to a special meeting to be held on the second Tuesday of November. Agreed further to consider remit of Synod with reference to Declaratory Statement anent Subordinate Standards at same meeting.—This presbytery met again on the 22d October—Rev. W. G. Miller, moderator. Took up demission of Mr. Heughan, laid on the table at last meeting. After the commissioners from Trinity Church had been heard, Mr. Heughan stated that he still adhered to his demission. The presbytery then dissolved the pastoral relation between him and Trinity congregation. In taking Mr. Heughan's name from the roll, the presbytery agreed to record their unanimous satisfaction that, while they have felt constrained to accept of his demission, there has appeared nothing in the statements of any of the parties in Trinity Church to cast the least reflection on his character as a Christian minister; and their best wishes for his future success in the gospel of our Lord Jesus Christ. Mr. John Dundas, preacher, intimated his acceptance of the call from Muirkirk. Granted a moderation in a call to the congregation of Fenwick on the 19th November. Agreed to recommend the application of Rev. William Orr to be received as an annuitant on the Aged and Infirm Ministers' and Missionaries' Fund.—This presbytery met again on the 12th November—Rev. W. G. Miller, moderator. Mr. Dundas gave his trials for ordination to the satisfaction of the presbytery. Appointed his ordination to take place at Muirkirk on the 17th December. Proceeded to consider resolutions anent Disestablishment, brought up by the presbytery's committee on that subject. The resolutions were unanimously adopted, and the committee was instructed to circulate printed copies, with short expositions and illustrations, among the congregations in the bounds. Agreed to consider remit of Synod with reference to Declaratory Statement anent Subordinate Standards at the next meeting on the second Tuesday of December.

*Kinross.*—This presbytery met at Milnathort, on Tuesday, 5th November—Rev. Mr. Milne, moderator. Recom-

mendations to be communicated to sessions in regard to organization in the congregations for collecting missionary contributions were submitted by the Missionary Committee and approved of. The same committee reported, anent the proposal for inter-presbyterial interchange with Kelso, that the latter presbytery cannot entertain the proposal till the spring of next year. Agreed to continue the remit to the Missionary Committee to deal with the matter. Took into consideration the remit of Synod anent the overture by the Rev. James Davidson on Marriage with a Deceased Wife's Sister. It was moved by Mr. Ruthven, and seconded by Mr. M'Queen, that the presbytery report as follows:—'This presbytery, without expressing any opinion as to the teaching of Scripture on the subject of these marriages, believes that it would be highly improper to bring Church law into antagonism to the law of the land in regard to a matter that is not of faith or conscience.' It was moved by Mr. Duncan, and seconded by Mr. Aikman, that the following be the report:—'That so long as these marriages are illegal by the law of the country, this Church strongly discourages them in the case of her members, and enjoins sessions to do everything in their power for this end whenever circumstances require it; but that, when such marriages have been regularly celebrated in a country where they are legal, they are not to be made the ground of Church discipline, seeing that it would involve greater evils to require their annulment than to sanction their continuance.' Four members voted for the first motion, and three for the second. Considered also the remittanent Imposition of Hands in the Ordination of Ministers, when it was moved by Mr. Smith, and seconded by Dr. Anderson, that the decision of 1877 be adhered to. It was also moved by Mr. Duncan, and seconded by Mr. Ruthven, that the decision of 1877 should be reversed, and the old mode of ordination by imposition of the hands of the ministers of the presbytery be reintroduced. Four members voted for the first motion, and three for the second. After some conversation on the Notice of Marriage Act, it was agreed to recommend all the ministers to call the attention of their people to its provisions before the end of the year. It was agreed to tender the thanks of

the presbytery to the donors of *Memoirs of Dr. Carstairs Douglas*, and of Dr. William Anderson's *Exposure of Popery*. Resolved to proceed at next meeting to the nomination of an elder or other member to serve on the Mission Board for four years from May 1879. Appointed next meeting to be held at Milnathort on the Tuesday after the fourth Sabbath of January 1879, and agreed to consider then the proposed Declaratory Statement anent the Confession of Faith, and relative preamble to the questions of the formula.

*Paisley and Greenock*.—This presbytery met at Greenock on the 3d Sept. A call to Rev. John G. Train, Buckhaven, from Clune Park, Port-Glasgow, was sustained. The ordination of Mr. Charles Moyes was appointed at Renfrew. Mr. J. B. Alexander received licence. Mr. James Lambie gave a discourse, which was sustained.—The presbytery met at Renfrew on the 18th September for the ordination of Mr. Moyes. Mr. Edgar preached, Mr. John Young conducted the ordination service, and Mr. James Allison addressed the congregation.—Met again at Paisley on the 15th October. Certified to the Hall Mr. A. B. D. Alexander and Mr. James Lambie. The call to Mr. Train, which had been declined, was set aside. The report of the committee on the liquidation of debt on St. Andrew Square, Greenock, submitted by Mr. Morton, bore that they had raised £1119, of which £355 had been contributed by the congregation. The report was received with much satisfaction. The congregation are now, with lessened debt and increasing numbers, occupying a highly favourable position of usefulness. The remit on the Imposition of Hands at Ordinations was considered, when it was decided to recommend that the *ad interim* rule be rescinded and the former practice resumed.

*Perth*.—This presbytery met on the 20th August—Mr. Brown, moderator. The University certificates of Mr. William Robertson, Honey bursar, were received, with intimation that he intends to prosecute his studies at the University next session. Mr. Henderson was appointed convener for this year of the presbytery's Missionary Committee, Mr. Howieson convener of the Evangelistic Committee, Mr. Thomas Miller convener of the Statistical Committee, Mr. Inglis

convener of the Disestablishment Committee, and Mr. Stirling convener of the Sabbath School Committee. A paper from the Foreign Secretary, entitled, 'General Remarks on the Synod's Scheme of Presbyterial Exchanges, with the view of promoting a deeper interest in Foreign Missions,' was remitted to the Missionary Committee, to report thereon to next meeting. The clerk, Thomas Miller, and Thomas S. Dickson, with Mr. Gowans, elders, were appointed a committee—Mr. Dickson, convener—to consider the remit of Synod on Declaratory Statement anent Subordinate Standards, and to report at an early meeting.—This presbytery met again on the 24th September—Mr. Brown, moderator. Mr. Robert M'Master, M.A., under call to Balbeggie, gave his trials for ordination, which were sustained, and his ordination was fixed for the 15th October, and the necessary appointments therefor were made. The certificate was received of Mr. David Keir, M.A., student, having passed the exit examination of the Hall, and that he may now be taken on trial for licence. A circular from Board for Manses and Debt Liquidation was read, giving a list of the congregations of this presbytery which have debt, and naming York Place, Perth, and Auchterarder (North), as congregations which the Board is disposed to aid in an effort for debt liquidation, by a grant of about £1 for every £3 which they might raise for this purpose. The clerk was instructed to correspond with these congregations through their ministers, and to request an answer from them at next meeting to the Board's proposal. Attention was called to the Missionary Committee not having reported on the paper of the Foreign Secretary remitted to it, and the clerk was instructed to intimate to the convener that a report will be expected at the next meeting of the presbytery. Mr. Scotland reported from Pitrodie that Mr. Collins' term of service there is about to expire; that the congregation have heard the Rev. Walter White, of the Free Church, officiating in their pulpit, and have unanimously requested him to give them his services for the ensuing year, and that Mr. White has signified his readiness to do so. The presbytery approved of the course the congregation has taken, and instructed the clerk to intimate to the Home Secretary the change of agent at Pitrodie, and to express to him the hope

of the presbytery that the amount of grant to Pitrodie for the present year will be continued for the ensuing year. The clerk was further instructed to require from Mr. Collins a report of his work at Pitrodie, which Mr. Scotland has already informed him that the Home Secretary has asked for.—This presbytery met at Balbeggie on the 15th October. Mr. M'Murphy, F.C. minister of Scone, was present, and was invited to correspond. Answers were received from York Place, Perth, and Auchterarder (North), bearing that they have resolved to make an effort to extinguish their debt by the end of this year, with the aid offered by the Board. The clerk was authorized to give Mr. Robert Mackenzie, M.A., student, subjects of trial for licence. The chief business of this meeting was the ordination of Mr. Robert M'Master, M.A., to the office of the holy ministry and the pastoral charge of the congregation of Balbeggie. Mr. Lyon preached, Mr. Scotland ordained and addressed the minister, and Mr. Sutherland addressed the people. The church was filled with an audience who appeared to be deeply interested. The congregation entertained the presbytery and other friends to dinner in the fine public schoolhouse recently built in the village. The company was large, and included Mr. Hamilton, minister of the parish, Mr. Reid, F.C. minister of Col-lace, Mr. M'Murphy, F.C. minister of Scone, and Mr. Baxter, F.C. minister of Cargill. Dr. Marshall of Coupar-Angus was in the chair; and many congratulations, good wishes, and sentiments appropriate to the occasion were proposed and responded to. There was a soiree in the evening, held in the church, which was crowded. Mr. M'Neil of Scone occupied the chair; and the speakers were Mr. Salmond, preacher, Mr. Howieson, Auchtergaven, Dr. Marshall, Coupar-Angus, Mr. Reid, Collace, and Mr. Scotland, Errol. Mr. M'Master was presented by the ladies of the congregation with an elegant pulpit gown. The presentation was made by Mr. Mitchell, father of the session, in a few happy sentences, which met with great acceptance. Mr. M'Neil was also presented by the congregation with a handsome time-piece and Farrar's *Life of Christ*, as a token of their grateful appreciation of his kind services to them as moderator of the session during the vacancy. The

presentation was made by Mr. M'Ewen, farmer, Bonhard. These gifts were suitably acknowledged. Both at the dinner and at the soiree communications were received from Mr. Pettigrew, expressing his deep regret that the state of his health, though somewhat improved of late, did not allow him to be present, his great gratification at the settlement, and his earnest wishes for the prosperity alike of the young minister and of the congregation. This is altogether a very happy and promising settlement.

## CALL

*Portobello (Regent Street).*—Rev. John Sellar, Sanquhar, called October 24.

## INDUCTION.

*Glasgow (Elgin Street).*—Rev. D. A. Millar, A.M., Leitholm, inducted as colleague to Rev. David Macrae, A.M., October 29.

## ORDINATION.

*Cupar (Bonnygate).*—Mr. J. P. Mitchell, A.M., ordained October 31, as colleague to Rev. John Rankine.

DALKEITH (EAST) — LAYING OF THE  
MEMORIAL STONE OF A NEW CHURCH.

THE memorial stone of a new church for this congregation was laid in Buccleuch Street on Saturday, November 2. There was a large attendance of the members and friends of the congregation, including Rev. Dr. Joseph Brown and Rev. Mr. Ferguson. The estimated cost is upwards of £5000.

## OPENING OF THE THEOLOGICAL HALL.

THE session 1878–79 of the Theological Hall was opened on Tuesday, 5th November, with an address by Principal Harper, at 5 Queen Street, Edinburgh. There was a large attendance of students, as well as of clergymen and laymen belonging to the Church. Lord Belhaven, the Rev. Dr. Beith, and Dr. Robt. Young were also present. After prayer by the Rev. Mr. Croom, Moderator of the Synod, Principal Harper delivered a vigorous and incisive lecture on 'The True Strength of a Church.' Having pointed out elements of strength, the Principal, in conclusion, said 'that he thought he might say without boasting that the United Presbyterian Church was a strong, well-organized body; that its work, not

only at home, but also abroad, was not that of a weakling, but showed proof of robustness both in giving and achieving. It had had trials of strength from the day of its origin; it had braved the strife of tongues; it had been valiant for the Lord of hosts, and had upheld the banner when standard-bearers dropped it. It had grown with the growth of opposition till it had all but conquered it, and made friend and foe alike confess that she was a power in the land. Had the Church found this progress to be a process of exhaustion? Had the Church overstrained her energies or overrated her capabilities and resources? Had she betrayed signs of weakness or of becoming effete? There was not, he submitted, a congregation but might safely be left to give its answer to these questions.' After various intimations had been made to the students, Principal Harper closed the proceedings by pronouncing the benediction.

**SCHOLARSHIPS FOR UNIVERSITY STUDENTS.** The annual examination for these scholarships, which are offered to students who are looking forward to the ministry, took place in the beginning of the month of October. The Synod's committee then met to ascertain who were the successful candidates. Sixty-nine students had been successful, having reached fifty per cent. Of these, twenty-five are about to enter the University for the first year, nineteen for the second

year, twelve for the third year, and thirteen for the fourth year. The following are the students to whom special scholarships have been awarded:—Of the first year—William Dickson, Aberdeen ('Anderson' scholarship, £25); Alex. Cruickshank, Aberdeen; and Henry Rankine, Kilsyth (each a 'Baikie' scholarship, £20),—these three scholarships being tenable for four years. Of the second year—Alexander M'Dougall, Edinburgh ('Middleton,' £20); James W. Inglis, Johnstone ('John Smith,' £45); John Somerville, Milnathort ('Paterson,' £25); and John White, Aberdeen ('Gibb,' £30),—all these being retained from last year. Of the third year—James Gardner, Edinburgh ('Lewis,' £22, 10s.); James Frame, Edinburgh ('Beattie,' £20); and George Robb, Elgin ('Anderson,' £25),—these two last being retained from last year. Of the fourth year, William Thomson, Stonehouse ('Lewis,' £22, 10s.). In addition to these special scholarships, ordinary scholarships of £20 were awarded to John Weir (Glasgow), John Sutherland (Glasgow), Hugh F. Kirker (Belfast), and Andrew W. M'Dougall (Edinburgh), whose average value exceeded seventy-five per cent. Nineteen ordinary scholarships of £15 were awarded to those whose average exceeded sixty-five per cent., and thirty-nine ordinary scholarships of £10 to those whose average was between fifty and sixty-five per cent. In all, scholarships to the value of £1000 have been awarded on this occasion.

## Notices of New Publications.

MESSRS. W. OLIPHANT & CO.'S PUBLICATIONS.

- (1) ONE NEW YEAR'S NIGHT, and other Stories. By EDWARD GARRETT, Author of 'Occupations of a Retired Life,' etc.
- (2) THE JOYFUL SOUND; being Notes on the Fifty-Eighth Chapter of Isaiah. By WILLIAM BROWN, Author of 'The Tabernacle and its Service.'
- (3) THE UNERRING GUIDE; or, Scripture Precept topically arranged. By Rev. HENRY V. DEXTER, D.D.
- (4) THE YOUNG DESERTER.
- (5) ELISHA, THE PROPHET OF PEACE. By Rev. H. T. HOWAT, Liverpool, Author of 'Elijah, the Desert Prophet,' etc.

(6) THE YOUNG CRAGSMAN, and other Stories. By ROBERT RICHARDSON, B.A., Author of 'Our Senior Mathematical Master,' etc.

(7) HELPS TO A DEVOUT LIFE; being a Treatise on Religious Duties. By the late Rev. GEORGE LAWSON, D.D.

(8) DAUGHTERS OF ARMENIA. By Mrs. S. A. WHEELER, Missionary in Turkey.

Edinburgh: W. Oliphant & Co. 1878.

(1) THESE stories, from the practised pen of Edward Garrett, are characterized by the author's well-known excellences. They are healthy in their moral teaching, and at once enlist and sustain the interest of the reader.

(2) This is a series of papers on a

portion of Scripture which affords special scope for devout and practical meditation. Mr. Brown's book will be appreciated by all who delight in the 'Joyful Sound' clearly and evangelically set forth.

(3) Passages of Scripture, under appropriate headings, are here skilfully arranged, so that any one who wishes to know 'what saith the Lord' in reference to any duty to which he may be called, will at once make himself acquainted with it in a variety of texts culled from the 'Unerring Guide.'

(4) This is a stirring story, in which the horrors of war are vividly depicted. In the course of it is shown the danger of young people being exposed to temptation, and still more the desirableness of their training being of such a kind as to enable them to resist it.

(5) This is a welcome contribution to our popular religious literature. Mr. Howat has the pen of a ready and graphic writer. Having made himself thoroughly acquainted with his subject, he depicts with much pictorial power the scenes through which Elisha passed, and earnestly enforces the lessons which are taught by this gentle prophet of peace.

(6) Mr. Richardson apparently has been making himself acquainted with Irish life in its native home, and in some of these tales he graphically and truthfully, and therefore humorously, depicts it. As a writer of stories for boys, Mr. Richardson takes his place in point of interesting them beside Ballantyne and Kingston, whilst, as we think, his tone and teaching are more distinctively religious.

(7) These 'Helps to a Devout Life' consist of a series of papers of a devotional and practical kind, and are characterized by their gifted author's wonted simplicity, sagacity, and unction. In this convenient form they should find their way into many homes, and be a cherished companion in seasons of devotion.

(8) This volume, interesting at any time, is especially opportune at present. The East is attracting much and painful attention to itself, and 'Daughters of Armenia' is a record of much good work done, and gives much important information regarding the country and the people.

These volumes are varied in respect of the topics of which they treat, but all

of them are well fitted to convey instruction and excite interest. There is a portion of meat for the young, and something also for those more advanced in years. Outwardly they present an attractive appearance, and internally the excellence of the printing and aptness of the numerous illustrations materially enhance their worth. They form in themselves a little library, from which, during the leisure hours of our long winter evenings, much pleasure and profit may be derived.

BIBLICO-THEOLOGICAL LEXICON OF THE NEW TESTAMENT GREEK. By HERMANN CREMER, D.D., Professor of Theology in the University of Greifswald. Translated from the German of the Second Edition by WILLIAM URWICK, M.A.

Edinburgh: T. & T. Clark. 1878.

THIS is a work of very great value. It proves that its author is a philologist, philosopher, and theologian of no mean order. It is evidently the fruit of immense and well-directed labour. Dr. Cremer's design is to take all the words of any importance that are employed in the New Testament, and show in what sense they were used by classical writers, and how they came to have the meaning which ultimately they possessed. As he proceeds with his task, one is at a loss whether most to admire the extensive erudition or keen philosophical acumen which he displays. One follows with real pleasure as well as with edification the unravelling of the various shades of meaning of important words,—how, from conveying very simple or merely materialistic ideas, they came at last to be charged with a moral or spiritual meaning.

Mr. Urwick, whose work as translator is done with fidelity and felicity, says in a prefatory note: 'Professor Cremer's *Lexicon of New Testament Greek* is considered in Germany one of the most important contributions to the study of New Testament exegesis that has appeared for many years. As is clear from the author's preface, the student must not expect to find in it every word which the New Testament contains. For words whose ordinary meaning in the classics remains unmodified and unchanged in Scripture, he must resort still to the classical lexicons. But for words whose meaning is thus modified

—words which have become the bases and watchwords of Christian theology—he will find this lexicon most valuable and suggestive, treating as it does of their transference from the classics into the Septuagint, and from the Septuagint into the New Testament, and the gradual deepening and elevation of their meaning, till they reach the fulness of New Testament thought. The esteem in which the work is held in Germany is evident from the facts that it has procured for the author his appointment as Professor of Theology in the University of Greifswald, that a second edition has

been so soon called for, and that a translation of it has appeared in Holland.'

The work is one which will be highly valued by all intelligent students of New Testament exegesis, and will be of essential service to them. The author is not a mere verbal critic, who occupies himself with the husk and nothing more; neither is he a dealer in commonplaces which might be found in any book of sermons. He pierces the shell, and brings forth the kernel, and sets it in order in a manner that is both satisfying and stimulating.

## Monthly Retrospect.

### THE MONTH'S TROUBLES AND ANXIETIES.

THE past month has been one of much gloom and sadness. In the beginning of October the stoppage of the City of Glasgow Bank was announced. At the time it was felt to be a great calamity; but as time wore on, and new disclosures were made, it was seen that the calamity was much greater than at first was feared. On investigation, it was discovered that the deficit amounted to nearly the enormous sum of six millions sterling; and an examination of the list of the shareholders proved that very, very many of them not only would not be able to meet the calls that would be made upon them, but would be totally ruined.

In such circumstances, it is not to be wondered at that feelings of the deepest indignation should have been aroused against those who had been the authors of this deplorable catastrophe, and that there should have been a cry for investigation and punishment. Accordingly, at the instance of the Crown authorities, the acting directors were seized and conveyed to prison. Great was the sensation caused by men in their position being dragged from stately mansions to the cell of the common criminal, and news concerning their treatment and behaviour were for a time eagerly sought.

The attention of the country, however, was directed to the fact that the punishment of the evil-doers would not supply the wants of the unhappy hundreds who by their grievous fault had been deprived of all; and so means were promptly taken to raise, on a national scale, a fund whereby the most necessitous cases might be met, and the raising of the sum of £300,000 was aimed at.

In this, as in all matters of benevolence where money is required, Glasgow nobly took the lead, and amongst the many places which did generously it excelled.

Still, with all that has been done, or that may yet be done, the look-out for the winter is very dismal.

Many business houses seem to have stood on insecure foundations, and to have leant on each other like a house of cards. And so the fall of one was the ruin of many. It was quite startling to read day by day of the failures in business, and the large sums of money involved. 'In my day,' we overheard a septuagenarian say,—'In my day, to suspend payment with a loss of £1000 was thought something extraordinary, but now £100,000 is quite a common thing.'



The effect of this upon trade is most disastrous. It is deeply depressed in all directions, and thousands of work-people are thrown out of employment. The lean years are now succeeding the years of plenty that were recently enjoyed,—in some respects, also, it is to be feared, abused.

Whilst these things have been transpiring in the mercantile world, the political horizon has not been clear. A foolish and hurtful and expensive war has been provoked in India with a power whose subjugation, should the war ensue, will be a work of difficulty, and whose defeat will bring us no honour. In Eastern Europe there is much disquietude; and treaties that were to secure peace and bring in a new era seem to be productive only of dispeace and provocative of war. In the midst of the turmoil the voice of the Premier rises, as on Lord Mayor's day, in tones of wonted sublimity, and is grandly bellicose. This continues the feeling of uncertainty that prevails. The arms of trade are paralysed. Men know not what a day may bring forth, and are afraid to undertake the most legitimate ventures. But 'when things are at the worst they sometimes mend.' Whether we are 'at the worst' yet or not cannot of course be known; but that there is evil enough pressing upon us is plain, and a sense of the evil is making us restive. And in this there is hope. But the Christian may hope in any case unto the end; for he knows that 'the Lord reigneth,' and 'maketh the wrath of men to praise Him, and the remainder thereof He restrains.'

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### THE DRINK QUESTION.

Two distinguished men, Lord Coleridge and the Bishop of Manchester, delivered very decided opinions on intemperance the other week. The former, in charging the grand jury at the Bristol Assizes, referred to the connection between drink and crime, remarking that if this country could be made sober we could shut up nine-tenths of our prisons. Nearly every crime began, or ended, or was connected with intoxicating drink. His Grace of Manchester spoke at the opening of a working men's club at Warrington. The British people, he said, were spending about one hundred and fifty millions of good hard-earned money every year. The wretchedness which drunkenness brought into the homes of the people, the unhappiness it created between husbands and wives, the terrible examples set to children, the pauperism, crime, ignorance, and degradation which resulted from it, were perfectly frightful, and could not be exaggerated.

The statements made by these distinguished men contain nothing new. They have been made and repeated times without number by social reformers for many bygone years. Their chief value and significance lie in showing that a sense of the terrible evil of drunkenness is beginning to pervade all ranks of society, and that good men of all classes are bestirring themselves in reference to it. The money part of the question is indeed an important one; and while we are mourning the misery caused by the loss of six millions sterling by the stoppage of one of our banks, that sum seems insignificant when placed side by side with the one hundred and fifty millions spent yearly on intoxicating drink. But the money loss is only the least part involved in this terrible calamity of our national intemperance.

The evil is evident and clamant, but where is the remedy? We have had during these recent weeks the great temperance orator John Gough, after an interval of twenty years, revisiting us and preaching the doctrine of personal abstinence and the extinction of the liquor traffic. Against the former part of his teaching there is no law, and its acceptance is a matter for indi-

vidual and conscientious consideration. But in reference to the second how many difficulties emerge!

In recent utterances at Oxford, Lord Aberdare, who, erewhile as Home Secretary, proved himself earnest in the matter of social reform, spoke not very hopefully of legislative action in this matter. The position which he maintained, viz., that legislative action can go no farther than national opinion allows or supports, is self-evident. The practical question in this connection is, How far will it go? how much will it support? Evidently it is not prepared as yet for what Mr. Gough desiderates,—the extinction of the liquor traffic.

The work of personal reformation is one to which attention ought ever to be chiefly directed. Legislative action has its place, but that is a very subordinate one.

‘Of all the ills that human kind endure,  
How small the part that kings can cause or cure!’

And this ‘ill’ of drunkenness is one which each individual ought to consider as one with which he has personally to do. A higher state of moral feeling, a stronger sense of duty,—that is what is required. And therefore, whilst the Government is to consider its duty, and to regard the welfare of its subjects as of more account than the wealth of the revenue, it is of supreme importance to use diligently all those means which are appointed by the great Lawgiver for the elevation of the individual, and thus of the race.

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### VOLUNTARIES AND THE ELECTION.

POLITICIANS of all shades of opinion seem to be alive to the fact that the election has come to the front, as they express it; and, that preparation for it is the main object, seems to be kept in view. Voluntaries are something higher than politicians; but politics they cannot eschew, because it is from a political evil that they seek to rid themselves, and means must be used of a nature suited to the object aimed at. Ebed-melech and the thirty men who were appointed as his coadjutors in rescuing Jeremiah from the prison into which he had been cast, when they proceeded to their work, had to take cords and old cast cloths and rotten rags as fit apparatus for drawing up the prophet from the dungeon. Even so, Voluntaries are politicians not by choice but by necessity. Church and State-connection, for which our opponents are responsible, being purely political, we must not be blamed for seeking to extricate ourselves by political appliances. To exhort us to shun politics is just to suggest that we should abandon our cause and quietly sit still in our thralldom. It is an important question, then, How ought Voluntaries to act in the crisis which is at hand?

First of all, it must be manifest to every one that it is from Liberals alone that we have anything to expect, unless indeed Lord Beaconsfield should, under the pressure of necessity, surprise us by abolishing the Establishment, as he gave us the last Reform Bill, when he took ‘a leap in the dark,’ as the late Lord Derby said. That, however, is highly improbable; and practically the question is, How are we to bear ourselves towards Liberals? Now there are Liberals and Liberals. Some contend, not without reason, as we think, that Voluntaryism is an essential article in a sound and thorough Liberal creed. For if two citizens be equally loyal to the Crown and Constitution, and perform all their civil duties and bear all their civil burdens in a manner equally unexceptionable, how does it comport with Liberalism that these men should not stand on an equal footing before the

law of the land, owing to some difference in their religious principles? So it is, however, that some parade their Liberalism, shouting, 'Come, see how zealous we are for the good cause!' yet at the same time don't disguise that the Establishment must by all means be upheld, though they are sometimes generous enough to assure us that they will most cheerfully and liberally redress all the grievances of Dissenters, and concede all our reasonable demands; our great demand, however,—indeed, our only demand, or at least our demand virtually including all the others,—being always refused either absolutely, or at all events at present, which is never a convenient season. It is difficult to have patience with such twaddlers. But in the emergency we must exercise the wisdom of the serpent.

In every contest there will be found a variety of particulars which must be all taken into consideration. And therefore it is impracticable, writing generally, to lay down categorical rules to be uniformly attended to, any further than to say that we humbly conceive Voluntaries should always be honest and frank, declaring that they regard ecclesiastical establishments as impolitic and unjust, and that, other circumstances being the same, it is a great recommendation of a candidate that he be opposed to these institutions. Wherever there is a contest, any Voluntary movement will call forth from the one side a loud and vehement cry, 'Oh, don't split the Liberal party!' and on the opposite side nothing will be so much desired as that that party should be split. Now, clearly we must take care not to play into the hands of our opponents. We are persuaded there is not one of us but would shrink from the idea of damaging the Liberal cause, by doing what could be fairly and legitimately called splitting it. But a little explanation may be allowable. In some constituencies, proposing a Voluntary candidate, or refusing to vote for any one not up to our mark, would have no effect whatever. In such cases a little 'heckling' may be usefully practised, but anything further would expose one to ridicule. In other cases, where a moderate Liberal could perhaps be returned, by a vigorous united effort including the Voluntaries, who are known to be but a few, we should say the best thing they could do would be quietly to give their support, and that if they stood out and so secured the return of a rank Conservative, they really would be chargeable with splitting the Liberal party.

In still other cases, however, there is a clear working majority of Voluntaries, and there we hold it would be unfaithfulness and cowardice for them to listen to any expostulations. Why should they not bring forward and return their man? Were this attended with a split in the Liberal ranks, it would be easy to see where the responsibility lay. A well-informed friend told us lately, that in the county with which he was connected the Liberals had an overwhelming majority. They had never returned a Conservative since the passing of the Reform Bill, and he believed they never would. He said also that eight-tenths or more of that majority were Voluntaries,—men in humble position, but having votes and independence withal. If all this be correct, these men are clearly entitled to a Voluntary member; and if the result should be that a few weak-kneed Liberals should go over to the opposite party, they could be spared, and their new allies would be welcome to the accession.

Our general advice, then, is, First ascertain your ground, and after that let good sense regulate your procedure. We cannot doubt that if the Voluntaries act judiciously at next election, our cause will greatly gain. But let us not be unduly anxious. We have truth and justice on our side, and, *Deo juvante*, these must prevail.

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