



# 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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## A Prayer for Salvation.

PSALM cvi. 4.

THE inspired writer of this Psalm begins his song in a manner that is common and appropriate to many of the Psalms—with a call to praise the Lord and to give Him thanks for His goodness and for His mercy which endureth for ever. He then casts His eye backward upon the many “mighty acts” of kindness which the Lord had shown to His chosen people in times past, and feeling overwhelmed by the survey, he cries out in the language of adoration, “Who can utter the mighty acts of the Lord? Who can show forth all his praise?” He realises with all his soul that the wondrous works of Jehovah are great beyond created expression—that neither man nor angel can adequately show forth His praise. He next proceeds to take a view of the character of the sons of men, and with a manifest eye to the prevailing sinfulness, which he afterwards records with sorrow, he declares those only to be truly blessed that keep judgment and do righteousness at all times. His appreciation of the Lord’s mercy to sinful, ungrateful men does not make him take an Antinomian view of their condition, as if it mattered not whether they lived according to the divine law or not. He evidently recognises that the end of mercy is to save from sin, and that it is they only in whom this end is realised—they who keep judgment and do righteousness—that are the people truly blessed.

The succeeding part of the Psalm is largely a review of the sins of the children of Israel during the leading stages of their history, from the period of bondage in Egypt to, in all probability, the time of the carrying away into Babylon. Their sins in the wilderness are particularly enumerated. The record is a very dark one, and the Psalmist lays special emphasis in his closing reflections on the fact that the transgressions of Israel were greatly aggravated with the black crime of ingratitude; they sinned after much experience of the Lord’s goodness. “Many times did he

deliver them; but they provoked him with their counsel, and were brought low for their iniquity." Still there is a "nevertheless" of the Lord's super-abounding mercy, that concludes the plaintive reflection with a note of joy. "Nevertheless, he regarded their affliction when he heard their cry; and he remembered for them his covenant, and repented according to the multitude of his mercies." At the same time, so far as the present experience of the Psalmist and of the people is concerned, the joyful note is largely absent—it has special relation to the past. Almost the last words of the Psalm are, "Save us, O Lord our God, and gather us from among the heathen."

It is our present purpose to call attention to one brief but comprehensive petition which forms part of a personal prayer which the Psalmist offers in the fourth and fifth verses—a prayer that has been much in the hearts and on the lips of God's children all down the ages since it was first given to the Church: "Remember me, O Lord, with the favour that thou bearest to thy people: O visit me with thy salvation: that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance." The special petition on which our thoughts are to be fixed is, "O visit me with thy salvation."

1. Let us, first, observe *the salvation* for which the Psalmist prays. It is "thy," that is, God's salvation. No other would satisfy his desire or meet his need. Vain is the help of man to meet the case of a soul that feels himself ready to perish under divine displeasure on account of sin. The arm of flesh is utterly helpless to command deliverance. But the wonderful thing is that the very God against whom men have sinned, and who might have justly allowed them to die in their sins, has graciously provided a salvation more than sufficient to meet their direst necessities. This is the great salvation set before us in the Scriptures, the proclamation of which is the "good tidings of great joy which shall be to all people" (Luke ii. 10).

This salvation is divine from first to last. Divine in *its origin*: God the Father, as the representative of the Godhead in the covenant of grace, was the original author of it. The Apostle Paul thus writes to Timothy: "God . . . hath saved us according to his own purpose and grace, which were given us in Christ Jesus before the world began." Divine in *its purchase*: God the Son, as the Mediator of the new covenant, is the meritorious procurer of it. It was lost sinners under a broken covenant for whom it was provided, and He, in the riches of His love, assumed their nature in a holy condition, and redeemed them from the penalty of the law by shedding His precious blood in their room and stead. Deliverance is in virtue of His infinite ransom. Divine is this salvation also in *its application*. God the Holy Ghost is the powerful applier of it. Application is His part of the great work. It is His office to convince the soul of sin and

guilt and ruin, and to unfold the need of salvation, and it is His also to take of the things of Christ and show them unto the soul thus convinced, and so to put it in possession of salvation. It is the Gospel which comes "not in word only but in power and in the Holy Ghost," that effectually conveys salvation to the sinner that is on the brink of perdition. It is the Spirit's gracious province also to carry on the good work that is begun in that day of conversion to its ultimate perfection in "the day of Jesus Christ."

Let us now observe some of the blessings of this divine salvation, which make it desirable in the eyes of all those who believe. First, there is deliverance from the great root-evil of sin. God gave His only-begotten Son that He might be a Saviour from sin. His name was called Jesus because He should save His people from their sins. There is deliverance provided from sin in its guilt, in its power, in its pollution, in its love, and ultimately in its very being. Every saved soul shall be at last without spot or wrinkle or any such thing (Ephes. v. 27). Secondly, there is deliverance from Satan in his dominion and in his temptations. Christ destroyed the power of him that had the power of death, and every soul that is truly saved is freed from the thralldom of the devil. The enemy still tempts, no doubt, and succeeds to a certain extent with his temptations, but he shall not finally triumph. The Captain of salvation shall lead forth judgment unto victory. Thirdly, there is deliverance out of many present miseries that flow from sin as their original cause. Christ did not hide from His disciples the divinely-ordained pathway of tribulation that lay before them in this present, evil world, but He added: "Be of good cheer; I have overcome the world." Troubles temporal and troubles spiritual are the lot of "the third part" that must pass through the fire, but yet at length the Lord delivers them out of them all. They experience partial deliverances in time, but the complete and perfect deliverance is reserved for the hour in which death, the last enemy, is destroyed. Fourthly, this divine salvation secures deliverance from the everlasting miseries of the world to come. Who can grasp all that is implied in this wonderful blessing? Who can estimate the awfulness of the never-ending sufferings of the finally lost? Blessed are those souls who have heard in a day of mercy the joyful sound of the Father's voice, saying, "Deliver him from going down to the pit; I have found a ransom" (Job xxxiii. 24). These are the negative blessings which are wrapped up in this great salvation. Time and space meantime fail us to enlarge upon the grand positive benefits which are included in its embrace, such as justification, adoption, assurance of God's love, conformity to the divine image, fellowship with a Triune Jehovah, and preservation unto eternal glory.

2. The second thing to be observed in the words of our text is the petition which the Psalmist offers relative to God's salvation: "*O visit me with thy salvation.*" The inspired writer was evidently



a highly favoured man of God, and yet we here find him in a very low case. He earnestly entreats the Lord to remember him with the favour which He bears to His people, and to visit him with His salvation, as if he felt himself at the time entirely outside these great privileges. Such was certainly his conviction, otherwise he would not have thus prayed. And we are not to affirm but his conviction, so far as sensible experience was concerned, was according to truth. The Lord had hid His face from him for a season, and had exposed him to the attacks of his spiritual foes. He was as a man without God and without salvation, and so his cry goes up for speedy deliverance. He cannot bear to be always forgotten, and he earnestly longs to see the good of God's chosen and to rejoice in the gladness of His nation.

This brief but pointed petition is very suggestive. It gives us to see, for one thing, the personal nature of true godliness. "O visit me," cries the Psalmist. Every one that is brought into a right and proper state of mind in regard to his own relation to God feels his need of a direct personal experience of the divine salvation. Sinners, who have only some loose superficial thoughts about this all-important matter, oftentimes imagine that they will be saved in the mass. If they mix among God's people in the means of grace, they are ready to think that somehow or other they will reach heaven along with them at last. But this is a delusion and a snare. All, saved by grace, are "gathered one by one." Each one must be brought to a sense of personal need as a lost sinner before God, and the cry must go up from the agonizing depths of the soul, as if there were none other in the wide world, "O visit me with thy salvation;" "God be merciful to me a sinner." Apart from such intensely real and personal entreaties at a "throne of grace," sinners only delude themselves as to their hopes of salvation.

Again, this petition shows us that a child of God may fall very low as to a sense of a personal interest in the divine salvation. He may feel himself as if entirely without it in all its branches and benefits. And yet he is still a child, and is here encouraged to come again and again for a complete salvation to God's throne of mercy. He is also warranted to come for any particular blessing that is comprehended within the bounds of the salvation that is in Christ Jesus. Small things as well as great are among "the sure mercies of David"—daily bread, relief from the common crosses and trials of life, succour against besetting sins and such like. The exhortations are elsewhere found in the Psalms, "Cast thy burden on the Lord, and he shall sustain thee"; "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." And Christ and His apostles also constantly urge souls to prayer with a view to obtain all or any of the blessings that are embraced in the salvation held forth in the gospel. The true children are not rich and increased in goods, having need of nothing, but are poor in spirit, needy souls, who constantly require

salvation in some aspect or other to be applied to them on the authority of the Father, through the merits of the Son, and by the power of the Holy Ghost.

Still further, this petition appears to imply that the Psalmist was seeking not merely the benefits of salvation but the Divine Benefactor Himself. He asks for a "visit" from the Lord. And such is the desire of every truly gracious soul, not the benefits apart from the wonderful Benefactor, but both together. Both are in reality inseparable, though they may be separated in the thought and desire of creatures. "Seek the Lord and His strength; seek his face evermore" (Ps. cv. 4). And such a blessing is undoubtedly promised as the Lord's manifesting His gracious presence to the souls of His children. Jesus said to one of His apostles, "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him" (John xiv. 23). How unspeakably precious it is when a soul enjoys a conscious experience of the Lord's loving presence, and walks even for a short season in the light of His favourable countenance!

Finally, we observe that this petition has been put on record for the benefit of sinners in all ages. The Lord is putting the very words into our mouths, that we may present suitable and acceptable petitions at His throne. "Take with you words and turn unto the Lord." This is a petition that He will answer when presented before Him in genuine soul sincerity. The Psalmist was never led to put up such a petition in vain, though we may not have the explicit record of its answer. Will you who are still at ease about your soul's salvation not begin to consider? Here is a petition most suitable for you, "O visit me with thy salvation," and it will be at your eternal peril that you neglect the earnest, importunate, and persevering use of it on your knees before God. Time is short; eternity is near; soon we must appear before the immediate eye of a holy and heart-searching Jehovah. In that solemn moment, the sinner who has despised the day of mercy and has never, with real sincerity, sought the great salvation, shall be cast into darkness where there is weeping and gnashing of teeth. But the soul that has wrestled daily against sin and Satan throughout the wilderness, with this and similar petitions going up from heart and lips to Him that sitteth on the throne and is mighty to save, shall receive an eternal welcome to the inheritance that is incorruptible, undefiled, and fadeth not away.

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**The Scholar's Comfort.**—"I have taken much pains to know everything that was esteemed worth knowing amongst men; but with all my disquisitions and reading, nothing now remains with me to comfort me, at the close of life, but this passage of St. Paul, 'It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.'"—SELDEN.

## Notes of a Lecture.

BY THE REV. JOHN R. MACKAY, M.A., INVERNESS.\*

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 "The Son of man hath power on earth to forgive sins."—MARK ii. 10.

"Whom he hath called."—ROM. ix. 24.

"Whosoever shall call on the name of the Lord shall be saved."—ROM. x. 13.  
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HAVING, last Sabbath, spoken at some length on the portions of divine truth cited above, I now proceed to say that the three passages in combination suggest the reflection that there are three aspects of Gospel truth, meaning the Gospel in the strict sense, which find extraordinary emphasis in the Word of God. I mean that the emphasis flows from the very heart of the sacred oracles.

(1) Need I say that the first of the above three subjects suggests the reflection that the all-sufficiency of Christ's power, and the unsearchableness of His riches is the theme of themes in Gospel truth! The particular instance from which we start is a miracle of healing which Christ in the days of His flesh wrought. Matthew and Luke as well as Mark record the miracle. The utter helplessness of the paralytic on whom the miracle was wrought is brought out in its being said that it took four to bring him to Christ. But Jesus manifested His glory at the time in an altogether unexpected way. He did this by assuming the prerogatives of deity. His claim was that as God in heaven forgives sin, the Son of Man on earth does the same; a claim that had been unjustifiable if He were not essentially one with the Father. Could He demonstrate the validity of this claim? Yes, verily. He, who on His own authority could with success command that impotent person to rise and to take up his bed, might demonstrably without presumption lay claim to divine prerogatives. When the matter was brought to such an issue, Jesus says to the sick of the palsy: "Arise, take up thy bed, and go unto thy house." No sooner was the command given than straightway the hitherto helpless man took up his bed, and in the sight of all walked away with it. It was a most impressive lesson on the subject of the unlimitedness of the Mediator's grace and power. It was being made evident to everyone whose eyes "the god of this world" did not succeed in blinding, that nothing was too hard for the Lord Jesus. Neither disease, nor plague, nor death itself could stand before him. No, nor guilt, nor consequence of sin. Now this is not, I need scarcely say, a solitary instance in which Christ's all-sufficiency finds emphasis in the Word of God. One ought rather to say that this divine fulness, this all-sufficiency of Jesus Christ as the sinner's Saviour is the one all-absorbing

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\* This Lecture was delivered on a week-day evening.

theme of the New Testament. What purpose does the rehearsal which Matthew, Mark, and Luke make of Christ's mighty works serve but to show forth the implicates of the well-deserved title, Jesus the Messiah, the Son of God? Are not the speeches and the signs which the evangelist John also puts on record all meant to bring to light the infinite riches of that grace that visited this earth when the Word, who was and is God, was made flesh and dwelt among us? The great Epistle to the Romans may be regarded as an answer to the question why such a Person should have been at all constituted and revealed as the Son, who was made of the seed of David, according to the flesh, and was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. (See Romans i. 3-5.)

How full is the Epistle to the Hebrews of Christ! From beginning to end the theme is the Person, natures, priestly office, and sacrifice of the Mediator of the New Covenant. It was deemed of the apostle Paul an unspeakable additional favour towards himself, because that, together with his own soul, there was given him to preach to others Christ's unsearchable fulness. If anything can be said to receive special emphasis in the New Testament, it is this incomprehensible fulness which is to be found in Him in whom it pleased the Father that all the fulness should dwell. On account of this fulness is it that we are warranted to say to every sinner whatsoever of the human race that, if he or she only come to Jesus Christ, they cannot fail of salvation, be their guilt what it may.

(2) With this aspect of Gospel truth, to wit, the unsearchable fulness which is in Christ Jesus, an aspect, as we have seen, upon which the divine oracles lay such extraordinary emphasis, must be connected the guilt of those to whom Christ has come near in the Gospel and yet refuse to make Him their confidence. If there were not an all-sufficiency in Jesus Christ to meet your needs, supposing you to come to Him, you would incur no guilt by refusing to come. But not only is there aggravated guilt lying on everyone that refuses to come to Him, but this aggravated guilt is another aspect of Gospel truth which finds extraordinary emphasis in the Word of God. "This," says Christ, "is the condemnation that light is come into the world, and men loved darkness rather than light." And again, "If I had not done among them the works which none other man did, they had not had sin:" "If I had not come and spoken unto them, they had not had sin:" "If any man," says the Apostle Paul, "love not the Lord Jesus Christ let him be anathema." On the whole face of Scripture you will find writ large that as men's privileges increase, their guilt, supposing them not to put these privileges to good use, also increases. Even those who live in heathendom, having only the starry heavens above and the promptings of conscience within, incur guilt because they refuse to walk according to this light which God has been pleased to leave with them. (Romans i.

18-32 ; ii. 14-15.) The guilt of Israelites was greater than that of the heathen round about them, when men who had their privileges refused to walk in the light of the Lord. But the guilt of impenitent heathens, and even the guilt of the pre-Christian impenitent Jews dwindles into paleness in comparison with the guilt of those to whom the Gospel is hid. They are reckoned in the Scriptures as trampling under foot the Son of God, as counting the blood of the everlasting covenant a common thing, and as doing despite to the Spirit of grace. And if they continue in that hardness of heart, against them, as against none else, shall the vengeance which Jehovah claims as His own, be executed. For, "how can they escape if they neglect so great salvation?" (Hebrews x. 29-30 ; ii. 3.) Enough, surely, has been said to shew that the Scriptures, not merely in an incidental or occasional way, but as dealing with a matter that enters into the warp and woof of divine truth, puts extraordinary emphasis on the aggravated guilt of those who to trampling upon God's moral law add their making light of the Gospel of God's grace.

(3) But we should not do justice to this subject of the peculiar emphases of the Gospel, if we did not say that the marvel of faith is another theme which in the Scriptures has bestowed upon it an emphasis equally great with that placed upon the two foregoing aspects of divine truth. That a sinner, who is by nature dead in trespasses and sins, should at all come to Jesus Christ, is extolled in the Scriptures as a great wonder. To bring this out the Scriptures (a) dwell much upon what man is by nature. "Flesh born of the flesh." "Natural and incapable, as such, of discerning the things of the Spirit of God, of discerning, in a word, the Gospel." "Dead in trespasses and in sins." (b) They make much of effectual calling—of the exceeding greatness of the power that works in them that believe. "Ye must be born again." "No man can come unto me except the Father, who hath sent me, draw him." "God, who commanded the light to shine out of darkness, hath shined in our hearts." "For the great love where-with he loved us, even when we were dead in sins, he hath quickened us together with Christ." "He called us unto the fellowship of his Son." Everyone conversant with the Scriptures will recall many other similar expressions. (c) The Scriptures trace this effectual calling to God's eternal purpose. "Whom he did predestinate, them he also called." "That the purpose of God according to election might stand, not of works but of him that calleth." "He called us not according to our works but according to his own purpose." The impression that one gets in reading the Scriptures is that they cannot sufficiently extol the favour that has been bestowed on that man or woman to whom Christ has become fairer than the children of men. Flesh and blood have not so taught them, but the Father who is in heaven. It is that peculiar favour of which He spake to Moses when He said that "he would have mercy upon whom he would have



mercy, and that he would be gracious unto whom he would be gracious." And this mercy of effectual calling flows from the promise of God, so that thereby, as His mercy is to be built up for ever, His faithfulness shall be established in the very heavens.

For the children of the promise are the true seed of Abraham, a promise traced in the Word of God further back than Abraham. It is a promise of eternal life which God, who cannot lie, promised before the world began. Christ is the Father's promise to the Church—the Church is the Father's promise to Christ. In Eve, in Abraham, in Isaac, in Jacob, in David, in Isaiah, Christ is promised to the Church. But the Church was promised to Christ before the world began. The Father's promise of Christ to the Church could only have been made in time, for before time the Church had no actual existence, but the Father's promise of the Church to Christ was before time, and that might well be, as He was set up from everlasting. And Christ rejoices both in the mercy that is shown to every sinner that is drawn to Himself in time, and the faithfulness that is shown towards Himself in that all, that the Father gave Him from everlasting, are being brought to Him. His Church will everlastingly sing of His mercy and of His faithfulness, but, as Calvin puts it, Christ will be the leader in this exercise of praise. We live in times in which comparatively little is heard of effectual calling, and of eternal election. Why is that so? It is because it appears to most such a little, such a natural and easy thing to come to Jesus Christ. But those who are taught of God know that it is a great matter. And they love to see the greatness of it in all that the Scriptures say of man as he is by nature, of the exceeding greatness of God's power revealed in effectual calling, and of the revelation of the infinite mercy and eternal faithfulness of God that is made in the case of every believer. But whether men extol this marvel little or much, we have said enough, we think, to shew that it is an aspect of Gospel truth which has extraordinary emphasis given it, not in isolated passages, but in the entire texture of Scripture truth. Let us then pray that we may respond not to one but to every emphasis of God's word. It may be that *we* cannot reconcile these emphases into an intelligible harmony, but, apart from all such attempts, the authority of the Almighty gives them all the unity that is requisite. (Romans ix. 20.)

**Offending a Nobleman.**—Mr. Dod, one of the Puritans, having preached against the profanation of the Sabbath, which much prevailed in his parish, and especially among the more wealthy inhabitants, the servant of a nobleman, who was one of them, came to him and said, "Sir, you have offended my lord to-day." Mr. Dod replied, "I should not have offended your lord, except he had been conscious to himself that he had first offended my Lord; and if *your* lord will offend *my* Lord, let him be offended."

## Some Remarkable Testimonies to the English Bible.

DURING the recent celebrations connected with the Tercentenary of the Authorised Version of the Scriptures a feature worthy of note is the number of striking testimonies borne to the Bible, alike as a religious and literary classic. We are not forgetful that all is not gold that glitters; but it is decidedly something to be thankful for that the Word of God has been so prominently brought before the English-speaking race during the past months. The United States and Canada celebrated the Tercentenary during last month, and there, as in the homeland, the Bible was brought prominently before the mixed peoples of these vigorous nations. The testimonies quoted here are chiefly those given at the English and Scottish celebrations, and are fitted to teach men who regard it as a sign of culture and literary taste to scoff at the Bible, that they have still a great deal to learn.

We begin, as is meet, with the King's speech in answer to the Address presented to him by the deputation including representatives of the Church of England, Church of Scotland, Congregationalists, Baptists, Wesleyans, Primitive Methodists, United Methodists, Friends, Moravians, Presbyterian Church of England, Salvation Army, Welsh Calvinistic Methodists, Church of Ireland, and many other public bodies.

"It has given me sincere pleasure," the King said, "to receive this deputation, and to learn that it represents the joint celebration by the English-speaking peoples of the issue of 1611 of that world-famous translation of the Bible into our tongue, which has ever since been known as the Authorised Version. The happily-chosen words of the Address bring home to us all the profound importance of that event. The labours of the translators, and of my ancestor, King James the First, who directed and watched over their undertaking, deserve to be held in lasting honour.

"This glorious and memorable achievement, coming like a broad light in the darkness, gave freely to the whole English-speaking people the right and the power to search for themselves for the truths and consolations of our faith, and during three hundred years the multiplying millions of the English-speaking races—spreading ever more widely over the surface of the globe—have turned in their need to the grand simplicity of the Authorised Version, and have drawn upon its inexhaustible springs of wisdom, courage, and joy.

"It is my confident hope—confirmed by the widespread interest your movement has aroused—that my subjects may never cease to cherish their noble inheritance in the English Bible, which in a secular aspect is the first of national treasures, and is, as you truly say, in its spiritual significance the most valuable thing that this world affords."

Lord Northampton, in the name of the signatories to the Address, then presented the Bible, and His Majesty before retiring cordially shook hands with every member of the deputation.

At the Tercentenary celebration in London, which took place on the 29th March by a great meeting in the Albert Hall, the American Ambassador (Mr. Reid) read a letter from the President of the United States, in which Mr. Taft says:—"It affords me great pleasure to present, through Mr. Reid, my congratulations to those who, in the mother country, are commemorating so signal a historic event as the publication of the King James Version of the English Bible. This Book of Books has not only reigned supreme in England for three centuries, but has bound together, as nothing else could, two great Anglo-Saxon nations, one in blood, in speech, and in a common religion. Our laws, our literature, and our social life owe whatever excellence they possess largely to the influence of this our chief classic—acknowledged as such equally on both sides of the sea."

The *Times*, which occupies the first place in the newspaper press of the world, has devoted a good deal of its space to the subject, and in a special article says, among other things:—"The Authorised Version of the Bible is a piece of literature without parallel in modern times. Other countries, of course, have their translations of the Bible, but they are not great works of art. . . . Now that we have so many cheap substitutes for literature it is more than ever necessary that every one from childhood should be familiar with the Bible, not as a book which proves something or which contains curious information, but as one which says what is best worth saying in the best possible words. Such a familiarity with it ought to be considered the foundation of all culture among us, and we ought to learn it at school as the Greeks learned Homer, and to be able to quote from it without any false shame and without suggesting any controversy about theological matters. It is important to every one to know the Bible from childhood, for there is no great literature in our own tongue, or perhaps in any other, which a child can so easily enjoy. The child who knows the tales of the Patriarchs . . . has a standard by which he can distinguish the enduring from the transient in the life of man. He may never consciously apply this standard. Yet it is likely to remain in his mind and to influence his judgments. The Bible, read in childhood, makes us love those things which are best worth loving and which have been tested by the experience of ages. The fact that it came from the East, and has been naturalised in the West—that the Englishman has fathered what the Jew so long ago begot—is a proof of its universal value. It has endured a severer struggle for life than any other book, and in the course of it has more completely rid itself of everything that is trivial and accidental and unfitted to survive. Living, as it does, in our language more vigorously than even the greatest

works of our own writers, it gives us a living memory of the central past of the world; so that we, who came into history so late, and out of a dark, northern byway, can look back across the shining Mediterranean to the primeval Mesopotamia as if it were the cradle of our own race, from which we had wandered, carrying with us westward the stories that were to last for ever through all vicissitudes of time and place."

The *Daily Telegraph*, one of the great London dailies, in the course of a very notable leading article of 21st March says:—"Cromwell and his Ironsides, for instance, owed all their stark strength and conquering capacity not to physique, in which they might be equalled before and since, nor to pure intellect, for in that, thoroughly able as many of them were, they have been very frequently indeed excelled by meaner men, but to a force and fixity of character in which they have never been surpassed. Without that the Puritan movement and the stern stamp it was to set on our history, and on all history, would have been impossible. The Ironsides, with the sword in one hand and the Bible in the other, was first of all made by the latter, creating in men the temper that lifted them far above what they would have been under any other influence. In the meantime while tumults shook the State in the clash of the deepest differences of conviction by which a nation can be divided, something else was happening. The 'Mayflower' had made her voyage to New England, the Pilgrim Fathers taking the English Bible with them as by far the most precious treasure in their store. The American colonies began to build up their new Commonwealths and to stretch along the seaboard. It might be said that of these societies on the other side of the Atlantic—certainly of the strongest among them, bound to dominate as in the end they did—the Authorised Version was the moral foundation-stone. It was under the influence of the Book of Books that England became, indeed, the mother of nations, and stretched her race and her tongue to the farthest shores of the earth. To-day the English-speaking world embraces something like 150,000,000 of people, who contain within themselves more potential of every kind than has ever belonged to any group of communities owning the same language and a common literature. In that sense, at least, there has never been, and there never can be, a real separation. In that sense, the English-speaking peoples in the mass are fundamentally one, and the influence of the English Bible upon their speech, thought, and ideas is the deepest and broadest part of all that gives them a common moral basis. Had it not been for that, there would have been no special virtue in Sir Edward Grey's plea for Anglo-American peace. But the Tercentenary of the English Bible is every whit as much America's festival as ours, and the celebration of the event on both sides should do more than anything else could accomplish during the next few weeks to strengthen all the moral forces that will work henceforward for a crowning cause.

Three hundred years ago the English Bible was the possession of but five or six millions of people, in an island which could not guess what the future was to bring forth. To-day the seed has risen into a great tree, and its branches overshadow the earth."

Prof. Saintsbury, in a special article to the *Glasgow Herald* (4th March, 1911), pays a high compliment to the literary style of the Authorised Version. "The astounding skill, he says, "with which the translators of 1611 took the best from everything, and added better of their own, can only be appreciated by actual comparison of the different texts. But it may perhaps need some additional acquaintance with literature from the historical side to see the hold which the result obtained upon the national and the literary mind. . . . The phraseology and style of the Bible in the Version which by no very slow degrees superseded all the others, supplied as it were a *publica materies*, a universally-known common stock and ground of literary expression to which there is, if any parallel at all in literature, only that supplied by Homer in the flourishing times of Greek. . . . It has been customary to attribute the discovery of the indefinable, but at once recognisable, 'Biblical cadence' to Tyndale; and it may be fairly granted that he was actually the first to 'glimpse the panther,' which is the less surprising in that he was actually the first man of literary talent to apply a tolerably accomplished stage of English to the particular text and task. But neither in him (indeed he does not seem to have had time to attempt the greatest books) nor in any follower or set of followers, will be found anything like the astounding finish, fulness, and variety of the Authorised Version in dealing with matter like the Days of Creation, and the Exit of Israel, with Job and Ecclesiastes and the great passages at the beginning and end of Isaiah, with the visions of Ezekiel and the preaching of Amos, with the narrative quality of the Gospels and the Acts, with the more purple passages of the Epistles, and with the hues of sunset and eclipse that colour the Book of Revelation. Nor, great as is purely Elizabethan prose, will anything similar or second be found in it."

The *English Churchman*, in a leading article (23rd March, 1911), strikes a different note—a note which we are sure will appeal to the readers of this Magazine. "What is this Book," it asks, "which has been enthroned so high above all other literature and is the crowned queen among the grandest works of the ages? What is this Book that is receiving the homage of all ranks and classes, from the King to the peasant, from the university scholar to the backwoodsman in the wilds of the West? They tell us that it contains the purest English ever written. Of the words that go to make pure English it has 97 per cent., as against 85 per cent. in Shakespeare and 81 per cent. in 'Paradise Lost.' And yet it has so entered into the language of the people, and exercised such a formative influence upon their everyday utterances, that of its six thousand words only about two hundred are not in



common use. Writers of all kinds have extolled the beauty of its diction, the felicity of its phrases, and the sublimity of its style. But true as this is, it could never account for the position that our Authorised Version has won. Pious friends do not bestow this gift-book upon children simply to teach them elegance or to save them from barbarities of speech. When the mother, with a tear-dimmed eye, begs her boy to remember his Bible and to read if only a few verses every day in the far-off land to which he is going, she is thinking of something very different from the dignified preservation of his native tongue. When the Book goes down with the mourner into the abyss of sorrow and keeps him from sinking into despair, it is not alone by the music of its sentences and the rhythm of its cadences that it speaks to his riven heart. When the aged saint reads over again the familiar passages on which his mind is wont to dwell, the mere felicity of the phrases will not account for the light that kindles on his face like a ray from the sunshine of heaven. No, we yield to none in our admiration of the English of the Authorised Version, but we are not foolish enough to imagine that this has been the sole secret of its power. . . .

"There is something more, then, in the old Book, which has been working in the nation for three hundred years and is working still, whose light is not yet dim nor its natural force abated. Yes, there is something more. It is the Word of God, and it has proved its origin by its achievements. The Holy Spirit, using it as His instrument, has enlightened the darkness of untold multitudes, pointed them to the Saviour, shown them the path of life, guided them in their pilgrimage, strengthened them to overcome temptation, implanted in them the principles of truth and righteousness, made them missionaries to others, consoled them in their sorrows, and filled them with the hope of immortality. By these glorious achievements He has set the English Bible on its throne and bent the minds of myriads to pay their tribute to it to-day."

These are a few of the tributes paid to the Bible during the recent celebrations, and our prayer is that the God of the Bible may so order it that through these celebrations more attention may be given to His Word, and that His Holy Spirit may make it an effectual means of salvation to many a perishing sinner.

D. B.

**Remarks of the Rev. Finlay Cook.**—1. Never call yourselves Christians till you find the yoke of Christ easy, and His burden light. 2. If we had the Holy Spirit of Grace in exercise, nothing would be so sweet in the world as speaking and thinking of Jesus. 3. I pity the man that is a servant of God who was never made a son. 4. It is a bad day with you when you esteem the pleasures of the world more than the courts of God's house. 5. What kind of salvation do you want? A worldly man wants salvation in his sins; a gracious soul wants salvation from his sins.

## 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 vol. xv., page 462.)*

### CONVERSATIONS WITH BETSY LINDSAY.

ON the 20th July I wrote her, of which the following is one paragraph:—

“You speak of a measure of insight you had into eternal love and the glories treasured up in Christ, on my using a certain expression in prayer, and that you could not well bear more. That insight was owing to the gentle leading of the Divine Spirit and the lively vigour of your own mind, more than to anything in me. You could not well bear more! Poor, weak, sickly lassie, I believe you. Wonder that you had discovered to you what you could bear. Oh, that I had such a measure of true saving fellowship with the Father and with His Son, Jesus Christ, as I could bear! But what if you were kept a twelvemonth upon the rack by such an insight and by such a discovery? Sure it is you would have a tale to tell! But oh, think of an eternity in the wonderful chambers of redeeming love, the chambers of the great covenant of grace, and the chambers of the merits of Emmanuel! Oh, what a prospect I see before a poor, bed-ridden lassie, in an upper corner in the back streets of Edinburgh, for whom the world would not give a groat! A faint, distant blink—the glimmerings of a twilight—was enough for you to bear, and it was a little heaven; but think of the throwing open of the gates of those treasures! Is it not a little heaven to be gently caught up in the contemplation of it? And what must it be to behold those treasures in their unveiled and glorious splendour? The leadings of the Divine Spirit to look through a Scripture as through a small window or crevice, and His unfolding and discovering to the faith and apprehension of the soul the treasures of redeeming love, swells the heart as big as that it would seem to take in a whole Christ to itself; and oh, how craving and greedy the soul gets then! Nothing will do but redeeming love, love, love, even on. Witness the spouse, ‘Stay me with flagons’ of more love; and Peter on the mount—that if the veil should not be drawn, the heart would well-nigh burst the cage. ‘Love is strong as death.’ If there be such strong craving and violence in a small measure of heavenly love shed abroad in the heart clogged with flesh, what will it be in heaven? Methinks I see John’s countless myriads, with their devouring cravings of strong love in the heart of each, and all set upon the Fountain, each like to swallow up the

Fountain himself; and when I see them all together, with such devouring appetites and thirst of love, with which they set so greedily to the Fountain over above them, I am like to say, 'Surely they will have the Fountain run dry ere it be time for the sun to go down.' Then, seeing the devouring appetite and thirst of love are so mighty—'a most vehement flame'—and nothing now to satisfy it, they will get frantic, heaven will become all confusion, and they will tear down its rafters with their vehement craving and loud and devouring crying for an infinite and full Fountain to quiet them. But what is that thou sayest, Betsy? 'Stay, stay, sir, correct thyself. Run the Fountain dry? The Fountain is everlasting.' Ah, Betsy, everlasting! Is it so? How know you that? Jehovah hath said, 'I have loved thee with an everlasting love.' What a word—*everlasting love*! What a full Bible of itself. Then seeing it is so, ye myriads, spare not the Fountain; whet your devouring appetites; no danger of scarcity. Rouse your affections to a devouring flame, and drown your flames in the Fountain. 'Drink, yea, drink abundantly, oh beloved.' Let your streamlets become rivers, and your rivers become oceans—infinity and everlasting lie before you. 'Happy art thou, O Israel: who is like unto thee, O people saved by the Lord'—Deut. xxxiii. 29. Oh, sottish, giddy, gabby professors, who are strangers to this love, hide yourselves with shame in your closets until ye get your hearts on fire and your affections on flame with this love; then come out and take your places as professors under Christ's glorious banner of love—a banner woven of love, dyed red in the blood of love, fastened to a flagstaff of love, waving in the wind of love, held up by the right arm of love, over a banqueting house of love, where all the wine is love, and all the joy is love."

Three days before writing her, of which the above is one paragraph, I received the following letter from her, dated—

"17 DALRYMPLE PLACE, 6th July, 1836.

"REV. AND WORTHY SIR,—May grace, mercy, and peace be with you, from God our Father, and from the Lord Jesus Christ. Sir, since the last time I wrote to you, the thought that it has been miscarried, and will have exposed religion to scorn, has distressed me much, which has kept me longer from writing than I would have been. This is the first time I have put pen to paper since I wrote to you. Oh, that the Lord would come and take glory to Himself out of a poor nothing! I am afraid, in attempting to write, I only hurt His glorious and most sweet cause. I have such a deceitful heart that when I would do good evil is present with me, which leads me often to say, 'Surely I am more brutish than any; I am as a beast before Him.' And were it not that He has proclaimed His name, 'I am the Lord God, merciful and gracious, long-suffering,' I would long ere this time have been in the bottomless pit, even since I began to be a professor. But He

is long-suffering and abundant in goodness and truth, and whom He loves once He loves unto the end, for he rests in His love. Oh, what a wonder that ever He should have manifested such love to me; but it's just this—He loved me because He loved me; not for anything in me but according to His mercy He saved me by the washing of regeneration and renewing of His Holy Spirit. I think it will be part of the wonder in heaven that ever God should have condescended to make such sinful worms partakers of grace in time and glory in eternity. But it will be the wonder of wonders the way which He took to manifest that love, which was by giving up His only and well-beloved Son to the ignominious death of the Cross; and nothing less would do. Therefore it pleased the Father to bruise Him, and in Him the law was magnified and made honourable. Oh, for a spring tide of this to overflow the banks of corruptions which are in me and wash them quite away! Oh, sir, you could not believe the temptations and corruptions I have to fight against. Oh, to be altogether delivered from all legal and self-seeking, for often I find—as Marion Laird expresses it—self would dethrone Christ from my heart and rob Him of His crown. Oh, to be deeply and truly humbled in dust and ashes at the feet of Emmanuel! I find much, much, to learn. I feel such chambers of imagery as would more than realise Ezekiel's vision. Oh, to be delivered from such a wicked heart! No wonder Job cried, 'I loathe it, I would not live always here.' Oh, to be altogether free from sin, to see Jesus as He is, and be made like unto Him! Oh, to be among that glorious and fair company, where they no more complain of cold hearts and icy affections, but where they all flame with love to the blessed Redeemer. I have often been much straitened in prayer this some time, so that I could not utter a word, but sigh and groan; but it's in myself. Oh, how justly may the words be applied to me which Jesus said to His disciples, 'O faithless and perverse generation, how long shall I be with you and suffer you?'

"Dear Sir, you will remember the account you gave me of the revivals that were at the Kirk of Shotts, Cambuslang, and Kilsyth, and how much I was cheered by it. I have been reading an account these some days the very same. I think the Lord has been pleased to bless it for the good of my soul in the way of stirring me up; for while I was reading it He laid a concern on my spirit both for Church and land, and I got liberty to plead with Him, and got the promise that He would yet return and build up Zion, and make the place of His feet glorious in these covenanted lands, although the covenants have long lain buried. And I was made to lay hold on that word by faith—'For the Lord will not cast off his people, neither will he forsake his inheritance. But judgment shall return unto righteousness, and all the upright in heart shall follow after it.' Oh, sir, wrestle with the Lord, that He would return and pour out His Spirit upon His heritage, to refresh her now when she is very weary. Oh, for a revival of a

covenanted work of reformation! Oh, shall ever Scotland see such days again? Yes, surely she shall, for the Lord is faithful to His word. He will return and have mercy upon her; He will remember His covenant. You will know nothing of deadness where you are in comparison to what it is here, for here there is nothing but deadness all around. Oh, for the outpouring of the Spirit! Oh, for God's full flood! For until the Spirit be poured from on high nothing shall come up upon our hearts but briers and thorns. Oh, for the happy time when all shall know the Lord, when righteousness shall flow down our streets as a river, and iniquity as ashamed shall hide her face! Then shall the divisions of Zion be healed, and the Church shall be like unto Christ's seamless garment—all in one.

"I have had another attack of the locked jaw, which lasted two days only, but I do not think I ever was brought so low in so short a time; yet I find every touch of the rod to be needful, and in covenant love. The Lord gave me sweet comfort from that word, 'Fear not, it is I; be not afraid,' with that word, 'Unto you who believe, he is precious'; to which I had to say, 'He is the chief among ten thousand, and altogether lovely' to my soul. 'This is my Beloved and this is my friend, O daughters of Jerusalem.'

"I had also a very sweet time at the Sacrament. On the Sabbath morning I was much weighed down on account of sin, but that word was brought with life and power to my soul—'Ye are complete in him,' with that, 'I am he that liveth, and was dead; and, behold, I am alive for evermore. Amen.' Oh, the beauty I saw in Him being set up from everlasting as the Surety of His people, which was a sweet meditation to me for some time; but He soon veiled His glory again, and left me to cry, 'Whither is my Beloved gone? and whither is he turned aside?'—from which I saw that the Lord would have me live more by faith and not by sense. I am wearying very much to hear from you, sir. I feel the want of your visits very much, but I bless the Lord that I heard you preach before you went away. Let me know how your sister is; she has been much in my mind this some time, and I feel very anxious to know how she is. Oh, tell her to make sure work for eternity. What a word eternity is! Oh, to flee—to continue fleeing—to the refuge for lost souls! Do not forget to pray for me. And may He who walks in the midst of the golden candlesticks be with you, to support you in all your trials and difficulties; and may He reward you for your kindness to me.—From your unworthy servant,

ELIZABETH LINDSAY.

"P.S.—Be pleased, sir, to favour me with a letter soon, and let me know if Margaret M'Kenzie be still in the wilderness, and also how Anne M'Leod is. I am able to lift my left arm now, and to move the rest of my body that I wanted the power of, and I think I am rather better than I was; but I find as my strength increases a little, the pain at my heart gets more vehement. Yet I have to



say the Lord deals gently with me. I am glad, for your own sake, that you did not need to come here in May, although I should have been happy to have seen you."

"17 DALRYMPLE PLACE,  
EDINBURGH, 4th March, 1837.

"REV. AND WORTHY SIR,—I received your letter of the 20th July on the 2nd of August. I am glad you received my two letters, but had I known that it was to be so long before you arrived in Harris, I would not have troubled you with a letter so soon. It has often grieved me that I wrote that letter. Pray, sir, that I may not be left to dishonour God. I am exceedingly sorry that there should have been any mistake; but I thank you for mentioning it to me. You say that I said in my letter—'That night, after I was out of the church, although the 143rd Psalm was my chief song.' Now, I thought that I had said—'Although the 103rd Psalm was my chief song, the 145th Psalm was also very sweet to me.' And so it was, and it was brought particularly to my remembrance that night I was privileged to hear you preach, as well as many other things which I seemed to have almost forgot, so that I have to say the Holy Spirit brings things new and old out of His treasures. I have found much comfort from your letter, sir. It has been the means of quickening and reviving me. I have got much from these words: 'But, oh, think of an eternity in the wonderful chambers of redeeming love, the chambers of the great covenant of grace, and the chambers of the merits of Emmanuel!' What a prospect indeed! Oh, how glorious is the plan of redemption that secures glory and honour to the perfections of the Godhead, and yet can inspire a guilty, vile sinner like me with the hope of eternal life! What an unspeakable mercy that God found out a way whereby He could be just and yet the Justifier of the sinner, and that through this channel—a crucified Redeemer—He could reveal Himself a God of love and a God of light, for with Him there is no darkness at all. All His dispensations are light; however afflictive and dark they may appear at present, in due time they will appear so. 'In thy light we shall see light' clearly. By this time you cannot but think me very ungrateful. Your letter of the 24th November showed me that you were displeased at me for not answering your first letter. I would cheerfully have answered it, sir—it is my privilege to do so, a privilege of which I am not worthy—but I lost my eyesight a few days after receiving your letter, and it was six weeks before I again saw the light. As soon as ever I could see to write a word I began to write this letter, which was on the 10th of October, but from weakness and pain I was unable to finish it, and in the month of November I had to lay it aside, never expecting that I would write any more; but the Lord's way is in the sea and His path in the great waters, and His footsteps are not known. He has said He will lead the blind by a way they know not, and He

has often done so with me—a poor, short-sighted, blind sinner—and made me to walk in paths that I had not trod. How great is His goodness; how great is His mercy—mercy that lasts for aye! It was on the morning of the 15th December that I received your last letter, sir, but I was unable to read the contents of it. When my mother put it into my hand the exercise of trying to hold it made me faint. I had been seized on the 13th with violent convulsions, which continued nearly three weeks, day and night, almost constantly; and from their violence my eyes were so much started, that for six weeks they had to be kept bandaged down. My eyesight was quite gone, and many of my friends despaired of my ever getting it again even after the convulsions began to abate. But it never gave me one uneasy thought. I knew if it was good for me, or for the glory of God, I would get it again; and if not, I thought I could be willing to want it, so that the eyes of my understanding were but opened to behold wondrous things out of the law of God. And now it has pleased the Lord to restore my eyesight once more, and oh, that it may be for His glory! As I was not able to hold a book in my hand when I began to see, your letter was the first I read, and truly may I say, ‘As cold water is to a thirsty soul, so is good news from a far country.’ I may well say your letter contained good news, when it told me of sinners being mightily convinced of sin, and brought from darkness unto light, and from the power of Satan unto God. May the Lord still work in them by His mighty power, and give you many souls for your hire. ‘Of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her.’ The account you gave me of the Sacrament, and what you said of those godly women whose hearts were so enlarged and so warmed with the love of Jesus, I enjoyed very much. You mentioned that you gave me this short account because you knew I take an interest in the prosperity of Zion, and because I know something of that love that influences the heart. Would that it were so! I think I have much reason to fear whether I have ever experienced this love at all, because of my cold indifference towards God and His dear people. But I think, if my heart deceive me not, I have no greater joy than to hear of the prosperity of Zion.

‘If thee, Jerusalem, I forget,  
Skill part from my right hand.’

Oh, for the time when the Redeemer’s kingdom shall be extended from sea to sea, from shore to shore, and from the river to the ends of the earth. May the Lord hasten it in His time.

ELIZABETH LINDSAY.”

*(To be Continued.)*

**Death of Dr. Goodwin.**—“Ah!” said Dr. Goodwin, in his last moments, “is this dying? How have I dreaded as an enemy this smiling friend!”

## A Criticism of Professor David Smith, D.D., on Inspiration.

LETTER BY PROFESSOR JAMES DICK, REFORMED  
PRESBYTERIAN CHURCH, BELFAST.\*

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*To the Editor of "The Witness."*

SIR,—Now that the demands on your space through the pressure of election news are likely to be diminishing, I venture to ask room for a few criticisms of opinions propounded by Professor David Smith recently, in his special correspondence column of the *British Weekly*, on the subject of Inspiration. The subject is certainly most important. Doubtless the proper place for an answer to Professor Smith would be the *British Weekly*, in which his article appeared. But it is extremely unlikely that the Editor of that paper would admit any criticism of the oracular column entitled, "The Correspondence of Rev. Professor David Smith, D.D."—nearly as unlikely, in fact, as that he should admit any criticism of his own hand-and-glove relationship with the Radical-Socialist-Nationalist Party in their programme of Home Rule for Ireland and the destruction of the House of Lords. Grave as are the issues involved in the present political movements, and utterly callous as are the Nonconformists of England and the Radical Presbyterians of Scotland with regard to the feelings and rights and liberties of the Protestants of Ireland, it is a far graver matter still that a theological professor, to whom is entrusted the training of students for the ministry of the Word, should in a few sentences publicly set aside the evangelic doctrine of the inspiration of the Scriptures that is taught in the Confession of Faith which he has signed, and that has been held by the most scholarly and godly men in all generations.

Political excitement and troubles "have their day and cease to be;" but as "the Word of the Lord endureth for ever," so any teaching that is fitted to shake faith in that Word that CLAIMS absolute and unquestioning faith, as a Word that can be wholly trusted as Divine, will assuredly, unless graciously counteracted by the Living Spirit of God, have disastrous issues in time and when time is no more.

The occasion of the teaching to which I now refer was an application made by "A Scotch Elder" to Professor Smith in his capacity as the solver of all sorts of theological, practical, and experimental problems—an office that was filled previously for some years by the Rev. R. J. Campbell, of City Temple fame.

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\* We have pleasure in publishing this letter by Professor Dick, at the request of a friend. It was originally sent to the *Belfast Witness*, a newspaper, partly religious, but being then declined, it was published in *The Covenanter*, the Reformed Presbyterian organ in Ireland.—ED.

This elder writes to Professor Smith that he is "perturbed about the reliability of the Scriptures." He "was brought up to believe in their verbal inspiration. But," he says, "of late years the published results of critical investigations have had a cumulative effect in undermining my confidence in the Bible as a Divine revelation," &c. And, accordingly, he looks to Professor Smith for light. Now an obvious method of relieving the mind of this apparently honest enquirer, would have been for Professor Smith to tell him at once that the so-called "results of critical investigations" are not results of investigation at all, but foregone conclusions from a hypothesis that begins by excluding God, and that pursues its malignant way through the most bare-faced contortions of the history and legislation in the Scriptures, still leaving God out, and finally—if there is to be any finality short of the judgment of God Himself sweeping the audacious hypothesis into the abyss—the Bible is presented to us in such a shape that it must be regarded as a peculiarly monstrous fraud palmed off upon the world successfully for thousands of years. The wholly outrageous "criticism" that has reached such "results" as these, is, however, at the present time being criticised itself by scholars some of whom were temporarily led away by its pretentious methods, and the "results" of this criticism of the "critics" are such as to discredit them along the whole line, and to leave the Word of God "as silver tried in a furnace on the earth, purified seven times"—(R.V.). But Professor Smith does not tell the enquirer this. He does not inform him of the "bankruptcy of the Higher Criticism," concerning which Dr. Emil Reich, who died the other day, wrote so unanswerably a few years ago. What Professor Smith did tell the enquirer was, "The source of all your trouble is that unfortunate old theory of verbal inspiration." And, then, as if in demonstration of the "unfortunate" nature of this "old theory," Professor Smith informs the Elder that Renan—the celebrated French infidel—"had been taught that in a Divine book everything must be true. . . . It has only to be wrong once for all the theory as to its inspiration to be reduced to nothing." Of course, Professor Smith, in quoting this belief of Renan, thinks that at least some things in this alleged Divine book—possibly a good many things—are untrue and wrong, and, therefore, if Renan was not justified in turning to infidelity, at least the theory of verbal inspiration was the "unfortunate" occasion of his doing so. Professor Smith further informs us gravely that "the fact is—though it may surprise you—that this is a late theory. It was not held by the great Reformers." The only proof he deigns to furnish of this astounding assertion is that Calvin, commenting on the passage in Matthew (xxvii. 9) in which the name of Jeremiah occurs where the prophecy seems to be that of Zechariah (xi. 12, 13), says the fact that the name of Jeremiah "crept in" does not trouble him; that it "has certainly been put by an error for Zechariah the fact

shows." What is the inference Professor Smith wishes us to draw from his statement of Calvin? This, that Calvin did not believe in "the unfortunate old theory of verbal inspiration." But Calvin's words do not even remotely suggest such an inference. The error, he says, "crept in." But that is a very different thing from saying that Matthew, writing as he was "moved by the Holy Ghost," made a mistake. If it be an error, it may be the error of some one who transcribed the manuscript. In fact, a number of manuscripts and versions have not the name of the prophet at all. But even on the supposition that Matthew actually wrote the name Jeremiah, is the fact that WE MIGHT THINK that a mistake, or that we think there are many similar mistakes, to rule out of court the verbal inspiration of the Scriptures? Our outlook is very limited. What is there impossible or even improbable in the supposition that Jeremiah may have uttered the word cited in some unrecorded address of his, precisely as Jesus Christ is quoted by Paul as uttering words that are nowhere else recorded—"It is more blessed to give than to receive"? And as "Enoch, the seventh from Adam" is quoted by Jude as uttering a prophesy of which there is no trace elsewhere in Scripture? This would surely be easier of belief than the grotesque insanity of most of the "critical results" which Professor Smith appears to have allowed to put his "theory" of inspiration quite out of harmony with Scripture itself. Moreover, he is a very heedless reader of Calvin's Institutes, or of his Commentaries, who would suppose that Calvin did not believe in the inspiration of the very words of the Scriptures.

In the following sentences of Professor Smith we have an instance of confusion of thought that is at least remarkable in a public teacher:—"The Reformers did not believe the Bible because it was inspired, and therefore inerrant. They believed it because its truth was ratified to their souls by the Testimony of the Holy Spirit." The question which was before him, and with which he was ostensibly dealing in disposing of the "unfortunate old theory" was this, Is the Bible inspired, and therefore inerrant? That is, the question really is, What is the Bible in itself as a written record? Nothing is gained in the way of clear reasoning or fair dealing with the Reformers by mixing up that question with another and very different and altogether distinct question, How do we come to have an infallible persuasion of the truths of the Bible?

Now the Reformers, including Calvin, beyond all question believed the Bible to be "inspired and therefore inerrant." And if they regarded the influence of the Holy Spirit as necessary in order to the spiritual experience of the power of the Word, and strenuously taught to that effect, as all evangelical theologians believing in verbal inspiration have ever done, that teaching of theirs confirmed rather than discredited the doctrine of plenary verbal inspiration. The Holy Spirit teaches on this point as a



matter of religious experience precisely what He teaches both expressly and by clear implication in the Word—that and no more. He has revealed and recorded in the Scriptures the things of Christ, and in His further work in regeneration and sanctification He takes these things and shows them to men. Apart from the logical confusion in which Professor Smith involves himself and the unfortunate enquirer whom he was oracularly instructing on this point, it seems a very curious method of honouring the Holy Spirit to suggest that His perfect work in applying the Scriptures for the salvation of souls is fitted to render “futile” and “irrelevant” the discussion of His equally perfect work in inspiring and giving the Scriptures, as a perfect instrument for the accomplishment of the gracious purpose of salvation. Yet Professor Smith confidently says to the enquirer:—“Then you will realise”—that is, when the Spirit takes the things of Christ and shows them to you—“how futile, how irrelevant, is all this talk about inerrancy.” The teaching of Professor Smith then is to this effect—It is futile and irrelevant for a man with the Bible in his hand to ask, Is this Book the infallible Word of God or is it not? He must not expect an infallible record! And if the record has mistakes or errors in it, he cannot expect to find it any more trustworthy than it is! No matter, “the use of the Gospels is to bring us into contact with Jesus”! Farther on Professor Smith says, “the supreme evidence of Christianity is Christ and He is self-attesting.” Now all this talk about “contact with Jesus” and about His being the “supreme evidence,” &c., looks even pious and impressive; but it has the fatal defect of being vague and indefinite, and that at a time when clearness and precision were eminently necessary. To say to a man, Get into contact with Jesus, and then it will not matter to you whether Scripture is infallible or not! or to say, Christ is the “supreme evidence,” and He is “self-attesting” though there are mistakes in Scripture!—to say either of these things is to say what is wholly inconsistent with any intelligent or reverent contact with Jesus. Again, Christ is the “supreme evidence”—evidence of what? Of the futility and irrelevancy of regarding the Bible as infallible? Or of the theory that it does not matter whether the Bible is infallible or not? This seems to be Professor Smith’s theory. Whether it be not an “unfortunate old theory” let him and your readers judge in the light of the uniform teaching and practice of Christ. The peculiarly sad mistake in the whole circumstances of the case before him was that he did not take the inquirer humbly with him to inquire of the Lord Himself—for He deals with the question of inspiration in the Bible itself. Christ may in this inquiry be more properly called the SUPREME WITNESS than the “supreme evidence.” And never once in the course of His life of testimony to the truth did He directly or indirectly teach or hint that any word of the record was written in error. He invariably and most emphatically taught that the Scripture was

the final authority for the life of men and that it could "not be broken." But Professor Smith did not teach the inquirer according to the teaching of Christ, nor did he send him to Christ's Word—to the law, to the prophets, and to the Psalms to find out what Christ says in these about the inspiration by which they were produced. Let us hope that in his professorial capacity he will not throw contempt on Christ's teaching about the inerrancy of Scripture by a pretence of respect for Christ as the "supreme evidence."

One other thing I must notice: Professor Smith makes the definite assertion, "Not the Bible, but the writers of it were inspired." This assertion might pass for a kind of inspired statement itself with the ignorant or the unthinking. But with the Bible in our hands we know that the assertion is grossly erroneous. The Bible teaches precisely the opposite doctrine in express terms as to what is inspired. *PASA GRAPHE THEOPNEUSTOS*—All Scripture is inspired of God—(2 Tim. iii. 16). I do not wait to discuss the variations of rendering in the Revised Version—"Every Scripture inspired of God is also profitable," &c., which is a forced and unnatural rendering, and obviously adopted by way of concession to those revisers who did not like the assertion of verbal inspiration. But, in any case, the passage serves to pulverise Professor Smith's dictum—"Not the Bible, but the writers of it were inspired." It is, even with the rendering of the Revised Version, *THE SCRIPTURE THAT IS INSPIRED*, NOT "the writers of it." The Bible nowhere speaks of "inspired men;" nor is the Scripture a collection, less or more, of the best thoughts of inspired men, and subject to the ordinary imperfections of men even at their best. On the showing of Scripture itself it is the Word of God; and according to the absolutely clear teaching of Christ Himself what was *WRITTEN* was the infallible Word of God. Most, if not all, of the so-called "theories" of inspiration have arisen out of an altogether vain effort to determine the question, How can the Scripture be the Word of God throughout, and yet written by human hands? That the Holy Spirit *INSPIRED* the record and that it was made by human hands we know, for He has told us. Of the *MANNER* of His influence on the writers we know absolutely nothing; and it is not only in vain, it is also profane to speculate, and to talk about "dictation" or "superintendence" or "suggestion," or to sneer at the Scripture teaching on verbal inspiration as "mechanical." The mode of the Spirit's operation is an inscrutable mystery. We have the fact declared and ample evidence to constrain belief; but we cannot discuss the mode: it lies quite outside the range of human thought. Similarly we believe that the Son of God became Man, and yet was God still, and that He is now exalted as both God and Man in two distinct natures and One Person. That there are two natures in One Person is revealed; the mode of their mutual subsistence is concealed. In dealing with the

great things of God's Word, it were obviously well for Professor Smith and all of us to remember that if Jesus Christ teaches one thing, and man teaches quite another thing on the same subject the man, though perhaps full of self-confidence, is certainly wrong—I am, faithfully yours,

JAMES DICK.

EASTON LODGE,  
CLIFTONVILLE, BELFAST,  
14th December, 1910.

## An Dorus Cumhann, agus an t-slighe Aimhleathan.\*

“Ach is cumhann an dorus, agus is aimhleathan an t-slighe a ta treòrachadh chum na beatha, agus is tearc iad a ta 'g amais oirre.—MATT. vii. 14.

**N**UAIR a ta fear-siubhail ann an dùthaich choigrich, agus e a' dol gu tìr as nach pill e a ris, bithidh e toileach fhaotainn a mach am bheil e air an t-slighe cheart. Ma thòisicheas e air amharus a chuir gu'm bheil e air seacharan, tha e gun fhois gus an tachair neach-eigin air a dh'innseas dha: ma chreideas e gu'm bheil e air seacharan, pillidh e, agus iarraidh e mach an t-slighe cheart; ach mur creid e, thèid e air 'aghaidh ged bhi e fo amharus.

Tha 'n Slànuighear anns an earrainn so d'on sgrìobtainn a' cumail a mach gu'm bheil clann nan daoine nan luchd-turuis o thlòim gu sìorruidheachd; nach 'eil ann ach da shlighe air am bheil iad ag imeachd: gu bheil aon dhiu so ro-fharsuing—morán a' siubhal oirre—agus gu'm bheil i crìochnachadh mu dheireadh ann an dòruinn shìorruidh. An t-slighe eile, tha i cumhann, ach tha i treòrachadh na muinntir a leanas oirre a dh' ionnsuidh na beatha maireannaich: ach, mo thruaighe! is tearc iad tha 'g amais air an t-slighe so. A leughadair, an d'fhàinig a' cheist so riamh a steach ort “co dhiù do'n dà shlighe so air am bheil mise 'g imeachd?” Seasaimh anns na ròidibh, ars am fàidh, Ier. vi. 16, agus faic agus feòraich; cha 'n 'eil ach ceum eadar thu agus sìorruidheachd, agus ma bhios tu clì aig ceann na slighe, cia mar a philleas tu air t-ais gus an t-slighe cheart iarraidh? Ma thuis-leachas do chos air na sléibhtibh dorch, tuitidh tu gu dorchadas iomallach, far am bi soithichean corruich Dhe 'gan taomadh a mach ort co fad 's a mhaireas sìorruidheachd. O! socraich do chridhe air an nì so, air an latha 'n diugh, mu'n teid thu nì's faide air t-aghaidh. Ma tha thu air an t-slighe cheart, cha mhisd a' chùis a rannsachadh; ma tha thu clì, tha thu fada gu leòr air t-aghaidh. Is fad' a shiùbhlas duine ann an aon bhliadhna, agus ma tha thusa deich, no fichead, no dà fhichead bliadhna, tha thu

\* Old Gaelic Tract.

ro-fhada air seacharan, ach cha 'n 'eil e tuille 's anamoch fathast gu pilltinn, oir a ta e air a ràdh "an *diugh* ma chluinneas tu a ghuth na cruadhaich do chridhe," Heb. iv. 7. Ged tha an dorus cumhann, gidheadh tha e fosgailt, agus tha e air àithneadh dhuitse spàirn chruaidh a dheanamh gu dol a stigh, Luc. xiii. 24.

Theid sinn an toiseach a dh' fheuchainn cia ris a ta 'n dorus cumhann, agus an t-slighe aimeleathan air a ràdh, agus c' air son a ta so air a ràdh ris.

1. Tha Iosa féin ag ràdh, is mise an dorus, ma theid neach air bith a stigh triomsa, tèarnar e, Eoin x. 9. Tha dorus ciallachadh gu'm bheil balladh air a chuir suas tha deanamh eadar-dheallachadh, agus nach 'eil rathad air dol a stigh ach air an dorus. Nis, co luath 's a thuit Adhamh, chuir am peacadh deallachadh eadar an duine agus fàbhar Dhé, Isa. lix. 1. Tha claidheamh lasarach eadar an duine agus craobh na beatha, ni is e ceartas Dhé, nach leig am peacach a dh' ionnsuidh tròcair gus an slànuich e 'n lagh a bhris e, agus gus an toir e dìoladh air son a pheacannaibh. Nis, is e 'n soisgeul, no an deadh-sgeul, gu'n do ghràdhaich Dia an saoghal co mòr is gun do chuir e aon-ghin Mhic do'n t-saoghal, a chum ge b'e air bith a chreideas ann, nach rachadh a sgrios ach gu'm biodh a bheatha shiorruidh aige. Eoin iii. Oir an uair a bha sinn gun neart, bhàsaich Crìosd air son nan daoine neo-dhiadhaidh, Rom. v. Nis air do Chrìosd 'fhuil a dhòrtadh, is 'anam a dheanamh na iobairt rèitidh, choimhlion e 'n lagh, agus dh' àrdaich se e; ghabh ceartas làn-dìoladh dheth-san, agus trid fulangais a bhàis, tha dorus fosgailt a dh'ionnsuidh tròcair, maith-eanais peacaidh, agus fàbhair Dhé, gu saor do gach neach a chreideas; mar so their an sgriobtair "Creid anns an Tighearn Iosa Chrìosd agus tèarnar thu," Gniomh. xvi. 31.

Ach c' air son a ta 'n dorus cumhann air a ràdh ris? Cha 'n ann do bhrìgh nach 'eil aite-còmhnuidh ann do mhòran gu dol a stigh, oir tha Crìosd a' gairm na h-uile neach air am bheil tart, Isa. lv. 1, agus na peacaich as mò, 1 Tim. i. 15, oir cha 'n ionndrain fuil Chrìosd an cinne-daoine gu léir a ghlanadh, ni's mo na dh' ionndraineas an cuan aon bhoinne uisge. Ach, no thruaighe! is tearc iad a ta 'g amais air.

A ris, tha an geatadh cumhann, do bhrìgh nach urrainn duine dol a steach air mar dealaich e ri 'pheacaibh. Tha aithreachas a' dol an cois creidsinn an t-soisgeul, Mar. i. 15, Gniomh. xx. 21. Is e bhi tionndadh gràis Dé gu macnus, bhi ag ràdh, no bhi an dòchas, gu'n saor Crìosd sinn ann nar peacaibh; agus is e duine mi dhiadhaidh a mhàin a ghabhas saorsa gu dol air aghaidh 'sa pheacadh do bhrìgh gu'n d' fhuair Crìosd bàs air son pheacach. Jud. iv., oir is ann a shaoras Iosa a phobul féin *o'm peacaibh*, Matt. i. 21. A nis ma tha thusa dol an aghaidh firinn Dhé, no'n aghaidh do chogais féin, cha 'n 'eil thu fathast air dol a stigh air an dorus, no ann an cainnt eile, cha do chreid thu an soisgeul, agus tha an creideamh a ta agad dìomhain, oir tha thu fathast ann do pheacaibh, 1 Cor. xv. 17.

2. Mar tha an dorus cumhann, tha mar an ceudna an t-slighe aimhleathan. Dh'innis Crìosd, mur beirear duine a ris nach feud e rioghachd Dhé fhaicinn. Ach cha leòr do dhuine gun d' 'thainig atharrachadh air uair-eigin, ris an abair e iompachadh; ma tha e 'gabhail slighe n'as farsuing na firinn Dhé, is coslach nach e slighe na beatha air am bheil e 'siubhal.

Nis, cha 'n 'eil an t-slighe so cumhann innte féin, oir tha aith-eantan an Tighearn ro-fharsuing, Salm cxix. 96. Cha chum e maith air bith o'n mhuinntir a shiùbhlleas gu dìreach, Salm lxxxiv. 11. Ach is ann a ta an slighe so aimhleathan, ann an coimeas, no air a cuir mu choinneamh na slighe fharsuing; oir air an t-slighe fharsuing tha comas aig a' chreutar imeachd a reir toil a chridhe féin, agus a reir sòlais a shùla féin, agus cha bhi e 'n cunnart dol as an t-slighe; oir tha i co fharsuing is gu'm faidh a' misgear, fear nam mionnan, fear strìopachais, fear adhaltranais, am fear a bheir ainm Dhé an dìomhanas, am fear a bhriseas an t-sàbaid ri cainnt dhìomhan, ri còmhraidh amaideach, no baoth shùgradh; daoine sanntach, luchd fuar-chràbhaidh agus cealgairean, gu'm faidh iad sin uile, rathad anns an t-slighe leathan tha treòrachadh a dh' ionnsuidh sgrios, ach cha sealbhaich iad rioghachd Dhé mar an oighreachd. Leubh, 1 Cor. vi., Gal. v., Eph. v. Anns an t-slighe chumhann cha'n 'eil aon do na nithibh ud, oir is an t-ainm a ghoirear do'n t-slighe so, slighe na naomhachd, Isaiah xxxv. 8, agus an dream tha siùbhal innte tha iad cuir cùl ri mi-dhiadhachd, agus ris gach uile anamiann saoghalta; tha iad a' caitheamh am beatha gu beusach, gu diadhaidh, agus gu cothromach anns an t-saoghal a ta làthair. Tit. ii. 12. Ma thuit cuid do na naoimh o shean anns na peacaibh a dh' ainmich mi, 's ann do bhrìgh gu'n deachaidh iad as an t-slighe, agus mar bitheadh gu'n do phill Dia iad a ris a dh' ionnsuidh na slighe, bha iad caillt gu bràth. O! thoir thusa fa'near nach beir am bàs oirt air an t-slighe leathan, oir tha i treòrachadh do sheòmrachaibh a' bhàis, agus creid e, is ni eagalach tuiteam an làmhan an Dé bheò.

3. Tha 'n geatadh cumhann is an t-slighe aimhleathan treòir-eachadh chum na beatha. An ti aig am bheil mac Dhé tha beatha aige, sìth cogais, Rom. i. 5, agus aoibhneas ann an dealradh gnùis an Tighearna, Salm iv. Tha an t-slighe chumhann na slighe subhachais, agus a ceumanna uile 'nan sìth: ach cha 'n 'eil aig naoimh ach càrlas na beatha an so; cha 'n 'eil iad ach ag òl as na sruthanaibh. Ma leanas iad an t-slighe chumhann gu 'ceann, bheir i gu tobair na beatha iad. Salm xxxvi. 9. Pillidh iad a dh' ionnsuidh Shìoin, le seinn agus aoibhneas sìorruidh air an ceann; ni iad gairdeachas agus aoibhneas: teichidh bròn agus osnaich air falbh. Isaiah xxxiii. 10. Gheibh iad crùn na beatha, agus dealraichidh iad mar a' ghrian ann an rioghachd an athar; agus do bhrìgh gun do nigh iad an trusgain is gu'n d' rinn iad geal iad ann am fuil an Uain, bithidh iad an làthair rìgh-chathair Dhé, a' deanamh aoraidh dha a là agus a dh'oidhche 'na theampul. Gabhaidh an Tì a ta 'na shuidh' air an rìgh-chathair còmhnuidh

nam measg. Cha bhi ocras orra tuilleadh, no tart ni's mò: cha mhò a bhuailas a' ghrian iad, no teas air bith, oir beathaichidh an t-Uan a ta am meadhon na rìghchathrach iad, agus treòirichidh e iad gu tobraichibh do uisge na beatha, agus tiormaichidh Dia na h-uile deur o'n sùilibh. Taisb. vii. 17. Innis dhomh nis, mur am fìor an ni a thubhairt Crìosd, gur fèarr dol a dh' ionnsuidh beatha air aon làimh, agus air aon sùil, na dà làimh agus dà shùil a bhi agad, agus do chorp uile a bhi air a thilgeadh do thèine sìorruidh, Matt. v. 29, 30. Oir cìod an tairbh do dhuine ge d' choisneadh e 'n saoghal gu leir, agus 'anam a chall gu sìorruidh? Matt. xvi.

Ma 's duine thu aig am bheil tuigse agus ciall, nach d' thoir thu féin breith co dhiù is feàrr deallachadh ris na peacannaibh is toil-inntinich agus is blasta; co dhiù is feàrr dhuit thu féin àichehdh—Crìosd a leantuinn—agus an fheòil a cheusadh, agus a bhi gu sìorrudh maille ris an Tighearna, na toil-inntinn a' pheacaidh a mhealltuinn rè seal—dimeas a dheanamh air Crìosd—an t-slighe fharsuing a ghabhail—agus luidhe sìos mu dheireadh ann an bròn, fo naire agus fo mhasladh bithbhuan. O! roghnaich beatha, agus mair beò.

4. Theid sin a nis a dh' fheuchainn gur tearc iad a ta 'g amais no faigheil eòlais air an t-slighe chumhann, agus air an dorus aimleathan. Aidichidh muinntir gu coitchionn gu'm bheil fìor dhroch dhaoine an cunnart a bhi caillt, ach tha iad an dòchas gu'm bheil a' mhòr-shluagh air an t-slighe cheart; aidichidh iad cuideachd, gu'm bi daoine diadhaidh air an saoradh, agus tha iad an dòchas gu'm bi iad féin air an saoradh, mar an ceudna. Ach ged dh' fheudas an cogal agus an cruithneachd a bhi fàs cuid-eachd san t-saoghal so, gidheadh cuiridh Dia deallachadh eadar iad sin ann an là mòr a' bhreitheanaìs. Mal. iii. 18; Matt. xxv.

Ach cha 'n e a' ni shaoileas daoine a sheasas, ach a ni a thubhairt Dia; agus gheibh sinn a mach anns gach linn, ged a bha luchd aideachaidh ann, gidheadh gu'n robh iad tearc air an robh fìor eagal Dé. Anns an t-seann saoghal air an d' thug Dia an tuil, tha e ag ràdh gur e Noah na aonar a fhuair e fìrinneach anns a' ghinealach sin, Gen. vi. Ann an laithibh Lot cha robh deichnear fhìrean anns na bailtibh mòra sin, agus sgrios Dia iad le teine agus pronasg o neamh. Ann an laithibh Isàiah agus Phòil ged bha àireamh chloinn Israeil mar ghaineamh na fairge' is fuigheal a chaidh a theàrnadh: Agus ann an laithibh Chrìosd is mòr bha air an gairm, ach is beag a bha air an tagha'; agus nam bithidh na h-uile neach an diugh air an toirt as gach coimhthional, m'am bheil an sgrìobtair ag ràdh nach sealbhaich iad rìoghachd Dhé, tha e cunnartach gu'm bitheadh an àireamh ro-mhòr. Is còir dhuinne air an aobhar sin a rannsachadh am bheil sinn gu cinnteach do'n treud bheag do'n do gheall Dia a rìoghachd.

5. Theid sinn a nis a rannsachadh a mach cìod is aobhar gu'm bheil co beag a' faigheil eòlais air an dorus chumhann, agus gu bheil co beag a'siubhal air an t-slighe aimhleathan, agus gur i



slighe na beatha i. 'Si a' cheud aobhar, gur anns an t-slighe leathan a rugadh sinn; gu'n deachaidh sinn air seacharan o'n bhroinn, agus gu'n robh sinn uile a thaobh nàdair ag imeachd a reir gnàth an t-saoghail so, Eph. ii. 1, 2, 3. Cha 'n 'eil guth ma thiomchioll na slighe leathain fhaotainn a mach, oir fhuair Adhamh agus a shliochd a mach i, agus shiubhail iad innte. A nis mar d' thàinig atharrachadh òirnn ach mar thainig sinn a dh'ionnsuidh an t-saoghail, tha sinn fathasd air an t-slighe leathan do'n crìoch am bàs.

Is e an dara aobhar, gu'm bheil gràdh aig a' chreutar do'n t-slighe leathan: ghràdhaich iad dorchadas ni's mò na solus, Eoin iii. 19. Tha cuid, agus aidichidh iad gur e bhi diadhaidh a b'fheàrr, agus gu'm bheil iad an cunnart a bhi caillte gu siorruidh, ach a ta gràdh co mòr aca do'n anamiannaibh is gur fèarr leo dol air an aghaidh beagan is beagan air slighe na dorchadais, na tionndadh a dh'ionnsuidh an Dia sin a chruthaich iad, agus tha g'an cumail beò. Tha an t-slighe leathan cosmhuil ri leabaidh na striopaich, cùthradh le mirr, aloas, agus canal, Gnath. vii. Tha an t-slighe so ro thaitneach do'n t-sùil—deas gu neach a mhealladh, ach gu cinnteach 's i is crìoch dh'i am bàs.

Is e an treas aobhar gu'm bheil an creutar dall agus aineolach; slighe na sith cha b'aithne dhoibh, Rom. iii. 17. Cha teid na brùidean fein co faisge air bile na craige is gu'm bi iad an cunnart tuiteam. Cha rachadh Asal Bhalaaim an aghaidh aingil an Tighearn 'nuair chunnaic i an claidheamh rùisgte 'na laimh; ach theid an duine truagh air aghaidh gu a sgrios féin mar theid an damh a dh'ionnsuidh a chosgraidh. Tha Dia an t-saoghail a' dalladh inntin na muinntir nach 'eil a' creidsinn, air eagal gu'n dealraich orra solus glòirmhor soisgeil Chrìosd, 2 Cor. iv. 4. Tha e 'dalladh cuid air an t-soisgeul le nithibh an t-saoghail, cuid eile le sgàil diadhachd, 2 Cor. iii. 14. Cha lèir do na chreutair a ghlòir a ta e 'call, agus tha dorchadas agus ceò air an t-slighe leathan air choir as nach léir dha an loch teine anns am bheil e 'n cunnart tuiteam gach ceum a ta e siubhal 'san t-slighe so.

Tha aobhar eile, ag éiridh bho dhòchasaibh mearachdach. Tha cuid an dòchas, ged tha iad siubhal 'san t-slighe fharsuing, trid tròcair Dhé gu'm faigh iad maitheanas aig ceann an turuis, ni nach robh, nach bi, agus nach tachair gu bràth. Tha cuid eile an dòchas, le'n déircibh, le 'n ùrnuighibh agus le'n deadh chleachdannaibh, a chionn gu'n d' ith agus gu'n d'òl iad aig bòrd Chrìosd, gu'm bheil iad tearnuinnta ach 'so na dòchasan nach seas san là mhòr, Luc. xiii. 27. Cha bhi feòil air a fìrinneachadh le obar an lagha. Tha cuid air am mealladh cosmhuil ris na òighean amaid-each; fhuair iad eòlas, ghabh iad lòchrain na h-aidmheil, bha iad nam ban-chompanaich do na h-oighean glìce, Matt. xxv. Agus do bhrìgh gu'n do shaoil iad gu'n robh iad ag imeachd ann an slighe na beatha, cha do rannsaich iad air son an doruis gus an robh e air a dhùnadh, agus iad féin air an taobh a mach. Tha fàidhean bréige, agus luchd-teagasg mealltach a' cumail mòran air

an t-slighe leathan, le bhi ag ràdh sìth, agus a' gealltain beatha do'n aingidh air an t-slighe air an robh e, agus air am bheil e fathast ag imeachd, Ier. vi. 14; Esec. xiii. 22. Tha Iosa féin ag ràdh gu'n tig iad ann an culaidh chaorach; agus an t-Abstol Peadar ag ràdh gu'n lean mòran an t-slighe mhillteach, agus le sin gu'm faigh slighe na firinn mi-chliù, 2 Peadar ii. 2. 'Nuair a chuireas sinn na nithe sin cuideachd cha ruig sinn a leas iongantais a ghabhail gur tearc iad a ta 'g amas air an t-slighe chumhann; ach cha dean meud an àireamh an truaighe idir ni's lugha.

Tha mi nis gu do-dhùnadh, agus b'àill leam comhairle a thabhairt do gach neach a dh' fheudas na nithe so a leughadh. A leughdair, am bheil thusa fathasd gun chùram, gun suim ciod an t-slighe air am bheil thu? O cuimnich gu'n toir Dia thusa a dh'ionnsuidh breitheanas, agus mar dean thu aithreachas agus an fhirinn a chreidsinn, tha an là a' teachd anns am bi aithreachas ort, agus gu'm faic thu na nithe nach 'eil thu an diugh a creidsinn: mar urrainn thu bàs agus breitheanas a sheachnadh is còir dhuit seasamh, agus smuaineachadh m'an teid thu ni's faide air t-aghaidh. Theagamh gu bheil thu gabhail eagail nach 'eil chùisean ceart eadar thu féin agus do Chruithfhear; agus nach 'eil thu 'g iarraidh ach beagan dàil agus àm cothromach, agus an sin gu'n dean thu aithreachas. Ach cuimhnich thusa nach 'eil fhios agad ciod a dh' fheudas là a thoirt m'an cuairt. Feudaidh Dia a nochd féin a ràdh, iarrar t-anam uait, agus na 'm b'e do ghnothuichean saoghalta a bhiodh an cunnart, dh' fheudadh tu bhi caoin-shuarach; Ach se t-anam neo-bhàsmhor tha ann sa' chunnart, agus feudaiddh call a theachd ort nach dean siorruidheachd a leigheas. O! 'se so an t-àm taitneach, agus là na slàinte, pillibh, phillibh, c'airson a bhàsaicheas sibh?

Theagamh gu'n tachair do neach-eigin so a leughadh aig am bheil mothachadh do'staid chailte féin. Theagamh gu'm bheil e gu'n fhois air son a pheacannaibh; gu'm bheil e tuigsinn mar tig atharrachadh air, gu'm bheil e cailte; agus gu'm bheil e faicinn cunnart a bhi aon latha san dòigh air am bheil e; gur e is cainnt dha do 'chridhe "Ciod is còir dhomh a dheanamh chum 's gu'n saorar mi." Feudaidh e bhi gu'n tachair cuid riut a their riut gu'm bheil do chor ni's measa na cor na muinntir a ta gu'n mhothachadh air bith. Ach b' fheàrr leamsa gu'm bithidh mòran cosmhuil riut; gidheadh cha 'n 'eil thu idir a mach bho chunnart, co fad is a ta thu gu'n eòlas air slighe na slàinte: tha thu an taobh a mach do'n dìonb-haile, agus tha dìoghaltar na fola air do thòir, agus, mar thubhairt Iòb, ma bheir am bàs air falbh thu an sin, cha dean éiric mhòr do shaoradh, Iob xxxvi. 18. Ach gu freagairt thoirt do'n cheist, 'se thubhairt an t-Abstol, Creid anns an Tigh-earna Iosa Criosd agus saorar thu. Ach their thu, cha do chuir mi riamh an teagamh nach do bhàsaich Criosd, agus nach d' éirich e, gidheadh cha d'rinn sin creutar nuadh dhiom: Ach is e mo bharaisla gur ann a ta thu creidsinn ni nach 'eil thu a' tuigsinn, agus a' deanamh aoraidh do'n Dia nach aithne dhuit, uime sin 'se

eòlas fhaotainn air Criosd, a bheatha mhaireannach, Eoin xvii. 3. Chum eòlas fhaotainn ma ta, chì thu ann an gnàth-fhocal gu bheil an scrioptar ri a rannsachadh, Gnath. ii. 4. Cha 'n e a leughadh agus a thilgeadh seachad, ach co-dùrachdach 'sa dh' iarras daoine air son airgid, agus air son ionmhaïs fhollaichte, a' tuigsinn gu'm bheil ni uait, gu'm bi' thu caillt a dh' easbhuidh air, agus nach 'eil agad ri dol suas do nèamh no sios do'n doimhne g'a iarraidh, ach gu'm bheil am focal am fagus duit, Rom. x. 6-8. Rannsaichibh na sgrioptaire' ars Criosd, oir is iad a ta toirt cunntas m'am thimchìol sa, Eoin v.

A ris, feumaidh tu a thuigsinn nach gabh an duine nàdarach ri nithibh spioraid Dhè, 1 Cor. ii. Gu'm feum e an spiorad a bhi aige mu'n tuig e nithe spioradail, agus 's ann tha an spiorad air a ghealltainn do'n dream a dh' iarras e, Luc. xi. 13. Air son so chuir an duine glic ùrnuigh ri cois rannsachaidh, Gnath. ii. 3. Ri gliocas ma dh' éigheas tu, ri eòlas ma thogas tu suas do ghuth, an sin tuigidh tu eagal an Tighearn, agus gheibh thu eòlas Dé.

### “Expository Lectures by the late Rev. John Kennedy, D.D.”—A New Book.

THESE Lectures by the late Dr. Kennedy, Dingwall, have recently been issued under the editorship of Professor J. Kennedy Cameron, M.A., Edinburgh. They consist of outlines, taken from Dr. Kennedy's own manuscripts, supplied by his daughter, Miss Kennedy. We have read them with much interest and appreciation, and consider them a valuable addition to the discourses already in print by the same esteemed author. As outlines, they are necessarily brief in statement, and here and there curt in expression, but they are sufficiently full to give an exact and edifying survey of the field that is traversed. The occasional curt-ness often runs into a pithy sententiousness that is fitted to make the sentences abide in the reader's memory. And the brevity is not equal in all cases: a most interesting exposition of "Christ's Conversation with a Woman of Samaria" runs into forty-five pages. The opening part of the book consists of lectures on the eight Beatitudes (Matt. v. 3-12); then follows a series of discourses on eleven of the miracles of Christ, which includes, under the head of "The Healing of an Impotent Man," an exposition of the fifth chapter of John's Gospel throughout. Five lectures are also given on general topics, such as "Jesus justifying His Disciples in plucking the ears of corn on the Sabbath," "Preaching Repentance," and "Preaching in the Synagogue of Nazareth," and the closing section is the "Conversation with the Woman of Samaria," to which reference has been already made. What makes these outlines so interesting to those acquainted with Dr. Kennedy's sermons and other writings, is that they are

almost all dealing with texts or portions of Scripture on which we have had nothing hitherto published from his pen. It may also be pointed out that occasionally he gives short and instructive discussions of points profound and difficult. For example, under the words spoken to "the impotent man," "Wilt thou be made whole?" Dr. Kennedy deals pretty fully with the relations between God's sovereign will and the will of the sinner in salvation. All through these lectures, indeed, we see the insight of a divine of no ordinary calibre, and nothing could be better fitted to guide "young men preparing for the ministry of the Gospel"—to whom the book is dedicated—on many points of doctrine and experience, than a careful and prayerful study of what Dr. Kennedy has here written. We also think that it will be very acceptable to all who appreciate the other writings of the same eminent preacher of the Gospel, and that they will derive substantial profit in reading its pages. The volume is well bound, at a moderate price (2/6 net; postage, 3d. extra), and is to be had from the *Northern Chronicle* Office, Inverness. J. S. S.

### "Wonderful History of James Barry."

THIS is an interesting booklet that has just been issued by Miss Mackay, 85 High Street, Dingwall. It is the reprint of the striking experience of Mr. James Barry, who lived in the early part of the eighteenth century, and who was the son of a Bishop, and a nephew of a Lord Chief Justice in Ireland. Mr. Barry describes in his first chapter a number of remarkable providences which happened in his infancy and early life, whereby he was preserved from many deaths which threatened him. This part of his book should be particularly interesting to the young. In the second chapter he gives an account of some divine dealings with his soul from boyhood, between fourteen and fifteen, until he was twenty-one years of age, and shows that during this period he was still trusting in his own righteousness for salvation. The third chapter describes the manner in which the Holy Spirit seized him as a spirit of bondage, and convinced him that he was a lost sinner in danger of eternal destruction. This painful exercise continued for about four years, and he was reduced to great bodily weakness and extreme mental misery. He then proceeds in a large fourth chapter to relate the way in which the spirit of adoption succeeded the spirit of bondage, beginning with the comfortable application of Isaiah xliii. 25, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." He obtained a full assurance of his interest in Christ, and his joys were rapturous. His closing word is a "Postscript" in which he cautions very judiciously "the poor doubting believer" who may be ready to conclude that "the work of true conversion was never yet effectually wrought" in him or

her, because such a degree of bondage or of uplifting was not experienced such as he in God's sovereign mercy obtained. "Some are brought, as it were, through the very jaws of hell and desperation as I was, while others are dealt with more easily and gently, being sweetly allured and insensibly transplanted into Christ, they not well knowing what is done to them. Paul and the rugged jailor were handled more roughly, their consciences were more deeply wounded with the frightening terrors of God's law sent home by the spirit of bondage than was Lydia, whose heart the Lord opened with more gentle touches of His Spirit." The history recorded is not widely known in Scotland, but we expect that if it becomes known among our readers, there will be considerable demand for the booklet. A commendatory preface has been written by the Rev. D. Macfarlane, Dingwall. The price is 3d. each, post free; 2/6 per doz., post free. J. S. S.

## Protestant Notes.

**Forres Church Case.**—At a meeting of the Presbytery of Forres held recently, Rev. John Morrison, moderator, a petition was read from seven members of the Forres congregation (Rev. A. C. Buchanan's) calling the attention of the Presbytery to the fact that, notwithstanding the order made by the Presbytery on 27th March, 1906, enjoining the removal of the cross and lectern from the church, and which order was acquiesced in by the minister, these articles have recently been replaced in the Church. The petitioners were therefore reluctantly compelled to appeal to the Presbytery to take such steps as might be necessary to enforce their orders and remove this fresh source of dispeace in the congregation. As no one appeared in support of the petition, the Presbytery were precluded from receiving it, and the matter was therefore departed from.

**Mr. Redmond's Promises.**—Mr. J. E. Redmond, M.P., has been once more promising Irish Protestants ample security, fair play, and religious liberty, should Home Rule be granted. But the question arises, what is the value of Mr. Redmond's promises? Can Irish Protestants trust them? In a leading article, on 20th March, the *Times* thus deals with some promises the same gentleman made in 1898. It says:—"Mr. Redmond, it should be remembered, gave very strong pledges and assurances before the Irish Local Government Act of 1898 was passed. He proclaimed that the Nationalists would use all their power and influence to see it worked 'in a spirit of freedom, of toleration, and of justice to all creeds and classes,' and he promised the minority a fair and even 'a generous share of representation on' the new bodies. Those doubtless were his intentions, but we all know that they have remained unfulfilled. In almost every case Protestants and Unionists have been deprived of all share in local government

where there is a Nationalist majority amongst the electors. In Munster there are at present just two Unionist County Councillors out of 227, and in Connaught there is one out of 143. That is an object-lesson, both in the value of Nationalist promises and in the Nationalist conception of toleration to the minority. It may be one of the facts which Mr. Redmond thinks ought not to be recalled. That is highly probable, but, after all, are not the Irish Unionists justified as men of common sense in judging the future by the past, and in inviting their British fellow-subjects to do so?" There are, it is true, a few Protestant Home Rulers elected in the Provinces of Munster and Connaught, but they are so few that they do not affect the argument of the *Times*.

**Rome's Advances in Britain.**—We cull the following sentences from a recent letter to the *Scotsman* by Mr. J. Buyers Black, Glasgow :—The ominous thing is that in this country, at a time when Germany refuses the added yoke, when France has cast it off altogether, when the first acts of the new Portuguese Republic are to break the Papal chains, when Spain is struggling with desperate insistence to be free once more in order to gain its ancient place in the Councils of Europe, and to have leave to develop its immense natural resources, Britain alone is taking on the bonds of this Italian priest bit by bit as fast as the people will permit without breaking into open rebellion. We have first this *Ne Temere* decree inflicted on us in 1908, after it had been abrogated since 1785; then we had in 1910 the change in the Coronation Oath of the King, which a Roman Catholic Sovereign can now take with the promise of a dispensation afterwards; and finally, in 1911, the Government has made this country conspicuous by its absence in the official representation of Great Britain from the Italian national festivities on the 27th ult., held to celebrate the unification of that country and its freedom from the Papal chains. This alone were enough to make the bones of Knox and Garibaldi and Cavour stir in their graves. Rome is unchanging in its policy of aggression, and there is much in the present political situation to give pause to all true Protestants. In Scotland, which used to be regarded as the home and inner sanctuary of the principles of the Reformation, the duty to unite speedily our scattered ecclesiastical forces in the face of the common foe, to whom we are as heretics to-day as much as in the day of the St. Bartholomew massacre, is now a matter of urgency.

**More Roman Catholic Demands.**—The Papacy cannot be at rest or satisfied whilst Britain remains a Protestant nation. The "Accession Declaration" still binds his Majesty to the promise that he will be a "Faithful Protestant"; hence Rome's activity in bringing to the forefront some feature in her programme which has been for a time abandoned. *The (R.C.) Tablet* of Saturday, 11th March, 1911, in an article under the heading of "Existing Catholic Disabilities," refers to the Emancipation Act,



which declares that it is "necessary to make provision" for "the gradual suppression and final prohibition" of "Jesuits and members of other religious orders or societies of the Church of Rome, bound by religious or monastic vows," and it proceeds to make such provision in sections 28-36, which, among other things, require all male regulars to be registered within six months from the passing of the Act; forbid any male regular to come into the kingdom after the passing of the Act, under the penalty of banishment for life; enact that anyone admitting a new member of any order shall in England be guilty of a misdemeanour, and in Scotland be punished by fine and imprisonment; make it a misdemeanour, punishable by banishment for life, to be so admitted; empower the Crown to convey out of the kingdom any person sentenced to banishment under the Act who does not depart within thirty days of such sentence; and provide that any person banished under the Act, who is found at large in the United Kingdom, without some lawful cause, three months after such sentence, shall, on conviction, be transported for life. Some of our readers, we imagine, on reading this will be inclined to rub their eyes and say: Are these Draconian provisions really part and parcel of the law of this country? Yes, they are. They have never been enforced; but they have never been repealed. They might at any moment (see section 38) be set in action at the instance of the law officers of the Crown. Nor are they practically "a dead letter," as the phrase is. They have the serious effect of disabling religious orders of men from holding property.—*Protestant Alliance Magazine.*

### Progress of Romanism in Great Britain.—

	In 1851	1899	1904	1906	1908	1909	1910
Priests, - - -	958	3235	3818	4051	4193	4246	4302
Churches, chapels, stations, - - -	683	1854	2008	2076	2137	2150	2167
Religious houses—							
Men, - - -	17	260	303	317	318	323	330
Women, - - -	53	557	754	785	813	836	843

The Roman Catholic *Tablet* of 12th August, 1905, spoke of "the arrival of the (French) exiles in their hundreds and thousands." There were in Great Britain in 1902 between six and ten thousand nuns.

The estimated Roman Catholic population of the United Kingdom is 5,500,000. There are about 1,500,000 Catholics in England and Wales. Of these 1,000,000 are Irish, 300,000 foreigners, and only 200,000 English.

According to the *Tablet* of 12th February, 1898, 25 per cent. of our gaol gentry are members of "the only true Church." The bulk of them hail from *Catholic Ireland*.

Roman Catholics in Parliament:—Thirty-three in House of Lords, seventy-five in House of Commons—total, 108.—*A Le Lievre, Secretary of the Protestant Bureau.*

## Notes and Comments.

**Fishing on the Lord's Day.**—At the recent Conference of Scottish Fishermen from the Caithness, Moray Firth, and East Coast Fisheries Associations, held in Edinburgh, the question of Sabbath fishing came up. A motion expressing strong disapproval of the practice was unanimously carried. It would appear that, owing to the drifters passing largely into the hands of capitalists, these gentlemen are more concerned in getting good dividends than in keeping the laws of the King of Heaven. Sabbath fishing is common enough at some of the English fishing ports, though, we understand, the English fishermen would gladly welcome its discontinuance. It is to be hoped the Scottish fishermen will maintain a determined opposition to this new attempt to honour Mammon and dishonour God.

**Peden the Prophet.**—Messrs. Stephen & Pollock, Ayr, have brought out a life of Alexander Peden by the Rev. Kirkwood Hewat, M.A., F.S.A. (Scot). It is a very interesting and sympathetic treatment of the remarkable career of this noted Covenanter. The romantic element combined with the mysterious which were so blended in his character, have attracted minds by no means deeply interested in the vital matters for which the Covenanters contended to the death. Mr. Hewat has done his work well, and has made use of all the more recent material brought to light through the publication of the Privy Council Records and the Scottish History Society volumes. We hope to return to a more extended notice of what we may say is the standard life of Alexander Peden.

**The Mormon Danger.**—The activities of the apostles of Mormonism or Latter Day Saints as they self-righteously term themselves, have at length awakened some concern in this country, and the Home Secretary in answer to a question put to him in the House of Commons replied that the responsible authorities are "treating the matter in a very serious spirit, and looking into it very thoroughly." It is to be hoped that these deceivers will find the law of Great Britain too much for them. It is part of their policy to declare that polygamy is no longer part of their creed, but those who are in a position to know say that polygamy and flagrant forms of immorality abound in Salt Lake City. The apostles, itinerating in this country, make it a point to decoy unsuspecting young women to their moral ruin. Last year they they came as far north as Wick, and probably they have been as active in other parts of the country. We are sounding a warning note, as these apostles do not dwell long in a place, once they are firmly dealt with and exposed.

**The Cunningham Lectures.**—This Lectureship was instituted in commemoration of Dr. William Cunningham, and many able and sound lecturers have filled the position. The present lecturer is Rev. George Steven, M.A., who deals mainly

with the psychology of the soul. His fourth lecture was entitled, "Liberation of the Soul through Conversion." The following extracts from the newspaper report of the lecture is ominous reading. It is undiluted naturalism, and if the report be a correct *resumé* of the lectures, then matters are serious indeed when such are the theologians the U.F. Church delights to honour:—

"Mr. Steven said such a change as went by the name of conversion in the religious world was common enough in other spheres of life, like politics, art, or friendship. Men and women passed from a life of social gaiety to a life of social service, or from commerce to the Far West. Deeper needs in the nature demanded the change. The case of John Stuart Mill was quoted as an illustration of this fact. His father's training of him in paganism did not satisfy him, and in 1826 he passed through a crisis which he himself compared to that of the conversion of a Methodist. He recovered his peace of mind through the poetry of Wordsworth. This peace of mind was sometimes gained by a man's passing from a higher to a lower theological belief, and that because he had been living above his conviction, and the falling back upon an honest conviction brought him nearer God. Or, again, the peace of mind had been reached by giving up the belief in God altogether, as in the case of Harriet Martineau. The peace attained did not prove the truth of the new position. There were also changes within the Christian Churches themselves, and men improved in spiritual life by becoming truer to themselves. Carlyle's conversion, again, was a moral conversion of the deepest kind. Other instances like that one were Ruskin, Mazzini, Bismarck."

## Church Notes.

**Communion.**—Oban, and Kames, first Sabbath of May Dumbarton, second; Edinburgh, and Glendale (Skye), third.

**Change of Dates of Lairg and Bonar Communion.**—Rev. Ewen Macqueen desires us to intimate that the Communion will (God willing) be held in future in Lairg congregation on the first Sabbath of July (instead of third of August), and in Bonar (Creich) on the third Sabbath of August (instead of first of June). Dornoch and Rogart will continue as formerly—the third Sabbath of June, and the third Sabbath of July respectively.

**Protest against the New Royal Protestant Declaration.**—A Committee was appointed by the last Free Presbyterian Synod, held in November, to draw up a brief protest against the change recently made in the King's Protestant Declaration, said protest to be recorded in the Synod records. The following has been drawn up by the Committee:—

"This Synod strongly protests against the policy of bartering away, one after another, the Protestant safeguards set up by our

forefathers against the Papacy, and desires to record its special protest against the change recently made in the form and substance of the King's Protestant Declaration, which change consists in the substituting for the ancient Declaration, that served well the purpose of its framers, and was never more needed in all its details than at present, a Declaration which is of no real value to avert the intrigues of the Roman hierarchy against the Protestantism of the Throne, or to assure Protestants that the person making it is not a Papist at heart. The Synod states the following reasons for its protest:—

“(1) The Church of Rome has never given up her claim to Temporal Power, and is bent upon restoring it upon the ruins of the Protestant Throne of Great Britain. (2) The alarming number of Jesuits banished from France, Portugal, etc., that are plotting daily for the overthrow of all our Protestant liberties, both civil and religious, calls loudly to us, not to weaken, but to strengthen our safeguards, and to put the laws on our Statute Book in force against those enemies of our Throne and Nation.”

**Deputy to Canada.**—It has been arranged that the Rev. Neil Macintyre, Stornoway, go to Canada this summer as Deputy from the Free Presbyterian Church. Mr. Macintyre expects (God willing) to sail on Saturday, the 6th May. We may assuredly bespeak the earnest prayers of all our praying people on his behalf—that he may be carried in safety to the field of his mission, and that an abundant blessing may attend his labours among our friends across the Atlantic.

**The Southern Presbytery** has adopted a deliverance protesting against the imposition of the Papal marriage law *Ne Temere* within the bounds of the United Kingdom, and calling upon the Government to take steps to prevent Roman Catholic interference with marriages celebrated in accordance with our Protestant laws. Deliverance in full next month.

**Acknowledgments.**—Mr. Angus Clunas, Treasurer, 18 Ardconnel Terrace, Inverness, acknowledges, with thanks, the following donations:—*For Foreign Missions*—5/- from “Lady,” Glasgow, and 30/- from “Lady and Gentleman,” per Rev. N. Cameron; 10/- from Mr. and Mrs. M’Iver, Nairn, per Mr. F. M’Iver; 5/- from Miss Finlayson, Balvaird, Muir-of-Ord; 5/- from “Friend,” Kincardineshire. *For Kaffir Psalms*—8/- from “Lady Friend,” Canada, and 2/6 from “Lady,” Greenock, per Rev. N. Cameron. *For Sustentation Fund, etc.*—£4 2/1 from Messrs. K. Mackenzie & Co., Detroit, U.S.A., half for Sustentation Fund and remainder for Mr. Radasi, for his own and his child’s personal use. Rev. J. S. Sinclair acknowledges, with thanks, from “Nemine,” £1 for John Knox’s Sustentation Fund, and 10/- for poor of Congregation, and 5 dollars from Mr. A. Macfarlane, Tyneside, Ontario, for General Sustentation Fund. Mr. L. A. Ross, 633 Corydon Ave., Fort Rouge, Winnipeg, acknowledges, with thanks, 10/- from “A Friend,” Garelochhead, for Church Building Fund in Winnipeg

**The Magazine.**

**Notice to Subscribers.**—We respectfully remind our readers that April was the end of the Magazine year, and the payments due for past and future will now much oblige.

**Subscriptions Received for Magazine.**—M. Beaton, Waternish, 2/5; D. M'Lean, Watford, Ontario, 2/5; A. Gillanders, Fernabeg, Shieldaig, 5/; Miss Matheson, Tanera, 2/6; A. Fraser, for St. Jude's Collectors, 35/4; M. M'Kenzie, Drumbeg, Lochinver, 3/; John Dallas, Kingussie, 7/6, and donation, 10/; Mrs. M'Allister, Greenock, 2/6; Miss M'Kenzie, Croft, Kilmacolm, 2/6; Mrs. Pratt, Morchard Bishop, Devon, 2/6, and donation, 2/6; Rev. E. Macqueen, Dornoch, 2/6; W. Mackay, Inchcape, Rogart, 2/6; Miss Banks, Tilney Street, London, 2/6, and donation, 2/6; A. Clunas, Glenbush, Sask., 2/6; D. M'Leod, Dunoon, 2/6; E. Ross, Hunter Street, London, 3/; W. Mackay, Inverness, 19/6; Miss M'Askill, Culkein, Stoer, 2/6; Mrs. Macarthur, Fort-William, 2/6; R. Ross, Loubconich, Ardgay, 2/6; Mrs. J. R. Macrae, Kyle, 2/6; Mrs. Halsall, Wigan, 2/6; Miss M'Leod, Lorraine Gardens, Dowanhill, 2/6; J. Mackay, missionary, Portmahomack, 2/6; A. Graham, Ashfield, Achnamara, 2/6; Miss M'Donald, Kerrysdale, Gairloch, 7/6; Miss M'Kenzie, Great Stanhope Street, London, 2/6; A. M'Gillivray, Tain, 2/6; W. Munro, Garvan, Lochbroom, 4/; Miss Mackay, Strathy Point, 16/7; W. Mackay, Syre, Kinbrace, 2/6; G. M'Alpine, Ronald Street, Glasgow, 2/6; J. Murray, W. Sibster, Wick, 2/6; Miss Fraser, Highfield, Muir-of-Ord, 1/3; Miss Fraser, Castlemore, Co. Carlow, 2/6; C. Gillies, Lochgilphead, 2/6, and donation, 2/6; Miss M'Lean, P.O., Kyle, 2/6; A. M'Leod, Achmelvich, 2/6; Miss M'Innes, Liverpool, 2/6; Miss Nicolson, Clydebank, 4/; C. M'Kessack, Alves, 5/; J. Souter, Alves, 2/6; Miss M'Nair, Gollanfield, Inverness, 10d.; Mrs. Wm. Sutherland, Toronto, 8/1; W. Anderson, Palmerston North, New Zealand, 7/7; G. Fletcher, Lochgilphead, 2/6; W. Boyd, Beautiful Valley, New Zealand, 2/6; Miss Stewart, St. John's Ter., Hillhead, 2/6; D. M'Rae, Craigard House, Kyle, 5/; Miss Fraser, St. Margaret's, Polmont, 2/6; C. Macleod, Ardrossan, 2/6, and donation, 2/6; Miss Walker, Blacksboat, Moray, 2/6; F. Fraser, Fort-William, 2/6; Mrs. Hamilton, Kelvinside, 2/6; Miss M'Kinnon, Park Ter., Glasgow, 2/6; R. Johnson, Tighary, 7/6; J. M'Raid, Colbost, Dunvegan, 2/6; D. Murray, Scotscaider, 2/6; J. S. Murray, Tongside, Thurso, 2/6; Miss M'Lean, Kelvinside, 2/6; Miss Taylor, Gt. Northern Road, Aberdeen, 2/6; D. Ross, Tain, 9/; D. Brown, Greenock, 17/; A. Morrison, L. Pitkerrie, Fearn, 2/6; P. M'Lennan, Glame, Raasay, 2/6; M. Turner, Dumbarton, 7/4; Mrs. M'Kenzie, E. Torbreck, Rogart, 2/6; Mrs. Ross, L. of Rarichie, Fearn, 2/6; J. Auld, Ronald Street, Glasgow, 2/6; A. Sinclair, Kilwinning, 2/6; J. Livingston, Stockton-on-Tees, 5/5, and Free Circulation, 5/1; D. M'Leod, Culduie, Applecross, 2/6; Mrs. M'Lennan, Milton, Applecross, 2/6; Miss F. Kerr, Clashmore, Lochinver, 2/6; M. Mackay, Charles St., Inverness, 2/6; Mrs. M'Taggart, Winnipeg, 5/; Miss J. M'Kenzie, Shieldaig, 2/6; A. Ross, Strond, Harris, 5/; Miss Andrew, Bervie, 2/6; M. Schilz, Renton, Ontario, 4/; Miss M'Dougall, Caigen, Jura, 2/6; A. M'Phail, Machrie, Shiskine, 2/6; A. Mackay, Govanhill Street, Glasgow, 2/6; W. Mackay, Bolintore, Fearn, 2/6; Miss C. Matheson, Bonar, 18/; R. Munro, Achmelvich, 2/6; R. Neilson, Edinburgh, 13/11; Mrs. M'Iver, Tollcross, 2/6; J. M'Iver, Scorraig, Ullapool, 26/6; Miss M'Kenzie, Auchentraid, Kishorn, 2/6; Mrs. K. Graham, Achiltibuie, 2/6; D. Sutherland, Castletown, 1/6; A. M'Kenzie, Ardindrean, Lochbroom, 5/; Miss M'Leod, Drumrunie Lodge, Ullapool, 2/6; J. Gillies, Sen., Ardrne, Applecross, 2/6; R. Mackay, College Street, Glasgow, 2/6; J. White, Annbank, 2/6; Miss Kennedy, Kishorn, 2/6; W. Ross, Ballater, 2/6; Mrs. Connell, Stirling, 2/6; A. Bruce, Wick, 21/; W. Day, Edinburgh, 9/8; A. M'Lennan, missionary, Rona, 2/6; D. M'Lean, Jun., Ardcharnich, Garve, 3/; A. Macfarlane, Tyne-side, Ontario, 4/; Miss M'Leod, Great King Street, Edinburgh, 5/; Miss Macdonald, Overnewton Square, Glasgow, 2/6; J. Cameron, missionary, Tomatin, 2/6; Farncombe & Son, London, 14/; J. M'Laine, Portree, 12/9.

*(Notice of some Subscriptions is held over till next month.)*