



THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD.

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

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

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THE

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VOL. XV.

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Meeting of Synod.

THE Half-yearly Meeting of Synod was held in the Hall of St. Jude's Church, Glasgow, on Tuesday the 15th day of November. The retiring Moderator, Rev. Alexander Macrae, Portree, conducted public worship at 11 a.m., and preached from Revelation ii. 4-5: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." After public worship was ended, the Moderator constituted the Synod with prayer. In the absence of the Rev. J. S. Sinclair, Clerk, the Rev. Neil Cameron moved that the Rev. J. R. Mackay be appointed as Interim-Clerk. The motion was agreed to. Rev. J. R. Mackay thanked the Synod for asking him to fill this office *pro tem.*, and promised that, with Divine help, he would, to the best of his ability, fulfil the duties of it. The roll was then called. There were present: From the Southern Presbytery—Revs. Neil Cameron, St. Jude's, and John Robertson, Greenock, ministers; with Messrs. John M'Lachlan, Kames, and Duncan Crawford, Oban, elders. From the Western Presbytery—Revs. Alexander Macrae, Portree, Donald Graham, Shieldaig, Duncan Mackenzie, Gairloch, and Andrew Sutherland, Ullapool, ministers; with Messrs. Neil Mackinnon, Portree, and John Macdonald, Gairloch, elders. From the Northern Presbytery—Rev. John R. Mackay, Inverness, minister. Mr. Angus Fraser was appointed officer of Court.

The minutes of last meeting of Synod were read and approved of. Thereupon, Rev. Alexander Macrae intimated that the time for which he had been appointed Moderator had now expired, that he thanked the Synod for their kindness in his appointment and during his occupancy of the office, and that now he demitted office. The Interim-Clerk moved, Rev. Neil Cameron seconded, and it became the unanimous finding of the Synod that the Rev. Donald Graham be appointed Moderator of the Synod for the

ensuing year. Mr. Graham, in accepting office, thanked the Synod for conferring this honour upon him, and expressed his feeling of unfitness for adequately fulfilling the duties of the office, but having regard to the grace of the Head of the Church and the forbearance of his brethren, he promised to fulfil the duties of his office to the best of his ability.

The Interim-Clerk moved that the Rev. A. Macrae be asked to publish in the December number of the Magazine his sermon to which the Court had just listened with pleasure. The motion was seconded by Rev. Neil Cameron. Mr. Macrae, in reply, said that he had not his sermon yet in manuscript, and that he was afraid he might not have it ready for December, but that he would contribute it as soon as it was in his power.

Rev. Duncan Mackenzie moved, and Rev. Alexander Macrae seconded, that the Synod meet as a Committee on Bills and Overtures at the Rev. Mr. Cameron's Manse at 4 p.m.

The Synod adjourned to meet again (God willing) in the Hall of St. Jude's Church at half-past six in the evening. The meeting was closed with prayer.

The Synod resumed its sitting, according to terms of adjournment, at 6.30 p.m. It was opened with devotional exercises conducted by the Rev. Donald Graham, Moderator. There were present: From the Western Presbytery—Revs. A. Macrae, D. Graham, D. Mackenzie, and A. Sutherland, ministers; with Messrs. N. Mackinnon and J. Macdonald, elders. From the Northern Presbytery—Rev. J. R. Mackay, minister. From the Southern Presbytery—Revs. Neil Cameron and J. S. Sinclair (Clerk), ministers; with Messrs. J. M'Lachlan, D. Crawford, and J. Auld, elders. There were apologies for absence from the Revs. D. Beaton, Wick, and M. Morrison, Glendale, and Mr. Angus Clunas, elder and Treasurer, Inverness.

The minutes of the former sederunt were read and approved of.

The Clerk read the Report of the Committee on Bills and Overtures as to the order of business, which was adopted. The order was as follows: (1) Report of Committee on Bills and Overtures; (2) Reports of Business ordered by last Synod; (3) Half-yearly Financial Statement; (4) Report of Supply at Summer Fishing Stations; (5) Foreign Mission Report; (6) Canadian Mission Report; (7) Protest against the Change made in the King's Protestant Declaration; (8) Shops' Bill before Parliament, and Sabbath Observance; (9) An Application for Admission to the Ministry of the Church; (10) Remits from Presbyteries; and (11) Any Competent Business.

The second subject on the paper was "Reports of Business ordered by last Meeting of Synod." The Clerk read the letter of thanks which His Majesty King George V. was graciously pleased to send in reply to the loyal Address forwarded in July. The letter has already been published in the Magazine.

The Clerk also reported that he had written Mr. Wilson Fox,

of the British South Africa Company, London, on the subject of the purchase of a farm of about 3000 acres in Rhodesia in connection with our Mission there, and had received the following reply:—"2 LONDON WALL BUILDINGS, E.C., LONDON, 15th October, 1910.—DEAR SIR,—I have to acknowledge the receipt of your letter of the 11th instant, addressed to Mr. Wilson Fox. As all questions relating to the sale of land are dealt with in Rhodesia, I am sending a copy of your letter to the Company's Representative at Bulawayo by this week's mail. He will, no doubt, communicate with Mr. Radasi, and make a recommendation to the Board. On receipt of his reply I will communicate with you again.—Yours faithfully, E. H. SMITH WRIGHT, *Acting Assistant Secretary*."

Rev. J. R. Mackay, as Convener of the Committee (consisting of Revs. D. Macfarlane, N. Cameron, and himself) appointed to revise a paper on Reformation Attainments, adopted by last Synod, and to issue the same as a Synod Declaration, briefly reported that the Committee had carried out the Synod's instructions, and had published the document in the August number of the Magazine, with the title, "A Declaration anent Reformation Attainments and the Church's Relation thereto, by the Synod of the Free Presbyterian Church of Scotland." It was agreed to embody the same in the records of the Synod.

SUSTENTATION FUND.

Rev. J. R. Mackay submitted the Half-yearly Statement and read abstracts of the finances of the Church from 31st March to 15th November, 1910, which had been forwarded by the Treasurer. He moved "that the Synod adopt the said Report, express thankfulness to the Most High for the bountifulness of His providence in this regard, and direct the Treasurer to pay ministers and missionaries at the usual rate, as submitted by him in his communication to the Synod." Mr. Mackay was glad to say that the Sustentation Fund was in a better way at this term than had been the case for some time past. In illustration of the ways in which the Lord had been moving the hearts of sympathisers to contribute liberally towards this Fund during the last few months, he instanced the cases of two persons in different walks of life—the one, Mr. Alex. Ross, of Liverpool and China, who had given the large sum of £100; and the other, a fisherman known to him, who had resolved, on casting a few nets one night, to give one-half of that night's catch to the Sustentation Fund, with the result that the Fund was profited to the amount of £3. He reckoned that though ministers and missionaries were paid, at this term, at the usual rates for some years past, the Fund should still have a small surplus to credit. It ought to be the prayer of the Court that those who supported the Church schemes might not in any sense be losers thereby.

Mr. Crawford, Oban, seconded the motion, and in the course

of his speech, expressed the hope that the people would not slack their energies in contributing to the Fund, but would continue to grow in interest and liberality. It gave him special pleasure to hear of the donation of Mr. Alexander Ross, a personal friend for thirty-four years, for he believed that Mr. Ross's interest in the welfare of the Church—though he was at some distance from its activities—was due to his real love for Reformation doctrines and principles. Mr. Neil Mackinnon, Portree, recommended that a deputation should be sent out, which might be the means of stirring up the people in many places to greater liberality. He was glad to observe that their own congregation had done better this year than ever before. Rev. Neil Cameron said that he believed all in St. Jude's were doing their best towards the Sustentation Fund, but that he had every hope that when they would get clear of the burden of their Church Building Fund, they would do much more. Mr. Mackay's motion was unanimously agreed to. It was also decided to instruct the Clerk to communicate the Synod's thanks to Mr. Ross for his donation.

SUPPLY OF SUMMER FISHING STATIONS.

Rev. D. Mackenzie, Gairloch, reported that he had been at Fraserburgh from the middle of July to the middle of August, and had held services in a Hall on four Sabbaths. The services were pretty well attended. The average attendance was from 150 to 170. He also visited, with Mrs. Mackenzie, the fisher girls in their "barracks," and conducted worship and held meetings. He felt that there were many temptations to looseness of life before these workers during the season, and that the Church should do more than it was doing to look after their spiritual interests. The fishing season lasted for three months, and we only sent a man for four Sabbaths. The other Churches had all advantages at their disposal, and sent supply for the whole time. He concluded by moving that the Committee take up the matter. Rev. Mr. Macrae, Convener, said that they were very willing to do anything that they could, but that it was a season when the ministers were all very much occupied. Rev. Neil Cameron suggested that a lay missionary might be sent for three months, during which time he could also visit Peterhead, the neighbouring fishing station. The matter was remitted to the Committee.

FOREIGN MISSION REPORT.

Rev. Neil Cameron, as Convener of the Foreign Mission, read a long and interesting letter from the Rev. John B. Radasi, which is printed elsewhere, and which gives an account of progress at the Mission up to date. Mr. Cameron said that there were many reasons for thankfulness on looking back upon the past history of the Mission. It was marvellous how much had been accomplished through weak instruments. Mr. Radasi had courageously gone to Matabeleland alone, and to every appearance not a few had been

brought to the knowledge of the truth as it is in Christ through his instrumentality. Many Bibles had been distributed among the natives. The sons of the chief men in the neighbourhood were attending his school. The knowledge of the saving doctrines of God's Word was being spread abroad in that dark region. They could not omit to notice also the way in which the minds of the British representatives in Rhodesia had been disposed to take a very favourable view of Mr. Radasi's work. None of these things happened by chance. A sparrow could not fall to the ground without the hand of the Most High. Mr. Cameron concluded by making reference to the disrepair of the huts, mentioned in Mr. Radasi's letter, and moved as follows: "That the ordinary church-door collections of our South African Mission shall be used, as hitherto, for maintaining the buildings of the Mission, and that any extra expense necessarily incurred for the purpose be paid by the Church at home." Mr. Neil M'Kinnon seconded the motion, which was supported by the Rev. J. R. Mackay and unanimously agreed to.

Mr. Mackay spoke on the subject of the employment of Mr. David N'Tuli still further in the work of the Mission, and he suggested that Mr. N'Tuli might be sent as a missionary to the Mashonas, who were on the north-east of Southern Rhodesia, and had not been evangelised before. He also suggested that the missionary might get a salary of £60. Mr. Mackay briefly alluded to the fact that the work of the translation of the Psalms into metrical Kaffir was now proceeding in real earnest, and said that it was very interesting to think that the Free Presbyterian Church should be the means of sending the Psalms in this form to the natives of South Africa. Rev. Neil Cameron spoke in favour of the employment of Mr. David N'Tuli as a missionary to the Mashonas. It was moved by the Rev. A. Macrae, and seconded by the Rev. D. Mackenzie, that Mr. Mackay's suggestions with regard to the employment of Mr. N'Tuli be adopted. The motion was unanimously agreed to.

CANADIAN MISSION REPORT.

Rev. J. R. Mackay (in the absence of the Rev. E. Macqueen, Convener of the Canadian Mission Committee) read the report which had been received by the Clerk from the Rev. Donald Macleod, deputy for last summer. The report is printed elsewhere in this Magazine. Rev. Alexander Macrae moved that the Synod thank Mr. Macleod for his services and his excellent report, which they had listened to with pleasure. He remarked that they were sorry to hear of the death of so many worthy friends. Rev. Neil Cameron seconded the motion. He referred to the kindness of Mr. Macleod in going out on this occasion, and to the pang of sorrow which they felt—especially former deputies—at the sad news of the death of several godly friends in Canada, whom they had met there. The motion was cordially agreed to.

Rev. Neil Cameron moved that, according to request, the people in Winnipeg be authorised to build a place of worship. Rev. Mr. Mackay supported the motion, which was seconded and unanimously agreed to. It was also remitted to the Canadian Mission Committee to see to the carrying out of the recommendation in the report that a deputy be sent to Canada early next year.

PROTEST AGAINST CHANGE MADE IN KING'S PROTESTANT
DECLARATION.

This was the seventh item of business. The Clerk moved that the Synod record its deep sorrow and alarm at the removal of the old Protestant Declaration and at the adoption of a new one which only required that the King should declare himself "a faithful Protestant." In the old Declaration, the Clerk pointed out, the taking of it on Jesuitical principles of Equivocation, Mental Reservation, and Popish Dispensation, was expressly excluded and condemned, but that no such statement occurred in the new Declaration. A door was thus left open for making the Declaration perfectly useless as a Protestant safeguard. Rev. A. Macrae moved, and Rev. J. R. Mackay seconded, that the Clerk and Rev. N. Cameron be appointed to draw up a Protest to be recorded, and to send a copy to the Prime Minister. Rev. N. Cameron spoke in favour of such a Protest, and said that the only hope now in Parliament was the formation of an independent Protestant party, if such could be got. No confidence of a Protestant kind could be placed in Mr. Asquith or Mr. Balfour, the leaders of the two great political parties. The motion was unanimously agreed to.

THE SHOPS' BILL AND SABBATH OBSERVANCE.

Rev. Duncan Mackenzie moved that the Synod take immediate steps to protest against the increased inroads on the rest and sacredness of the Lord's Day, which would be the result of the passing of the new Shops' Bill (No. 2). Mr. Duncan Crawford seconded the motion. He said that the whole secret of the matter of Sabbath desecration in this connection was the lust for money. If those men who worked on the Sabbath would get no money for doing so, there would be a strike on at once. The motion was agreed to, and a Committee was appointed, consisting of the Clerk, Rev. N. Cameron, and Rev. A. Macrae, to draw up a resolution against the terms of the Bill which affected the observance of the Lord's Day.

APPLICATION FOR ADMISSION TO THE MINISTRY OF THE
CHURCH.

The ninth item was an application for admission from the Rev. Walter Scott, late of Australia. Rev. Neil Cameron stated that he had received a letter from Mr. Scott, in which he intimated his desire to become a minister of the Church and his willingness to

accept the constitution, taken along with the "Declaration anent Reformation Attainments and the Church's Relation thereto," recently issued by the Synod. Rev. J. R. Mackay, in making a motion, said that ever since he knew Mr. Scott, he (Mr. Mackay) had a desire that Mr. Scott would join the ministry of the Church. Mr. Scott had a profound admiration for the men and work of the Second Reformation period in the history of the Scottish Church, and they shared with him in that esteem. They had recently asserted in a historic way their admiration of the First and Second Reformations in the Declaration that had been adopted at last Synod. Mr. Mackay said that he would not enlarge further, as the whole matter of Mr. Scott's admission had been already discussed in Committee in private, but that he would conclude by moving as follows:—"The Synod took into consideration an application from Rev. Walter Scott, lately of Brushgrove, Australia, and now resident in Edinburgh, craving to be received as a minister of this Church. After deliberation, the Synod, believing Mr. Scott to be a true minister of the Gospel, agree to receive him on condition that he accepts the constitution of the Free Presbyterian Church of Scotland, as set forth in her subordinate standards, that he answers *simpliciter* the questions put to ministers of the Free Presbyterian Church at their ordination, and that he signs in the same manner the Formula of the said Church."

Rev. Neil Cameron seconded the motion, which was unanimously agreed to.

REMITTS FROM PRESBYTERIES.

The Western Presbytery sent a remit, consisting of a petition from the Congregation of Applecross craving extra supply in the winter months. The petition was in the first instance addressed to Rev. Neil Macintyre, Clerk of the Western Presbytery, and runs as follows:—

"MY DEAR SIR,—I have been approached by our congregation to write you, as Clerk of the Western Presbytery, to bring our case before the Synod Meeting at Glasgow in November first. They are all aware of the inability of our missionary, Mr. William Macbeath, to attend on us during the winter season. He is very often not particularly well, and is failing very much, which we sadly regret. We therefore wish our case to be brought up before the Synod and considered, and I learn from the congregation that if they got Mr. Murdo Mackay, Strathy, or Mr. Duncan Campbell, Portree, they would be greatly pleased, and would do their best to meet financial needs, and would also pay his board and lodgings and return fare. Of course, anybody that would come would require to be here for at least three months. In name of the congregation, I hope that none of you will once think that we are losing faith in, or have anything against, our own Mr. William Macbeath, but on the contrary, we love and respect him more and more every day, and sadly regret his inability to attend on us

during bad weather. We therefore hope you will do your best to send us one of the above named during winter, or any other one you would please, who would keep everything in order.—In name of the congregation, I remain, yours sincerely,

MURDO GILLANDERS."

The Court received the petition, but in the course of discussion, it transpired that there was difficulty in securing the services of Mr. M. Mackay or Mr. D. Campbell for Applecross in the winter months. At length it was unanimously agreed to ask Mr. John Macdonald, Gairloch, to supply the congregation for the month of January. Mr. Macdonald, who was present, indicated his consent to go.

Rev. A. Macrae brought up the matter of the transference of Mr. Alexander Mackay, missionary, Beaulieu, to Staffin, Skye, in room of the late worthy Mr. Peter Macleod. Rev. J. R. Mackay moved that the Synod grant this request, as Beaulieu could be easily supplied by divinity students from Inverness in the winter and spring months. The motion was seconded by the Rev. Neil Cameron, and agreed to.

COMPETENT BUSINESS.

At this point, the Rev. John R. Mackay rose and said :—

"Moderator and Brethren,—I should like before the meeting closes to make a short reference to the debate which took place in the Synod in July last in connection with Mr. Cameron's paper on "Reformation Attainments." At that time I, very reluctantly, contravened Mr. Cameron's account of what it was that the Synod in Committee in July, 1909, proposed to do in this connection. I wish now to say that I did not then realise, as I now do, that Mr. Cameron's view of the matter was that, it was an understood thing that the Synod's business was to do what it could to vindicate the character and work of the leading men in the First and Second Reformations in this country, and not to take up the question of the Covenants and our relation to them at all. I did not then realise, as I now do, that Mr. Cameron, from first to last in this respect, spoke and acted in perfect consistence with his own understanding of the matter in hand. I wish further to say that, if I had fully realised Mr. Cameron's view-point, I would have taken some other way of stating how I myself regarded the injunction laid upon us by the Synod in Committee in July, 1909, than by appearing to contradict my friend Mr. Cameron."

Rev. Neil Cameron said in reply :—"Moderator and Brethren,—I desire to thank my friend, Mr. Mackay, very sincerely, for the explanatory statement which he has now made, explaining the cause why he had contradicted me last July, and also for the explicit manner in which he has vindicated my conduct on that occasion. I did not then understand that the other members of this Synod had understood the injunction laid upon us by the Synod's Committee in July, 1909, in a different way from me ;

had I understood that, I would not have said that "it was a slander to say that our Synod had taken in hand to consider its relation to the Covenants." In view of the statement now made by Mr. Mackay regarding that matter as it was understood by the rest of my brethren in the Synod, I now withdraw that statement. I beg also to thank Mr. Mackay for removing so explicitly this misunderstanding, as my whole desire is for peace, and may the Lord grant that His peace may continue always with us as a Church!"

The Synod adjourned to meet again (God willing) in the Free Presbyterian Church, Inverness, on Tuesday after the first Sabbath of July, 1911, at eleven o'clock in the forenoon.

The meeting was closed with singing the last three verses of Psalm 122nd and prayer.

A Sermon.

BY THE REV. D. BEATON, WICK.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith once delivered unto the saints."—JUDE, 3.

IN these words Jude, the servant of Jesus Christ, announces to his readers his design in writing this epistle. He informs them that it had been his intention to write to them about the common salvation, but owing to the presence of certain men who had crept in unawares, who were turning the grace of God into lasciviousness and denying the only Lord God and the Lord Jesus Christ, he found it necessary to specially exhort them to contend earnestly for the faith once delivered to the saints. And in addressing the believers, who are described as sanctified by God the Father, and preserved in Jesus Christ, and called, he recalls certain well-known facts that bring out the great necessity of not only beginning well but also of ending well. Israel were delivered out of Egypt, but they were afterwards destroyed because they believed not. The fallen angels began well, but they kept not their first estate, and as a consequence they are now reserved in everlasting chains, under darkness, unto the judgment of the great day. Proceeding on these lines, Jude, in language of special solemnity, warns his readers to be on their guard against the devices of the enemies of God's truth. Their attitude, however, is not to be merely defensive; they are called upon to contend earnestly for the faith once delivered unto the saints.

In considering these words let us notice—

I.—The exhortation.

II.—The manner in which they are to contend.

III.—The matter for which they are to contend.

I.—The exhortation.

They are called upon, in the interests of the common salvation, to *contend* earnestly for its preservation. God's people are not to be indifferent to the pricelessness of the treasure that has been committed to them. For while, in one sense, it may be said that the maintenance of God's truth in the world is quite independent of men, yet it reveals a spirit of exceptional callousness in any professed follower of Jesus Christ, to stand idly by and see the precious treasure, graciously bestowed upon him and others, stolen away, and never an effort on his part made to retain it or defend it from such thieves. Not so was the spirit of the Psalmist, who felt the force of God's commandment, and whose desire was that children yet unborn should be partakers of like blessings which he had received. Not so was the spirit of the Apostle Paul, who, in giving advice to Timothy, says, "O, Timothy, keep that which is committed to thy trust." An effort—an *earnest* effort—is to be made by every follower of Jesus Christ to maintain and defend the faith that was once delivered to the saints. All natural aversion to controversy is to be laid aside, and while mere pugnacity—having its origin in a corrupt nature—is to be carefully guarded against, there is set before every believer the soldier's task and the soldier's reward. Some natures may, from their natural bent, shrink from the ordeal, and endeavour to ease their conscience by reminding it that Christ Himself has said that those who use the sword shall perish by the sword. It is to be remembered, however, that apart altogether from the misapplication of Christ's words in such a connection, it should not be forgotten that He said on another occasion that those who had not a sword were to sell all and buy one. The sword, in its own time and in its own place, is absolutely necessary in this conflict. And it is unkind and cruel to attribute to true soldiers of Jesus Christ, who are standing in the front line of battle, a spirit of mere natural pugnacity, when their zeal and earnestness may be traceable to the fact that their ears are more sensitive to the commands of the Captain of their salvation and their vision keener than that of their fellow-believers. At the same time too much stress cannot be laid on the fact that our weapons in this conflict are not carnal. No amount of carnal zeal and carnal activity will make up for the essential qualification of success in this conflict. The whole training must begin with God, and the whole equipment must be His, if there is to be any victory.

(1) *The whole training must begin with God.*—This battle is not ours but God's, and He has not called anyone to contend for His truth without giving the necessary preparation. The Psalmist fully recognised that it was God who taught his hands to war and his fingers to fight (Psalm cxliv. 1). And it was because of this and the further fact that He had given him the shield of salvation and held him up by His right hand, that He had made him great. Much may be done, and is done, in connection with Christ's

cause in the world, with a zeal and earnestness that seem to point to genuine interest in that cause, that does not bear the test even of time itself. The enthusiasm having an earthly origin has an earthly end, and the burning flame, kindled by an ardent zeal, leaves no trace of its existence, except it may be some ashes, to remind one of how vehemently the fire burned. Such cases are by no means uncommon, and one has only to take a survey of the field covered by one's own limited experience to take home with a new meaning—"Let him that standeth take heed lest he fall." But for the army of the living God every one is a chosen man, as in Gideon's army, and he enters into the conflict with some sense of the true inwardness of the struggle; and, trained by God Himself, he shall come through it all more than a conqueror.

(2) *The whole equipment comes from God.*—The conflict that confronts the Christian is not one over which he can afford to affect indifference. There are abundant evidences to remind him that the enemy is powerful, persistent, and vigilant. That his modes of attack are subtle, is again and again brought home to the believer. The Church of Christ is a strong citadel, against which the gates of hell can never prevail. "It is an anvil," said Beza, "which has broken many a hammer." But the attacks of the enemy have been determined and varied. His policy to begin with was to crush the infant Church by the pagan power of Rome, but failing in this—though he so wrought in the hearts of men to invent forms of death for the early Christians that the mere reading of their sufferings makes the blood run cold—he resorted to his great master-policy of using the professing Church of Christ in the world for the accomplishment of his wicked designs. His success in this direction is seen to perfection in the Church of Rome, and in a more or less degree in the flood of worldliness with which he is filling so many of the Protestant churches in modern times. Confronted with such a subtle enemy and the consciousness of the great army that is arrayed against them, the believer may well say with Jehosaphat: "O, our God, wilt not thou judge them? For we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee." And God's answer is given plainly in His Word:—"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." We are not at liberty to refuse the armour or to make choice of any particular part of it. Each piece is necessary, being specially mentioned by the Holy Spirit, and for the conflict we are to take the *whole* armour of God.

(a) *The loins are to be girt about with truth.*—The girding of the loins is a common figure of speech in Scripture, indicative of preparation for action. The long, loose garment, so likely to prove an impediment, is gathered together by the girdle. In the believer's case the girdle is truth. The soldier of Christ must have this part of the armour. However able and zealous he may

be—however powerful his attack on the enemy's position may appear—it is strength spent in vain if he be not equipped with truth. With this, standing alone, he is stronger than the man who is without it, though receiving the applause of thousands. Luther, at the Diet of Worms, apparently so utterly alone and helpless when he uttered his heroic words, "I can do nothing more, so help me, God," is a striking illustration of one whose loins were girt with truth. No amount of zeal or activity can atone for the lack of the truth. If we have it not, all our contending is but vexation of spirit. It is more than the world can know for a believer to be able to say with Ralph Erskine, "I had a good God, a good cause, and a good conscience." It is something to be able to say *that* in reviewing a life spent in contending for the faith once delivered to the saints.

(b) *Breastplate of righteousness.*—The breastplate was armour protecting the heart, and in order that the heart may not be influenced in the wrong direction, the believer is to be equipped with the breastplate of *righteousness*. Righteousness may be here used in the general sense of integrity, honesty, uprightness, or in the sense of Christ's imputed righteousness. In both senses it is necessary that the soldier should have such a breastplate. A double-hearted man is a poor soldier at best, and in Christ's army it is treachery to the great Captain of salvation to be serving under His banner and holding converse with the enemy. Loyalty to Christ demands that in this conflict we should be single-minded, honest, and upright. The world's cunning and diplomacy is not allowable here. But if the believer needs such armour, he is no less in need of the imputed righteousness of Jesus Christ. The Scriptures present us with one striking illustration of Satan's policy in weakening the hands of one who was doing a work for God. Joshua, the high priest, clothed in filthy garments, had very little outward evidence of being suitably equipped for such holy work as God had called him to, and Satan is not slow to make use of his opportunity to discourage him. Joshua's vindication is found not in his own spotless character, but in the choice of Him who said, "Is not this a brand plucked from the burning?" In modern warfare heavy guns are used not only for destructive purposes but for demoralising the opposing army. The shattered nerves of an army into whose ranks these guns have been pouring their shells, render the soldiers ill-prepared to meet the attack when it is made. Such tactics were well-known to Satan of old, and his method is to keep the soldiers engaged in this holy war looking to themselves, and asking them, "Do you think God would have ever employed such an unholy man as you in His warfare?" It was with such a question he came to John Knox when he was engaged in the great and noble work of the Reformation in Scotland; but when the Reformer lay dying Satan changed his tactics by saying, "If ever a man got into heaven for his good works, you're the man: look at the great

work you have done in Scotland." In such times as these happy is the man that can turn away from himself, with all the evidences of his sinfulness, and by faith realise that God seeth no iniquity in His Jacob nor perverseness in His Israel. Christ's righteousness, imputed and received by faith—how strengthening it is in the day of battle!

(c) *Feet shod with the preparation of the Gospel of peace.*—The figure is that of a soldier preparing himself for the battle by binding under his feet the military sandals. The feet are to be shod with the preparation of the Gospel of peace. Without this peace of God in the heart the conflict is a heartless effort, if effort there be. One destitute of this peace has been compared to an unshod soldier, the painfulness and difficulty of whose movements occupying his attention and taking his mind off the conflict, which should have his undivided attention. This Gospel of peace is a preparation for the believer as he goes into the battle. In this Gospel there is revealed the peace of God which passeth all understanding, and the Apostle Paul, realising its supreme value, told the Philippians that it would keep their hearts and minds through Christ Jesus.

(d) *The shield of faith.*—*Above all*, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. The parts of the armour already mentioned covered only parts of the body, but the shield is meant to cover it all. Its express function, as particularised by the Apostle, is the quenching of the fiery darts of the wicked. The figure employed is full of meaning; in the days of old it was customary to dip the arrows in some inflammable material, and, setting them on fire, shoot them into the ranks of the opposing force. One can imagine what confusion such a mode of warfare would introduce into the ranks. After all, it is a very apt illustration of the effect produced by the fiery darts of Satan and his numberless emissaries. To throw the ranks into confusion, especially at a critical moment, is his great design, and how often has he been successful! To obviate such a state of things, faith has been given as a shield, and the work of faith is to direct the thoughts and affections of the believer to the things which are unseen and eternal. In the time of confusion, and in the midst of every evil work, it can take, and has taken, the believer above the circumstances that surround him. *Above all*, take this shield, says the Apostle, for without faith the conflict for the cause of truth cannot be carried on.

(e) *The helmet of salvation.*—The helmet protects that part of the body upon which a blow would be likely to prove mortal, so, it has been well said, does the possession of salvation—the recognition of the fulness of Christ's redemption—afford a sure protection against the blows aimed with deadly intent by our spiritual foe. And may there not be here a clear indication that our main protection in this part lies not in any special wisdom of our own, but in the wisdom of God revealed in His salvation?

(f) *The sword of the Spirit, which is the Word of God.*—This is the only weapon mentioned in the equipment. It is to be used for attacking and defending. We are not at liberty to use any sword we please in this conflict for truth. The sword of the Spirit—the Word of God—is alone to be used. And since we are limited to this weapon, the thought naturally arises—what are its characteristics? It is sharper than any two-edged sword; it is living and powerful; it is a discerner of the thoughts and the intents of the heart. Before it the proudest enemies have yielded. It has read the thoughts of millions of hearts, and taught them to look to that God against whom they were fighting. The believer has also the assurance that it is a perfect weapon. Christ pointed to no flaw in it; nay, on the contrary, He used it in His own great conflict with Satan. Should our faith be shaken in the trustworthiness of this weapon, we go into this conflict without confidence. And if the professing churches in this country are to carry on the conflict to a successful issue against the world, the flesh, and the devil, and the superstitions of Rome, there must be a whole-hearted return to the Bible as the sword of the Spirit. Equipped thus with the whole armour of God, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, the believer is to contend earnestly for the faith once delivered unto the saints. Notwithstanding his full equipment, he is never to lose sight of his entire dependence on God, hence the need of praying always with all prayer and supplication in the Spirit. So prepared and so equipped, he is called upon to fight the good fight of faith, to contend earnestly for the cause of Jesus Christ in the world. Such, in the merest outline, is the nature of the equipment God has prepared for His people. No attempt is made to enter with anything like fulness into a description of the armour, but the main thing for the Lord's professing people is to lay to heart that, when they are called to contend earnestly for the faith, they are called to put on the whole armour of God, so that they may be able to withstand in the evil day, and having done all to stand.

II.—*The manner in which they are to contend.*

Contend *earnestly* is the exhortation. Now, it is evident that all who will carry out this injunction must be *living*. However necessary the graveyard may be, it is not the place to which any sane man will go who is in search of men to work for him. However pressing and necessary the work may be, no one ever thinks of going to the thousands lying in their graves in the hope of having it accomplished. And in the things of heaven, the living alone will contend earnestly for the faith once delivered unto the saints. We are left in no manner of doubt that it is such who are addressed in this epistle—those who are sanctified by God the Father and preserved in Jesus Christ. They are a people in whom the good work has been begun by God Himself. The

sanctifying work of the Holy Spirit, so indispensable to progress in the Christian life, is being carried on in their hearts, and He who hath begun it hath given the assurance that it will be carried on until the day of Jesus Christ. There is the possibility that the word "sanctify" here is used in its less familiar sense of setting apart to the service of God. The people to whom Jude writes are set apart to serve God in the world, and they are further described as preserved in Christ Jesus. Such, and such alone, will contend earnestly for the faith. The manner in which believers are called to contend excludes two classes at least—(1) those who are asleep; (2) those who are dead.

(1) *Those who are asleep*.—The state of those who are asleep may not be so hopeless, from a human standpoint, as those who are dead, but for all practical purposes, as far as the conflict is concerned, there is very little difference. An army, however powerful it may be—however well equipped—if attacked when all are asleep, is in an extremely critical position. Looking abroad over the religious world of to-day, one cannot but feel the deepest concern at the tremendous apathy revealing itself on all hands, as far as the things of Christ are concerned. The lack of interest and enthusiasm among the professed followers of Jesus Christ, in contending for the faith, is one of the most fateful signs of the times. This is seen also in the half-hearted Protestantism of this so-called Protestant nation. Our leading statesmen may inform us that the Protestantism of this nation is too strong to fear the inroads of Rome, but they speak as men under delusion. The professing Church and the nation must be awakened out of this sleep if they are actually to see the enemy confronting them. There is no use speaking in low tones to men who are asleep, telling them of their danger. It is necessary to arouse them out of that sleep, and with their eyes open they will then see the danger for themselves. Our present condition in Church and State requires something mightier than man's power to work a remedy, and unless the Lord sends His Spirit from on high, our case will be lamentable indeed.

(2) *Those who are dead* in the very nature of things cannot contend earnestly for the faith. They have no living interest in this conflict; of old, men were employed for payment to fight for other nations. They were not fighting for home and hearth, and had only a mercenary interest in the struggle. But in Christ's army there are no mercenaries—they are living men and women in whose hearts the Eternal Spirit is working. They have, as it were, a personal interest in the issues of the conflict. And realising that it is carried on in God's name and for God's glory, it has a significance of transcendent interest for them.

III.—*The matter for which they are to contend.*

It is to be carefully observed that the great matter for which they are to contend is the *faith once delivered unto the saints*. Its importance is emphasised by the fact that it was delivered to

the saints. This faith, which, broadly speaking, may be understood as the common salvation to which Jude refers in the same verse, was not the outcome of man's devising; it came from heaven. And coming as a gift, it is to be highly prized. It is for no man's honour that the conflict is to be carried on. There can be little doubt that in religious controversy there is always the lurking danger that the honour of some individual or individuals should bulk much more largely than the vital interests of Christ's truth. Such a state of matters is deeply to be deplored, and it is indicative of a very unhealthy state of religion. The mere ambition to make a name is another hateful form manifesting itself in religious controversy. It is not to make a name for themselves that the true followers of Jesus Christ carry on the warfare in His name. The faith once delivered to the saints is the vital matter to them. It is something worth losing their reputation for; it is something worth losing their life for. And in our own land we are not wanting in instances of men, women, and even children, who held not their lives dear to them for the testimony of Jesus Christ. Then, again, it is not for the doctrines or opinions of men we are called upon to contend. These men may be highly esteemed and occupy high positions among their fellows, and their words may carry great weight, but in this great conflict it is the faith once delivered to the saints that must have first place. Recently in this country we had a striking illustration of so-called Protestants pleading earnestly for the servants of the Pope. If one may say so, they seemed to read the exhortation as if it ran:—"Contend earnestly for the Church of Rome." If there was half the enthusiasm manifested by our Members of Parliament on the side of Protestantism as there was on the side of Roman Catholicism, its votaries would not dare to trouble the House of Commons with Roman Catholic Disabilities Bills. It ought to fill us with the deepest concern and grief that the legislators of our country were so far left to themselves as to blot out from the statute book of this realm the Royal Declaration, repudiating the doctrines of transubstantiation, the sacrifice of the Mass, and the invocation of the Virgin, and declaring them to be superstitious and idolatrous. These doctrines are blasphemous and dishonouring to God and His Christ, and it was something that the most exalted person in this nation, at a supremely solemn hour of his life, should make this national confession that he regarded these doctrines as superstitious and idolatrous. That testimony shall no more be heard uttered by our Kings, unless God, in His providence, ordain a way whereby the repudiation of these doctrines be restored to the Royal Declaration. The teaching of the Church of Rome runs directly in the very teeth of the faith once delivered to the saints.

That faith is clearly set forth in the Scriptures. It tells of man's ruin, utter and hopeless as far as the help of his fellow-men are concerned. In it there is made known the glad tidings that Christ

Jesus came into the world to seek and to save that which was lost. It asks no impossible thing from man. He is not to ascend to heaven nor to descend to the deep, for the Word is nigh, even the truth declared in the gospel. And the Lord has made known in His word that His spirit shall instruct the sinner. All things have been provided. For the salvation of Jesus Christ is not a mighty, but after all, only a partial remedy. It is a remedy that never fails when applied. It was the realisation that this was God's remedy, fully capable of meeting the most desperate cases, that filled the hearts of the preachers of the cross with courage to declare it to Jew and Gentile. For He who made the provision knew the depths to which human beings were capable of sinking, He knew the varied needs of perishing sinners and made provision adequate to meet all their necessities. To darken this glorious gospel by human additions is a disastrous undertaking, fraught with danger to the souls of multitudes of men and women. The more one realises the wonders of the gospel of the grace of God the more will one desire at all costs that this glorious message be handed on to coming generations. It is the one hope for the salvation of sinners. Hence the imperative need of contending earnestly for the faith once delivered unto the saints.

Recollections of Betsy Lindsay,

*A Godly Young Woman who passed through much tribulation,
and died at Edinburgh in 1839.*

BY THE LATE REV. FRANCIS M'BEAN, FREE CHURCH,
FORT-AUGUSTUS.

(Continued from page 264.)

CONVERSATIONS WITH BETSY LINDSAY.

Sabbath, 22nd March.—Found that her sight was so far restored as to see my person, though unable to distinguish my features.

"On Thursday last, some parts of the day, I could see a glimmering of the light, which was the first dawn of my sight, and this day I find it on the increase."

"What is your food to-day?" "'Fear not, for I am with thee,' etc."

"You have had that promise before?" "Yes, sir, that wonderful promise has often been renewed to me."

Her aunt came in and prevented any further conversation.

Sabbath, 29th March.—"What! what! Betsy! with glasses, reading your Bible?" "Oh yes, sir, reading my Bible. Did not I tell you that I would yet get my sight ere I should go hence?" "So you did." "Well, His name is Wonderful."

"Have you the sight of both eyes?" "Oh no, sir; I lost the sight of my left eye three years September last, and never recovered it."

"Just so. What portion is this you have been reading?" "The thirty-first Psalm. The seventh verse caught my eye as I opened the book, and I have been musing upon it—'I will be glad and rejoice in thy mercy: for thou hast considered my trouble, thou hast known my soul in adversities.'"

"How applicable that verse is to yourself." "Very, sir. The Lord has known my soul in adversities. And so is the following verse—'And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.'"

"Well, what more news for the week?" "Nothing particular, sir, but just as usual—happy. Only I have been this week rather wandering, and just up and down; but I blame Monday for that."

"How so?" "I was so elated for having my sight restored, that my mind began to wander; and to keep it right, I began to learn some of the Psalms by heart."

"And how many did you manage?" "Before the evening I had the first seven."

"Indeed! There is work for a sick woman." "Yes, sir. It is an easy thing for me to commit to memory. I remember one day, before I lost my sight, I learned by heart the fourteenth, fifteenth, sixteenth, and seventeenth chapters of John, and another day the hundred and nineteenth Psalm."

"Was it in prose you learned it?" "No, sir, but in metre. I cannot learn prose so fast as metre."

"That shows you have a poetic mind." "Yes, sir, I have a turn for poetry."

2nd April.—"How are you this evening, Betsy?" "I am weaker, sir, than I have been for a few days past. The swelling or accumulation in my breast is growing larger, so that I feel great difficulty and pain in swallowing anything."

"How is your sight continuing?" "It was a little bedimmed yesterday, and I think I have injured it a little by reading and writing."

"What! have you been writing?" "Yes, sir, I have been writing a little to-day and yesterday."

"Well, how has your mind been since Sabbath?" "I have this week been uncomfortable and cast down."

"Why, what should discourage thee?" "I have not been so happy in my mind as I used to be. Yesterday I was thinking all my hopes were a mere delusion, and I was cast down; but to-day, when reading in the thirty-first of Jeremiah, the third verse—'I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee'—revived me, and brought me to my former element of comfort and joy in the Lord."

"That reminds me of the remarkable conversation the Lord had with Peter."

5th April.—Called, and found her jaws had locked on Friday morning, and without anything having touched her tongue since Thursday night. A blister having been applied, giving no relief, the doctor, having come in, ordered another at night.

6th April.—Had the satisfaction of being addressed by my dear friend, Betsy.

"When did your jaws open?" "About eight o'clock this morning—seventy-five hours. A fourth blister was applied to the back of my neck, which was the means of giving me relief."

"And how do you feel?" "Extremely weak and sorely sick."

"Where do you feel most pain?" "In my breast, sir, and also in my head. Though my jaws are opened, the pain in my head still continues; I feel as if it were tightly bound with cords. I think I would require to have blood drawn from my head. The doctor and all my friends were disappointed this time, for they all thought I was so far recovered that I should have no more locked jaw; but I knew myself I should have another turn of the locked jaw."

"How so, Betsy?" "From the process going on between my breast and my head. I am now so well acquainted with it, that I can tell several days beforehand when I am to have them locked. The doctor used to call me foolish for telling him so, and this time—(with a smile)—I said nothing about it. I wished to give them a surprise."

"Well, Betsy, call it a bed of affliction, when you can take your little diversion and amusement in the midst of it. Ah, lassie! But really, Betsy, I persuaded myself you were getting stronger." "I was, somewhat; but the happiness of my mind often made me forget my affliction, and then I appeared to my friends to have got stronger. But really, sir, the difference of strength was not what you had supposed."

"Well, and how were you during those days?" "I never was more painful and more sick than I was this time, and at no time was my mind more happy. I think I scarcely could endure to be more happy in my mind than I have been during those days. I could so comfortably smile upon my affliction—nay, I could confidently smile upon death itself."

"Well, tell me wherewith were you made and kept so happy."

"Sir, with the sweet and comforting promises of the grace of God, and Himself smiling upon me in them."

"Just so; what were they?" "I had them more abundantly this time than usual. One was—'My grace is sufficient for thee.' 'Fear not, I am with thee'; 'When thou passest through the waters,' etc., and such like."

"You had these before?" "Oh yes, sir; I have had them often renewed to me, to my great comfort. And when promises are again brought back to the soul by the blessed and divine Spirit, He makes them to be as rich and full as they were at first—as if they were quite new; as a vessel emptied once, brought

back to the fountain, filled, and carried again with its new and fresh fulness. The Lord has indeed been taking me through deep waters, yet I found and felt Himself with me, and leading me to a wealthy place. He has been enabling me to say when most afflicted, 'Though he slay me, yet will I trust in him.' I have been thinking, sir, of the common observation I used to hear—that after a locked jaw it was immediate death; and now this is the thirteenth time I have had my jaws locked, and death has not yet followed. In my case man's wisdom and knowledge have been made vain, and God manifesting Himself a God of wonders. I remember a few days before the first time I had my jaws locked, when the doctor one day was going away, he said to my mother at the door to watch me carefully—that I might slip away just when she was turning her back to me to do something in the room. They did not think I was hearing them, but since I came to this bed my hearing has been very quick; and when the two were going on so seriously yonder at the door about the matter, I was just smiling at them in my own mind. This, His dispensation, is wonderful to myself and to others. I may well say with David, in Psalm lxxi. 7, 'I am as a wonder unto many,' and I trust I can also say with him the latter part of the verse—'but thou art my strong refuge.'

"Have you tasted anything since Thursday night?" "Nothing, sir, and I am so weak I scarcely can speak, nor keep my eyes open."

"Does your sight continue yet?" "Yes, sir; only it has been a good deal weakened and dimmed, but I have not lost it."

"Well then, since you are so weak, I shall not trouble you any further at present, and hope to find you stronger when I come again."

8th April.—Called with a gentleman, and found her after having laid aside her book.

Said the gentleman, "Do you sleep any at night?" "No, sir."

"And when do you sleep?" "About seven in the morning."

"And have you a candle burning here all night?" "Oh no, sir, I don't need any. When the Lord graciously shines in His Word upon my mind, I have light enough, and He gives me songs in the night. I am quite happy. I don't miss the light of a candle."

I said—

"The Lord will light my candle, so—"

"Yes, sir—

'That it shall shine full bright:
The Lord my God will also make
My darkness to be light.'—Ps. xviii. 28.

"Are you afraid of death?" "Not at all, sir. 'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me.'—Psalm xxiii. 4.

"Does it come in upon your mind that it is possible you are in a delusion?" "Of late, sir, that idea annoyed me more than it did."

I said, "How did it commence?" "From a quarter, sir, whence I did not expect it. It was said that I was a mere hypocrite. I thought it was proper I should examine whether or not I was so, and in this examination a flood of temptation came in upon my mind, and made me doubt the saving reality of my former experience, comfort, and joy. I think the enemy took occasion to represent and lay before my mind, and construe to me, that I had nothing but delusion in this and in that; to all which the unbelief and perversion of my own heart assented, and so was cast down in misery. But after sinking in this condition for a day or two, the Lord again raised me up out of the mire, put my feet upon a rock, and a new song into my mouth, by that passage—"I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee."

"That was cruel treatment you had at the hands of your friends," said I. "Yes, sir, it was more than what I expected."

"Yes; and the enemy, as an angel of light, took the observation as a text, drew your attention to it, and threw light upon the subject with such plausibility, and made it such probable truth, that he gained your assent at every sentence." "Yes, sir; but don't you see what God the Lord turned the whole to and brought out of it? He made it an occasion of giving me a new token of good, and confirming to me all former tokens."

12th April.—"Well, Betsy, how are you this day?" "Very much pained in my head, sir."

"And how is your breast?" "Just, sir, full of sore pain."

"And how is your mind?" "Full of happiness, sir. I could willingly at this moment go to the stake for Christ Jesus, my Lord."

16th April.—"How dost thou to-day, Betsy?" "Rather worse than usual to-day, sir."

"You have been painting, I see, and the flavour of the paint sickens you." "No, sir, it is not that. I was, the other day, removed to a room in the next house, but and ben, that this room might be sized and washed out; having been disturbed out of my usual posture, and having caught a cold during the changing, have been the occasion of my being so low to-day."

"Well, it is a great satisfaction to a visitor of the sick to find things clean, besides the comfort yielded to the sick themselves; and I cannot but observe the cleanliness I always found here—even a fresh flavour of cleanliness about you. This is a provision in providence which you should much value, and in having a mother caring so much for you, and attending so closely to you, that though you are now more than eighteen months confined, she does not seem to weary or grow careless about you, no more than if your trouble had been only so many hours."

"Yes, sir, she has been a kind and a loving mother to me, and unwearied in her nursing of me since ever she saw me. And it is not for eighteen months, but for eighteen years, that she has had a delicate and afflicted daughter to care for, and I have seen no abatement in her tender nursing of me; but more especially during this, my last sickness, which now has been for eighteen months last Friday, and only once during that time have my feet been on the floor. In all this, sir, I have to distinguish the hand of the Lord, in giving me a mother of such a disposition, and continuing her with me."

After a pause she said, "Will you read, sir, the first chapter of the First Epistle of Peter?"

Having done so, "Well, sir, that is a wonderful chapter. Often have I found food in that chapter, and especially in that verse—'Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations.' When I used to be cast down and in heaviness and under strong temptations, that word, 'if need be,' used to be a wonderful support to me. It was as much as to say there was an absolute 'need be' that I should be so; and though unhappy, uncomfortable, and apprehensive, why run into despair, seeing the reason of my distress was a wise and fixed 'need be,' to answer ultimately a glorious end—the trial and purifying of faith might be found to the praise, honour, and glory of God at the appearing of Jesus Christ. This is the use I was wont to make of the 'need be.' After deliverance and coming again to a good hope through grace, I used to look back, and read in my trials, heaviness, and temptations, not an angry God seeking to devour and destroy me, but a God of mercy coming with His 'need be,' to the end that I should be tried, humbled, put out of conceit with myself, driven off every refuge of lies, and learn to look to the stronghold in time of storm and trouble; and so learn to live by faith, even when it afforded no comfort, and that this should be to the praise, honour, and glory of free grace, and a faithful God, at the coming of the Lord Jesus in death or in judgment. The other day, when I was sore troubled during and after my removal to the room in the other house, it came into my mind there is a 'need be,' and I became reconciled, and afterwards found the use of the 'need be.' That was the last house, and the room in that house, where I was before I took ill. In half-an-hour after coming from it, just eighteen months last Friday, I took to my bed. My going to it again was the occasion of leading me to review what had come my way since I had been there before, and then I discovered the 'need be' on this occasion. It made me joyful to retrace the doing of the Lord towards me since that time, and so found the benefit of my removal."

19th April.—"What tidings to-day, Betsy?" "I have been worse, sir. I have not been that ill for these two or three days, but I have lost my sight again."

"Lost your sight again, have you? When did that happen?" "It commenced on Friday, and yesterday I tried if I could read, and the leaf was all black to me; and to-day sometimes only I can make out faintly that it is daylight, and at other times I cannot."

"Well, well, Betsy, is it not a blessing that your mouth is not shut?" "Oh, it is, sir; and what a blessing it will be to be freed from a body of sin, where there shall neither be blind eyes nor locked jaws."

After a pause she said, "This being Sabbath, I felt a spirit of envy rising in my mind towards those who were able to go to the house of the Lord and attend the ministration of the Word of Life; but the Lord soon quieted me by that precious word—'Thine eyes shall see the King in his beauty: they shall behold the land that is very far off'—Isaiah xxxiii. 17. It is wonderful, sir, though that land be very far off, as between earth and heaven, how very near the Lord can bring it in His promises, and at death how soon the distance is travelled."

"What time, think you, does it take the soul of the saint to fly to heaven?" "'Absent from the body, present with the Lord'—2 Cor. v. 8. There is no space there set between absent and present, to be measured by the measures of time."

After another pause—"I do not recollect, sir, if I told you of the death of a Sabbath school companion of mine two or three weeks ago. She was serving in Leith, and on a Saturday she was cleaning the furniture, and a splinter of the wood went in between the nail and the flesh. The following Sabbath was her day to get out, when she went to Musselburgh, to see her mother. On Monday she was complaining of her head and jaws, and could not eat her food well. As she complained, her mother did not allow her to return that day. She continued to get worse, and gradually her jaws came down and locked. Medical men were got in to her, but they could do nothing for her; and she had them locked twenty-four hours only when she died. This made a deep impression upon my mind. There, my school companion, and no other, taken away by a locked jaw of twenty-four hours' duration; and I, her companion, who have had the same now thirteen different times, and for nine days at a time, yet spared. How wonderfully striking is the hand of the Lord to be seen in my case!"

(To be Continued.)

The Conflict in the Saints.—The conflict that is in saints is a constant conflict. Though sin and grace were not born in the heart of a saint together, and though they shall not die together, yet whilst a believer lives, they must conflict together. Paul had been fourteen years converted when he cried out, "I have a law in my members rebelling against the law of my mind, and leading me captive to the law of sin."—THOMAS BROOK.

Report of Canadian Mission.

BY THE REV. DONALD MACLEOD, CHURCH DEPUTY.

THE following is the Report which was read by the Rev. J. R. Mackay, M.A., Inverness, at the Meeting of Synod on 15th November:—

When I returned to Scotland last October and presented to you what I took to be my final Report of the Canadian Mission, the possibility of having to lay before you within a year another brief account of my labours in the same mission-field never occurred to me once. God, however, has willed that it should be so, though such was contrary to any expectations or wishes of mine.

Responding to an urgent request from the Rev. Mr. Mackay, Inverness, and acting upon his instructions, I hurriedly left home, and sailed from the Clyde by the S.S. "Furnessia," of the Anchor Line, on Saturday forenoon the 2nd July. The weather was all that could be desired when we began our voyage to New York, but it soon changed, and from Moville to the Banks of Newfoundland it was one continuous storm, with intermittent heavy rains and cold, that made one almost forget it was mid-summer. Thick fog soon enveloped us on the Banks, continuing nearly all the way to our destination, which we safely reached early on Tuesday morning the 12th inst., glad and thankful to be once more ashore. Mrs. Donald Mackenzie kindly met me on arrival, and in their hospitable home I stayed until the evening of the next day, meeting there Mr. and Mrs. Allan Mackenzie, and Mr. Cormack from Lybster. They are all well.

I travelled by the Le-High Valley Railroad to Buffalo, and thence to Seaforth, which I reached on Thursday forenoon. After paying a short visit to Mr. and Mrs. Clark at Egmondville, who are both well, I resumed my journey to Brucefield. There I was pleased to find all the friends well. Mr. Forrest has a fair measure of health, but he has now lost his eyesight, and has considerably failed since last year. Two services were held on the following Sabbath. In the forenoon we met in the Methodist Church, and in the evening in Mr. Forrest's house. The attendance was small. A few were present from Lochalsh.

In the middle of next week I proceeded to East Williams. Two Sabbaths were given there. On the second—the 31st July—the Sacrament of the Lord's Supper was dispensed. The gatherings on both Sabbaths were pretty near the same as formerly, but on the week-days of the Sacrament, although fair, they were not altogether what one would desire. Some were present from Brucefield, Lochalsh, Newton, and Detroit. In this congregation death has made a few seats vacant since last year, and the following I very much regret have been removed:—Mrs. Graham, Nairn; Mr. and Mrs. Alex. M'Millan, Ailsa Craig; Mr. Duncan M'Millan, and Widow A. Ross, East Williams. Mrs. M'Millan

and Mrs. Ross were both respected members of the congregation. The latter had helped in her younger days to nurse the late Rev. Dr. Macdonald of Ferintosh in his last illness. She had many happy recollections of the Doctor, and many little anecdotes to tell of him. He held such a high place in her affections as plainly showed that the strong cords of a love divine bound her to him in a common salvation through one Redeemer. To this her whole life bore witness. Mr. David Mackenzie has not been very well this summer, and his health seems very broken. Mr. M'Leish is keeping up fairly well, and Mr. Scott and the rest are in their usual, except Mrs. Leslie and Mrs. William Ross, who are both very ill at present.

I next went to Kincardine for one Sabbath. The services were held in the Temperance Hall. The day was fine, and the forenoon services in English and Gaelic were well attended, but at the evening service there were fewer. Mr. John Morrison is failing, but still able to go about. The rest are all well.

The following Sabbath found me at Lochalsh. Good congregations assembled at all the diets of worship during the day. Here, again, I am under the painful necessity of mentioning the decease of the following persons, who were all highly-esteemed members of the Church:—Mr. Donald Mackay, Huron; Mr. Angus Mackay, and Mrs. Donald T. Mackenzie, Lochalsh. The rest of our people there are well. Before leaving, I performed the marriage of Miss Donalda, youngest daughter of Mr. and Mrs. John Macdonald, to Mr. William A. Duncan, Toronto. I returned to Brucefield, where the Sacrament of the Lord's Supper was observed on Sabbath the 21st August. The gatherings were not large, but friends were present from Detroit, Wardsville, Sincoc, East Williams, and Lochalsh.

On my way to Manitoba I visited Newton, where, on one Sabbath, we had services morning and evening in the same hall as on former occasions. The attendance was fair. Once more I have to mention the removal by death of one of our members, whom the former deputies will well remember—Mr. Robertson, Stratford. Mr. Phineas Macdonald and all the others are in good health.

On Tuesday, the 30th August, I left Newton for Winnipeg, *via* Owen Sound and the Great Lakes. Mr. Alick Finlayson, Lochalsh, joined me at Palmerston, and I had his company both going and coming back. Calm and beautiful weather favoured us the whole way, and after a comfortable and delightful passage in the S.S. "Keewatin," we arrived at Fort William early on Thursday morning, reaching Winnipeg the same night at ten o'clock, where we were met by kind friends of the cause there. The whole month of September was spent in Winnipeg. We met for worship in the Scott Memorial Hall, having three services every Sabbath—English in the forenoon and evening, and Gaelic in the afternoon. The celebration of the Lord's Supper for the first time in

connection with our Church took place on the third Sabbath, the 18th September. The usual days of preparation and thanksgiving were observed. Great inconvenience and frequent interruptions were met with during these days, owing to our not having a suitable place of our own to worship in. Twelve communicants, who were all members before, though not all previously members of our Church, sat at the Lord's Table on Sabbath, and Mr. Lachlan A. Ross, elder, helped to serve it. A list of these was prepared and left with Mr. Ross. To it the special attention of the next deputy is drawn. I earnestly hope all those that communicated will prove worthy of the confidence imposed in them and the solemn obligations under which they have once more put themselves to the Head of the Church, to adorn the profession of His name and Gospel in the world. The difficulties and anxieties connected with the observance of the Sacrament of the Lord's Supper for the first time in a congregation of such a composite nature as that of Winnipeg—composed of Scotch, English, Irish, and Canadians, drawn from several branches of the Christian Church, and far removed from the influences of the home Church—will be manifest to all. It consists mainly of young men and women, with a small number of elderly people. As far as one cares to judge or say, there are some amongst the young people that one would fondly hope to live to see become a strength and honour to the cause of Christ. Usually they have two English services every Sabbath and a weekly prayer meeting, which are well attended, particularly the prayer meeting. Indeed, the attendance at the prayer meeting was to me one of the most pleasing features of the whole congregation. They attended all the services remarkably well during my stay with them. Large congregations gathered at the Gaelic, and both the Gaelic and English kept on increasing all the time until the last Sabbath, which was the largest of all. At the close of the service on Monday night of the Communion, I baptised the infant daughter of Alexander Finlayson; and the next day I performed the marriage of Mr. John Sutherland, eldest son of Mrs. Sutherland, late of Rogart, to Miss Louisa Staples.

The people are desirous to begin a Building Fund, with a view to build a church as soon as possible. They are at present paying heavy rent for a hall, which is suitable enough if it were more favourably situated, but as it is, the services are apt to be seriously disturbed, of which we had trying experiences during the Communion week. It is most desirable that the Free Presbyterian Church should have a church in this rapidly-growing city, destined to be one of the largest cities in the world, to which so many of her people are finding their way, and where a person loving to worship God in a simple, scriptural form, has not whereon to lay his head. A building is necessary to the growth of the congregation and to the peace and comfort of the worshippers, and has my entire and hearty approval, with every wish for success. They are

anxious to know the mind of the Church in Scotland in regard to it, and wish to have the Synod's approval before taking any further steps in the matter. It will cost a considerable sum to build, and the people need help, but should it meet with the Synod's approval, friends who feel disposed to help a good cause will not, I think, err or lose by contributing their mite to this deserving object. The prospects of the cause in Manitoba are full of promise, and I know of few spheres of labour more needful, yet more interesting and promising, than the city of Winnipeg.

Mr. William Matheson, student, who has ministered to the congregation for over a year, has kindly agreed to remain with them for another year or so, and consequently will not be going to Scotland to study this winter, as was fully expected. I am sorry that he should have to postpone and indefinitely delay his studies, but if he were to leave Winnipeg at present, without another man being on the ground to carry on the work, the cause would seriously suffer; and seeing he is willingly sacrificing his own interests for the sake of the people, when he does, if spared, resume his studies, I hope the Church in Scotland will not forget it to him.

I didn't manage to visit Carman this time. As I found myself placed, owing to having the Communion, I hadn't a Sabbath to spare, and to go for a week-day would be useless, as they were so busy with the harvest. Mr. Matheson went and was with them for two Sabbaths. He had encouraging gatherings. Some of them attended the Communion services.

I left Winnipeg on Monday night after the last Sabbath, sorry to part with so many kind friends, among whom my short time with them was passed very pleasantly. Beautiful weather again favoured us on the return journey, and after an enjoyable though tiresome trip, we arrived at Lochalsh near midnight on Wednesday. I have again to thank Mr. Finlayson for his kindness all the way. I was at Lochalsh for a fortnight. On the last Sabbath, the 9th October, the Sacrament of the Lord's Supper was dispensed. Thursday was cold and very wet. It continued cold all through the week. The attendance on the week-days was smaller than it used to be, but on the Sabbath it was about the same as last year's. Friends were present from all the other stations. On Friday I baptised two children of Mr. Alex. Macfarlane, Tyneside, and late of Tarbert, Loch Fyne. From Lochalsh I went back again to Kincardine. The day was simply lovely, and the gatherings were about the best that ever I had there. After visiting the friends at the North Line, who are in good health, I went to Newton. The weather on Sabbath was cold, and the attendance at the services smaller than usual. From Newton I came on to East Williams, spending a few days at Brucefield on the way. We have had quite a fall of snow, and the weather on Sabbath being rather boisterous and unpleasant, not many attended the services in the church. I was pleased to find that, since my last visit, the

church here has been repaired, and it now rests on a substantial cement basement. It is quite an improvement in every way, and I am glad the people have such a comfortable place of worship.

I may here say that in future the Canadian Committee should make a determined effort to have the deputy here early in May, so that he could have the three Communion in Ontario over before the end of July at the very latest. It does justice neither to the Mission nor to the deputy to be so late in coming as I was this year. He should also be expected to spend, if at all possible, six months at least in Canada. There are so many places that it is difficult, in the matter of a few months, to do much for them. No one can perform marriage, either in Manitoba or Ontario, unless he is ordained over the Mission and is resident in Canada.

I intend to leave here this week-end for Detroit and Wardsville. The Mission in Ontario, notwithstanding changes through death, marriage, and other causes, taken as a whole, seems to be standing still, neither increasing nor decreasing. Though it is easy enough to speak of the need there is of supporting it in every way in a day in which people are carried off their feet by the love of novelty in the worship of God and heretical views are threatening to leaven the whole of Christendom, yet it is not easy with one's present knowledge of things to even approximately forecast what the future prospects and success of the Mission may be. Though no new members joined at the Communion this year, and the office-bearers are feeling the infirmities of advancing years so much, as to cause one no little anxiety as to the getting together of a quorum when a Session Meeting is necessary, yet there is no reason for taking a despondent view of things. As in Winnipeg, so in the case of Ontario, there are hopeful signs among some of the young people, from among whom there may be raised up before long both members and office-bearers. And even should there not be at present any such hopeful signs to encourage one, yet in childlike, humble faith in "the Alpha and Omega—the beginning and the ending—which is, and which was, and which is to come, the Almighty," we would say with John, who went forth in the spirit and power of Elias to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord, "God is able of these stones to raise up children unto Abraham."

Our people in Ontario are as kind as ever, and I take this opportunity of thanking them all, both in Ontario and Winnipeg, for their great kindness to me since I came. If spared and well, I hope to leave for Scotland from Quebec by the S.S. "Empress of Britain" for Liverpool, on Friday the 18th November. I have received from Mr. William Sinclair, on behalf of the Winnipeg congregation, \$85, and from Mr. Donald T. Mackenzie, on behalf of the Ontario Mission, \$400. I am sorry that I cannot give you an account of my expenses until I shall return to Scotland. I have been in good health ever since I left home.

Report from the Rev. John B. Radasi.

THE following is the letter read at the recent Synod by the Rev. Neil Cameron when giving the Foreign Mission Report:—

C/O NATIYE COMMISSIONER, BEMBESI,
MATABELELAND, SOUTH AFRICA, 4th October, 1910.

MY DEAR MR. CAMERON,—In my last letter I told you that we had an epidemic of measles here, 45 of our school children suffering from it out of a total of 71. We had to close the school for a time. Through the mercy of God, the measles have now abated, and we have opened the school again. The two Mashona boys staying with me also suffered from it, and my little girl too had a very serious attack, but I am thankful to say, through the kindness of God, all are now out of danger. We only lost one school child through it—a little girl about ten years of age, and two babies belonging to women of our congregation. That the losses were not greater is a matter to be much thankful for to the Most High, considering the number that were ill with it. As one woman of our congregation remarked during the measles epidemic, "We are sinners, and we provoke the Lord every day with our sins; this reminds me how easy it is for the Lord to sweep us all out of existence in a moment of time."

The uncivilized natives were very thankful for the clothes sent. The clothes were distributed in a very careful manner, only to those who were really desirous of coming to church and had no clothes to come with. And a few also were given to the Lord's poor who were entirely destitute. They wish me to thank our Church and our people who contributed towards them. They were very suitable for the climate here. The destitute school boys were also glad to get their shirts.

The Government disappointed us in the matter of well-sinking. Mr. Lanning, the Magistrate, had said that the Government had consented to dig a well free for the benefit of the people living in the native reserve, and we thanked Mr. Lanning for the interest and trouble that he had taken in the matter. Mr. Lanning now says that the Government are willing to give us a box of dynamite and two boxes of detonators and fuses free of charge, if we will dig the well ourselves.

I also said in my last report that we had opened a new station at Florida Mine, and David Ntuli goes there and preaches every Sabbath. It is about twelve miles from our mission here, and is a very quiet mine as they do not work there on the Sabbath day. It is a thing to be very thankful for to the Lord for having opened us a way there. The manager of the mine is himself interested that the natives should get the Gospel preached to them. He said that it would be a good thing, too, if they could be taught to read, and he gave me full liberty to go and preach to them as often as I wished—or if I cannot come myself, to send some one

belonging to our Church to preach to them there. And so David Ntuli goes every Sabbath there and holds two services. We have as yet no building of our own there, and the manager has kindly lent us a large hut to keep the services in. There is also a heathen kraal close to the mine. This kraal has also been visited, and the people there asked to attend the services—some of them are attending them. I was only there one Sabbath to preach to them, and the natives there seemed to listen very attentively and some of them seemed deeply impressed. There were also present several uncivilized men and women from the kraal close by. There is also another kraal (a kraal is a collection of huts), where the man lives who was baptized by Mr. Mackay. The kraal is about three miles from our Mission. This kraal used to be on a farm, but they have moved from there and are now living in the native reserve, where we can go and preach to them at any time. The man that Mr. Mackay baptized said to me that the young men and women could walk to the services here every Sabbath, as it is only a short distance, but he wished us to visit the kraal and preach to the old men and women who are not able to walk to the church. Services are also kept there occasionally, and I have also been there myself twice on a week-day and one Sabbath to preach to them. Some of them are also sending their children to school.

I still continue the practice of giving Bibles to those who have learned to read them. I think it is a very good custom to do so, as this is a mission school, and our main object in keeping a school is that they might learn to read their Bibles for themselves. It is there that they can learn the doctrine of our utter Ruin by the Fall, Redemption by the blood of Christ, and Regeneration by the Holy Ghost. These are doctrines absolutely necessary to be taught the heathen for salvation.

The heathen natives also need to be taught the Bible doctrines, just as they are, without the slightest modification. It is very, very sad to think that some of those who are sent to teach the heathen put these doctrines in the background; and I am just sending you a cutting from the *Bulawayo Chronicle* to see for yourselves the state of things here. The subject chosen to address the children on a Sabbath afternoon in a church was "Killing a snake in Australia." Is that a subject suitable to be addressed to children in a church on the Sabbath day? Would it not have been better to tell those children of their ruined and helpless condition by nature and of their need of the Holy Spirit to quicken them and to enable them to embrace Christ Jesus freely offered to them in the Gospel?

Services are all still carried on Bembesi and Koco every Sabbath. The opening up of new places amongst the uncivilized natives in these heathen kraals means an additional expense to us here, as we have to put up buildings for them to hold the service in, and these thatched buildings constantly need renewing. The

white ants are very destructive to the grass and to the poles ; they eat them up and the house falls down. Now at Koco this is the second hut that we have now built, and our people here paid for it. Now the Bembesi church is falling down altogether ; it needs new poles and re-thatching all over before the rainy season and re-plastering ; and at Ngwenya also, where I am, three of the Mission huts need re-thatching and re-plastering ; and I have to see that all the Mission huts are in good condition before the rainy season.

I must now conclude. With kindest regards to you, etc.—
Yours sincerely, J. B. RADASI.

An Leabhar-Cheist Protastanach, le Lan Dearbhadh o na Sgrìobtuiribh.

(Continued from page 279.)

AORADH DO NAOIMH 'US DO AINGLEAN.

C. 238.—Ciod è teagasg eaglaïs na Ròimh mu ùrnuigh ri naoimh agus ainglibh?—F.—Tha i a' teagasg gur còir onoir a chur air na Naoimh a ta righeachadh maille ri Crìosd agus ùrnuigh a dheanamh riutha, agus gu'm bheil iad a' deanamh ùrnuigh ri Dia air ar son.—(Créud Phluis IV., EAR. 7. Faic Naomh—IUCHAIR).

C. 239.—Ciod iad na h-argumaidean a tha i a' toirt airson na chleachdaidh so?—F.—Tha i ag ràdh mar tha è ceadachd do na Naoimh ùrnuigh a dheanamh airson càch a chèile air an talamh ; mar sin, gu'm bheil è ceadachd do na Naoimh air nèamh, ùrnuigh a dheanamh airson nan Naomh a ta air an talamh.

C. 240.—Ciod è do fhreagairt do sin?—F.—Cha n'èil an argumaid sin a' beantuinn idir ris a' chùis, no 'dearbhadh na chùis' ann an tomhas air-bith, co aca tha sinn gu ùrnuigh a dheanamh ris na Naoimh, no nach 'eil. Eadhon geda b' fhìor, gu'n robh na Naoimh air nèamh a' deanamh ùrnuigh air ar son-ne, cha bu dearbhadh sin gu'm faod sinne ùrnuigh a dheanamh riutha-san.

C. 241.—Am bheil aobhar a bhi 'creidsinn gu'm bheil na Naoimh air nèamh ag ùrnuigh airson nan Naomh a ta air an talamh?—F.—Cha n'èil. An àite sin, is ann a tha aobhar a bhi 'creidsinn, nach 'eil iad idir a' deanamh ùrnuigh no eadar-ghuidhe airson nan Naomh a ta air an talamh. Tha è soilleir o'n Litir a chum nan Eabhruideach,¹ mar nach fhaodadh neach

¹ Eabh. ix. 2.—Oir dheasaicheadh an ceud phàillion, anns an robh an coinnleir, agus am bòrd, agus aran na fianuis, ris an abrar an t-ionad naomh. R. 3, Agus an taobh a stigh do'n dara roinn-bhrat, am pàillion ris an abrar an t-ionad a's ro naomha. R. 7, Ach do'n dara pàillion chaidh an t-ard-shagart 'n a aonar a steach aon uair 's a' bhliadhna, cha b' ann as éugmhais fola, a thug e suas air a shon féin, agus air son seacharain an t-sluagh. R. 24, Oir cha deachaidh Crìosd a steach do na h-ionadaibh naomh làmh-dheanta nithe a ta 'n an samhachas air a fhìor ionad ; ach do nèamh féin, chum a nis e-fein a nochdadh ann am fianuis De air ar son-ne.

sam-bith frithealadh anns “an ionad a’s ro naomha,” ach an t-àrd shagart, mar sin, nach fhaod neach sam-bith eadar-ghuidhe a dheanamh ann an nèamh féin—am fìor ionad naomh, ach Abstol agus Ard Shagart ar n-aidmheil-ne—an t-aon Eadar-mheadhonair eadar Dia agus duine, is è sin Crìosd.

C. 242.—Nach ’eil aingeal air ’ainmeachadh le Sechariah (i. 12) mar aon a ta ’deanamh eadar-ghuidhe airson Israeil?¹

F.—Tha; ach is è an t-aingeal sin an Tighearn Iosa, Aingeal a’ chùmhnaight; mar chithear arist ann an Gnìomh. vii. 30, 32.²

C. 243.—Am bheil na Naomh air an ainmeachadh ann an leabhar an *Taisbeanaidh*, mar mhuinntir a tha ’deanamh eadar-ghuidhe air nèamh?³

F.—Cha n’eil. Tha iad a’ cumail nan “tùis-shoithichean òir làn de nithibh cùbhraidh, nithe a’s iad ùrnuighean nan Naomh.” Bha eadar-dhealachadh comharraichte eadar an tùis-shoitheach agus an tùisear. B’e an tùis-shoitheach an soitheach anns an robh an tùis air a cur, mu’n robh i air a tabhairt suas. B’e an tùisear an soitheach anns an d’-rinn an sagart an tùis a thabhairt suas. Tha na Naomh ambhàin a’ cumail nan tùis-shoithichean ’n an làmhan. Cha n’eil iad a’ tabhairt suas na tùise, no a’ cur suas na h-ùrnuigh. Tha sin air a dheanamh le Aingeal a chùmhnaight, Ard Shagart na h-eaglais, an Tighearn Iosa.⁴ A bhàrr air sin, ged tha an taisbeanadh so air ’fhoillseachadh mar nà a tha ’tachairt air nèamh, buinidh è do’n eaglais air an talamh.

C. 224.—An urrainn na Naomh ar h-ùrnuighean a chluinntinn, no èisdeachd?—F.—Cha n-urrainn. Is è Dia ambhàin a’s urrainn ar n-ùrnuighean èisdeachd, agus cha n’eil ànn ach aon Dia. Na’m b’ urrainn na Naomh gach ùrnuigh a thàtar a’ deanamh riutha le Pàpanaich a chluinntinn, agus gach neach a tha ag aoradh dhoibh ’fhaicinn, bhiodh iad uil’-fhiosrach agus uile-làthaireach mar tha Dia féin. Ach cha n’eil iad mar sin idir.⁵

¹ Sech. i. 12.—An sin fhreagair aingeal an Tighearn, agus thubhairt e; O Thighearn nan sluagh, cia fhad a bhios tu gun tròcair a dheanamh air Ierusalem, agus air bailtibh Iudah, ris am bheil thu ann an corruich a nis deich agus trì fichead bliadhna?

² Gnìomh. vii. 30.—Agus an uair a choimhlionadh dà fhichead bliadhna, dh’fhoillsicheadh dha ann am fàsach beinne Shina, aingeal an Tighearn ann an lasair theine ann am preas. R. 32, Ag ràdh, is mise Dia t’aithriche, Dia Abraham, agus Dia Isaac, agus Dia Iacoib. An sin chrìochnuich Maois, agus cha robh chridhe aige amharc.

³ Taisb. v. 8.—Agus an uair a ghlac e’n leabhar, thuit na ceithir bheathaichean, agus na ceithir seanaire fichead slos an làthair an Uain, agus aig gach aon diubh clàrsaichean, agus tùis-shoithichean òir làn do nithibh deadh-fhaile, nithe a’s iad ùrnuighean nan naomh.

⁴ Taisb. viii. 3.—Agus thàinig aingeal eile, agus sheas e aig an altair, agus tùisear òir aige; agus thugadh dha mòran tùise, chum gu’n tùgadh se e maille ri ùrnuighibh nan uile naomh air an altair òir, a bha’n làthair na righ-chaitheach.

⁵ Isà. lxiii. 16.—Gu deimhin is tusa ar n-Athair, ged nach aithne do Abraham sinn, agus nach ’eil Israel a’ gabhail ruinn; is tusa a Thighearn ar n-Athair, ar Fear-saoraidh.

C. 245.—Ciamar mata, a mhìnicheas tu na briathran so ann an Lùcas xv. 10.¹

F.—Rànnsaich a' chosamhlachd sin agus chì thu nach 'eil fios aig na Naoimh ciod a tha 'tachairt ameasg dhaoine. Tha Criosd am Buachaill math, an so, a' dol an-deigh na caorach caillte, 'g a toirt leis dachaidh, agus an-deigh sin, a' gairm a chàirdean an ceànn a chéile, na naoimh agus na h-ainglean, agus ag ràdh, “Deanaibh gàirdeachas maille rium-sa, a chionn gu'n d'fhuair mì mo chaora 'bha caillte.” Tha Criosd ag innseadh so dhoibh; cha robh fios aca air roimhe; ach air dhoibh an fhìrinn bheannaichte a chluinntinn uaithe-fein, rinn iad gàirdeachas. Tha so a' dearbhadh nach 'eil fios aig na Naoimh ciod a tha 'tachairt.

C. 246.—Cia lìon seòrs' aoraidh a tha aig eaglais na Roimh? —F.—Tha trì àraid, (1) *Latia*, is è sin mar their i-féin, an t-aoradh a bhuineas do Dhia amhàin; (2) *Hiperdulia*, do'n Oigh Muire; agus (3) *Dulia*, do na Naoimh.

C. 247.—Am bheil gach seors' aoraidh dhiubh sin ceart? —F.—Cha n-'eil. Tha gach aon diubh bréugach ànn-féin, agus gun mhaith air-bith ann an cleachdadh aoraidh, oir is éu-comasach tomhas freagarrach a thoirt do gach aon diubh sid. Tha *Dulia* gu tric a' ciallachadh seirbhis Dhia.²

C. 248.—Aithris aon de ùrnuighean iodholach na Ròimh? —F.—Tha na Pàpanaich air an teagasg gu bhi ag ùrnuigh ris na Naoimh maille ri Iosa, mar a leanas:—

URNUGH IODHOLACH NAM PAPANACH.—“O Iosa ro thaitnich! O Mhuire ro ghaolach! O Ioseph ro ghràdhaich! dhuibh-se tha mì 'g a mo thoirt féin gu h-iomlan, gabhaibh seilbh orm gu sìorruidh. O Thrionaid naomh, dhuibh-se tha mì 'tairgse agus a' coisrigeadh trì chumhachdan m' anama. O Iosa, a Mhuire, Ioseph, a Thrionaid fhìor bheannaichte! beannaichibh mì le beannachd trì fillte an Tighearna trì uairean beannaichte.”—(*Novena of St. Joseph*, page 227.)

Tha an ùrnuigh so air a deanamh ri Iosa, ri Muire, agus ri Ioseph—an trìuir uile còmhla; an lorg sin, tha è-èu-comasach do 'n Phàpanach an tomhas aoraidh air-leth a thoirt do gach aon diubh, a tha è na h-aideachadh féin a' meas a bhi dligheach dhoibh.

¹ Lùc. xv. 10.—Mar an ceudna a ta mi ag ràdh ribh. A ta gàirdeachas an làthair aingle Dhé, air son aoine pheacaich a ni aithreachas.

² Mata vi. 24.—Cha'n urrainn neach air bith seirbhis a deanamh do dhà Thighearn: oir an dara cuid bithidh fuath aige do neach aca, agus gràdh do neach eile; no gabhaidh e le neach aca, agus ni e tàir air neach eile. Cha'n urrainn sibh seirbhis a dheanamh do Dhia agus do Mhamon. Lùc. xvi. 13.—Cha'n 'eil seirbhiseach sam bith comasach air seirbhis a dheanamh do dhà thighearn; oir an dara cuid fuathaichidh e aon diubh, agus bheir e gràdh do'n fhear eile; no gabhaidh e le aon diubh agus ni e tàir air an fhear eile. Chà n-'eil sibh comasach air seirbhis a dheanamh do Dhia agus do Mhamon. Gnìomh. xx. 19.—A' deanamh seirbhis (*douleuon*) do'n Tighearn leis gach uile irioslachd inntinn. Ròm. xii. 11.—Gun bhi leasg ann an gnothuichibh: dùrachdach 'n ur spiorad; a' deanamh seirbhis (*douleuon*) do'n Tighearn.

C. 249.—Cia lìon seòrs' aoraidh a ta thus' a' cleachdadh, no 'coimhead?—F.—Cha n'eil ach a h-aon. Tha mì 'toirt aoraidh do Dhia 'n a aonar—do Dhia amhàin. Tha mì 'toirt urraim do dhaoine d' an dlighear urram. Agus is è so mo bharantas airson a bhi 'deanamh sin: “tha è sgriobhte, Bheir thu aoradh do'n Tighearn do Dhia agus dhà-san 'n a aonar ni thu seirbhis.”—Mata iv. 10. “Bitheadh eagal Dé oirbh. Thugaibh urram do'n rìgh.”—1 Pead. ii. 17.

C. 250.—Ciod è an t-eadar-dhealachadh a tha éadar aoradh agus urram?—F.—Is è aoradh a bhi 'moladh Dhia agus ag ùrnuigh ris, fo mhothachadh air mo pheacaidhean, agus air m' eisimeil spioradail, agus a' toirt buidheachais do Dhia airson bheannachdan a ta air am faotuinn leam. Is è urram aideachadh dligheach, aimsireil eadar duine 'us duine—lùbadh a' chinn ann am fàilteachadh, lùbadh na glùine 'an làthair an rìgh, no na ban-rìgh.

C. 251.—Am bheil an Ròimh a' deanamh aoraidh do na Naoimh?—F.—Thà. Tha i a' cur suas ùrnuighean riutha, agus le mòr eisimeil ag iarraidh nithe spioradail uatha, agus le bhi, mar sin, a' toirt do'n chreutair an ni a bhuineas do Dhia amhàin, tha i ciontach de iodhol-aoradh. Tha i a' briseadh àithne Dhia.

C. 252.—Nach dubhairt an t-aingeal ri Muire, “Is beannaichte thu am measg bhan?”—Lùcas i. 47.—F.—Thubhairt; agus tha è sgriobhte, mar-an-céudna, “Beannaichte os ceann bhan bithidh Iàel.” Ma tha aoradh gu bhi air a dheanamh do Mhuire, do bhrìgh gu'm bheil i “beannaichte am measg bhan”; cia mòr a's mò na sin is còir aoradh a dheanamh do Iàel, oir tha ise “beannaichte os ceann bhan.”¹

C. 253.—Am bheil ùghdarras sgriobtuireil air-bith againn gu bhi ag ùrnuigh ris an Oigh Muire, no bhi ag aoradh dh'i?—F.—Cha n'eil. Tha aoradh a dheanamh do neach air-bith, ach do Dhia féin 'n a aonar, air a thoirmeasg agus air a dhètheadh gu teànn le focal Dé.² Cha n'eil an Oigh air a h-ainmeachadh, ach aon uair, ann an Gnìomhraibh nan Abstol, agus aon uair ann an Litrichibh nan Abstol, agus is ànn mar bhoirionnach amhàin, a ta i air a h-ainmeachadh an sin.³ Cha n'eil aon fhocal anns an Sgriobtuir air a bhi ag ùrnuigh rithe-se, no ri créutair sam-bith.

C. 254.—Ciod an teagasg ùr a thug eaglais na Ròimh seachad, air an ochdamh là de'n dara Mios déug de'n bhliadhna 1854, mu'n Oigh Muire?—F.—Gu'n robh i air a gineamhuinn às éugais

¹ Breith v. 24.—Beannaichte os ceann bhan bithidh Iael bean Hebeir a' Chenich; beannaichte bithidh i os ceann bhan anns a' bhùth.

² Mata iv. x.—An sin thubhairt Iosa ris, Imich uam, a Shatain: oir a ta e sgriobhte, Bheir thu aoradh do'n Tighearna do Dhia, agus dha-san 'n a aonar ni thu seirbhis. Lùc. xi. 27.—Agus an uair a bha e 'labhairt nan nithe so, thog bean àraidh do'n t-sluagh a guth, agus thubhairt i ris, Is beannaichte a' bhrù a ghiùlain thu, agus na clochan a dheoghail thu. R. 28, Ach thubhairt esan, Is mò gur beannaichte iadsan a dh'éisdeas ri focal Dé, agus a choimhideas e.

³ Gal. iv. 4.—Chuir Dia a Mhac féin uath, a ghineadh o mhnaoi,

peacaidh, ni de'n goirear gu coitchionn "a' Ghineamhuinn Neo-thruaillidh," (*Immaculate Conception*).

C. 255.—Am bheil an teagasg so a' dol an aghaidh nan Sgriobtuir?—F.—Thà. Tha è air a theagasg dhuinn, gu soilleir, gu'n do pheacaich na h-uile dhaoine. "Oir pheacaich na h-uile."—Ròm. iii. 23.

C. 256.—Am bheil è a' cur an aghaidh ni sam-bith a thubhairt an Oigh féin?—F.—Thà. Tha an Oigh a' labhairt mu Dhia mar a Slànuighear. Nise, mur bu bhan-pheacach l, cha bhitheadh féum aice air Slànuighear.¹

C. 257.—Carson a tha thu a' cur an aghaidh a bhi ag ùrnuigh ris na Naomh?—F.—(1) Do bhrìgh gu'm bheil na Sgriobtuirean a' toirmeasg gach aoraidh do aon air-bith de na Naomh, no do chrèutair air-bith eile.² (2) Tha Crìosd air 'fhoillseachadh mar an t-aon Eadar-mheadhonair, agus mar an t-slighe dh-ionnsuidh Dhia.³

¹ Lùcas i. 47.—Agus tha mo spiorad a' dheanamh gàirdeachais ann an Dia mo Shlànuighear.

² Gnìomh. x. 25.—Agus an uair a bha Peadar a' dol a steach, choinnich Cornelius e, agus thuit e sìos alg a chosaibh, agus rinn e aoradh dha. R. 26, Ach thog Peadar suas e, ag ràdh, *Seas suas; is duine mise mar an ceudna*. Gnìomh. xiv. 13.—An sin thug sagart Iupiteir, a bha fa chomhair an caithreach-san, tairbh agus blàth-fhleasgaidh chum nan geata, agus b' àill leis lobhairt a dheanamh maille ris an t-sluagh. R. 14, Ach an uair a chuala na h-abstoil Barnabas agus Pòl so, reub iad an eudach, agus ruith iad a steach am measg an t-sluagh, ag éigheach. R. 15, Agus ag ràdh, A dhaoine, c'ar son a ta sibh a' deanamh nan nithe so? oir is daoine sinne cosmhuil ribh-féin thaobh fulangais, a' searmonachadh dhuibh-se, pilltinn o na nithibh dlomhain sin chum an Dé bheò, a rinn nèamh, agus an talamh, agus an cuan, agus na h-uile nithe a ta ann. Taisb. xix. 10.—Agus thuit mi sìos aig a chosaibh chum aoradh a dheanamh dha: agus thubhairt e rium, *Feuch nach dean thu e*: is comh-sheirbhiseach dhuit-féin mise, agus do d' bhràithribh aig am bheil fianuis Iosa: dean aoradh do Dhia: oir is i fianuis Iosa spiorad na fàidheadaireachd. Taisb. xxii. 8.—Agus chunnaic mise Eoin na nithe so, agus chuala mi iad: agus an uair a chuala agus a chunnaic mi iad, thuit mi sìos a' deanamh aoraidh roimh chosaibh an aingil, a nochd na nithe so dhomh. R. 9, An sin thubhairt e rium, *Feuch nach dean thu e*: oir is comh-sheirbhiseadh dhuit mise, agus do d' bhràithribh na fàidhean agus dhoibh-san a choimhideas briathran an leabhair so: *dean aoradh do Dhia*.

³ Eòin x. 9.—Is mise an dorus: ma théid neach air bith steach tromham-sa tèarnar e, agus théid e steach agus a mach, agus gheibh e ionaltradh. Eòin xiv. 6.—Thubhairt Iosa ris, Is mise an t-slighe, agus an fhìrinn, agus a' bheatha: cha tig aon neach chum an Athar ach tromham-sa. R. 13, Agus ge b'e ni a dh'iarraas sibh a'm' ainm-sa, mi mise sin: chum gu'm bi an t-Athair air a ghlòrachadh anns a' Mhac. Gnìomh. iv. 12.—Agus cha n'èil slàinte ann an neach air-bith eile: oir cha n'èil ainm air-bith eile fo nèamh air a thoirt am measg dhaoine, tre am feud sinn bhi air ar tèarnadh. Ròm. viii. 34.—Cò a dhiteas? Is e Crìosd a fhuair bàs, seadh tuilleadh fòs, a dh' éirich a ris, agus a ta air deas làimh Dhé, neach a ta mar an ceudna a' deanamh eadar-ghuidhe air ar son-ne. Ephes. ii. 18.—Oir trid-san tha araon slighe againn gu dol a steach tre aon Spiorad chum an Athar. 1 Tim. ii. 5.—Oir is aon Dia a ta ann, agus aon eadar-mheadhonair eadar Dia agus daoine, an duine Iosa Crìosd. R. 6, A thug e-féin 'n a éiric air son nan uile, mar fhianuis ann an am iomchuidh. Eabh. vii. 25.—Air an aobhar sin tha e mar an ceudna comasach air an dream a thig a' dh'ionnsuidh Dhé trid-san a thèarnadh gu h-iomlan, do bhrìgh gu'm bheil e beò gu sìorruidh gu eadar-ghuidhe a dheanamh air an son. 1 Eòin ii. 1.—Ma pheacaicheas neach air bith, tha fear-tagraidh againn maille ris an Athair, Iosa Crìosd am firean.

C. 258.—Nach comharradh air irioslachd, a bhi 'dlùthachadh ri Criosd tre ainglean agus tre naoimh?—F.—Cha n-eadh idir. Tha an t-Abstol ag earalachadh òirnn deadh aire 'thoirt nach bi sinn air ar mealladh leis an droch bheachd so.¹ Rinneadh Criosd 'n a dhuine chum na ceart chrìche so, gu'm bitheadh e-féin amhàin 'n a Eadar-mheadhonair agus 'n a Ard Shagart againn.²

C. 259.—Ciod a' chrìoch a tha aig Sàtan 's an amharc leis an teagasg so?—F.—Daoine a tharruing air-falbh o Iosa, an t-aon dòchas. Tha Criosd làn de gach uile ghràdh, iochd, agus caomh-alachd, agus tha è ag ràdh "An tì a thig am' ionnsuidh, cha tilg mì air chor sam-bith a mach è."—Eòin vi. 37. Na cuireamaid, matà, eas-onoir air-san a bhàsaich air ar son, le bhi fo theagamh gu'm bheil è toileach ar teàrnadh.

(Ri leantuin.)

Protestant Notes.

Crathie Parish Church.—This is the church, says the *Protestant Observer*, attended by the King and Royal Family during their visits to Scotland. It is now proposed to make certain additions to the interior which have given great pain to many of his Majesty's Presbyterian subjects. At a meeting held in Queen's Hall, Edinburgh, on 16th October, a resolution of protest was unanimously carried. It mentioned that it is proposed to be set up in that church, in honour of King Edward VII., a new and enlarged Communion Table made of Iona marble, and behind it an oak screen, richly carved and canopied. Apparently this screen will in reality be a Reredos. The resolution asserts that the Communion Table will thus be turned into an altar; and it humbly requests the King to prevent these alterations "which will offend his Majesty's loyal subjects, and give encouragement to the Romanizers in the Church of Scotland." I am not surprised that such a resolution was passed, and I should be very glad indeed if his Majesty used his influence to prevent what must cause great uneasiness in the Church of Scotland.

¹ Col. ii. 18.—Na mealladh aon neach bhur duais uaihb le irioslachd thoil-eil, agus aoradh do ainglibh, a' foirneadh a steach gu dàna chum nan nithe nach fac e, gu dìomhain air a shéideadh suas le 'inntinn fheòlmhoir féin.

² Eabh. iv. 14.—Do bhrìgh uime sin gu'm bheil againn àrd-shagart mòr, a chaidh a steach do na nèamhaibh, Iosa Mac Dhé, cumamaid gu daingean ar n-aidmheil. R. 15, Oir cha'n 'eil àrd-shagart againn nach 'eil comasach air comh-fhulangas a bhi aige ri ar n-anmhuinneachdaibh; ach a bhuaireadh anns na h-uile nithibh air an dòigh cheudna ruinne, ach as éugmhais peacaidh. R. 16, Thigeamaid uime sin le dànachd gu rìgh-chaitir nan gràs, chum gu'm faigh sinn tròcair, agus gu'n amais sinn air gràs chum cabhair ann an àm féuma. I Eòin ii. 1.—Ma pheacaicheas neach air bith tha fear-tagraidh againn maille ris an Athair, Iosa Criosd am firean. R. 2, Agus is ean an iobairt-réitich air son ar peacanna; agus cha 'n-e air son ar peacanna a mhàin, ach mar an céudna air son peacanna an t-saoghail uile.

The Vatican Decree on Marriage.—Speaking at the Church of Ireland Synod in Belfast, Bishop Crozier said he wished he could arouse the conscience of every Protestant in England and Ireland and Scotland to the recent Papal decree on marriage, the most startling document, in his opinion, issued from the Vatican since the Council of Trent Decrees. The righteous indignation of the whole Empire might well have been aroused by this claim of the Church of Rome to possess the power to declare betrothals invalid and marriage not binding unless certain conditions were complied with. He thought the people of these countries had not yet realised the fatal consequences of that decree, by which the Roman Catholic party to a mixed marriage was taught that a solemn contract of marriage performed by a clergyman of the Church of Ireland, or a minister of any other Protestant denomination, was ecclesiastically invalid and that the parties to it were living in sin. It was very hard to discover how the marriage of a Roman Catholic with a Protestant, if contrary to the law of God, as the Papal decree asserted, could be made lawful even by the Pope of Rome. Yet he held in his hand a letter written to a young woman by a Roman Catholic priest in Belfast saying that such a marriage was not a marriage in the eyes of the Roman Catholic Church.

Fort Augustus as a Monastic Centre.—The name of the town dates no further back than the days of General Wade, who, in addition to road-making in the Highlands, used his skill upon a fortification on the borders of Loch Ness to keep the Jacobite Highlanders in awe. It comprised little of the modern features of a fort, being really a barracks for 300 men with a bastion for 12 guns at each corner. The name Fort Augustus was given in compliment to William Augustus, Duke of Cumberland. In 1746 Prince Charlie's followers attacked the fort, and, after a two days' siege, captured it. Their possession was short-lived, and the Fort was soon again in occupancy by the troops of the Crown, who continued to use the place till the Crimean War, when the last of the soldiers were withdrawn. In 1857 the Government sold the Fort for £5,000 to Lord Lovat. His son, Lord Simon, presented it to the Benedictine Order. The first Prior of the new Monastery was Dom Jerome Vaughan, cousin of Lord Lovat, and brother of the late Cardinal Vaughan. As the result of his efforts, a new building was begun in 1876. The College was opened in 1878, and the remaining buildings in 1880. In 1883 the Monastery was changed, or promoted, to be an Abbey. The occupants of the Abbey number twenty monks and twelve lay brothers. The significance of the Abbey lies mainly in the impression which its name makes as a centre of Popish influence in the North of Scotland, in its library of 18,000 volumes, its museum, its college.—*Bulwark.*

Notes and Comments.

The Shops' Bill.—The Lord's Day Observance Society maintains, in a circular addressed to members of the House of Commons, its oft-repeated objections to the Sabbath trading proposals which have now been embodied in the Home Secretary's Bill. It opposes the virtual withdrawal of the religious objections to Sabbath trading and the crippling of the Act of Charles II. which, in its opinion, needs rather to be strengthened by increasing the penalties inflicted under it. The Bill, while an improvement on the present condition, would, if adopted in Scotland be a seriously retrograde movement, and even for England it gives too much scope to shops being open on the Lord's Day.

Pictorial Representations of the Saviour.—We have already in these pages called attention to this subject. But if one were to judge from the fact that hundreds of homes by no means irreligious or ignorant adorn their walls by prints which in some cases are of purely Roman Catholic origin, it would appear that these remarks had very little effect. We appeal to all our readers who may have such prints on their walls to get rid of them. There are better ways of remembering the Nativity than by having a Roman Catholic print of the Virgin and Child on our walls, and spiritual minds ought to feel a revulsion at the artist's *imaginary* attempt to portray the features of the Son of God. Not by such devices is piety nourished. We fully believe that it is only necessary to direct attention to this matter to have the remedy applied. The Salvation Army is a transgressor in this direction: on one occasion, at least, it had an immense placard announcing its Harvest Thanksgiving with a revolting representation of the Saviour hanging on the cross with the crown of thorns on his head.

The Church of Scotland.—Recently we have been very much struck by the highly laudatory remarks made by ministers whom we have a right to expect ought to know better about the real condition of matters in the Established Church. There is no use of hiding the fact that the Churches' Act has given a very, very wide latitude to ministers of that Church, as the future may soon shew. But notwithstanding her glaring and patent defects, the Rev. Allan MacKenzie in a letter to the *Scotsman* allows himself to write as follows:—"It may generally be stated that while we admit some deviation from Reformation practices, by which we are not bound, and to which we do not submit in the Church of Scotland, we believe the main lines of her constitution to be the same as they were at the Reformation, and that, with all her defects, which are undeniable, she is nearer the ideal Church of the Reformers than any other Church at present in Scotland."

The Fate of the Higher Criticism.—In a powerful article in the November *Nineteenth Century*, in which the Rev. A. H. Clark criticises Gibbon's attitude to Christianity, he

throws a flood of light on his licentiousness, which certainly does not redound to scepticism. In a footnote Mr. Clark says:—"Mr. T. K. Cheyne, of Oxford, admits with startling candour that the 'Higher Criticism' is being 'undermined' by Assyrian studies (*Bible Problems*, page 139, Williams & Norgate, 1904). Mr. George Adam Smith, of Aberdeen, regards the higher critical positions as no longer 'assured' and as requiring revision at the hands of a more orthodox school (*Quarterly Review*, January, 1907). Mr. A. H. Sayce assures us that 'the method of the higher critic . . . is unscientific. . . . The pronouncement of archaeology is unmistakable. . . . Archaeological facts . . . in no instance have supported the conclusions of the higher critic' (*Homiletic Review*, March, 1903. Cp. his *Monument Facts and Higher Critical Fancies*, Religious Tract Society). A very distinguished writer in the *Edinburgh Review*, after a detailed examination of the results of Wellhausen's 'chaotic learning,' sums up:—"The decay of this school, the methods of which have become somewhat out of date, is clearly marked in the recent utterances of Wellhausen and Renan," who 'have brought into the controversy nothing that is very new either as to method or as to materials' since 'the second' or 'third centuries.' 'That we should now witness the disintegration of what was once the critical theory is no doubt a sign that some method more in accordance with real knowledge is about to arise.' (*Edinburgh Review*, July, 1892.)"

John Knox Tracts.—The first of a new series of these Tracts by the late Rev. J. R. Anderson, has just been issued. It is entitled "The Hour of Temptation," and the text is Revelation iii. 10: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." The Tract is neatly got up, with a portrait of John Knox as frontispiece, and is handy for distribution. It may be had from D. Catt, 74 Strand, London, W.C., or J. Anderson, 196 St. Vincent Street, Glasgow. Price 1d. each; 9d. for 12; 5/- per 100.

"Re-Union of Christendom."—The Open Letter of the Rev. D. Macfarlane, F.P. Manse, Dingwall, to the Rev. Principal Whyte of Edinburgh has been issued in leaflet form; price, $\frac{1}{2}$ d. each, 4d. for 12, 1/- for 50; but copies may be had from the Rev. D. Macfarlane or the Editor of Magazine for free circulation on receipt of postage at the rate of 1d. for 20 copies. The publisher is D. Catt, 74 Strand, London, W.C.

Church Notes.

Communion at London Mission.—The Sacrament of the Lord's Supper will (D.V.) be dispensed at Conference Hall, Eccleston Place, Buckingham Palace Road, Victoria, London, S.W., on the

first Sabbath of December. The services in connection therewith are as follows :—Wednesday, 30th November, Fast Day (Hall not available Thursday), Gaelic, 3.30 p.m. ; English, 7.30 p.m. Friday, 2nd December, Gaelic, 3.30 p.m., and English, 7.30 p.m. Saturday, 3.30 p.m. Sabbath, English, 11 a.m. and 7 p.m. ; Gaelic, 3.30 p.m. Monday, 5th December, English, 7.30 p.m.

Notice to Treasurers of Church Building Funds.—

It is requested that such Treasurers in congregations which have debt on church buildings, and desire assistance from the general Collection taken for this purpose, send in a statement of their requirements to Mr. Angus Clunas, 18 Ardconnel Terrace (East), Inverness, not later than the end of December, 1910, that the Financial Committee may be guided in their allocations.

Acknowledgments.—Mr. Angus Clunas, General Treasurer, 18 Ardconnel Terrace, Inverness, acknowledges, with thanks :— 5/ from "A Friend," Lochcarron, for missionaries and catechists ; 20/ from "A Friend," (Lochinver P.O.), for South African Mission ; 5 dollars from "A Friend," Lambton, Ontario, Canada, for Sustentation Fund ; 2/ from Miss E. Macdonald, Achnahannet Spean Bridge, per Rev. J. S. Sinclair, Glasgow, for Kaffir Psalms ; £5 from "Lady Friend," New York, per Rev. N. Cameron, Glasgow, for Sustentation Fund ; 5/ from Miss J. M., per Rev. N. Cameron, for Kaffir Psalms ; 2/6 from "Anonymous," per Rev. D. Graham, Shieldaig, for Kaffir Psalms. *Correction.*—*Donation of Mrs. M'Iver, Nairn, in last issue, should have been 10/, not 5/ as stated.* The Rev. N. Cameron begs to acknowledge, with thanks, 5/ for Kaffir Bibles and 5/ for sinking Well from "A Wellwisher."

The Magazine.

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