



THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD.

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

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

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A Word on Objections to the Shorter Catechism.

THE *Shorter Catechism*, as a manual of religious instruction, was at one time acceptable to almost every Protestant denomination in Scotland. Though it has come to be regarded as a purely Presbyterian document, it originated with the famous Assembly of Divines sitting at Westminster in the seventeenth century—an Assembly that was composed of twelve Congregationalists and one or two Episcopalians, as well as a number of Presbyterians. The General Assembly of the Church of Scotland, on the 28th July, 1648, approved of “the said Shorter Catechism, as a part of the intended uniformity, to be a Directory for catechising such as are of weaker capacity.” Congregationalists, including Baptists, as well as Presbyterians, have used it in the instruction of their children—Baptists omitting only one question, namely, that relating to infant baptism. It seems a strange turn of affairs in the religious life of our country that leading men in the Church of Scotland are now the chief promoters of a new Catechism, the general adoption of which would entirely exclude the Shorter Catechism from the public schools, and from the prominent place it has hitherto had in our national life. This new movement brings out in stronger relief than ever the widespread departure “from the faith once delivered unto the saints” which has taken place among the Churches. And yet some of these ecclesiastical leaders tell us that they and their Churches stand where they did! We are glad to observe, however, that as yet the new Catechism is making very little, if any, headway, and that School Boards are disposed to continue their adherence to the Shorter Catechism.

It is our intention in this article to examine briefly some of the objections that have been raised against the use of the Shorter Catechism.

The first kind of objection, we observe, is that directed against the doctrine of the Catechism. Some persons do not hesitate to say that the Catechism contains many errors. These objectors, who declare themselves so plainly, are, for the most part,

Arminians among the Congregationalists and Baptists who feel under no obligations to respect the *Shorter Catechism*. Presbyterians who are anxious for a new Catechism, generally express themselves in a more plausible way, though not essentially different in spirit or opinion from the previous objectors. Being conscious, however, that they are under some obligation to hold the doctrines of the *Shorter Catechism*, they veil their opposition in the language they employ, and speak of the harsh and severe terms in which some of the questions are expressed. The questions referred to, our readers may readily surmise, are such as relate to sin and the Fall and its consequences, and the sovereignty of God's grace in the salvation of sinners. Now it is not the design of the present article to enter into any elaborate argument in defence of the doctrinal statements of the *Shorter Catechism*. Suffice it, meantime, simply to point out that the Church in the past has regarded the Catechism as expressing in a simple, clear, orderly manner, certain plain Scripture truths on the above subjects. With all impartiality there is really nothing in the Catechism but what is already in the Scriptures. The controversy therefore is, in reality, with the Bible and not with the *Shorter Catechism*. We do not claim that the Catechism is an inspired document, but we make bold to say that men may as well cast off the authority of the inspired apostles and of Christ Himself as to reject the doctrines that are stated in it. And this is really what many professedly Christian teachers are doing at the present day. They reject, for example, the authority of the Apostle Paul, and they cut and carve the Scriptures in general into various elements to suit their own opinions. The deep-seated reason, then, why certain questions in the *Shorter Catechism* are not palatable to them is that they have never been subdued to the acceptance of the truth by the grace of God. The law in its spirituality, sin in its heinousness, guilt and punishment, and salvation as of free grace, are things which have never been opened up to them by the Spirit of God.

Unregenerate, untaught men have got into the position of ministers of the gospel and professors of theology. Many of the spiritual guides of the people are blind leaders of the blind. They disbelieve and hate the humbling doctrines of God's Word, and take care to preach and advocate only what is palatable to the flesh. We have been studying these matters for years, and *unregeneracy*, chiefly in the pulpit, is the only adequate solution we have discovered of the general declension from "the faith," and the widespread opposition to the doctrines of sin and salvation, as hitherto expounded by men manifestly enlightened by the Holy Ghost.

Before passing to another kind of objection to the *Shorter Catechism*, we shall notice shortly one objection to the *doctrinal expression* of the Catechism which has been raised by men of various schools. They say that it does not sufficiently enlarge upon "the love of God," and an instance has been cited in the

case of the answer to Question 20: "Did God leave all mankind to perish in the estate of sin and misery?" The answer runs—"God having, out of His mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery and to bring them into an estate of salvation by a Redeemer." Some, who profess to be Calvinists, say that there is not enough about the love of God here. Now, our first answer is that this is the *Shorter Catechism*, and that if a more enlarged expression of things is wanted, they can find that in the *Larger Catechism*. But it appears to us that the framers of the *Shorter Catechism* exhibited the greatest Christian wisdom in their formation of this as well as other questions. They studied to express themselves in such a way as to exclude error as well as unfold truth, and thus did the work of faithful guardians of the youthful understanding. There are no points on which the natural mind is more ready to go astray than the extent of God's love and the determining principle of salvation, and so they did very well indeed to lay the foundations of the faith so carefully and wisely in the minds of the young. It would be better for their critics if they followed their example in the teaching of the present young and rising generation. "Religion made easy for the carnal mind" seems to be the motto of many present-day instructors of youth.

We shall resume this subject in next issue.

A Note from Latimer's Sermon of the Plough.—"Who is the most diligentest Bishop and Prelate in all England, that passeth all the rest in doing his office? I can tell you, for I know him who it is; I know him well. But now I think I see you listening and hearkening, that I shall name him. And will you know who it is? I will tell you: it is the Devil. . . . And his office is to hinder religion, to maintain superstition, to set up idolatry, to teach all kinds of Popery. When the devil is resident, and hath his plough going, then away with books and up with candles; away with Bibles, and up with beads; away with the light of the Gospel, and up with the light of candles, yea, at noonday. When the Devil is resident, that he may prevail, up with all superstition and idolatry, censing, painting of images, candles, palms, ashes, Holy Water, and new service of men's invention, as though man could invent a better way to honour God with than God Himself hath appointed. Down with Christ's Cross, up with Purgatory Pick-Purse, up with him—the Popish Purgatory, I mean; away with clothing the naked, the poor and impotent; up with the decking of images, and gay garnishing of stocks and stones; up with man's traditions and his laws; down with God's traditions and His Most Holy Word. Down with the old honour due to God, and up with the new God's honour. . . . Oh, that our Prelates would be as diligent to sow the corn of good doctrine as Satan is to sow cockle and darnel!"

A Sermon.

BY THE LATE REV. ALEXANDER GUNN, WATTEN, CAITHNESS.*

(Taken down by a Hearer.)

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 "Thy testimonies are wonderful; therefore doth my soul keep them. The entrance of Thy words giveth light, it giveth understanding to the simple."—Ps. cxix. 129, 130.  
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IT is very remarkable to observe the strength of language David uses in this Psalm, and in many other Psalms, in expressing his love for God's Word, his admiration for the divine excellence, and his constant observance of the Word as the rule of his life and conversation. O what a pattern we have in David! He was truly a man after God's own heart, and he had in his day very little of the Scriptures, except the five books of Moses; he had very little beyond the dawn of divine revelation. How astonishing, therefore, is it to find him exclaiming in the language of the text, "Thy testimonies are wonderful; therefore doth my soul keep them!" And, my friends, this is the uniform testimony of all God's children from first to last. They all have the same high esteem for His Word; they all find much delight in it as David did. And, if God's Word be not wonderful and precious in our eyes, it is a sad token that we do not know it, or at least, do not understand it.

How many there are, even in this congregation, whose knowledge of the Word of God is next to nothing, although they have been all their lives hearing and reading it! Many have scarcely even the elements of Christian knowledge. No one would believe it until he would come to examine a man for baptism; no one would believe the ignorance that there is of the Word of God. I remember an elder's son, not belonging to this congregation, but nevertheless of the Free Church, who came to me for baptism. I began to question him regarding his knowledge of God's Word, and asked him several simple questions about the Saviour, but he was so utterly destitute that he could not even tell me where Christ was born, what He did on earth, or what befel Him. And yet this man was the son of an elder in the Free Church! And when I refused him baptism, he said, "O, just give it to me this once, and I will do as much for you again." How scanty is the knowledge of the Word of God!

* This is a sermon by the second Mr. Gunn of Watten, who died on the 14th December, 1892, in the 83rd year of his age, and 55th of his ministry. His father was the well-known "great Mr. Gunn" who died in 1836, and whom he succeeded in Watten, the following year, being ordained on 31st March, 1837. The latter Mr. Gunn, though not so eminent as his predecessor, was a man of considerable gifts, and a weighty and edifying preacher of the gospel. The present discourse was preached when he was about 80 years of age, and exhibits the prolonged vigour of his mental powers, as well as the excellence of his views of truth.—ED.

There are two things we may see in these words in the 129th verse. We have *the practice of the godly* and *the reasons* of it.

The practice of the godly is this:—"Therefore doth my soul keep them." Their souls keep God's testimonies. Now, this should be a question with everyone, "Doth my soul keep His testimonies?" No doubt the *memory* of many here keeps God's Word, but it is the soul's keeping that is spoken of. Does your soul keep them? David says, "Thy testimonies have I taken as a heritage for ever: for they are the rejoicing of my heart." It is the inmost soul that works in the keeping of His testimonies. This is the practice of the godly:—"Therefore doth my soul keep them." Now, the word "keep" here implies that the person who keeps them has got a charge to do so. He has got a charge, and a charge from God. He said by Moses to the children of Israel:—"These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children."

"His testimony and his law
In Israel he did place,
And charged our fathers it to show
To their succeeding race."

And again, in the New Testament, it is written:—"God, who at sundry times and in divers manners spoke unto the fathers by the prophets, hath in these last days spoken to us by his Son, whom he hath appointed heir of all things." The word of salvation is commanded by Christ to be spoken to every creature, and everyone that hears the Word gets a charge from God to keep it—to make the use of it God intends and designs. And the Word is to everyone that hears it, not to believers alone. "To you, O men, I call, and my voice is to the sons of man."

Now, in the soul's keeping of God's testimonies it is implied that all the faculties of the soul are engaged in the work. The memory is engaged in retaining them; the understanding is engaged in knowing them; the heart is engaged in loving them; the conscience is engaged in reverencing them; and the life is engaged in practising them. All the faculties of the soul are engaged in this exercise. This can never be done until the soul is in real earnest. Men may retain the words in their memory, and yet have no care to understand the spiritual meaning of them. They do not love them in their hearts, nor practise them in their lives. "Fear God, and keep his commandments: for this is the whole duty of man." "For this is the love of God that we keep his commandments; and his commandments are not grievous." When a man becomes a Christian, like Paul, he can say, "I delight in the law of God after the inward man," although "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

Christ was an example to all His followers in the keeping of

God's commandments. He says, "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. xl. 8; Heb. x. 7). "My meat is to do the will of him that sent me, and to finish his work" (John iv. 34). His chief delight was in doing God's will and in keeping His commandments; and the same command He lays upon His followers—"Be ye doers of the word, and not hearers only, deceiving your own selves." Now, the Catechism says, "No mere man since the Fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed." But, in the case of the believer, where there is a hearty and sincere endeavour to keep God's law, God accepts of it. Evangelical obedience consists in this. Although there is not a just man upon the earth that doeth good and sinneth not, if there be first the willing mind, he is accepted according to that he hath; and the perfect obedience of Christ covers all shortcomings.

Now, there is nothing that will make a sinner thus keep in his soul the testimonies of God but the love of God dwelling in his heart. It is not a man's own uprightness or resolutions that will keep him in the way of God's commandments, for man is unstable by nature, unstable as water. This can only be done by his heart being established by grace, and through the love of God shed abroad in the heart. It is by God's keeping us that we can keep His commandments. "Uphold Thou me: guide my footsteps that they may not slip out of those ways of Thine." Well, that is the practice of the gospel.

We now come to the *reasons* of that practice. There are two reasons here in the text.

The *first* reason is contained in the words, "*thy testimonies.*" That is the first and great reason why we should keep them: they are God's testimonies. They are the sovereign commands of the great Lawgiver to all His creatures—to all His subjects. "Thou hast commanded us to keep thy precepts carefully," and "Cursed is everyone that continueth not in all things that are written in the book of the law to do them." It is not left to their choice whether they will keep them or not. They *must* keep them, or be regarded as rebels, and be liable to punishment. Adam was cast out of paradise for not keeping God's commandments. And like as Adam was cast out of paradise, so shall all disobedient sinners be shut out of heaven. He is the great God, upon whom all creatures depend. His favour is as the early dew; in His anger is destruction. "He looketh on the earth, and it trembleth; he toucheth the mountains, and presently they smoke." Who then can abide His indignation or stand before the fierceness of His anger? "By thy wrath we are consumed." Christ says, "Fear not them which kill the body but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." "Yea, I say unto you, Fear him." And let His authority rule over your heart and over your life.

And what are the testimonies and commandments of God? He commands all men everywhere to repent, to believe in Christ, and to flee to Him for refuge. He also commands all men to walk in obedience to His holy law, as they shall answer at the great day. If sinners had the true fear in their hearts, O what manner of persons would they be in all manner of holiness! When everyone shall stand before Him to receive their final doom, blessed shall they be that do His commandments; they "shall enter in through the gates into the city," and shall be received with joy and gladness, and all sorrow and sighing shall be swept away for ever.

The first reason, then, why we should keep the testimonies is that they are God's testimonies. They ought to be chosen and obeyed in preference to everything else, as Peter said, "Whether ought we to obey God rather than men, judge ye."

The *second* reason is their own intrinsic excellence. "Thy testimonies are *wonderful*."

God's works are wonderful. They reveal many of the perfections of Jehovah—His wisdom, His power, and His goodness. But His Word is still more wonderful. He hath magnified His Word above all His great name. (Psalm cxxviii. 2.) It is a treasury of divine instruction, revealing the operations of Jehovah before man was upon the earth; revealing now to man the right way of worshipping Him and gaining access to Him, which man could never have found out himself; and revealing the way in which a guilty sinner can be saved. What a mystery! The wisdom of the creature could never have found it out. He hath magnified His Word above all His great name.

Now, the testimonies of God in the Bible are not silent regarding the mysteries of nature, but, although they are not silent regarding these, yet they were not given to teach men natural philosophy and human science. And, though they abound with the mysteries of nature and providence, yet their chief purpose is to reveal the counsels of His grace and love for the salvation of lost sinners. Mysteries, that never could be known by human creatures, are revealed in the Word so plainly that he who runs may read. There is in it, milk for babes and strong meat for men, and mysteries that the very angels desire to look into, as Peter says, "which things the angels desire to look into." The chief subject which appears in the Old Testament and in the New, is Christ and His salvation. The Old Testament shows us the preparation that God was making for 4,000 years for the coming of Christ—how He was preparing the world and the Church for His coming. And, then, the New Testament tells us of His coming, what He has done for us, and what He is now doing for His redeemed. These things are revealed in the Word—in the letter of the Word—but they are revealed savingly to the soul only by the teaching of the Holy Ghost. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

We may gather from these and the subsequent words of David that the more he understood and knew of God's testimonies, the more wonderful they appeared to him, for as David grew in knowledge and experience of the Word of God, it was always getting more wonderful and precious to him. I remember the late James Macadie saying to me, when he began to read the Bible over the last time before he died (he read it over several times), how wonderful and precious some parts of the Old Testament appeared to him. He never thought them so wonderful before. And it appears from various expressions of David that the more he studied and knew of the Word of God, the more wonderful it appeared to him. Now, David was a man of deep wisdom and large experience in all matters human and divine. And what does he say about all human things, about all he had seen in the world? He says:—"I have seen an end of all perfection,"—that is, in the world—"but thy commandment is exceeding broad"—so broad that he could not comprehend it. That is what every person will have to say who is taught from above. Outward joys and pleasures do not reach or satisfy the soul—the higher nature of man. "Miserable comforters are ye all, physicians of no value." It is good for a man to learn this. It is good for a man to come to such a conclusion, and when he can say with the heart, "I have seen an end of all perfection, but thy commandment is exceeding broad."

Let us now observe in what respects is the Word of God wonderful.

1. It is wonderfully suited to man's need and man's present condition. It is wonderfully suited to man's need as a sinful creature. In the Psalm that we were singing—the 19th Psalm—it is said:—

"God's law is perfect and converts
the soul in sin that lies;
God's testimony is most sure,
and makes the simple wise."

That is one thing we need to get—the soul converted. The testimonies of God have a wonderful power in converting the soul. The commandment of the Lord endureth for ever. We may sing praise to the Lord daily, but O can we join with the Psalmist and say this from experience, "God's law is perfect, and His testimonies are perfect, even as He Himself is perfect?" Nothing can be added to His Word, or taken from it. His testimonies are suited for all persons in all ranks and conditions, in all countries and in all ages, old and young, high and low, rich and poor. The Scriptures are equally suited to them all, whatever they may be. O, surely, that is wonderful! The Bible is a looking glass that shows to every sinner his own real picture—what he is inwardly and what he knows not himself.

2. There is another respect in which the Word is wonderful, that is, the way in which the Lord has recorded it in human language.

There is in the Bible such a union of majesty and simplicity that it is without any equal. There are no such majestic passages to be found in all human writings as in the Bible, and none so plain and simple. O, what overwhelming thoughts, and such matchless majesty and simplicity! That was the character of Christ's preaching. His very enemies acknowledged it, and said, "Never man spake like this man." There was a divine majesty about all that he said, and a divine authority, and at the same time, he spoke in words so simple that even children could understand him. "Never man spake like this man," so that His enemies were astonished at His doctrine. His word was with power. And that is just the character of the written Word. It shows that the same Spirit dictated both. The great character, then, of the Word is plainness, simplicity, power, and authority. Just look at Hebrews, 4th chapter and 12th verse, "For the Word of God is quick (the word 'quick' might have been translated from the Greek, 'living'), and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do." O what simplicity and majesty, and divine authority have we here! Take again the ten commandments written by the finger of God. Nothing can ever be conceived so concise and so compendious as the ten commandments. It is utterly impossible for the imagination to conceive anything that can at all be compared with them; they are most wonderful. And then Christ sums up the whole divinity and morality of the Bible in one sentence, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself."

We hear a great deal about social science at present. There is a great noise about it. Every magazine and paper contains articles bearing on it. But the whole substance of social science Christ puts in a few words: "Whatsoever ye would that men should do to you, do ye even so to them." What a depth and comprehensiveness of meaning are in these few words! There is nothing more that is needed to thrill the whole world with peace and happiness. What more is needed to fill it with peace and love than obedience to these few words? If the world was filled with that love, it would be a world of peaceful and happy brethren. No more would nation go to war with nation, and kingdom against kingdom; neither would they lift up the sword any more. Consider, then, and rest your social science upon these words: "Whatsoever ye would that men should do to you, do ye even so to them." We have thousands and thousands of Acts of Parliament, tons after tons, waggons after waggons of them, and all to keep men right and to make them brotherly to one another. But that sentence contains more than the essence

of them all. It makes every man a law to himself. It does not need the law written on paper or parchment. It is a law that is written in the heart. "Whatsoever ye would that men should do to you, do ye even so to them." That is very wonderful!

3. Another thing that is very remarkable about the Bible is the harmony of all its parts. You will find no contradictions of one part with another. They are all in perfect harmony, although the books of the Bible were given to the world by a great number of different persons, living in periods far remote from one another. Some were very learned men—men like Moses, skilled in all the learning of the Egyptians—and some ignorant, like the fishermen of Galilee. Many of these books were written a vast distance of time from one another. We know that opinions about many things are constantly changing. Even within our own memory, opinions, that at one time were asserted and believed in, are now greatly changed. If you look back a few centuries in the history of Britain, you will find that the changes of opinion are very marked. But although it took 1,500 years to give the whole revelation that is contained in the Bible—although the first part of it was written 1,500 years before the last—yet you see how harmonious it is; there is not one contradiction in the whole book. It shows the divine care and the superintendence of the divine Spirit overruling all and preventing any inaccuracies or mistakes.

I was reading the other day—I forget where—of one of the most learned men of the present day, I think it was Sir William Dawson, the first geologist in the world, and in natural science before all others, and it was stated that he said, "All the labours of the enemies of the Bible for the last 3,000 years have never yet been able to prove one single error in it, either in point of doctrine, or in point of history." And you know that of late, during the last twenty or thirty years, there have been great discoveries made on the banks of the Euphrates and the Tagus, and in the land of Palestine, great discoveries of ancient monuments and slabs of stone, engraved with the peculiar characters of the East. Many of these—every one of them, in fact—that bears upon anything in the Bible, goes uniformly to strengthen and confirm its veracity and correctness. They all strengthen and corroborate the divine record of the Bible history. This is very wonderful. It shows that all the books of the Bible were under the careful supervision and protection of one divine Spirit. There is no discrepancy, no jarring and no contradiction. Holy men of God spake as they were moved by the Holy Ghost. The law and the gospel, although they appear to be opposed to one another, both work together for the salvation of sinners.

4. The testimonies of God are wonderful on account of their deep mysteries which could never have been found out by fallen men. For instance, the mysteries of the Trinity, of the Creation, of the Fall of man, of his Redemption by the grace of God through

Jesus Christ, and the Regeneration of man through the work of the Holy Spirit. They also reveal to us the future everlasting condition of the good and of the bad, the blessedness of the good and the misery of the bad. These are mysteries that no human being can fully fathom. They sprang from the mind of the Eternal, and they are now revealed to us through the Bible. All that man knows of God comes from the Bible. There is nothing of God seen in the Book of Nature that can compare but very imperfectly with what is revealed of Him in the Book of Scripture. A child, who has the Bible in his hand, may learn more in a half-an-hour of these mysteries, than all the great men of this world, who have lived in the past ages, together with all the philosophers of ancient Greece and Rome, all the time they were studying. The philosopher may guess a great deal regarding the power, wisdom, and goodness of God, but he never can know anything about His mercy, grace and love, the mysteries upon which the eternal happiness of man depends, and which even angels desire to look into. What a treasury of knowledge is in such a book!

5. Another thing that the Word is remarkable for is its power. Paul, in his first epistle to the Thessalonians, says, "Our gospel came to you not in word only, but in power and in the Holy Ghost and in much assurance." Very shortly after the death of Christ the gospel penetrated almost the whole of the known world. It spread over the earth, and everywhere Pagan idolatry began to decline, and, in a short time afterwards, the Roman Empire—the pagan Roman Empire—began to fall. The little leaven, as Christ said, leavened the whole lump. It was during the apostolic period that the gospel was disseminated so much in the Roman Empire. The whole lump was leavened. The little cloud, at first no bigger than a man's hand, grew and accumulated until at last it covered nearly the whole earth. It was not the eloquence of men that did it; it was the innate power of "the truth" itself, because the Spirit of God was in it. It spread and conquered and prevailed throughout the Roman Empire although it was contrary to the whole nature of man. It called upon men to forsake their sins and their pleasures, to forsake revenge and to love their enemies, to suffer persecution for the Truth's sake, and a variety of other things contrary to the whole tenor of man's nature. And the reward it offers is not outward things but spiritual mercies and everlasting recompense to all those who are willing to forsake all and follow Christ. O what singular, what inconceivable power!

6. There is another very wonderful thing in connection with the Scriptures, that is, the remarkable way in which they have been preserved. Look how wonderfully they were discovered and preserved from being lost in the reign of Josiah, King of Judah. The temple had been corrupted and confused, and Josiah gave command that it should be cleansed. Before this the word of Jehovah had been neglected, and the temple was full of rubbish.

When they were cleansing it they found "the book of the law" that had lain hidden and neglected so long that the existence of such a book was almost entirely forgotten. This book comprised the five books of Moses.

In New Testament times, and for a great number of years, God's Word had most inveterate enemies in the Roman Emperors. The Roman Empire then included the whole of the known world. The Emperors issued edicts that were proclaimed throughout the world that every Bible should be burnt, and these edicts they endeavoured to carry out with the most relentless hand. And now the Roman Catholics do the same thing in these days in Ireland. If a Roman Catholic gets hold of a Bible, he is forced, immediately the priest knows, to give it up. And it is the same in the continent, but at least some parts of it are not quite so bad, which are not under the rule of the Romish priesthood. If any Roman Catholic has a Bible, he is bound to tell it to the priest when he goes to Confession, under pain of all the anathemas and curses of the Church. He is then forced to give it up or burn it. Is it not wonderful then how the Scriptures have been preserved for such a length of time, through such straits and emergencies, until now it is impossible to calculate the number of Bibles in the world? There was a divine power protecting the Bible in all ages. There was a divine power superintending the writing of the Bible and preserving it from error, and now there is a divine hand preserving it from destruction.

In the hundred and thirtieth verse of this Psalm, the Psalmist goes on to commend the Word of God, because of its enlightening power, "The entrance of Thy words giveth light; it giveth understanding to the simple."

Though the Word is full of mysteries, yet it is full of light. It makes the simple wise, and reveals even unto babes the things that are hidden from the wise and prudent of this world. It is light upon all things; it throws light upon everything that concerns sinners; it throws light upon the miseries of hell and the glories of heaven and the invisible world. It throws light upon the ways of God towards men, and upon the ways and struggles of men on this earth. . . . "I have seen an end of all perfection, but thy commandment is exceeding broad."

It gives light about the Fall of man. It teaches that men, by nature, have no understanding. "The Lord looked down from heaven to see if any understood and did seek after God," but there was not one. "There is none that doeth good, no, not one." From the highest to the lowest all are alike, serving divers lusts and pleasures. And we see that those who have the highest human knowledge and the greatest scientific learning, have the deepest spiritual ignorance combined in the same man. Those who are looked up to and adored on account of their knowledge of science and literature, and everything of which human knowledge consists, and who are admired as leaders and princes, you will

find to possess the deepest spiritual ignorance. How strange and wonderful! They are simple and void of understanding. The Apostle Paul was a very learned man in his natural state, but he was a Pharisee and knew nothing of spiritual things. He was instructed in all the human knowledge of his day, like Moses, but O, how dark was his mind! There is no spiritual knowledge in man by nature, no fear of God, no love to God. The world is what he seeks as his portion, not heaven. He sees very little evil in sin, and therefore he is very easily tempted and led by Satan into sin, and his conscience, whenever it awakes, is very easily quieted and lulled to sleep again. It is said that, when the ostrich is pursued, and is almost completely wearied out, she will thrust her head into the sand, believing that when she does not see her enemies, they do not see her. That is the case with the sinner; his understanding is darkened; and he believes that God sees as little of him as he sees of God. Thus they are void of understanding, and think they will escape judgment. They think little of eternity, if their souls are allowed to sail on at ease, and they are unwilling to be taken up with such thoughts. What is the cure for such a state of soul as this? It is "the entrance of Thy words." There is no hope of ever curing the ignorance of sinners but by the entrance of God's Word that has cured millions and millions of dark souls. It has translated them from being the children of darkness to be the children of light, and it has the same power still. When the Word of God comes into the soul it brings light and life with it. When God began the work of creation, darkness brooded over the face of the deep. Darkness and light are the same to him, though not to his creatures. And God spake the word and said, "Let there be light," and immediately there was light. And He has but to speak and there will be light by the Word in the human soul. Job, in the 10th chapter, speaks of the soul and understanding of man as a land of darkness, darkness itself and of the shadow of death, where there is no order, and where the light itself is darkness. These were Job's words, and they are true to this day. He described the state of the human mind as it existed in his day, and it exactly corresponds with the human mind now.

When the Word enters the soul by faith, then the light of God reveals the Fall and lost position of man by sin, and he sees that all is ruined. Until they get this light, those, who deny original sin, can very easily do so. What they thought was a splendid palace is nothing but a heap of ruins. There is no wisdom in Israel by nature, no holiness, and nothing to fit them for meeting with God and having fellowship with Him. They have nothing on their side but misery, and ruin, and death, and until their false hopes are thrown down, they become vain, empty fellows. You see that in the case of Paul in the 7th of Romans where he says: "I was alive without the law once, but when the commandment came, sin revived and I died. And the commandment, which

was ordained to life, I found to be unto death." Paul thought that he was touching the law blameless and right at all points, but when the law came he found that he was altogether wrong. And this is a great mercy for the sinner, when he is awakened from his false dream of security and false hope, that he may seek the true peace of God. Then, the law, as Paul says, is our schoolmaster to bring us to Christ. It teaches us that we are self-destroyed sinners, and that there is no refuge for us but in Christ. This is a great mercy, to be convinced of sin, and brought to Christ and His fulness, that we may receive "the propitiation for our sins."

But the word "simple" may have another meaning besides "want of understanding." It may signify upright—an upright man, a one-hearted man. It may mean, according to its original signification, without folding or twisting. The first half of the word is "sim" or "sin," which means "without," and the second half, "pla," signifies "turns"—"without turns." According to this, a simple man is a man without guile—a pure, upright man. Men are not so by nature; their hearts are desperately wicked. But this man is pure, upright, and single-hearted. "As he thinketh in his heart, so doth he truth express." It is what Christ calls, in the parable of the sower, an honest and good heart—made so by the grace of God.* Well, then, the Word shall be an enlightening word to such a man, who is, in this sense, simple. The Word of God gives such persons spiritual wisdom, because they "receive with meekness the engrafted word which is able to save their souls." They are enabled by the Word to discern more and more of their own sin, more and more of the character of Christ, and more and more of the emptiness of the world. Thus the Word humbles them; it is a humbling light. The more they see of it, the more humble they are made by this sanctifying light. It makes them to know more and more of their dependence on God's grace. "It giveth understanding to the simple."

Now, my friends, it is because there is so little of this knowledge—this enlightening knowledge—in the world that there is so much profaning of God's name. People go about His worship in the most irreverent and self-satisfying spirit. Their minds are not humbled by the great breadth of God's law and righteousness, because there is little of this light. O! the light manner in which professing Christians go about the worship of God is very grievous to His Holy Spirit. We are told that Jerusalem sinned more than Sodom and Gomorrah, because she had greater privileges. Her sins were more grievous in the sight of God, because she had more means of instruction. With such great privileges the effect ought to have been true fear and true reverence of His name. But Christ says, "This is the condemnation that light is come into the world, but men loved darkness rather than light, because their deeds were evil."

The entrance of His Word giveth light and understanding unto the sinner—light to discern more of the Divine Majesty, that we

may bow before Him and His authority. God's Word gives sinners not only light to see their own spiritual malady, but light to know and understand Christ as their great remedy in His various offices, working on their behalf as their prophet, priest, and king, meeting all their needs. He is their atoning righteousness and justification, and by the Word, in the hand of the Spirit, they trust in His infinite merit and power; and through the redemption Christ has purchased, the Lord pardons their sins, renews their natures, and prepares them for life everlasting. This shows that all the believer gets is from grace—free grace. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God."

The Word gives them light to find their way to heaven. No man can find his way without the Word of God. "Thy word is a light unto my feet and a lamp unto my path." The Church of Christ—like Israel of old—meets with many trials, many temptations, and many troubles, but here is their remedy: in their straits they are revived and quickened by His Word alone. The Word shows to them the true hope they have in the mercy of God through the work of Christ.

We may then sum up the effects of the Word of God, and say it is a discovering word—a discovering light—which shows the true nature of man and the true nature of God, the true nature of earthly and of heavenly things, and how we should cleave to the one and despise the other. This is a lesson that all should learn, and learn thoroughly—the perishing nature of earthly things and the abiding nature of the heavenly. It is also a directing light. "Thou shalt guide me with thy counsel while I live." It shows the sinner the broad way, and directs him to the narrow way. It warns him of the one, and exhorts him to strive to enter in at the other. It is a quickening light. As the sun in spring quickens all vegetation and causes it to grow and put forth its blossoms, so in like manner the Word quickens the soul. It is a comforting Word. "Truly the light is sweet, and it is a pleasant thing for the eyes to behold the sun." How comfortable after the darkness of the stormy night is it to come into the bright sunshine! This is one of the effects of the entrance of God's Word. It is also a satisfying light. "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." This light reveals to the sinner the unsearchable riches of Christ and the pleasures that are at God's right hand for evermore. There can come no saving light into the soul but what comes from God.

Seek, then, that blessedness of the soul in which Christ shines by this divine light, that you may see His atoning sacrifice, and may be enabled to rest in Him and His finished work; that you may know by experience the truth of the text, and may be able to say with David, "Thy testimonies are wonderful, therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding to the simple."

The Lord's Day Act of Canada.

IN these days when the current of public opinion, especially in the press, is flowing strongly against the time-honoured and scriptural observance of the Lord's Day, it is something to know that in the most prosperous of the British possessions an effort has been made by the legislature of the country to follow the breach of the fourth commandment with pains and penalties. That this has been done in due time must be apparent to anyone who has visited Canada. Every year thousands are crowding in, and in a few years these will have a vote in the government of the country. It is therefore to the credit of the Canadian Lord's Day Alliance that they put forth a mighty effort to get this Act passed ere this alien population, with their low ideal of Sabbath observance, should have a right to exercise the franchise. Apart altogether from the terms of the Act, its passing into law is all the more remarkable when one remembers the mixed population of the Dominion. People of every nationality and diversity of religious creed find a home within its spacious borders and its vast prairies of virgin land. The main credit of getting this Act passed into law is due to the Lord's Day Alliance of Canada, and especially to the untiring efforts of its Secretary, the Rev. J. G. Shearer. The Alliance is splendidly organised; it has branches all over the land, which are in touch with the central office at Toronto. One feature of the Alliance that appears somewhat strange to us is that Protestants and Roman Catholics work along side by side, carrying out the aim of the Alliance, which is the preservation of the Lord's Day in Canada. While we are deeply impressed with this remarkable piece of legislation, we do not wish our readers to be carried away with the idea that it is perfect. Far from it, for we feel it is vitiated by most serious defects. First and foremost, the Canadian Lord's Day Act ignores the divine authority that gives all the weight to the observance of the Sabbath. It has been urged in defence that otherwise it could not have passed through Parliament at all. That may be so, but this does not minimise the seriousness of the defect. Again, the Act's interpretation of works of necessity and mercy is too wide, and under this heading are included works which cannot strictly be called works of necessity. In this way the Legislature of Canada has given its sanction to certain works that may be performed on the Lord's Day that ought not to be done, and in this way bringing itself into opposition with the divine law.

To give an illustration of what we mean, here are some of the works that come under the above heading, according to this Act. The following works are permitted on the Lord's Day:—

“Work before six o'clock in the forenoon and after eight o'clock in the afternoon of yard crews in handling cars in railway yards.

"Loading, unloading, and operating any ocean-going vessel which otherwise would be unduly delayed after her scheduled time of sailing, or any vessel which otherwise would be in imminent danger of being stopped by the closing of navigation; or loading or unloading before seven o'clock in the morning or after eight o'clock in the afternoon, any grain, coal, or ore carrying vessel after the fifteenth of September.

"Any unavoidable work after six o'clock in the afternoon of the Lord's Day in the preparation of the regular Monday morning edition of a daily newspaper.

"The operation by any Canadian electric street railway company, whose line is interprovincial or international, of its cars, for passenger traffic, on the Lord's Day, on any line or branch now regularly so operated.

"Any unavoidable work by fishermen after six o'clock in the afternoon of the Lord's Day in the taking of fish."

This will give a fair idea of what we have termed a serious defect of the Act. The works mentioned are only a few of those included under the heading of works of necessity and mercy.

Another serious defect of the Act, which may militate against its administration, is the fact that—

"No action or prosecution for a violation of this Act shall be commenced without the leave of the Attorney-General for the province in which the offence is alleged to have been committed, nor after the expiration of sixty days from the time of the commission of the alleged offence."

This simply means that if the Attorney-General for the province be opposed to the Act he can refuse to give permission to try a case of alleged breach of this Act. This has already happened in British Columbia. Fortunately the Attorney-Generals of the other provinces are quite willing to administer the Act. With these criticisms we now proceed to give certain sections of the Act, which show how far Canada has gone in the right direction beyond Britain.

"It shall not be lawful for any person on the Lord's Day, except as provided herein, or in any Provincial Act or law now or hereafter in force, to sell or offer for sale or purchase any goods, chattels, or other personal property, or any real estate, or to carry on or transact any business of his ordinary calling, or in connection with such calling, or for gain, to do, or employ any other person to do, on that day any work, business, or labour.

"It shall not be lawful for any person on the Lord's Day, except as provided in any Provincial Act or law now or hereafter in force, to engage in any public game or contest for gain, or for any prize or reward, or to be present thereat, or to provide, engage in, or be present at any performance or public meeting elsewhere than in a church, at which any fee is charged, directly or indirectly, either for admission to such performance or meeting or to any place within which the same is provided, or for any service or privilege thereat.

“It shall not be lawful for any person on the Lord’s day, except as provided in any Provincial Act or law now or hereafter in force, to run, conduct, or convey by any mode of conveyance any excursion on which passengers are conveyed for hire, and having for its principal or only object the carriage on that day of such passengers for amusement or pleasure, and passengers so conveyed shall not be deemed to be travellers within the meaning of this Act.

“It shall not be lawful for any person to advertise in any manner whatsoever any performance or other thing prohibited by this Act.

“It shall not be lawful for any person to advertise in Canada in any manner whatsoever any performance or other thing which, if given or done in Canada, would be a violation of this Act.

[This covers the advertising of excursions, theatricals, sports, etc., which are to be held across the frontier on the Lord’s Day.]

“It shall not be lawful for any person to bring into Canada for sale or distribution, or to sell or distribute within Canada, on the Lord’s Day, any foreign newspaper or publication classified as a newspaper.

[Note that this prohibits the importation, sale, or distribution on the Lord’s Day of foreign newspapers, no matter on what day they are published.

Incidentally it will include even religious papers, published outside Canada, if classified as newspapers. This will apply to distribution by any method, in the mails, or otherwise.]”

This last section, since the Act came into force in March, has stopped the circulation, it is said, of 50,000 of “Sunday Papers” from the States which, in itself, is no small boon when one remembers the degrading influences of these papers.

The breach of the Act is followed with a penalty of a hundred dollars for individuals, and a much heavier penalty for corporations. Unfortunately, the railway corporations, which are so powerful in Canada, are openly defying the Act. First of all they evaded it by starting their trains on Saturday night, so that being in transit on the Lord’s Day their trains came under the section that allows all work done in connection with goods in transit to be considered a work of necessity. But the railway companies have gone further, for it is said that, while the railway yards, after the passing of the Act, showed some signs of Sabbath quiet, that they appear to be again as busy as ever. It is the intention of the Lord’s Day Alliance to prosecute these powerful corporations. We wish them all success, for if matters go as they are going, the railway corporations of Canada will bid fair to follow in the footsteps of some of the American railways.

D. B.

The day of grace is not past with any who rejoice to meet with any of the Lord’s people; nor would I give over hope regarding any who would say, “I wish I were like them.”—*Joseph Mackay.*

The Memoirs or Spiritual Exercises of Elisabeth West.

(WRITTEN BY HER OWN HAND.)

(Continued from page 183.)

ON Sabbath our minister, Mr. George Turnbull, had chosen that text (Psalm xix. 12), "Who can understand his errors? Cleanse thou me from secret faults; and let them not have dominion over me." When I heard these words read I thought my heart cried out within me that this is the very language and desire of my soul; and I must acknowledge that I heard God's mind spoken from it to me.

A little after this the Sacrament was to be given in this place, and that day that it was intimated the lecture was in Matthew, where the servants are sent out to hire labourers to the vineyard. He told us "That this was his errand the day—to see if any would be hired to be Christ's servants, and to work His work." At this my strong and vehement desires went out to be engaged to be one of those who would do service to Him in my generation. "O, to have my ears bored to the post of His house, never to run away from Him any more!" At this time I had very heavy impressions of in-dwelling sin, and the nearer this solemn ordinance approached I was the more discouraged, so that I resolved not to go to the Lord's table at that time, but thought to do this so secretly that none should know of it. But glory to God, that would not suffer me to keep my resolutions, for He prevented me with His loving-kindness.

On the Fast day I was helped in some measure to what these duties called for, yet remained in doubt what to do. But on Friday afternoon, when I was at secret prayer, the Lord was pleased graciously to shine on me with that word, "I will make all my glory pass before you." Then I was persuaded that the Lord was calling me to this solemn ordinance. O, but the impressions of this were sweet, and continued that night.

On Saturday morning I got a great and wonderful discovery of the love of God to me while I was reading a sermon of Mr. Flavel's on Prov. viii. 31. I thought, at the reading of this, my very heart was ravished out of me at the love of God in Christ to me, when I could read no longer, but fell a-wondering in a rapture of admiration, and went to prayer, but cannot tell in what frame I was, for I could do nothing but ask questions about the love of God to lost men. But what these questions were is not recordable, for I fear I fell a-raving. O, but this was a blessed day to me, both in secret and public, where Mr. William Moncrief was on these words, "O taste and see that the Lord is good." And to this I may say—And that my soul knows full well.

After sermons I retired to a corner in the fields, where I got leave to pour out my mind before the Lord, both for myself and others, and for the Church of God, where that word came seasonably to me, "The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, in whom ye delight; and he shall be like a refiner's fire and fuller's soap, to purge the sons of Levi." I must confess that this scripture was made very applicable to all these things I was seeking, and that the Lord would meet with me in His temple, where I should again "taste and see that God is good," and, praise to Jehovah, I was not disappointed, for that Sabbath was a most satisfying day to me, which neither tongue nor pen can express. I was at the first table, where I got my heart's desires poured out to the Lord; and I thought it most observable that these things my soul was going out after and desiring were sweetly enlarged on by the minister of the place.

This was a feast-day to me indeed, where my soul was satisfied with the fatness of His house. O, the sweet thoughts and meditations that were borne in on my mind concerning this feast-day! I saw that as there were many things on this solemn ordinance that resembled a feast, so I saw also some things in it that far excelled all the feasts that ever were among men in these respects:—First, Feasts are among equals such as they themselves are that make them; but who would make a feast to the horses, dogs, and swine? This would be an unequal company to feast with. O then, doth not this feast that the great God hath made excel all others? For there was no equality between Him and us. We were, by sin, more vile in His sight than dogs and swine are to us, so as to make companions of them. Secondly, At feasts men eat but for themselves, but are not allowed to send dishes from the table to their poor friends or needy relations. Herein then doth this feast excel all others. For our heartsome and liberal Lord and Master-feaster doth not only say, Eat, O friends; but also, Send portions of what you will to your poor friends and Christian acquaintances that are not so well provided as ye. "Concerning my sons and daughters command ye me." Thirdly, When men make feasts they are at expenses to get beasts and fowls prepared for it. But who saw ever a dear and only child presented in a dish to eat of? Or did ever any present themselves to feast their company invited? But in this excellent feast the great God presents His only and beloved Son to feed His guests on; and Christ—He presents Himself, that we may eat His flesh and drink His blood by faith, to nourish our souls and heal our distemper. O, wonderful and unparalleled love! Fourthly, When men make feasts to their friends they do not marry all that they invite; neither do they give them all crowns and kingdoms that come to the feast. But in this excellent and glorious feast there is a marriage proposed to those that come by faith (Matt. xxii.) with the King of glory, and all those that marry

this King may be sure of crowns and kingdoms that last for evermore. I cannot tell what sweet thoughts these things afforded me, and I also took great delight in discoursing of them to others.

On Sabbath next our minister was on these words (Psalm xlvi. 3), "God is known in her palaces for a refuge;" when he spoke of the glory and duty that were to be found in the presence of the King, to which, I thought, I could set my seal.

After sermon I retired to the fields to pour out my complaint before the Lord for several things that lay heavy on me; and, particularly, that the Lord would be with me and bless me in that family where I was going, and that I might get a capacity for what was to be called for from my hand, I being to leave this place and go to a family near Edinburgh. O how graciously did the Lord communicate Himself to me in this respect! where I saw that where I was going I was to have a mixed cup put in my hand—mercy and judgment. I also saw that in this place I was to have accomplished a long-deferred promise. O but this was a refreshful day to me! The Lord was pleased to make sure to me bread and water, food and raiment convenient. This meditation was occasioned by seeing a flock of sheep. It was cast in my mind that the master of those sheep would never suffer them to want so long as he could get to give them, so the Lord returned this to my meditation, that, being one of His pasture, He would never suffer me to want food and raiment convenient; but I was to remember to be kind and sympathizing with His poor flock in whatever station I was in, and not to be forgetful to entertain them; and this was borne in on my mind by many strong arguments. I dare not but say that the sense of His goodness remained on my spirit for a considerable time, which helped me to go on cheerfully in the way of the Lord, and was helped to commend it to others. After this I left this place in November, and I bless the Lord that ever I was in that place of the country.

When I came to my new habitation at the Inch, I found favour among those with whom I lived, which I reckoned no small mercy, considering I always reckoned myself a poor, sottish, simple creature! I never thought I could do any thing like another body. I many times thought (and it is a truth) that, if the Lord had not bestowed some measure of His grace on me, I (as to other things) would have been as contemptible a creature as lives—good for nothing. The Lord continued His favour and loving kindness towards me, and many sweet communications of His love I received, and I thought that, if ever I got victory over corruptions and the sins that so easily beset me, it was at this time; but it was not so, and to my grief I may speak it; for these days I enjoyed were but like a short summer season, which made way for a long, a cold, a dark, a stormy winter, which very shortly came upon me very severely: but, out of His grace's fulness, He gave me some cordials to support me before it came on, and, indeed, they had all enough ado with it ere all was done.

I cannot forbear to record a providence that I met with. About the middle of December there was a particular business which I was entrusted with, which thing was like to prove very bad and ill; and I having a great hand in it, it became exceeding vexing to me, though none knew of it. I, being but a stranger among them, thought that either they might think me unfaithful or careless about what I ought to be concerned in, and many other fears came in my mind—such as, Religion would be ill-spoken of—which sent me frequently to the Throne of Grace, that I might be helped to order my affairs with discretion; but while I was in the midst of my fears these words came, “Be careful for nothing, but by prayer and supplication let your requests be made known unto God: I will perfect what concerns you.” And, accordingly, it was; for my fears were mercifully prevented, which gives me ground to say, “He is the God that performs all things for me.”

1704.—As for the Lord’s way with me in the year 1704, I shall, as the Lord enables me, declare. The first day the Lord was very gracious to my soul, and brought many sweet thoughts to my mind, with respect to the circumstance of the day, which is known to be a day of asking nothing and giving of gifts.

Then were these three questions suggested to me:—First, What have you been seeking to your new-year’s gift? Secondly, What have you gotten to your new-year’s gift? Thirdly, What have you given back?

For answer to those questions, I thought, if my heart do not deceive me, that all that I was seeking was nearer conformity to Himself, a more holy and circumspect walk, and that I might be useful in my generation, for His glory, and His people’s good. “What is thy request, and it shall be given thee?” In which place I desired to give myself to the Lord, soul and body, to be disposed of by Him as He pleased, and to give up with lusts and idols, that my heart might be wholly His. These things were sweet and pleasant to me when I reflected on them afterwards, which made me cheerful in whatever I was doing. O but how unfaithfully did I improve all these mercies by an unholy, unfaithful, and sluggish frame and disposition! I anew began to turn after strange lovers, and suffer my heart to wander on the mountains of vanity; idols entered into my affections, though I had solemnly sworn the contrary, that I would have no more ado with them.

I wholly neglected these two noble duties of watching and fighting against these sins that so easily beset me; thus did I requite the Lord, so foolish and unwise was I. Then did my heart’s plagues grow upon my hand: I got a new distemper to grapple with; a messenger of Satan was sent to buffet me severely; but fools for their sins and their iniquities are afflicted. O the molestation I was in! I was tossed from duty to duty, crying that it might depart from me, but had no success. It remained and increased day by day. I found two parties warring together within

me : the one party was for putting away all these horrid iniquities ; but this was a very faint-hearted party, and was soon put to the worse ere ever it was well resolved. But I found another party in me that was well content to entertain with pleasure those unholy and foolish suggestions, and this party was the strongest by far, for it always got place. The thoughts of these put me in a great disorder, and tormented me continually, and many times was I upbraided, both by my own conscience and from the scripture, that I was not following the Lord with all my heart, but feignedly ; for which cause I sent up many bitter sighs and groans that it might please the Lord to pity me, that I might not be any more molested with this temptation, and that He might keep me from being a snare to any, for I saw it was one of the devices of Satan not only to make the wicked snares to the Lord's people, but even to make the godly snares to one another. For this I besought the Lord often, but still my confusions continued and increased ; neither could I understand the language of it, but went from duty to duty, mourning and lamenting, with this heavy burden on my back, which was like to sink my spirits, fearing the Lord had left me.

Yet, in the midst of these confusions, I cannot but remark that the Lord was now and then giving me some tokens of His favour, poor, unworthy, and unholy as I was ; sometimes in public ordinances, sometimes in secret, and other times when in converse with the godly, but more particularly upon the 19th of March (being Sabbath), which was one of the most stormy days ever I saw for snow, sleet, and boisterous winds ; yet there was a sweet summer day of the gospel, when I desire to believe many frozen hearts were thawed and melted in that place, of which I was one. And O that I may never forget what that day I felt on my soul ! The minister was one Mr. John Scott, of Carluke, a stranger to us, but a messenger of Christ sent to Libberton kirk with sweet tidings. That day his text was (John xii. 26), "If any man serve me, let him follow me ; and where I am, there shall also my servant be : If any man serve me, him will my Father honour." O how my heart and desire went out, as in a flame, to be one of Christ's servants and followers. I thought every sentence he spoke my heart consented to it, this being the thing I was longing for—to follow Christ in all his imitable perfections.

After I came home I thought I got leave, as I had reason, to bless His holy name for such a glorious day as this was ; but alas ! how short while did this frame continue ! "It was but like a morning cloud, and early dew, it soon passed away." Darkness again seized on me ; the ills of my heart and my predominant never ceased to molest me strongly, and not in an ordinary manner. O how like was my case to a winter day ! for sometimes in the dead of winter the sun will shine and have some heat, so that it will melt the snow and thaw the frozen ice (it being as really the sun as in the midst of summer), but how long does it

continue? But very short while, then freezes and hardens again, darkness comes on, and so it was with me. Therefore, there is another thing which I cannot forbear to remark, with respect to the Lord's dealings with me in divers ways and manners. About fourteen days after this there was a servant in the family that fell sick of a fever, and it was much borne in on me that it was death dealing with her. I besought the Lord on her account, but durst not seek her recovery. In the meantime, I was made to believe that none other in the family should receive hurt of this nature but herself. Through the week she continued very ill, and on Thursday, about ten at night, I, being in the next room to that where the sick person was, being troubled in my body through the day, I cast myself on the bed, as it were to rest me a little before I went to duty; but, in a moment's time, the candle that was in the room kindles the hangings, and immediately it flies up in a flame, which probably might have done great skaith if, providentially, one had not come to the door. I got up like one distracted, and flew to it with my hands, and burnt them desperately; but, glory to God, it was presently put out, and no skaith done but a little piece of the hanging burnt; all the hurt I got it myself. Now, though this was over, it was but begun with me—being in great torment both in body and mind; my hands were in that degree of pain that I thought I was quite laid by for any kind of duty whatsoever, and my mind was in a great rack, thinking that the fright might have been a mean of the sick person's death, and then, how could I free myself of it? In this distressed case I went to the Lord and told Him my mind, as He enabled me, both for the sick person and for myself, and, as He had been a physician many times to my soul, so now that He might be the same to my body, I being in the extremity of pain. I must acknowledge this was a sweet night to my soul, where I saw, in meditation, "the Sun of righteousness arise, with healings under his wings" to me in a particular manner. O what have I to count for! for the love of Christ hath been more displayed to me than to other thousands, and yet, to my shame, I may say, there is none in the world improves it so ill as I do.

Then began I to inquire what the language of this dispensation was, and what I should learn from it? To which I got three answers:—First, I saw that God had an holy and permissive hand in it, and that to reprove me for a flame of passion I had been in some days before; so that one flame reproves another, to teach me more meekness when offence is given me. I also saw His holy hand in so preventing that it came to no more height; as likewise, He disappointed my fears about the poor woman, for next day she got a cool, and there was hope of her recovery; but in two or three days she relapsed and died. Secondly, I saw Satan's malicious hand in it, who always goes about doing mischief. It would have been a good turn done to him if that one professing religion had been the instrument of burning an

house. O then, how would the way of God been spoken against ! Thirdly, I saw my own careless hand in it, in not being aware where I set the candle, as also in my lying down to sleep when I should have been at prayer. Many and sweet were the thoughts and meditations I got this night on these things which supported me under any troubles that were on my body.

Some days after, when the woman removed and was a corpse in the house, I was under a great damp of spirit, and retired a while to the fields to bemoan my case before the Lord, where I had strong and vehement desires to be away, and could have wished myself to have been the next corpse, and that because I saw sin continually prevailing against me, and that not in an ordinary manner: I dishonour God, and am useless in my generation.

I also saw that there was a trial begun on my spirit, which was the forerunner of some heavy dispensation to me, if death did not prevent it ; for I thought I was a monster of iniquity, and would it not be for the glory of God to remove such an one out of the world? As for the Lord's mind to me in this particular, all remained dark and dubious, so that this increased my trouble the more. Notwithstanding of my distempered case, I communicated at Dalkeith about the beginning of May. I was greatly in the dark, yet I saw that it was my duty to communicate, looking only to the righteousness of another for my acceptance. My temptations continued, and any little blink that I got was when I was in converse and joined in prayer with some of my intimate comrades.

On Monday I got a very sore onset from my wicked heart, which sent me to prayer, a little before I left this place, where I got leave to pour out my troubled mind before Him, though in deep distress. This night, after I came home, there was a child in the family (whom I loved dearly) fell sick, which proved a very strong and dangerous fever, so that nothing but death was expected. I was very much concerned for the child, and besought the Lord on his account. But more particularly one day he was very weighty on my spirit, and, though this was but a short while, yet it was a very sweet while, where I besought the Lord for these things—his life submissively, his salvation, and my own sanctification peremptorily. All those I got leave to plead, and to believe my request would be granted from that sweet scripture promise, "I have heard thee in an acceptable time, and in a day of salvation have I succoured thee." The same day he grew worse and very weak, so that they came in to see his breath go out. When I saw him in this weak posture I was in a great consternation what to make of the promises, so left the rest and went alone, never expecting to see him again in life. However, it pleased the Lord in His own time to disappoint our fears and to recover him, which was a token that as the Lord had heard me in this my request, so He would in other things, though long delayed ; but the Lord, who is a God of wisdom, dealt in various

ways with me ; He one day lifts me up, and another day casts me down. My temptations grew on my hand, my distractions grew in a dreadful manner, so that I became a horror to myself, for to none could I make myself known ; and all that I could do was, as frequently as possible, to retire and bemoan my sad case to the Lord Himself, still seeking light as to this ; but no answer that I could at the time understand. Then did atheism and unbelief haunt me from place to place, but more especially one Sabbath day I was most troubled with it.

About this time the Sacrament was given at Libberton, and I had some thoughts that the Lord would manifest Himself to me there, for communion-times—sometime a day—have been glorious days to me. I could take the Lord to witness that it was Himself alone I was seeking, holiness in heart and life, and to be useful in my generation, to have no will but His for my rule. I saw myself vile and lost, a den of devils, though secret ones, and no help but in the Mediator. On these considerations I durst not omit the duty of communicating. I went to the second table, where I was no sooner set, but there was one of the greatest temptations and difficulties presented me, which I neither can nor will record. This put me quite out of order for that solemn work, so that I could neither think nor speak, but was filled with discouragement and discontent, thinking the Lord did not regard me, seeing those things that I was so crying and praying against were so increasing.

On the back of this Communion I thought to have lost my wits with oppression that was on my spirit. I wist not what to do, my bowels within me were troubled. I was in sore distress of mind. I thought that all the promises for my sanctification were so visibly contradicted, that there was no reconciling of them ; and as for that black devil—atheism, it haunted me like a ghost from place to place, and put me on the rack, which made me oftentimes cry out and bewail the day I came into the world ; and many bitter sighs and groans came from the bottom of my heart, which were the greatest part of my prayers ; for I could not make language of my distemper, it was so very singular. I could compare myself to nothing so like as one in a rage of a high fever. I lost all my spiritual senses. I had no stomach for spiritual duties. I had no strength to oppose the enemy. I neither saw nor heard. I spoke and raved much nonsense, so then I concluded that death would be the upshot of my soul.

I continued many days in this distressed condition, which none in the world knew of, so could not sympathize with me. I was just like a poor infant cast out in the open fields, and no eye to pity or help, and as little could I do for myself. In the midst of this disquieted condition I was, for the most part, getting scripture-promises to encourage me that an out-gate was coming ; but, alas ! unbelief swallowed up all the comforts, and left me in distress. There was a particular day, I being very distressed, walking up and down the house, and about my ordinary affairs, that word much

haunted me, "It is the time of Jacob's trouble, but he shall be delivered out of it:" and as I was musing on it, for it came very sweetly to me, that word followeth, "He hath said it, and will he not do it? Hath he spoken it, and will he not bring it to pass?" This I was made to believe should be accomplished in due time. There was another very remarkable promise given me on Sabbath morning. When I was at secret prayer, and very distressed, then was the Lord pleased, both to give me a look and a word, which melted and composed my drooping spirit: "I will heal your backslidings; I will love you freely." O how sweet was this to me! I gripped to it as greedily as ever a drowning man to a rope cast to him for his safety. This was the thing I was seeking, for I was a backslider both in heart and practice.

(To be Continued.)

Brief Notes of a Lecture

Delivered at Auchterneed on 25th August, 1880,

BY THE LATE MR. GILMOUR, MISSIONARY, STRATHPEFFER.

(With some Prefatory Allusions to Deceased Worthies by a Friend.)

THE following notes of a lecture by the late worthy Mr. Gilmour, missionary, Strathpeffer, are supplied by a friend, who, along with others, was at Strathpeffer on the above date. The late esteemed Mr. John Rose, teacher, and Mrs. Rose, were among those friends, and it was through Mr. Rose's influence that Mr. Gilmour held the meeting at which this lecture was delivered. On this particular occasion, friends were anxious to hear Mr. Gilmour, as they had seldom opportunities to do so at the meeting house; Mr. Gilmour, with characteristic humility, giving the first place to many of the strangers attending there. Some of these strangers were indeed worthy of the highest respect and attention, such as the richly-anointed and highly-gifted Donald Cattnach, and the famous James Mathieson, who was catechist at Garve, and who reflected so much of the image of "the man of sorrows," that it was observed of him, that no un sanctified conscience could hold up its head before him; and the late Donald Duff, whose praise is so well known in the church, that it is superfluous to say more about him. There was also Angus M'Donald, Urray, who had so much majesty and humility in his face that his presence would grace a whole congregation. He was an exceptionally sweet singer, so much so, that after a laborious day's work, the late Dr. Kennedy used to take him to the manse, so that they both might regale their spirits in extending the service of song, in which they will be eternally employed. And again, there was the sweet and tender Simon Campbell, from the parish of Kilmorack, who was so painfully modest, that it was hard for any of the brethren to get

him to engage in any public exercise, unless "the dew" was copiously coming down upon him; but when such was the case, his exercises, whether in prayer or otherwise publicly engaged, were refreshing and like life from the dead to the mourners in Zion. Still another was the sterling, steadfast, and faithful Thomas Fraser of Beaully, of whom it used to be said by the most discerning of the brethren and sisters that his sword was a right Jerusalem blade, and he invariably warned his hearers not to say a confederacy, etc., to everything the Free Church would say a confederacy to. The last of these worthies, but not the least, I shall mention here is Roderick M'Lean, teacher, Tolly, Brahan, who, in meekness and sweet unction, in many ways resembled Mr. Rose, but a more fluent public speaker, a fact of which he was utterly unconscious himself.

These good men and several others, who, in those years used to frequent Strathpeffer, are all now at their eternal home, but their names are still fragrant to those that are left behind who had the privilege of knowing them. All these eminently pious men were faithful contenders for the faith which was "once delivered unto the saints." Undoubtedly, if they had lived until 1893, they would have joined with their much-honoured friend, Mr. Rose, and rejoiced for the testimony raised for the truth by the Free Presbyterians. "The memory of the just is blessed" (Prov. x. 7.) All were highly delighted when Mr. Rose (who was a real Nathaniel) prevailed on Mr. Gilmour to hold a meeting at Auchterneed, near the Railway Station, on the date mentioned. The meeting was held in a barn, the place being crowded.

SUBJECT OF LECTURE:

"Grow in grace and in the knowledge of our Lord and Saviour,
Jesus Christ" (2 PETER iii. 18).

Will any grow but those that have grace? Yes; nature has a growth in many ways. It has especially a growth in three ways—a growth in understanding; a growth in the tongue, which enables one to speak more fluently; and a growth in boldness and presumption. What is grace? Grace in God is an unfathomable ocean of favour and mercy; in the creature it is a principle, planted in the heart in regeneration, and kept alive and nourished by God breathing upon it. Grace makes its possessor able to perform duties in a way he never was able to do before. What are his first feelings? A bringing down of self-sufficiency, and on the contrary a painful view of inward depravity, and a conscious feeling of utter helplessness in respect of any thing he can do himself. Thus his roots grow downwards in humility and dependency on the sovereign grace of God. Through those various feelings, the soul is also growing upwards like the lily. Grace grows, and the old man is crucified. God brings on the work, and a person is apt to ask, "What has the creature to do then?" To crucify the flesh and its lusts, like an old helpless

bed-ridden man. What will be the most likely thing to bring his early dissolution? The want of the nourishment he desires, and medicine to weaken him. The medicine is God breathing on the heavenly principle, and making it grow. There are three things the man who has grace will have at this time—joy in what he hears, joy in what he reads, and joy in what he feels. Oh, he thinks, if he lives for twenty or thirty years in the Christian pilgrimage, “What ecstasies of joy and pleasures in God’s service I shall have!” But he little knows what is soon to follow. God takes this from him, from having his roots in these comforts, and where then must he go to? He goes like the Psalmist to the everlasting covenant ordered in all things, and sure. He finds sin in all his members; before, he heard of this, but now he feels it, till he abhors himself before a holy God. The world draws him down to itself, and what is his language? “My belly cleaves to the dust; quicken thou me according to thy word.” There is heavenly drawing in opposition to this, which keeps him from lying down quite dead on the earth, as others. And what is his cry under this drawing? Panting after deliverance from sin to holiness, the cry often ascends, “Oh, how I am giving my heart, mind, and peace to such trifles, lighter than vanity, and neglecting the great concern of my immortal soul!” There is bondage felt in every duty, in every prayer, in every thing. But as all this brings growth in grace inwardly, there must be a corresponding growth outwardly. And what is one mark of this growth? A sincere honesty in one’s dealings with one’s fellow creatures. Should it only be the eggs we sell (addressing the farmers and crofters’ wives), let it be done in such a way as that our face would not blush, should it be published in all the newspapers in the kingdom, and let us part with the loss, if any, on our side. This is only the way when we are freed from bondage in the transaction. Let us deal with sinners in so just and upright a manner that their natural conscience will constrain them to shed tears seeing our uprightness. We should examine ourselves in this. Saul’s conscience made him weep when David saved his life.

The King’s Declaration.—“At the annual meeting of the Roman Catholic Union of Great Britain, the Duke of Norfolk in the chair, it was unanimously decided that it is desirable that the subject of the King’s Declaration against Popery should be brought every year before either the House of Lords or the House of Commons. Lord Herries recommended that the Government should be approached by influential personages, who should ‘force them to bring in a Bill’ on the subject which shall be satisfactory to Roman Catholics. I mention this to show that it will not be wise for Protestants to go to sleep over this important question, while Romanists are awake and active.”—*The English Churchman.*

Notes of Catechisings.

BY THE LATE REV. ARCHIBALD COOK, DAVIOT.

(TAKEN DOWN BY A HEARER.)

(Concluded from page 196.)

WEDNESDAY, 6TH JANUARY, 1850.—Question 92. *What is a Sacrament?* *A. A Sacrament is an holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.*

An old woman examined.—*Q.* What is baptism? *A.* I am not hearing. *Mr. C.* Oh, you would hear earthly conversation very well. . . . Oh, be seeking to remember your baptismal vows, lest they will rise against you in eternity. And when a vain thought comes in, you ought to say, "I am not my own; I am made over to the Lord." It is wonderful when the soul comes to this of it in regard to sin, crying nothing but "Murder, murder, murder!" as David used to do. You that are a nasty slave at the feet of the devil, oh, are you not a foul creature in your thoughts, words, actions, and company?

A man examined.—*Q.* Did not every creature bring in the spirit of self-righteousness into the world with him? *A.* Oh, yes. *Q.* Do you keep family worship? *A.* Oh, yes. *Q.* Which do you trust more in—it or Christ? *A.* Oh, I need not trust anything in family worship. *Mr. C.* But is it not difficult to work out the desire of merit out of the soul? *A.* Yes. *Mr. C.* Threatenings or conscience will not work it out. The Lord took three days to waste the spirit of the Pharisee out of Paul, and it often takes three years. It is mercy that will crown the soul's salvation. *Q.* What is it that gave courage to the Pharisee in the parable? *A.* Because he felt that he was a sinner. *Mr. C.* Oh, no; it was because he was better than other people. The publican's confidence was mercy, was it not? *A.* Yes. *Mr. C.* There was a servant lad once in search of work, and he engaged with a priest. And as the priest was late one morning in going out to his people, he sent out this lad to sprinkle the holy water on them till he himself would come. The lad was saying, as he went along sprinkling the water, "If you will not be the better of it, you will not be the worse of it." But, my friends, this is *not* the way with the hearers of the gospel. To some it will prove the savour of life unto life, and to others the savour of death unto death.

My friends, there are some that it is at death that they get assurance of their being born again. The provisions that Christ will bring into the soul when He says, "I will sup with him and he with me," are the benefits of His purchase, the pardon of sin, the spirit of adoption. The godliness of the world is only like an image of a sheep or cow; it will not feed you, or give any substantial nourishment. The world have only a shadow of God, heaven and hell, etc.

Another examined.—*Q.* Are you pleased that you were baptised and made over to the Lord? *A.* Yes, but I do not understand it. *Mr. C.* Be not defiling the temple of God, lest He destroy you. I think though I would speak to you of this to the day of your death, it will stand against you at the day of judgment.

(1) You that were baptised, seek that you may not be found on the left hand at the day of judgment. You would not sit in a company that your father's character would be reproached in, and will you sit in a company where Christ, His cause, and people, are reproached?

(2) Be seeking grace and the new birth to your souls. Be praying. You see the Lord hears and feeds the ravens; and will He not hear those who have rational, immortal souls? Parents, be giving over your children to the Lord, lest the blood of their souls be found in your skirts. Oh, the blood of souls is no light matter!

SOME SCRAPS FROM A SERMON BY MR. COOK AT DAVIOT
IN NOVEMBER, 1849.

“*Confessed that they were strangers and pilgrims on the earth.*”—
HEB. xi. 13.

The world will hate you, and you will find that they will think that if they leave heaven with you, you ought to leave the earth with them, and thus you will find yourselves strangers. You will then believe you were created for eternity; you will pray and attend the means of grace as for eternity. It is not so much drinking, Sabbath-breaking, and such like that will bring sinners to hell, but their forgetfulness of God. And you that never felt your forgetfulness of heart a burden to you, the Spirit of God never planted a drop of grace in your soul. Nothing but the new nature will remember Him. Others, though engaged in the form of prayer, their thoughts are digging in the earth, or thinking of trash of one kind or another. Some of you will never think of death, judgment, or eternity, till the eternal flames be kindled about your ears and so disturb your peace. Poor creatures, how will you account for all your favours and privileges? Oh, you will say, “I do not trust to my own righteousness.” But do you think that the children of Christ are such dry, withered creatures as you? You are there that death is to you the end of your happiness. It would be a wonder to see a spiritually-minded, exercised Christian finding his joy in the sweet things of earth. You that are earthly and carnal during the week are like a beast, heavy and sleepy, on the Sabbath—concerned about back and belly. Oh, the poor creature would need to be plunged in the spirit of repentance on the Sabbath, when you would feel a new stream running from the bottom of your soul into eternity.

It is the Spirit of the Lord that will make you believe that you are “strangers and pilgrims.” You will see the fly come clean off the dunghill when the pig is rotting in it. This is the difference between the people of God and others in regard to the world. There are some persons that the cattle and sheep will be bleating

in their ears in hell. You will see a man of tender conscience coming from the market as sober and fresh that he could engage in religious exercises as well as if he had come from the means of grace, when the natural man will return wallowing in drunkenness. There is not a hair that you are binding to the world but you are loosing from God. When are you nearest the bottomless pit? Is it not when God is not in all your thoughts? Some are living in hidden sins, and some of God's people could name the persons, and yet these sins may not be publicly known till the day of judgment.

A Letter from Rev. John B. Radasi.

THE following letter was received on the 20th August:—

C/O NATIVE COMMISSIONER, BEMBESI,
MATABELELAND,
SOUTH AFRICA, 26th July, 1907.

MY DEAR MR. SINCLAIR,

I am in receipt of your letter of the 7th of June, and was very glad to hear from you. I am glad to inform you that I am still getting the Magazine regularly every month, and read it with great interest, and I thank you very much for sending it to me.

I am sorry to say that Wali has not been keeping well at all, and has had to return to his home for good. When he was home last he came with another boy named Nkobi, and seemed better for a time, but he was soon laid up again. When he felt a little better I sent him to the doctor at Bulawayo. The doctor examined him and gave him two bottles of medicine—the one was for coughing, and the other bottle was for his stomach. He said he had a very weak stomach, and should be given nothing but milk food for a time. I fear he has consumption also, although the doctor did not say so. When he returned from Bulawayo he said he thought that he had better go home as he is often laid up, and so I consented. We were all very sorry to lose him. But Nkobi is still with us; also the Chief's son, Ndabana, and the two little boys and little girl from Mashonaland. The boys' names are Babane Yafele and Boyizi Yafele, and the little girl, Tandiwe Yafele. I have also a little Zulu boy named Memezi, who is about seven years of age. I have now given away about ten Bibles and Testaments to those who can read them.

I was so very glad to see the other day in a native newspaper from the Cape Colony Shorter Catechisms in Kaffir advertised for sale. I never knew before that there were Shorter Catechisms printed in Kaffir. They will be very useful to me, indeed, for the children, and I intend getting some as soon as I am able. Amongst some of the men who have joined our Church, one is an elder and another is a deacon. . . .

Kindly remember me to all the friends.—Yours sincerely,

JOHN B. RADASI.

P.S.—My wife's name is Annie Hlazo; she belongs to the same people as I do, Fingoe.

J. B. R.

Searmon.

LEIS AN URRAMACH MICHAEL BRUCE.

“Agus ma bheir do lamh aobhar oibheum dhuit, gearr dhìot i : is fearr dhuit dol do’n bheatha air leth laimh, na dà lamh a bhi agad, agus dol gu h-ìfrinn, do’n teine nach mùchar a choidhch.”—MARC ix. 43.

THA dà ni a dh’fheudas a bhi air a chuir ann an clàr-cuimhne le Crìosduidhean ann ar là ; agus b’àill leam gu’n cuireadh sibh uile ann an clàr-cuimhne iad.

’Se a cheud aon, gu’m bheil mòran anns a chreidimh Crìosduidh, agus gu’m bheil iomadh diomhaireachd anns an diadhachd ; agus tha mi a’ smuaineachadh nach bu chòir dhuibh gu bràth a bhi gun fheum agaibh air eòlas fhaotainn orra. Ach do bhrìgh ’s gu’m bheil iad na’n diomhaireachdan, tha sinn ’gan cuir a thaobh gun iad a bhi air an cleachdadh leinne nì’s mò. Dh’innis sinn duibh anns a mhaduinn mu shea diomhaireachdan* tha aig a chreidimh Crìosduidh ann a uchd. Theid sinn a nis air ar n-aghaidh, agus bheir sinn a dha eile dhuibh. Ach tha mi ’m beachd air son a mhoir chuid gu’m bheil sinn ’nar coigrich dhoibh uile. ’Se

1. A cheud diomhaireachd so, gu’m bu choir do’n a Crìosduidh, am feadh ’sa tha e anns a t-saoghal so, a bhi beò air nithe nach ’eil ri ’m faicinn. O deir daoine an t-saoghail so, na’m b’urrainn sinne neamh fhaicinn le’r sùilean corporra, shaoileadh sinn ni-eiginn dheth. Ach do bhrìgh ’s nach urrainn sinn a thuigsinn le’r sùilean corporra, tha sinn an dùil gur fearr eun ann ar lamh na dha air an iteag : tha sinn an dùil gu’m feum a mhaoin agus am bathar a tha againn ’san t-saoghal so (air dha bhi nis’ ann ar lamh) a bhi na’s fearr na na neamha nach urrainn sinn aig an

* Do reir a chuid sgrìobhaidhean, bha an t-searmon so agus an t-searmon sa mhaduinn air an searmonachadh an deigh cùis Phentland ’sa bhliadhna 1666. Tha na diomhaireachdan so—1. Gu bheil an creid’mhach na namhaid d’a fein. 2. Gur e ceannaich is mo anns an t-saoghal. 3. Gu bheil e mar-aon aoibhneach agus brònach. 4. Tha e a’ cuir na’s mò do luach, agus gidheadh na’s lugha do luach. 5. Tha e do ghna a’ cuir ris, agus fathast a gearradh dhefh. 6. Tha e do ghnath a’ saothrachadh, agus fathast ag earbsa na h-uile nithe ri Crìosd. Anns an t-searmoin chendna roimh-nòinn, an deigh labhairt air gach aon de’ na diomhaireachdan so, tha e air teachd gu labhairt mu sheachd seorsa iodholailbh làmh dheas a dh’fheumas a bhi air an gearradh air falbh. 1. Iodhol na creideas. 2. Iodhol a ghraidh mhirighailtich do’n t-saoghal. 3. Iodhol fein-thearuinteachd a ghraidh agus na fois. 4. Iodhol cumhnant na’n oibre, no toilltineas a chreutair. 5. Iodhol na buannachd agus na toilinntinn aimsireil. 6. Iodhol na baigh ri buaireadh. An deigh sin tha e ruith thairis air ochd miribh oibheum a th’air an tabhairt do’n Crìosduidh. 1. Connsachadh. 2. Feum an fhocail a bhi air a mhilleadh. 3. Fàilneachadh ann an dleasdanas. 4. Buairidhean a t-Satain. 5. A bhi air am bacadh ann an dleasdanasaibh. 6. Frionasach ri fritheilidhean Dhé. 7. ’Bhi air a thabhairt ann am braighdeanas le lagh a bhuill. Tha e a’ crìochnachadh an ochdamh leis na trì chlasaibh so : ’se sin féin-ghràdh, litir an lagh o’n leth a mach, agus taitneas agus meas an t-sluaigh agus eisiomplair.

àm so fhaicinn. Gidheadh tha creidimh tabhairt air a Chrìosduidh bhi beò air nithe nach 'eil ri 'm faicinn; oir cha'n 'eil sinn ag amharc air nithe a tha air am faicsinn, a tha aimsireil. Tha sin na shealladh iongantach, a bhi 'sealltainn troimh na h-uile nithe a dh'ionnsuidh na neamha, agus mar sin sealladh fhaotainn air a ghloir a tha'n sin. Gheibh creidimh sealladh air flaitheanas, agus amhaircidh se co fhad as ris a ghloir a tha ann an sin. Se'n

2. Diomhaireachd a tha air a thuigsinn ann an uchd a chreidimh 'se so e, 'nuair a their mothachadh, tha e teachd, agus a their reuson, cha tig e, their an Crìosduidh le creidimh, thig e agus cha dean e maille. Tha sin na dhìomhaireachd iongantach, a mhuinntir ionmhuinn. An aithne dhuibh a bheag sam bith dheth na so? Tha e soilleir, Hab. ii. 3, "Ged' dhean i maille, feith rithe; oir gu deimhin thig i, cha bhi i air dheireadh." Tha mothachadh agus reuson ag radh, tha e a' deanamh maille; ach tha creidimh ag radh, thig e, agus cha dean e maille. Tha daoine an t-saoghail ag radh, cha d'thig an Tighearn a dh'ionnsuidh Alba tuille; ach cha'n 'eil annt-san ach amadanaibh, oir 'nuair a thig e, 'se sealladh is eagalaich' a chunnaic cuid aca riamh.

'Se'n dara ni a tha sinn gu sgrìobhadh 'nar n-uchd ann ar latha, cìod sam bith àite anns am bheil diadhachd da rìreadh, gu'm bheil aige do ghnath mòr obair chruaidh a' dol maille ris. Oir neach a lamh a ghearradh dheth, tha so na h-obair chruaidh. Feudaidh diadhachd pobull Dhia a chuir air dleasdanasaihb leis na trì nithibh so a bhi 'gam frithealadh: uime sin na smuainichibh a bhi beò gu dìomhan, nam b'aill leibh a bhi beò gu diadhaidh. Gabhaidh rabhaidh agus thugaibh fairear—

(1) Bhi fàgail tighean no fearann, bean agus clann, agus gach uile dhàimhean eile, feudaidh so a bhi an co-chuideachd na diadhachd. Feumaidh tu fhàgail an ni tha cosmhail ri do dheadh fhortan anns an t-saoghal, agus Crìosd agus an crann-ceus a ghabhail air son na h-uile. Feumaidh sin a bhi na dhleasdanas gle chruaidh agus dhoilbhe, a tha cuir muinntir gu dealachadh ris na h-uile nithe. Rinn deiscioblaibh Chrìosd mar sin. Air eiridh do Pheadar suas, thubhairt e, "Thréig sinne na h-uile nithe, agus lean sinn thusa," Mata. xix. 27. Bha aig Peadar maoin agus bathar, cairdean agus luchd-dáimh mar-an-ceudna, gun teagamh; ach thubhairt e, "Dh'fhag sinne na h-uile nithe, agus lean sinn thusa." Agus an innis sibh dhomb, an d'fhàg neach sam bith agaibhse na h-ulle nithe, agus an do lean sibh Crìosd? Tha e fìor, nach robh e ach do bheag luach na bha aig na deiscioblaibh aig a cheann fa' dheireadh: oir tha sinn a mhain a leubhadh mu chuid do bhàtaichibh, agus mu theirc do liontaibh leis an robh iad a' cosnadh an teachd-an-tìr, agus bha iad so féin cosmhail ri bhi sean, oir bha iad 'gan càradh 'nuair a ghairm Crìosd iad. Cìod sam bith mar bha sin, dh'fhàg iad na h-uile nithe agus lean iad esan.

(2) Feudaidh diadhachd, no buanachadh ann an dleasdanas, muinntir a chuir a dh'ionnsuidh mòr chall mothachail, le beag do bhuanachd mothachail na cho-chuideachd anns an àm a ta

làthair. Nach 'eil e na chall mothachail làmh, no cos, a ghearradh dheth, no sùil a chuir a mach? Tha'n saoghal uile tha 'gam fhaicinn a' deanamh so, fiosrach air gu'm bheil mi mothachail air call, agus cha'n 'eil agam gealladh air buannachd 'san àm air a shon. Ach tha e 'gam chuir a dh'ionnsuidh nèamh, agus ifrinn (gu labhairt mar sin), a dh'iarraidh buannachd. Na h-uile buannachd a tha gu bhì agam leis a chluith, tha mi gu'n tabhairt fainear le beachdachadh mu neamh agus mu ifrinn. 'Nis tha sin na dhleasdanas gle dhoilbh a tha 'gam chuir gu call mothachail, am feadh 's nach 'eil agam deanamh suas 'san àm, ach gu'm feum mi slighe fhada shiubhal co fhada as ri flaitheanas mus fhaigh mi deanamh suas na buannachd. Ach tha aig a chreidimh do ghnà a bhuidh urramach so; bheir e air ùin fhad a bhì air a mheas goirid: oir cìod an umhail, a dhuine, air son d'uile chall? Bheir teirc do bhliadhna' ort a bhì mar nach faigheadh tu call idir. Ann an teirc do bhliadhna feumaidh tu bàs fhaotainn agus na h-uile nithe fhàgail, biodh e mar a thoilicheas e; agus tha e na ghnòthach dhoilbh, ged' nach 'eil agad gabhail deth do mhaoin agus do bhathair, agus ge do chailleas tu iad uile ann an tearc do bhliadhna co-dhiubh, gidheadh cumaidh tu nis iad 'nuair a tha Criosd ga'd' ghairm gu'n tréigsinn; gidheadh cumaidh tus iad gu mallachd Dhia a thabhairt ort féin, agus leis nach bu roghnaichte an tréigsinn aig an àm so air son Chriosd, an neach trid a cheannach a bheireadh thu a chum flaitheanas agus glòir; agus leis nach àill Criosd a thabhairt gu bhì na fhear féich dhuit (gu labhairt mar sin), air son an ocar gus an d'theid thu do nèamh. Feudaidh beagan do bhliadhna thabhairt ort an call, co-dhiubh is àill no nach àill leat; agus feudaidh e bhì gu'n cail thu iad mu'm faigh thu bàs, agus sin air son aobhar nach 'eil cho maith. Bha aig Iob na's mò do mhiltibh gu uail a dheanamh as ann an aon latha, na tha aig neach agaibh-se a chum uail a dheanamh as ann am fichead; agus mu'n d'thainig ceithir uairean fichead mu'n cuairt, cha robh a bheag sam bith aige. Lomnochd, deir esan, thainig mi a broinn mo mhàthar; agus lomnochd pillidh mi an sin. Cìod an umhail, ged' a theireadh e, gu'n rachainn air son trì bliadhna lomnochd anns an t-saoghal, ma 'se is gu'n gairm mo mhaighstir gu sin mi? 'Thainig mi lomnochd a dh'ionnsuidh an t-saoghail, agus racham lomnochd a mach as. Cuiridh ùin bheag crìoch air mo shaothar uile ann. 'Nis, a mhuinntir ionmhuinn, bheir am bàs oirbh gu'n dealaich sibh ris ann an ùin ghoirid, biodh a chùis mar 's àill. Agus nach feud sibhse creideas a thabhairt do'r maighstir air son riadh a dhà no trì do bhliadhnaibh, no na h-uiread as a cheud; oir cha bhì dìth ort; ma bhios e air son do mhaith, bithidh agad do dhinneir, 's do shuiper, agus iongantas air fhilleadh mu thiomchioll a chinn. O is gasda! Gheibh sinn ar biadh-maduinn, agus ar suiper, agus iongantas air fhilleadh mu'n cinn. Fhuair sinn iad o chian fhada mar thoradh ar saothar; ach a nis tha sinn 'gam faotainn mar iongantasuibh. Fhuair mi mo lòn o chian fhada; ach a nis tha iongantas air

fhilleadh mu thimchioll a chinn. An dream a tha sgriobhte ann a Mata. ii. 15-21. Fhuair iadsan an dinneir le iongantais air fhilleadh timchioll a chinn. An

(3) Dleasdanas dhoilbh a dh'fhaodas diadhachd muinntir a chuir air; agus 'se so e, feudaidh e sibh a chuir gu dleasdanas a dh'fhaodas a dhol eadar sibh agus na seilbhean a's mò a tha agaibh anns an t-saoghal. Tha call do shuaimhneas is taghte an co-chuideachd na dleasdanas sin gus am bheil diadhachd 'ga do chuir a chum a leantuinn. Agus nach 'eil sin na ni doilbh? 'Smaith a b'urrainn an diabhal a radh, "Craicionn air son craicionn, eadhon gach ni a ta aig duine bheir e air son a bheatha," Iob. ii. 4. Feudaidh diadhachd call beatha thabhairt leis: tha diadhachd air teachd gu bhi na h-obair gle chruaidh a nis an ar latha, 'nuair a dh'fheumas muinntir am beatha chall air a son. Air an aobhar sin feumaidh sibh creidimh air a so a ghiulan maille ribh, le call ar beatha gu'n tearuinn sibh e. 'Nis innsidh diadhachd do dhuine an ni nach b'urrainn do nàdur innseadh dha; innsidh diadhachd do dhuine an ni nach innis luchd-uail na duthcha gu bràth dha; tha focal an Tighearna ag innseadh dhomh, le call gu'm faigh mi buannachd. Uime sin, deir Pòl, Tha mi toileach a bhi air m'obradh. Ach,

(4) Feudaidh diadhachd muinntir a chuir air dleasdanasuibh gle phiantail. Tha e na dhleasdanas gle phiantail làmh na cos a ghearradh dheth, agus stùil a spionadh a mach. Bheir diadhachd ort falus a chuir dhiot mu'n d'theid crìoch air a chùis. Tha fhios agam, gu'n do chuir cuid do mhuinntir na's mo dh'fhalus diubh ann an dol do ifrinn, na rinn cuid eile riamh ann an dol do nèamh. Nach dean sibhse uiread a chum néamh a bhuanachd, is tha cuid eile deanamh gu ifrinn a bhuanachd? An dean sibhse uiread gu neamh a chosnadh is a ni muinntir eile gu biadh agus eudach fhaotainn? Ni cuid do mhuinntir obair, agus obraichidh iad gu bhi beartach, agus gidheadh cha bhi iad gu brath saibhir. Nach dean sibhse na h-uiread do shaothar air son néamh is a ni cuid do mhuinntir eile air son beartas? Ach a ris,

(5) Gairmidh diadhachd sibh gu an leithid do dhleasdanas agus a thairgeas ainneart dhuibh féin, a tha na ni nach urrainn nàdur a chnàmh. Faicibh dà mhir ainneirt a tha duine ann an dleasdanas a' tairgse.

1. 'Se a cheud mhir ainneirt so, tha e a' tairgse ainneart do neamh. Tha rioghachd neamh a' fulang ainneart, agus tha luchd na h-ainneirt 'ga ghlacadh le lamhachas làidir. Air an aobhar sin tha e cuir an fhàireadh ri ballacha' neamh mar gu'm b'fheadh, agus 'ga ghabhail le ainneart. Ach, tha mi saoilinn nach 'eil mòran dibh aig an obair ainneartach sin. Agus an deigh sin,

2. Tha'n duine tairgse ainneart dha féin; tha e spionadh a mach a shuil, agus tha e a' gearradh dheth a làmh agus a chos féin. Ach tha mi 'am beachd, gu'm bheil sibh a nis air teachd gu bhi 'n'ur luchd mor thruais dhìbh féin. 'Seadh ma ta a chum feum a dheanamh dhe'n a so, cuiribh as bhur leth féin gu'n

coinnich sibh ri dleasdanasuibh duilich. Deanaibh sibh féin cinnteach gu'n comhlaich sibh ri dleasdanasuibh gle phiantail. Bithibh cinnteach as gu'm féum sibh ainneart a thairgsinn duibh féin. 'Siad so na nithe a dh'fheumas sibh a rùnachadh, ma tha dùil agaibh ri flaitheanas.

Am beachd aig an do stad sinn 'sa mhaduinn, b'e so e, gu'm feud an Crìosduidh iodholan lamh deas a bhi aige a tha tabhairt oilbheum dà ann a imeachd gu neamh. Dh'innis sinn dhuibh ciod bu chiall do na so, agus ciod bu ghnè do na h-iodholan so; agus an doigh 'sam bheil na h-iodholan deas-lamh a' toirt oilbheum do na Chrìosduidh ann a réis Chrìosduidh. Se'n ath ni a bh'air a rùnachadh, agus a tha ri bhi air a labhairt, so, ciod an t-àite anns am bheil dubhachas an ni so na luidhe, iodholan lamh-dheas a bhi tabhairt oilbheum do mhuinntir. 'Nis tha dubhachas an ni so na luidhe anns na tri nithe so.

(1) Co fhad 'sa tha do lamh-dheas a' tabhairt oilbheum dhuit, tha thu coslach ri rioghachd a ta roinnte na h-aghaidh féin; oir 'nuair dh'oibricheas sinn uile a dh'aon rathad, tha so misneachail; ach 'nuair a dh'oibricheas aon mhir dh'inn ann an aghaidh mir eile, O tha sin brònach. 'Nuair a tha'n lamh a' toirt oilbheum dhuit, tha e gle bhrònach air son an aobhar sin, do bhrìgh 's gu'm bheil e cosmhail ri rioghachd a ta roinnte na h-aghaidh féin. Ach,

(2) Tha dubhachas an ni sin na luidhe ann an so, air doigh 's nach 'eil an diabhal gu bràth as eugmhais fear-gnothaich ann ar broilleach féin gu a chùis a thagrath. Air mo shonsa dheth, tha mi 'ga shaoilsinn na chùis gle ghoirt gu'm biodh e mar sin. O an luchd-gnìomh a tha aig an diabhal ann ar n-aghaidh. Mus bi e a dh'easbhuidh luchd-gnìomh air a shon féin, ni e a bhean gnìomh-ach ann an aghaidh a fear-posda, no am fear-posda ann an aghaidh na mna-posda, agus aon Chrìosduidh ann an aghaidh Crìosduidh eile. O nach smuainich sibh nach 'eil sin na chùis bhrònach gu'n tagradh a h-aon agaibh cùis an diabhail ann an aghaidh an aon eile. 'Seadh ma's bi e as-eugmhais fear-gnothaich, gabhaidh e lamh, no cos, no suil Crìosduidh gu a chùis féin a thagrath 'na aghaidh. O ach bhriseadh e ceud cridhe a bhi faicinn co iomadh luchd-gnìomh 'sa gheibh an droch-sporad ann an uchd Crìosduidh!

(3) Tha' dhubhachas na luidhe ann an so, gu'm bheil e a' milleadh turus an duine a chum neamh, agus a' cuir air aghairt a thurus gu ifrinn; agus nach saoil sibhse sin na chùis gle bhrònach. O Chrìosduidhean, nach 'eil neamh na's mo do luach dhuibhse, na tha beagan do thoilinntinn. 'Nis a chum feum a dheanamh de'n so, biodh fhios agaibh, a mhuinntir ionmhuinn, gu'm bheil iodholan deas-lamh ann ar measg. Ma 'seadh, O bithidh air bhur faicill uatha. Ach feum eile air am bheil mi rùnachadh leantuinn, se so e:

Teag. I. Gur h-e an dleasdanas is taghte, agus an ni mòr a tha Dia ag iarraidh aig lamh a Chrìosduidh, ciod sam bith a tha tabhairt oilbheum dà ann a thurus Chrìosduidh, ged' a b'e a lamh dheas, a chos, no a shùil, gidheadh, deir Crìosd, gearr dhiot iad,

agus tilg uait iad. Gearr dhiot iodholan lamh-dheas, agus na ceadaich dhoibh gu bràth tuillidh teachd am fagus dhuit a ris.

'Nis ann a bhi labhairt air na nithe so, nochdaidh mi dhuibh,

I.—Ciod an gearradh dheth a tha'n so, a dh'fheumas an Crìosduidh fhoghlum a chum iodholan lamh-dheas a ghearradh dheth.

II.—C'ait am bheil cliù an ni so na luidhe, a bhi 'gan gearradh dheth.

III.—Focal comhairle, ann a bhi freagairt cuid do chunnuil.

IV.—Focal cleachduidh, agus an sin a dhol air aghaidh.

I.—'Se a chuid ni ris an labhair sinn, Ciod e an gearradh dheth a tha'n so, a dh'fheumas an Crìosduidh fhoghlum a chum iodholan deas-lamh a ghearradh dheth. Tha so a' gabhail steach trì nithe.

1. Nach bi fàrdach air a dheonachadh d'ar n-iodholan. Feumaidh sibh gach uile bhann agus chomhradh riu a ghearradh air falbh. Na dean còrdadh ri a h-aon, na dean comhradh ri h-aon diubbh. Gearr dhiot iad so uile, oir iarraidh iad comhradh riut; bheir iad a mhàn ni-eigin: ma thig thu aon mhìr grunna 'nan coinneamh, thig iadsan mìr eile. Tagraidh daoine an t-saoghail so air Ìon comhradh; agus bheir iad ni-eigin a mhàn, ma thig thus a bheag sam bith 'nan coinneamh. Ach cha'n fhaod sibh a nis a bheag sam bith do choimeasgadh a dheanamh. Abair, cha'n éisd mi ri a bheag, ach a dh'ionnsuidh an doruis leo; oir 'se gearradh an obair aig am feum mi bhi leò.

2. Tha so a' ciallachadh gu'm bu chòir do na Crìosduidh a bhi gle eòlach air a chladheamh leis am bheil iad air an gearradh dheth. B'àill le mòran iodholan agus miannan a bhi air an gearradh air falbh; ach cha'n aithne dhoibh an claidheamh leis am bheil iad gu a bhi air an gearradh dhiubbh. Tha claidheamh ann agus cùl air. Mar aithne dhuibh sin, cha ghearr sibh dhibh gu bràth miannan agus iodholan deas-lamh. Se'n claidheamh so, focal Dé; agus 'se is cùl da Spiorad Dhia. 'Nis feumaidh 'araon an claidheamh agus a chùl a bhi air a ghabhail; oir ge do ghabhadh sibh an claidheamh, ma bhitheas sibh as eugmhais a chùl bithidh e gun fhaobhar. Feudaidh e greann no frilleag a chuir air taobh ana-mhiannaibh, ach cha doirt e am fuil, agus ge do dhoirteadh e am fuil, cha d'thoir e air falbh am beath as-eugmhais a chùl. Biodh aithne agaibh air a chladheamh, agus biodh aithne agaibh air a chùl a dh'fheumas sibh a bhi agaibh? Ma ghearras sibh dhibh iodholan a tha'm fagus agus ionmhuinn leibh, féumaidh sibh mar-aon an claidheamh, agus cùl a chladheamh sin a bhi agaibh gu'n gearradh dhibh.

(*Ri leantuinn.*)

Return of Canadian Deputy.—We have pleasure in stating that the Rev. D. Beaton has safely returned to the home country after completing his visit to our Canadian Mission. He conducted services on two Sabbaths in Winnipeg with encouraging attendances. His report at next meeting of Synod will be looked forward to with much interest.

Obituary.

MR. R. M. WAKELEY, RAINHAM, KENT.—We regret to record this month the death of a worthy minister in England who was known and respected by several of our ministers and people in Scotland, namely, Mr. R. M. Wakeley, Rainham, Kent. Mr. Wakeley, who was a Strict Baptist, succeeded his brother, Mr. T. S. Wakeley, some years ago, as minister of Providence Chapel, Rainham, and has been much engaged since in preaching the Word, not only in his own chapel, but in other places, chiefly in the south of England. Mr. Wakeley was an experimental Christian, and a man that feared God above many, so that his removal is a loss, not only to his own denomination, but to the Church of God in general. His last illness was sudden and short, but his end was much peace. The deepest sympathy is felt for his esteemed widow, family, and friends in their great bereavement. J. S. S.

Protestant Notes.

Roman Catholic Appointments.—The Earl of Granard, a Roman Catholic, aged only thirty-three, has been appointed Deputy Speaker of the House of Lords, in the absence of the Lord Chancellor. I am told the appointment is for life. Quite apart from the question of religion, it seems extraordinary that one so young should be appointed to such a high position over the heads of older and better qualified Peers. It is said that this is the first time since the evil days of James II., that a Romanist has been appointed Deputy Speaker. For the first time also since James II. a Roman Catholic has become Leader of the House of Lords, in the person of the pervert Marquis of Ripon. And now it is announced that this same Earl of Granard has been also appointed Master of the Horse, in the room of the Earl of Sefton, resigned.—*Protestant Observer*.

The Hope Trust's Circulation of Protestant Literature.—In the account of the work done by the Hope Trust during last year, we find the following reference to the circulation of Protestant literature: The circulation of Protestant literature has been productive of much good. The following papers have been distributed each month: viz., of *The Bulwark*, 6,895 copies; *The Protestant Alliance Magazine*, 4,350 copies; of *The Protestant Observer*, 3,900 copies; of *The Catholic*, edited by the Rev. Thomas Connellan, 600 copies; and of *The Vanguard*, 600 copies. In addition to these, 2,000 copies of "In the Net," 690 copies of "Which Sovereign?" and 893 copies of "The Papacy," were distributed at the Convent Inspection meeting in the United Free Assembly Hall, Edinburgh. A copy of "The Religious Question in France" was sent to all the Protestant ministers in England and Ireland other than those who received it last year.

Church Notes.

Communions.—Gairloch, second Sabbath of month; Wick, and John Knox's, Glasgow, fourth; Oban, first Sabbath of November. John Knox's Congregation, Glasgow, now meets at Hall, 2 Carlton Place, Clydeside, South.

Donations from Australia for Foreign Mission.—We have to acknowledge with cordial thanks the receipt, per Rev. Walter Scott, Brushgrove, New South Wales, of £10 19s. 11d., for our Foreign Mission's Fund. This includes his congregational collection of £9 1s. 6d., Sabbath School, £1, and £1 from S. Porter, Esq., Pitnacree, East Maitland—*minus* 1/7 for charge on bank draft.

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The Magazine.

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