



# THE Free Presbyterian Magazine

## AND MONTHLY RECORD.

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

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*"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

# Free Presbyterian Magazine

*And MONTHLY RECORD.*

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## The Craze for Sport.

THE Apostle Paul, in his Second Epistle to Timothy, foretells that in the last days perilous times shall come, and describes very vividly what was to constitute the peril of these times, notably, the base character of the men who should then flourish. "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God: having a form of godliness, but denying the power thereof: from such turn away." This is a dark picture, but it embodies an accurate description of many persons, young and old, in the days in which we live. And it is to be feared that, unless a remarkable change for the better soon takes place, the description will rapidly apply to people on a much more extensive scale than it as yet does. The spirit of materialism and ungodliness is fast spreading throughout the land. Even those, who are comparatively blind to the apostacy of the age, see this. One of the features of the Apostle's inspired account is that men shall be "lovers of pleasure more than lovers of God," and of this characteristic we have abundant illustration in the craze for sport which is so common at the present moment. This craze is becoming appalling in its extent and effects. A few words on the general subject is our intention in this article.

It may be granted, to begin with, that some physical recreation is useful to young and old. Our Shorter Catechism, in its treatment of the Fourth Commandment, recognises worldly "recreations," as well as worldly "employments," and allows them to be lawful on ordinary week days. At the same time, experience teaches us that care must be exercised as to the kind and the measure of these recreations. The true Christian will endeavour to regulate such matters in a way that, whilst his recreations will be beneficial to his body, they will not be hurtful to his soul.

He will seek to be guided by the Word and Spirit of God in everything that He does, and thus to be preserved from the paths in which destroyers go. It is impossible to give an exact classification of recreation under the heads of good and bad, and we shall not attempt the task. Some things, for example, that may be harmless enough in themselves, are often very hurtful from the associations that attend them. We would recommend our young people to put such questions as these to themselves when thinking of taking up with some form of entertainment or other that may be questionable, "Shall I be benefitted in the highest sense by what I am about to do? Am I likely to suffer any injury in my soul? While the recreation is innocent in itself, is the society into which I will be led fitted to do me good or evil? Might I not find something else to attend to in which I would get all the benefit, and none of the injury, that this particular entertainment is fitted to convey?" Not merely pleasurable sensations, that may only gratify the flesh, but real benefit to body and mind together ought to be the great determining consideration in such matters. A wise thinker has said that "the mind is the standard of the man," and the moral health of the mind ought to have a place of entire pre-eminence over the mere animal health of the body. It is a thing to be carefully noted that when persons come to be concerned for the first time about the weighty matters of the soul and eternity, they instinctively renounce those worldly games and amusements in which they formerly delighted. They see some of them to be positively injurious to their spiritual welfare, and others to be traps and snares through the carnality of the heart and the manner in which they are apt to engross the affections. Thus, serious persons who have begun to live for God in this present evil world, generally reduce their recreations to the simplest and most innocent forms. They are afraid of carnal entanglements and of grieving the Spirit of God from their souls by worldly conformity.

We now go on to observe that the love of pleasure and sport in the present day has risen to a passion. Thousands of young men in our large cities think and speak of hardly anything else from one week's end to another but some particular game in which they are interested. Every spare moment during their lawful business is taken up with the discussion of this game. Football, for example, has become a terrible craze. Thousands are seen flocking away on a Saturday to some particular match, as if it were a thing of the highest moment, and these not mere boys who might be excused for wishing to see a ball kicked here and there, but men who have reached manhood, many of them with wives and families. When the plays of childhood are an engrossing passion with men of mature years, it bespeaks a form of madness. All this craze for sport on the football field is also mixed up with an extensive system of betting. "The love of money," says the inspired Apostle, "is the root of all evil;" and the love of money

leads multitudes into ways of folly and ungodliness. So much money is put at stake as to which club will win the match, and thus there is winning and losing. The passion to make gain by any means, good or bad, sets careless souls on fire about trifles light as air, lighter than vanity.

It appears to us also that our educational authorities nowadays are giving too much place to sport in their school programmes. Football and other games are made well-nigh compulsory in some institutions. While a measure of physical training and exercise is entirely beneficial, there is a danger of giving too much scope to the fleshly propensities of human nature, and of feeding the general passion for amusement which is rising to such a height in the present day. The clergy are not altogether without blame in this matter. Numbers of them encourage this passion by their personal presence at games and by organising clubs in connection with their congregations. The sacred and secular are thus confounded to the decided detriment of the former. The Church by such methods will not spiritualise the world, but the world will carnalise the Church. Again, does it not show that the craze for sport has gone very far when ministers of the Gospel, met at General Assemblies for transacting professedly the solemn business of the Church of God on earth, form themselves into golfing teams and play golf matches? This took place at Edinburgh for at least two summers past between ministers of the Established Church and the United Free Church. We have no hesitation in asserting that such frivolous men ought never to have entered the office of the holy ministry; they are only a disgrace to their profession. When the professing Church acts in this way, what can be expected of the careless world?

We conclude our remarks by noticing a very gross illustration of the craze for sport which is occupying the attention of the public at the time we write—a professional boxing match about to take place in London between an Englishman named Wells and a negro named Johnson. Boxing is so fleshly an exercise that no person, naming the name of Christ, should have to do with it in any form. It becomes, therefore, obnoxious in the highest degree when it is obtruded upon the eye of Christian civilisation, as a contest between representatives of two races, fitted to inflame passions and breed hostility. The love for such brutish combats is to be seen in the large sums of money expended in connection with them. Thousands of pounds have been spent in preparation, in the present case, and the promoter of the fight expects £5,000 as gate money from the spectators. Several ministers in London, headed by Dr. F. B. Meyer, have spoken out against this degrading exhibition, and efforts are being made to get the Government to stop the affair, efforts which we sincerely trust will be successful.

Materialism, as we have stated already, is clearly making headway in our country. The Churches have been, and still are,

pandering to the flesh. They expect to gain the world to Christ by ministering to the desire for sensuous pleasure, by gratifying the carnal propensities of the people. Such was not the way of Christ Himself or His Apostles. It is to be greatly feared, therefore, that the true Christ is a stranger among them, and that it is an imaginary Saviour they have set up in His place.

## Notes of Communion Sermons.

BY THE LATE REV. ARCHIBALD COOK, DAVIOT.

Preached at Dunnet, Caithness, in the Years 1861-62.

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 "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy."  
 —REV. iii. 4.  
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THESE are the words of Him with whom there is no respect of persons, whose eyes are like a flame of fire searching the hearts of the children of men, and who will yet fix our eternal state before angels and a holy God. These words were spoken to the Church of Sardis. Sardis was very popular, and so were the ministers of Sardis. They thought themselves very good, but there was a piercing eye that searched them and saw their evil doings.

I shall consider, as the Lord may aid:

1. What is meant by the garments spoken of, and by the keeping of them clean;
2. The difficulty of keeping these garments clean in a sinful world;
3. The promise given: "They shall walk with me in white, for they are worthy."

Every child of God has a garment in the way of justification. On the day that the soul closes with the offer of salvation the righteousness of Jesus is imputed to him. This garment cannot be defiled. The righteousness of the saints is in the Lord Himself, for He is their righteousness. They have another righteousness, and that is, a drop of spiritual life in the soul. We hear much of faith nowadays. The cry is "Faith, faith, faith." Cartloads of faith! The faith which is so much spoken of is just a giving of assent to what is heard, such as people give to the contents of a newspaper. But when you come to Jordan, you will find yourself without it. My friends, true faith is nothing else but a drop of the infinite purity of God, which seeks back to the fountain from whence it came.

There is another garment the child of God has, viz., the garment of profession, and to be preserved from defiling that

garment is a great mercy. Men may take up religion before religion takes up them. There are many who, when they come to grapple with Jordan, will not have so much comfort as to say that it was concern for their souls that made them begin the worship of God in their families. One may take up a profession of religion from the demands of a natural conscience. There are many whose conscience will not allow them to live like other men. They will not go to bed nor rise in the morning without prayer. They observe family worship and attend public ordinances, and go through the world and into eternity without the Lord, and will be found at the left hand on that day when He makes up His jewels. I think the cause of this is some secret sin unrevealed to them, hidden deep in their hearts. Think of last night. You had some concern for your soul and some desire to live for eternity. Where is it to-day? You let it slip away, you quenched it by sleep, and you have no word about it. There is nothing in the world so much despised as a drop of soul concern! You are there who were not ashamed to go home drunk, to go home from dancing and balls, but you would be ashamed to go home from the back of a rock praying for your soul.

The oftener the poor child of God prays or reads the Bible, or goes to public ordinances, the clearer views he attains of eternity, of heaven and of God. There are some poor creatures that got a glimpse of eternity, and were it not for the secret hand that supported them, they could not have endured it five minutes. I have often thought that the poor children of God when going to the means of grace will have little word of bed or food. A little straw in a corner would satisfy them. In the place where I dwell, I have asked people returning from the means of grace—"Were they kind to you?" "Oh yes, very kind; plenty meat and bed and clothing." I would then ask them, "What was the text of the sermon?" "Oh, really, I don't remember." Oh, carnal professors, no wonder though hell will be full of such as you. You, poor child of God, you would say, "Is there a corner that I may get into?" But those who have the world in their eye want the highest seat, that everyone may see them.

It is the work of the Spirit of God in the soul to destroy its love for its idols. I am sure that if the soul was taken away from its idols it would be like a newborn babe. It is in such a soul that there is the broken heart. It is wonderfully sweet to sit at the feet of Jesus. My friends, if you have but three words—the publican had but three words, and they were heard in heaven—if you have but three, they will do your soul eternal good. Those who have a broken heart must be conformed to Him whom they will eternally enjoy. To keep the garment of profession clean is not a little with God, and He will show this yet before heaven, earth, and hell. My friends, the Lord must have the whole heart or none. And I must say that the devil will not be content without the whole. Is he not a covetous spirit? You, poor

sinner, you have spent sixty years in his service, and he might give you these few days to prepare for eternity, but he will not. Oh, he is a covetous beast!

I have seen young people speaking together, and they would choose the darkest corner; but after the marriage took place the young wife might be seen standing in the door, and saying, "Did you see my husband?" I have also seen young people who, when the Lord began His work in their souls, were hiding in corners, afraid to be seen in public. They were seeing their own hearts so bad, and themselves so unlike the profession. But when the Lord manifested Himself to them as their own Saviour and Husband, they could bear witness in public for Him. But you will see those at the Lord's table to-day who never lost a night's sleep nor shed a tear because Christ was absent from their souls, and they are as light as they can be with their ornaments. They are a dishonour to the Lord's cause and people. My friends, it is a part of the glory of the Church that He will confess them at the great day. The glory of God demands of every soul brought to spiritual light to show this light to the world. But, young people, keep from an open profession until you know something about God, about Christ, and about your own soul, for your expense will run out, and then you will become a thief. There is an infinite fulness in Jesus. We hear many professors speaking of the fulness of Jesus, but what do they know about it? The Lord Jesus, when He undertook to save the Church, knew the expense, for He had to pay the cost Himself. My friends, there is nothing that the poor soul is so much afraid of as not to be kept in tenderness of spirit and brokenness of heart. You that have this fear will be carried through with a clean garment, to the praise of His grace. But you, my young friends, beware of hastily making an open profession.

Some think that it is an easy thing to confess sin and seek mercy, but I think it is the most difficult thing the Lord's people have to do. Much is needed before there can be a spiritual confession of sin. There must be a drop of the pure life of God let into the soul, that the soul may see the infinite purity of God and the vile, dishonouring nature of sin, and may see sin in the heart working against the very being of God. There must also be felt divine influences flowing from God in Christ, suitable to the sinner's case. My friends, it is a spiritual sight of sin in this way that produces true confession of sin; and it is the mercy of God coming through the blood that enables the sinner to seek mercy. The Church of God was the eternal electing choice of His love. It was a sovereign act of God from eternity that determined that they should be partakers of His glory; hence Christ said, "The glory which thou gavest me I have given them." Christ was the first object of the Father's eternal love, and then the elect in Him, and here the eternal God and the objects of His love met in Christ in the covenant of grace from eternity. The Scripture

saith, "There is no new thing with God." Everything that befell the Church was clear before His omniscient eye. He knew all her trials and everything that was before her, and had provision prepared to meet her case. To the poor souls that have been wounded for sin or by the old serpent, one glimpse of the Saviour when they come to Jordan will heal all their wounds through eternity. When the poor souls are brought home to glory the heart of God has such infinite delight in them that He, as it were, feels for the many stripes they suffered in the wilderness, but the poor soul cries, "Less than this would not bring me here."

The devil had such pure enmity against the being of God that he arose up to take the throne and to destroy God. When God cast him out of heaven to earth, no material substance was suitable for him, as he was a spirit. He then took possession of man's soul because it was formed after the image of God. The devil said to the Lord, "You put me out of heaven, but before I will go out of this, You must come out of heaven." When the devil rose up against God, his revolt was pure enmity against the very being of God, but when man sinned he fell by temptation. Those who commit the unpardonable sin are guilty of pure enmity against the being of God. But there was a surety provided for the elect, so that they are preserved from this sin. We hear some saying that one drop of Christ's blood is sufficient to save a thousand worlds, but, my friends, a complete atonement was required for every sinner given to Christ by the Father. His blood was drained as completely from His body as this bread is separated from the wine.

My friends, the cross is an ornament that everyone is not honoured with. They only have it to whom is given a drop of life from the fountain of spiritual influences that makes them find out a throne of grace, and from the throne of grace they know the bosom of God, and thence comes out "the unction from the Holy One," whereby they know all things. The cross makes them strangers in the world, and weans them from the company of the world, and makes them know that they are in the wilderness, and causes them to live in sight of Jordan. By the cross, their old sins are brought to remembrance, and thence arises the broken and contrite spirit. When David was driven out of Jerusalem by his own son, Shimei came out to curse him. One of the servants of David said, "Let me go over, I pray thee, and take off his head." "Oh no," said David, "the Lord hath said unto him, curse David. Although you take off his head, you cannot take off the head of what is in my bosom." The devils set a court in hell to plot as to how they might make Joseph commit sin. They contrived to go into that vile woman, Potiphar's wife, as the instrument of their purposes. But that very night the Lord prepared Joseph for meeting with them. He said, "I will lie in prison until I rot, to the day of judgment ere I sin," and the prison was as dark to Joseph as to others.

My friends, the Lord's table is the most solemn place we can be in until we meet at the day of judgment. And some have felt it more solemn, because they knew that if they were prepared here, they would be safe at last. Be sure that you have some word from God Himself that you can venture your soul upon for eternity. Hence the Lord's servant said, "Remember the word unto thy servant upon which Thou hast caused me to hope." My friends, some of the Lord's people have obtained such a view of the purity and holiness of God that there remains a tenderness on their spirits, a fear of committing sin, and a savour of divine things. The carnal world sees nothing in this ordinance but bread and wine, and they think that the Lord's people never saw anything else. But you, poor people of the Lord, that have received a glimpse of the purity of God, and a broken heart for sin, which will keep you humble unto the day of your death—(although the beginning of this life was as small as a single thought, it will never die, because it is connected with the life of God)—be concerned for your soul, and let it be above the things of the world and everything concerning your body, for the promise is that His own shall never want, because with them is bound up His own glory. I have known persons grasping the world with their two hands, and it would run through their fingers like sand. Remember, you that have come to profess His name, that you profess to have nothing in your eye but God and your soul, and to have engaged to be on His side unto the day of your death. It is on these conditions that I give the elements to you. I take God to witness, and the walls of this house and this congregation, that it is on these conditions I give them, and if you don't take them on these terms it is at your peril.

Whatever breaking the soul experiences, unless it is melted by redeeming love it will never run in the mould of the Word. This divine melting brings with it brokenness of heart and desires for communion with God. It not only casts out the old furniture, but brings in new. I have often thought of that passage in Jeremiah (chapter xxxi., verse 25)—"I have replenished every sorrowful soul." Ruth said to Boaz, "When you intended to marry me, why did you leave me so long in the despising of the open field?" "Oh, just that you might know how to sympathise with others in a like state." Christ suffered temptation that He might be able to sympathise with those that are tempted. The poor soul, when he gets grace, says, "Take me with you to heaven, that I may not be sinning here." The Lord replies, "Well, if I take you to heaven before you suffer the bitterness of the Cross, you will want as much of the sweetness when you come to glory." "Oh, then," says the poor soul, "I will suffer to the day of judgment before I lose a drop of the sweetness when I come to glory."

Carnal professors think that if they get faith, they will get to heaven, but the children of Israel when they passed Jordan, never

got possession of a footbreadth of the land but by the sword, and less than that will not do you. When the children of Israel were commanded to slay all the enemies in the land and not to touch the accursed thing, they spared what was for their own profit and pleasure. And the Lord said that what they spared would be prickles in their eyes and thorns in their sides. When the people of the Lord spare their idols and lusts, these will be prickles in their eyes and thorns in their sides unto the day of their death. But the Canaanites were permitted to be put out little by little for fear that the wild beasts should increase in the land. The Lord left sin in the souls of His own people to keep down the wild beasts, spiritual pride, carnal security and self-righteousness, that are more devouring to the soul than Satan himself. Some profess religion that they may get a little gain of the world. Like Hamor and Shechem, they would undergo Jacob's circumcision for Diana, his daughter, and his riches. Others profess religion for honour, like Saul, who would have Samuel to honour him before the people. Some professors have a secret sin in the bottom of their souls unknown to themselves, that will seal their eternal damnation. The Lord's people have a besetting sin unknown to any but God and themselves, that will keep them humble till the day of their death. The Lord's people may commit sin such as neither men nor angels would understand why they were left to commit it. But because they were in God's purpose in the covenant of grace, they obtain repentance and pardon. The Lord's piercing eye, that is as a flame of fire, saw from eternity every wandering of the heart from Himself, and He had provision made in the covenant to supply every want of His people. It is here that the Lord's people get their standing for eternity. Although there were as many of the Lord's people together as there are people present here, two of their cases might not be the same, yet the Lord knows each of them, and has provision for each of their cases.

When man fell from God, the devil put a rope around the neck of the elect, and was leading them to hell. But Christ met Satan, and asked him, "Where are you going with them?" "To hell," was the reply. Christ took the rope and put it around his own neck, saying, "Ere they go there, I will be hanged in their room."

My friends, when the soul obtains a sight of the purity and holiness of God through the secret influences of the blood, there will be a tenderness on the spirit and a fear of committing sin. Hence some say, "Oh that I was preserved from being a reproach to the cause of Christ!" Keep your eye on Christ. An old divine was asked by another why he spoke so much of Christ. He said in reply, "Do you see my finger on my hand? As long as I keep it there, there is a white spot, but as soon as I remove my finger the blood returns. So it is with me. As long as I keep my heart on Christ, all is well, but whenever I remove it from Him, the world rushes in." Oh poor soul, be sure to keep near the Lord in secret. I know that the carnal world knows nothing of such experience.

"As cold waters to a thirsty soul, so is good news from a far country."—  
—PROVERBS xxv. 25.

PEOPLE in general are very fond of news. Most people know more about their newspapers than their Bibles. They spend more of their precious time in reading the newspaper than the Bible. Hence it is that people are so ignorant of the Word of God. This is one of Satan's devices to make people spend their precious time. My friends, heaven is a far-off country, but there is good news from it, which is "as cold waters to a thirsty soul." The news is from the Lord, but the people of the world never hear the Lord speaking to them any more than the beasts of the field.

I intend, as the Lord may aid, to show:

1. What good news from heaven are;
2. In what way it may be said that heaven is a far-off country;
3. How these good news from a far-off country are "as cold waters to a thirsty soul."

The name of Jesus is so often sounded in our ears that it has become old, but there are some souls in this world that have found the name of Jesus good news. And those who do not find this will burn in hell as sure as the devils. It is this name that has brought any kind of comfort into the world. This world would only be a nursery nursing souls for eternal burnings, unless for this name.

There are three persons in the Godhead, and each person has His particular work to do in the salvation of the soul, and one does not get the glory more than another. But whosoever keeps one of them out of his creed, that Person will keep you out of heaven.

To find out a Saviour in any other way than has been found (if that were possible), would not be an evidence of God's love to sinners. It is far easier to believe that there is a God than a Saviour. In the works of nature, we know that there is a God. We may say that none but God Himself could reveal the Saviour to the soul, for it is written, "Ye are dead and your life is hid with Christ in God." There are very few that think of appearing before God, but "it is a fearful thing to fall into the hands of the living God." The reason why Christ came into the world was to make reconciliation between God and man. There are many that can trifle with the name of God. The reason is because God is at a distance from them. God and man disputed. God became an enemy to man. Why? Because God hates sin. He cannot love Himself without hating sin. When Cain killed his brother, at that moment he was branded a murderer. Judas when he betrayed His Master, was written traitor. You murderer, you Sabbath breaker, you harlot, the moment you commit those sins of which you are guilty, you are written down before God as murderer, Sabbath-breaker, harlot. Oh you whole-hearted sinners, the hardness of your hearts is seen in your very eyes.

"This is my beloved Son in whom I am well pleased," was said before the world. What was the Saviour then? He was the surety of His people. There was a purpose in the Father from eternity regarding sinners, and the same love was in the three Persons in the Godhead. Oh, poor sinners, you think if you will simply get the pardon of sin, you will get to heaven, but you will not. The soul must get new furniture. Oh, you are poor sinners indeed, that reject the Lord, and are content with a form of prayer.

I observe that heaven is literally a far-off country. We read in the Bible of three heavens. The heaven that we see is far-off. We might ascend this heaven and see another. We might ascend the second and see a third. Where God personally dwells with the angels and redeemed spirits is described in the Bible as the third heaven.

The moment that Adam gave his assent to the eating of the forbidden fruit, justice gave him over to the devil as a punishment for his sin, and when any unregenerate sinner commits sin, justice gives him over to the devil as a punishment. Nothing but the fruit of the blood of the Lamb can bring him back. Man fell from the very perfection of holiness to the very perfection of wickedness.

Heaven is so far-off a country that man by his natural understanding cannot have the least right conception of it. Still, there is nothing so easy to the unregenerate man as vain thoughts of heaven. But when the poor sinner begins to seek after it he feels it a far-off country. I have asked the harlot, the drunkard, the swearer, the Sabbath-breaker, What will you do when you come to die? They answer, "Oh, the Lord is merciful, I hope to get to heaven." Oh the vile creatures, to think that God is at their command! But the poor creature that is brought to follow Him sees somewhat of His sovereignty. There are two experiences that will do a soul good when he comes to Jordan. The one is that he saw himself shut-out by the law, and the other that he saw himself brought in by the Gospel.

When you come to die, your attendance on the means of grace will not be sufficient for you. But if you can put your finger on a passage of Scripture or an ordinance in which you had communion with God, although it was as small as a single thought, the Lord will not lose sight of His own work. We cannot blame God or the devils if we go to hell, but our own two hands. Hence, David says, "The sinners' hands have made the cords wherewith themselves are bound." There are many in hell who are saying, "If we knew that our actions would have brought us here, we would not have done them." There are some who pray morning and evening but they never miss God out of their hearts, and never mourn an absent God. There are other poor creatures, who say, "Oh, if I were free of vain thoughts on the Sabbath, in praying or singing." There are some poor souls crying "I am lost," but

you are not lost, you are leaning on the arm of the Second Person of the glorious Godhead, and although you are lost you will be found. I was thinking upon that Scripture which says that "Jacob worshipped leaning on the top of his staff." We do not read of Jacob's having a staff until he was lame. And what made him lame? Wrestling with the angel of the covenant. He was leaning on his staff, and the staff was the promise. O sinner, when you come to grapple with death, praying for pardon will not be enough, but the enjoyment of it. When the unregenerate sinner is grappling with death, the devil and his angels are as thick about him as flies ready to get the beckon of God to take him to hell.

My friends, there is nothing in glory, but the seed of it is in this world. O sinner, if you were in the company of two or three of the Lord's people who were speaking about the concerns of their eternal state, or reading a chapter in the Bible, you would be sitting on nettles! How would you feel in glory? You would rather be among the devils.

I debar, in the name of the Lord, from His table those that have no concern about their eternal state. You may go, but you may be a child of hell seven times more than you were before. I debar, in the name of the Lord, those that do not keep the worship of God in their families, morning and evening. I debar in the name of the Lord, parents who will allow their children to walk about on Sabbath and not tell them of the concerns of their souls. I debar, in the name of the Lord, you that shun the people of God for your companions, and choose vain company on Sabbath and through the week. There are some people that when anything goes against their natures, their hearts send up the rotten savour of hell, just as when one puts a graip into a dung-hill, a rotten smell arises. O my friends, "be not overcome of evil but overcome evil with good." You are there with your grey hairs that never believed that you had an immortal soul, that never felt anything in the means of grace. O are you going to the table with your heart on your idols and your vain companions? Everything in the creation cries, "Set not your heart on me. I will not go far with you. I am not God. I cannot save you." Observe that it is a merciful One who is concerned about your salvation.

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#### BRIEF NOTES OF TABLE SERVICES.

(1) We are now at the Lord's table, and indeed it is an honourable table. "Many kings and prophets have desired to see the things which we see and have not seen them." What things are these? Christ in the flesh coming to redeem a sinful world to Himself. And you, poor sinner, that got a glimpse of Him in a corner that melted your heart to Him, He will leave you a little while, but He will come again and take you to Himself. O let your thoughts go after Him! When He was sitting at the table

among His disciples, it was a dark night, and the sins of an elect world were gathering around Him. Law and justice demanded full payment for sin. Every vain thought, word and action of His people demanded His blood. He loves to see His people coming to Him for something or other, or complaining to Him. It was for that end that He came into the world, namely, that He might destroy the works of the devil. Go from the table committing your souls to a precious Creator for eternity, praying for eternity, singing for eternity. My friends, all the tables in this world will be drawn, but there is a table appointed that will never be drawn throughout eternity.

(2) Well, you are now at the Lord's table seeking Jesus who was crucified. Do not be ashamed of His name. You that received something that made you forsake your idols, will not be ashamed to confess Him before an assembled world. The Lord loveth the broken heart for sin. It was sin that made Christ go through the ocean of God's wrath that He might redeem the objects of His love. Sin is the only thing in the world that the Lord hates. On that night on which He was betrayed He took bread. That night will never be forgotten. It has sent forth a savour that will never pass away through eternity. He will come again and finish His work. He finished a great part of it upon the Cross, but He has a great deal yet to do. A good woman said, "If ever I get to heaven, He has much yet to do in my soul. If I would be taken to heaven in my sins, I would turn a serpent and would sting the Lord of Glory." Mary washed His feet with her tears and wiped them with the hair of her head. That was the fruit of pardon. The Lord never gives a token of the pardon of sin but He gives a token of the sanctification of the soul.

My friends, if ever you got a drop of grace, when you come to Jordan, you will see that you had need of every cross and every trial to draw the soul from its idols. Remember, poor sinner, that one vain thought will do more harm to your soul than all the devils in hell. Poor creature, do they call you a hypocrite? What will they say when the Lord will acknowledge you to be His own before an assembled world? Many poor sinners are contented with the form of godliness. But there is nothing in the world one should be so much afraid of as starving one's soul. There is nothing so near the Lord as the death of His Son. It is the death of the Saviour that lifted the glory and cause of God in the world.

We read that the Lord's eyes are as a flame of fire. This means that His secret eye observes the actings of the souls of men. "God is a spirit, and they that worship him must worship him in spirit and in truth." For my part, I would prefer one spiritual thought to a million of prayers. The secret eye will pierce through the soul. Don't look about you at the Lord's table. You don't know how near you are to consuming fire.

My friends, a person might go so far in religion that the Lord's

people—and even the angels and saints in heaven—might think he was a gracious person, when the secret eye sees in him nothing but emptiness to the very bottom. Did you ever see the mercy of God? Did you see it in the death of the Saviour? If not, you never tasted of the mercy of God. O, what love will be seen when He will say concerning some, "Behold me and the children whom thou hast given me." The Lord will not break one of your bones—He will not give you one stroke—but what you will bless Him for through eternity. O, poor worldling, you will yet see all the world burning. All that took away your heart from God you will see in flames, and you will then say, "O that I had thought more of the world to come." One said, in speaking of Jacob, "It is written, Fear not, thou worm, Jacob, for I am thy God." When Jacob was a worm he thrashed the mountains, but when he became a mountain the worms thrashed him.

An old divine once said that man was a ring which dropped from the finger of God into hell, and the Second Person of the Godhead stooped down into hell and lifted the ring and put it on the hand of God. I hope there are none here whose soul never kept them five minutes from the world. If there are, they are miserable creatures. If the greatest sinner here should get a drop of repentance, he would be eternally saved, but it is not every late repentance that ends in glory. It is an awful thing to see a sinner going to eternity without repentance, like the very beasts that perish.

"Do this in remembrance of me." He asked no more from the objects of His love than to remember Him. When He had supped, He gave the bread and wine to His disciples, as I now give them to you in the name of a Triune God, on condition that you will be His through time and through all eternity.

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#### **Presbyterian Admiration of the Oxford Movement.—**

The Rev. James Cooper, a well-known Presbyterian minister in Scotland, is a great admirer of the Oxford Movement. In the *Church Times* of 28th July he writes a letter on "The Present Position of Presbyterianism in Scotland," which contains the following noteworthy statement:—"But, sir, we hold that however much the Catholic principles of worship have been obscured among us—as they were in England prior to the Oxford Movement—they are the true principles of our Church as they are of yours." Of course, the writer of this letter is one of the leaders of that High Church Movement in the Church of Scotland, which needs to be carefully watched and strongly opposed by all who, in Scotland, value decided Protestantism. I am afraid the efforts to restore so-called "Catholic principles of worship in the Church of Scotland" are more extensive than is generally supposed. My good friend, the Rev. Jacob Primmer, could, I doubt not, throw a flood of light on this subject, which he has made a special study.—*English Churchman.*

## Strictures on Dr. Jas. Moffatt's "Introduction to the Literature of the New Testament."

THESE strictures are not, in the ordinary sense, a review of the book whose title we have given above. It was not sent us with that request. Neither do we call attention to the volume now being here referred to because we reckon it as being, on its own account, epoch-making, or, in a sense, of very great significance at all. If indeed Dr. Moffatt's conclusions, as put on record in this production of his, were to be generally embraced among us, we should reckon the circumstance disastrous in the extreme. But be the results of the production what they may, this new "Introduction to the Literature of the New Testament" is not marked by any very distinguishing ability. The author, to be sure, has read very extensively indeed in the literature of the subject with which he deals. Nor is the "Introduction" itself void of some stylistic graces. But there is little that is really original about it; neither does the volume appear to us to mark the appearance of a powerful personality among the students of theological science. One misses, for example, from this latest volume of the International Theological Library Series, the special knowledge and the powerful pleadings—albeit for foregone and erroneous conclusions—which marked the volume wherewith, in his "Introduction to the Literature of the Old Testament," Dr. Driver opened some years ago the Series now in view.

But although the "Introduction" now under consideration is not—if the volume stood unrelated to other interests—of such significance that we would have thought it worth while devoting a special article to it, there are collateral causes which, to our mind, help to lend a significance to the subject which it would not otherwise have, and these causes have weighed much with us, leading us to pen these criticisms. To begin with, the volume is one of a Series on which it may be said the English-speaking theological world has its eye—a Series which, for better or worse, influences not a few of the rising English-speaking ministry. The author, besides, is a minister of the United Free Church of Scotland, who but recently failed of being one of their Divinity Professors only by a few votes. These relative interests will, we fear, help to make Dr. Moffatt's book an instrument for evil, which of itself it would not avail to be. Hence this notice on our part.

The ends of an "Introduction" to such a Literature as we have in the Old and the New Testaments cannot, of course, be here and now discussed by us. Suffice it to say that theological science finds Introductions of the kind now spoken of quite necessary, and that such Introductions cannot avoid discussing questions pertaining to the circumstances in which every book composing our Bible was written; who the human author, in the

case of each book, was ; and who the persons were for whom, in the first instance, the several writings were intended. When this is done in a reverent and sober manner—when, under a searching examination, the books themselves are made to tell their own tale—or when the earliest genuine tradition or history bearing upon the composition of the several books is brought up for consideration—the results prove helpful to the Church of God, and help us to read His oracles with a fuller understanding of what their message to us is. We hope, in fact, in the next number of this Magazine to begin to show how studies of this kind help to a better understanding of, for example, the Gospel according to John. But, on the other hand, few things lend themselves more readily to abuse than questions bearing on Introduction. If, for example, questions bearing on the authorship and circumstances of a book's composition are not brought for determination to the touchstone of the plain sense of the book itself and of reliable collateral history, but to that of the critic's feelings, antipathies, sympathies, or caprice, the results are sure to be disastrous.

Of the vicious method whereby the caprice of the critic—and he in many cases an infidel—is made the touchstone determining the date, authorship, and sense, it may be, of all-important writings, we have had instances enough within the lifetime of the present generation on the field of Old Testament criticism. So far as the New Testament is concerned, British scholarship, until quite recently, occupied itself with saner methods in the department of Introduction. Westcott's well-known "Canon," and Salmon's equally well-known "Introduction," are samples of the kind of work in this department which British scholarship favoured, and they are works which made the Church of God in this country so far debtors to the authors. Now, suddenly as a bolt from the blue, comes this production of Dr. Moffatt's—a production vicious in its methods ; regretful, we feel assured, to the Church of the Living God ; and disastrous to the rising youth of Scotland, if God's regenerating grace preserve them not.

How far Moffatt's results carry us from the common faith may be easily shown. It has been the universal belief of the Christian Church from the very beginning that the books composing our New Testament were written by either (i.) members of the original college of the Twelve Apostles, or (ii.) men who, although not reckoned of the Twelve, were notwithstanding reckoned to be Apostles, or (iii.) men who were companions and fellow-labourers of the Apostles, or (iv.) Paul, an Apostle, according to himself, born out of due time. This fourfold classification of the writers of the New Testament may be followed by us as we contrast Moffatt's results with the common faith.

I.—Matthew, John, and Peter, who not only sojourned with our Lord Jesus in the days of His flesh, but were reckoned of the Twelve, were, according to the common faith, large and important contributors to our New Testament. Matthew wrote the Gospel

which goes by his name. John wrote not only our fourth Gospel, but also three short Epistles, together with the book of Revelation. Peter was the human author of two Epistles which bear his name. Now Moffatt, as against all this, would have us believe that we cannot reckon with certainty on our having a single production from the hand of one of the Twelve. He is willing, to be sure, to concede that the Apostle Matthew may have composed a work in the Aramaic language which is now lost, and which the unknown author of the Gospel according to Matthew, as we now have it, made use of. But that Matthew, the Apostle, composed the Gospel that from the beginning has gone by his name, Moffatt, without any substantial reasons (although the discussion of the grounds is beyond our present scope), stoutly denies. Nor is it the authenticity, that is, the Matthean authorship only, that Moffatt denies; the genuineness, that is, the historical worthiness, of not a little of which we have the record in this first Gospel, is called in question. What, for example, Matthew wrote concerning the virgin-birth, the flight to Egypt, and the weeping in Ramah, are, it would seem from Moffatt, not matters of fact in our sense of the word at all, but "a piece of early Christian midrashic [this is, largely legendary] narrative" (Introduction, page 250). The twenty-fourth chapter of the Gospel according to Matthew "is not," according to Moffatt, "the record of what Jesus said on this or any other occasion, but a tract of the apocalyptic propaganda" (page 208). Similarly, on grounds which to us are sheer and very perverse caprice, the authority of Jesus for that first clearest enunciation of the truth of the Trinity itself, of which we have the record in Matthew xxviii. 19, is called by our author in question, and we are henceforth taught to regard "the trinitarian form as introduced by the [unknown] author, as a liturgical expansion of the primitive formula of baptism into the name of Jesus" (page 254).

Nor does it fare better—if, indeed, so well—with the Apostle John in this new "Introduction." As a matter of fact, Moffatt ascribes not a scrap of all that constitutes our New Testament to the Apostle John. On the flimsiest grounds and against all the real evidence in the case, Moffatt would have us believe that the Apostle John was martyred early in life. In that case our fourth Gospel, which was certainly written after the other three, could not have the Apostle John for its author. Moffatt maintains that the author is unknown. He may have had access to some reliable historical traditions, but he was not an eye-witness. Of course that reduces the Gospel, at least largely, to a forgery, for the fourth Gospel, as well as the First Epistle of John—and these Moffatt groups together—professes to be the work of an eye-witness. (See Gospel, xix. 55, and 1 Epistle, i. 1.) Nor is that all. The discourses of Jesus, which constitute so large a portion of the fourth Gospel—the preservation of which we were wont to reckon as owing to the fulfilment of Christ's promise to His

Apostles that the Holy Ghost should bring to their remembrance what He in the days of His flesh had uttered in their hearing—are according to Moffatt, only monologues, in which the unknown author voices “his own or rather the Church’s consciousness, usually upon some aspect of Christology” (page 562). The raising of Lazarus from the dead is to Moffatt a great stumbling-block. He is at a loss what to make of it, but is, upon the whole, inclined to reckon it as a myth which somehow grew out of the parable which Jesus spake concerning the rich man and Lazarus (page 539)!

The book of Revelation, together with Second and Third John, Moffatt places, with some hesitation, to the credit of “John the Presbyter,” but not the son of Zebedee. It is, we may say, at the same time extremely doubtful if a “John the Presbyter” other than John the Apostle had, towards the end of the first century, any existence in Asia Minor as an historic personage. That, we may say by the way, is the judgment of critics so competent as Dr. Theodor Zahn, of Erlangen, and of Sir William M. Ramsay, of Aberdeen.

Second Peter, according to Moffatt, was not written until some eighty years after the Apostle Peter’s death. In that case the Second Epistle of Peter can be regarded only as a forgery, for the Epistle repeatedly claims Simon the son of Jonas as its author. The salutation, for example, is in the name of Simon Peter (i. 1), and the author speaks of himself as having, on the Mount of Transfiguration, heard from the excellent Glory the words, “This is my beloved Son, in whom I am well pleased” (i. 17, 18). Whom are we to believe—the author of Second Peter or Moffatt?

Moffatt is willing to allow that Peter did contribute something to the first of the two Epistles usually assigned to that Apostle, but is at a loss to know whether even it assumed its present form before or after the Apostle’s death. First Peter is thus—if not like Second Peter, a mere forgery—still verging on that evil character, and is classified by our author as “semi-pseudonymous.”

II.—James, the Lord’s brother, and Jude, the brother of James, although not of the Twelve, were necessarily eye-witnesses of much of our Lord’s earthly life, and are reckoned as being Apostles. (Gal. i. 19.) They, according to the common faith, were each the author of an Epistle which has found a place in the New Testament Canon. The Epistle of James has generally been reckoned as the very earliest of all the New Testament writings. The Epistle of Jude, his brother, would seem to have been written some twenty-five or thirty years later. Both these Epistles Moffatt looks upon as issued under false and assumed names.

III.—Our second and third Gospels were, according to the common faith, composed by John whose surname was Mark, and by “the beloved physician,” Luke, respectively. To Luke also must be assigned the book of the Acts of the Apostles. Thanks to the illustrious studies of Sir W. M. Ramsay in this department,

it is quite the fashion at the present hour to place the third Gospel and the Acts to the credit of Luke. This conclusion Moffatt also in a general way adopts. Yet that does not prevent his regarding considerable characteristic portions of the matter incorporated by Luke into his treatises as legendary in character, and he has the hardihood to make Luke the concoctor of the speeches which are put (say in the Acts) into the mouth of Peter or of Paul, although that does not mean that in every case these speeches should be regarded by our author as having had no historic basis at all.

Not even Mark is left us. This is how Moffatt imagines the process to have occurred by which our second Gospel reached its present form: "Notes of Peter's reminiscences, written down by Mark, were afterwards edited by a (Roman?) Christian, who [besides Mark's notes] used also the [so-called] small apocalypse [Mark xiii.] and some other logia [sayings] of Jesus" (page 232).

IV.—There are in our New Testament thirteen Epistles—First and Second Thessalonians, Galatians, First and Second Corinthians, Romans, Ephesians, Colossians, Philemon, Philippians, First and Second Timothy, Titus—which, in their very text, are said to have been from the Apostle Paul. These accordingly have, with unanimous consent, been regarded from the earliest times as productions from the pen of the great Apostle of the Gentiles. The Epistle to the Hebrews, although commonly ascribed to Paul, does not contain Paul's name as part of its text, neither is the earliest sub-apostolic testimony to its authorship unambiguous. It is not therefore vital to the faith to determine dogmatically who the human author, in this case, is. The Westminster Divines refrained in fact from doing so. (See Confession, chap. i. 2.) It is certainly an Epistle which is of divine authority; and the proof of its having been composed by a writer contemporaneous with the Apostles is the assured fact that it was known as authoritative to Clement of Rome when he wrote his Epistle to the Corinthians not later than 96 A.D. But as far back as the second century it is the case that whilst some understood that writer to be Paul, others held, with almost more confidence, that he was Barnabas, Paul's companion.

Scepticism itself can not skill to frame plausible reasons why it should reject all Paul's Epistles as not any of them his. Moffatt's attitude to the Pauline writings is this: First and Second Thessalonians, Galatians, First Corinthians, Colossians, Philemon, and Philippians, are authentic. Second Corinthians is made up of Pauline materials, which, according to Moffatt, have suffered much in transmission. He tells us to regard the real Second Corinthians as consisting of only chapters i. to ix. of that Epistle, except that even here the section consisting of vi. 14 to vii. 1, is an interpolation from another Epistle of Paul, which is now lost (1 Cor. v. 9). Second Corinthians x. 1 to xiii. 10 is, we are told, part of a still fourth letter of Paul, which also is otherwise

now lost. In the authenticity of Second Corinthians xi. 32, 33, Moffatt is not a believer.

Even in the case of the great Epistle to the Romans we cannot, according to Moffatt, be supposed to have received the letter quite as it left Paul's hand. "The balance of probability," says he, "is upon the whole in favour of the hypothesis that Romans i. to xv. represents substantially the original Epistle,"—although we cannot be sure even of the whole of i. to xv. (page 139)—"and that Romans xvi. 1-23 was added when the Pauline Canon was drawn up at Ephesus" (page 142). Ephesians is on a par with Second Peter. "It is not," says Moffatt, "by Paul, but consists of a set of variations played by a master-hand upon one or two themes suggested by Colossians." First and Second Timothy, as well as Titus, Moffatt puts down as "pseudonymous compositions [that is, in the vulgar, forgeries] of a Paulinist who wrote during the period of transition into the new Catholic Church of the second century." Moffatt's treatment of the Epistle to the Hebrews deserves the criticism which a distinguished English scholar thought well, the other day, to pass on Moffatt's "Introduction" in its entirety: "A magnificent repository of everyone else's opinion but the author's own."

To reply in an adequate manner to this entirely sceptical attitude towards the books of the New Testament would require not a few pages but a considerable volume, and a reply in the ordinary sense is not here attempted. We content ourselves for the moment with the following remarks:—

(1) Moffatt's conclusions touching the entire New Testament mean that the Christian Church is left without so much as a single writing which it can regard as the work and testimony of an Apostle or fellow-labourer of Apostles who sojourned with our Lord Jesus in the days of His flesh. Divine authorship, in this case, in the sense of infallibility, is out of the question. Historical truth is even out of the question. Nay, if Moffatt teaches truth, we cannot attribute common honesty to many of the New Testament writers. Moffatt, to be sure, thinks that those unknown authors, who falsely presumed to write as Apostles of the Lord Jesus, acted quite innocently. To the Church of the Living God, which was born of the truth, nurtured on the truth, and whose motto must be, "No lie is of the truth," the offering of such palliatives must appear but as adding insult to injury. Nor can one help thinking that the person who suggests that another than the Apostle Paul could innocently have written, for example, our present Epistle to the Ephesians, must himself have had his moral sense blunted through his continuing too long to occupy the contradictory positions of a Christian minister and a sceptic.

(2) Moffatt's attitude towards the New Testament writings is not a something "new under the sun." Marcion, the notorious second century heretic, for reasons of his own—and they were poor indeed if they were not as good as Moffatt's—differed in

respect of canonicity but little from Moffatt. Indeed, on the question of the authorship of Ephesians, Moffatt out-Marcions Marcion. But Marcion in those good old days would scarcely be reckoned as a Christian at all.

(3) It is not to be thought that Moffatt's conclusions respecting the New Testament writings are results to which the ripest scholarship is certainly leading mankind. Far from it. Moffatt can, to be sure, quote scholars not a few who hold substantially with him. But few indeed of these are British, and fewer still, we believe, whether British or Continental, are at the same time believers in the resurrection from the dead of our Lord Jesus. The ripest scholarship—I speak of men holding the cardinal truth of our Lord's resurrection—stands at the present hour for conclusions that are the contradictory of Moffatt's. Dr. Sanday, for example, of Oxford, has in his article on New Testament Literature in the tenth edition of the "Encyclopædia Britannica," so recorded the position now. Dr. Theodor Zahn, a man of rare originality, who devoted a long life to studies of this kind, whose "Introduction to the New Testament" was but a few months since translated into English by a group of Chicago scholars, asserts and maintains and defends the authenticity and genuineness of every single book constituting our New Testament. Sir William M. Ramsay, a critic of more than European reputation, has done himself great honour, as well as put the Church of Christ under great obligations, by his protest—recorded in the June, July, and August numbers of the *Expositor*—against the methods and conclusions of Dr. Moffatt in the volume we are having under consideration.

4. One cannot, notwithstanding the reassuring circumstances now referred to, but fear that Moffatt's "Introduction" will have very disastrous results. When, something over thirty years ago, Professor Robertson Smith promulgated his unbelieving views regarding the Old Testament Scriptures, there were, we believe, but a small number of the Free Church clergy who really held with Robertson Smith on the main questions, although many were willing that the Professor should not be interfered with. To-day we believe there are comparatively few ministers in the United Free Church of Scotland who do not accept, in the main, Robertson Smith's conclusions. When, about the same period, Dr. Dods promulgated his views on the Inspiration of the Scriptures, there were, we believe, comparatively few men in the Free Church who just held with Dods on this question, although they were in too many cases willing that the Doctor's views should be tolerated. To-day, we believe, there are few ministers in the United Free Church of Scotland who do not hold with Dods on the question of Inspiration. If, following a similar process, Dr. Moffatt's conclusions regarding the New Testament be now tolerated in the United Free Church, and ere long become the commonly-accepted conclusions in that Church, must not every rightly-minded person reckon—we say it with grief—that that Church, so far from being a blessing, has become an unspeakable curse in the land?

5. Act the United Free Church, or any other particular denomination as it may, the Church of the Living God will for ever praise Him because that in a matter so closely affecting our deepest interests, the instruments of whom the Holy Spirit made use to give an account of the revelation which God gave of Himself in the incarnation, life, death, and exaltation of His Son, were not unknown personalities, far removed from the place and time in which our Lord trod this earth. They were all, to use an expression of Tertullian's, either Apostles or Apostolic men—men who heard, who looked upon, and handled that Eternal Life which was from the beginning, and for our sakes became incarnate. By this means we are brought very nigh the Source; in having fellowship with the New Testament writers we have fellowship with the Father and with the Son. It scarcely requires to be pointed out that this is a circumstance the great significance of which was felt from the beginning. Christ Himself gives expression to its significance in John xv. 27 and xvii. 20. The Apostle Paul (Galatians ii. 2, 9) did not think it beneath the dignity of his Apostleship to compare the Gospel as he preached it with that same Gospel as it was preached by James, Cephas, and John, who had such an intimate personal acquaintance with our Lord in the days of His flesh. The Gospel message, according to Hebrews ii. 3, ought to be held as having additional sanction from the fact that having begun to be spoken by the Lord, "it was confirmed unto us by them that heard Him." That the significance of this circumstance was felt by the Apostles Peter and John may be shewn by a reference to 1 Peter v. 1, 2 Peter i. 18, 1 John i. 1. Its significance was felt from the first by the Christian Church, as the writings of Irenaeus and Tertullian bear ample witness to. It is a circumstance to the validity of which, in the historical sense, the ripest scholarship of the present hour bears the amplest witness.

J. R. M.

**Ireland and the Bible.**—In the recent report of the Scottish Association for Irish Missions we cull the following paragraph:—"Outside the Province of Ulster, and two or three of the leading cities of the Southern provinces, there are no facilities given for the circulation of the Scriptures in Ireland, and, as a consequence, the Bible is practically an unknown book to the masses of the Irish people. As we learn from the Government census returns, very nearly all the people can read; but the Word of God is on system kept out of their hands and homes. The deplorable fact in Irish life is this, that amongst a reading population the Bible is an unknown book, and there are tens of thousands of Irish men and women to-day who have never even seen a copy of the Sacred Scriptures. Is it any wonder that darkness broods over the land, and that so many thousands of Irish emigrants plunge into infidelity as soon as they are free from the restraining associations of home?"

## Thoughts about the Gospel and Eternity.

A LETTER BY THE LATE REV. GEORGE COWIE, HUNTLY.\*

18th February, 1801.

DEAR SIR,—Having been lately in great distress of body, I shall note down some of those thoughts which occurred to me, when I seemed to myself and others to be about to take my passage for another world. Could my pen at present accompany my thoughts, I could soon write a volume, but the flesh is weak. Instead, therefore, of attempting a connected discussion I shall, for a little, indulge myself in saying a few things without order, just as they occur to my thoughts.

At present nothing pierces me so sensibly as my not having lived more constantly under near impressions of the eternal world. While I glow with joy at the prospect, and thirst ardently after the waters of life, I feel much regret that, during a course of very many years since I was favoured with a distinct outgate as to my soul's case, I have not lived under the impressions of the eternal state. This occasions me tears and much rending of heart. This remorse does not immediately arise from doubt or dismay; but from a pungent sense of the fault, wrong, and evil of such a neglect, of the great loss sustained thereby, and of the folly and insipidity of a life spent in any other way. When I seem to be near eternity, alas! I feel that I have the true way of living too much to begin, which is to 'look not at the things that are seen, that are temporal, but at the things that are not seen which are eternal.'

Since the Lord first manifested Himself to my soul, I could never take much satisfaction from views or prospects of safety, when I could not attain the present exercise of grace in the heart. I think Paul was right in reckoning himself wretched by reason of indwelling sin, though he had no doubt of his saving interest. The true happiness of a rational and immortal being lies in communion with God and real holiness. To the spiritual mind, what prospects open in God, in Christ, and in the eternal world! We gaze, we wonder, we stand aghast at the immense ocean of the Divine fulness, and of an endless eternity. O sight never enough enjoyed, and the more enjoyed the more coveted! O

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\* Mr. Cowie was a very worthy minister of the Anti-Burgher Secession Church. He died in 1806. As the result of an unfortunate controversy on the question of countenancing the eminent preachers, the Haldanes who were of the Independent persuasion and whom Mr. Cowie actively supported, he found himself, during his latter years, outside the body to which he belonged, while he still held Secession principles. The present letter, which came into the hands of the late Rev. R. Macdougall, Resolis, was written to the godly William Fraser, weaver, Inverness.—ED.

waters of life, that increase the desire of those that taste them ! Even the awful glories of eternity have charms for me. They tell me that man shall be immortal. They remind me of the evil of sin, of the Holiness of the Eternal Majesty, Who hates it, and will punish it ; and of my obligations to my humbled Saviour, Who endured the most bitter agonies and drank a cup of unmixed wrath on my account. They also serve to awake my sluggish heart to a sense of the importance of my soul concerns. I am sufficiently persuaded that, though Jesus has delivered us from the hard terms and from the curse of a broken law, He has not delivered us from the use thereof for instruction ('Confession of Faith,' chap. xix., sec. 6 ; 'Larger Catechism,' Qu. 95-97). This is sufficiently evident by the frequent practice of Christ and His apostles in their admonitions to real believers : 'And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear : Fear Him, which after he hath killed, hath power to cast into hell ; yea, I say unto you, Fear Him' (Luke xii. 4, 5). 'What then ? Shall we sin, because we are not under the law, but under grace ? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey : whether of sin unto death, or of obedience unto righteousness ?' (Rom. vi. 15, 16) 'Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live' (Rom. viii. 12, 13). 'Wherefore, we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. For our God is a consuming fire' (Heb. xii. 28, 29). And, indeed, without some real apprehensions of the tenor and sentence of a broken law, I cannot see how we understand or *enjoy* the Gospel, or *realise* the atonement of Christ the Redeemer, and the exceeding riches of grace. Blessed be God, the same Spirit that enlightens us in the knowledge of Christ does also open our eyes to see the evil of sin, the strictness of justice, and the reality of the *wrath to come*. 'And when He is come, He will reprove the world of sin, and of righteousness, and of judgment : Of sin, because they believe not on me ; of righteousness, because I go to my Father, and ye see me no more ; of judgment, because the prince of this world is judged' (John xvi. 8-11). 'I counsel thee to buy of me gold tried in the fire, that thou mayest be rich : and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear ; and anoint thine eyes with eye salve, that thou mayest see' (Rev. iii. 18). And without the illumination of the Spirit we will never believe these things in a right and proper manner.

Men have been strangely ingenious to defeat the kind intentions of the Gospel for their salvation and comfort. By no method has this been more successfully effected, than by attempting to

make the way to heaven *easier* than God has made it. By this, they have made it not only more *difficult*, but in a manner impracticable to fallen creatures. From long experience I am very little taken with new and more gentle theories of the Gospel. I never find that they answer the ends proposed by the projectors thereof; but, instead of this, they prove stumbling-blocks in our way, which we can hardly ever get over. In opposition to all these I have long maintained the paradox, *That the hardest way to Heaven is in truth the easiest*. It is the only way that will succeed. It is the way that presents the Divine atonement, the riches of grace, and the seal of the Holy Spirit, for our encouragement. It is the way which by the abundant satisfaction which it will give in due time, will repay the vast pains taken by the Christian to get forward. Many are for plucking the fruit, while it is green and good for nothing, by a mere speculative and notional faith, and therefore they never know the satisfying consolations of real Christianity. They are loath to continue wrestling hard, labouring, striving, and knocking. But they ought to learn that, when the Lord comes with power, one half hour of communion with Him will repay the loss, sufferings, conflicts, griefs and troubles of a whole life! For the comfort of His love has a beginning, but it will never have an end, and though it may be eclipsed, will never be totally lost. If we seek according to the Gospel we have this consolation, that though the Lord may delay giving us a sensible outgate for a time, yet when He comes, He will pay for the delay of time with interest. 'And He spake a parable unto them to this end, that men ought always to pray, and not to faint: saying, There was in a city a judge which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto Him, though He bear long with them? I tell you he will avenge them speedily. Nevertheless when the Son of man cometh, shall He find faith on the earth?' (Luke xviii. 1-8). 'Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?' (Psalm lvi. 8). 'That ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured he obtained the promise' (Hebrews vi. 12, 15). 'Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled' (Matt. v. 4-6).

Men would need to begin where many end, that is at judgment and the eternal world. We do but dream about the Gospel, free grace, and faith, till we have laid judgment and eternity seriously to heart. The foolish plans of *taking down* the Gospel serve only to make men take up with a shadow instead of the substance; and by delaying the time (while we are taken up with a mere notion which will give us no solid comfort in the end) to deprive us of these solid and genuine consolations which will infinitely recompense all the labour, care and conflicts of them that refuse to be satisfied with anything short of real communion with Christ, and the restoration of the genuine image of God's holiness upon their souls by the renewing power of the Holy Ghost. Men are frightened at repentance and mourning for sin: but this is owing to their ignorance and want of experience. For there is a luxury in the sorrows of the Christian far beyond the best joys of the world. He mourns, and he often mourns from the very heart: he mourns with an earnest desire to turn, and with an excruciating sense of past errors. But he does not mourn as they that have no hope. He sees a redemption by price and power in Christ; he sees a solid excellence in that holiness that he reaches forth unto; the attainment of a further degree of this will compensate all his agonies; and poor as his tears are, he would not exchange them for the world's joys. He sees eternity before him, and to this he hastens as the final out-gate from all his sins and sorrows! Men grudge the restraints of religion; but a day of power makes them to know that these are the guards against the distempers of our minds. They are a strait gate and a narrow way only to the flesh and old man; but to the new man they are a wide gate, a broad and easy way—a way of pleasantness and of peace. Give man a taste for holiness, and holiness will make him happy. The pleasures of sin are sweet poison, which would destroy our present peace and prove mortal in the end.

Why do men despise the Holy Ghost, Who is the applier of the whole of our redemption? Can any man that seriously considers what it is to be a Christian according to the Holy Scriptures, and knows the degeneracy of his fallen nature, entertain the vain hope of being able to recover the lost image of God's holiness, and to restore it in himself without the renewing power of Jehovah? No. But it makes this work easy indeed, when we are led to One for help, Who is mighty to save! If we believe the holiness of God, the strictness of His judgment, and the magnitude and eternity of the great salvation, can we hope to merit heaven by our best services even in a state of grace? No. But what a relief have we in the grace of Jehovah, and in the sacrifice of Him Who obtained eternal redemption for us! O eternity, eternity! thou pleasing awful sound! Terrible to the ungodly and the hypocrite, but as seen in Jesus Christ, the balm of life, and the grand solace in death!

G. C.

## Recollections of Betsy Lindsay,

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

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

*(Continued from page 188.)*

### LETTERS FROM BETSY LINDSAY.

“LOANHEAD, 23rd July, 1839.

MY DEAR MISS A. E.,—May grace, mercy, and peace be with you, from God our Father, and from the Lord Jesus Christ. I was exceedingly happy at the receipt of your kind letter, and I am very glad you enjoy the country so much. I do not wonder that you delight so very much in it; for I here sit at a window situated in the midst of flowers, and have a most expanded view of the works of creation; and so much do I enjoy the sight, that I do not think anything of an outward description could delight me so much. But as the sun with its genial beams is cheering and invigorating all nature, so, my dear Miss A., let our souls be drawing fresh supplies from Jesus ‘the Sun of Righteousness.’ Oh that our admiration was but heightened with the fulness and sufficiency of Christ! He is that green fir tree from which all the fruit of His people is found. In all seasons, He is like a tree loaded with fruit; giving doth not impoverish *Him*, neither doth withholding enrich Him.

You complain, my dear friend, of hardness of heart, and coldness of affection, but to whom can we go but to Jesus, that we may have our affections warmed, and our hearts drawn out in love to Him. Oh let us cleave closer than ever unto God, and be more devoted to His glory, lest it should be said, ‘Did not ye eat for yourselves, and drink for yourselves?’ Aim, my dear Christian friend, at His glory in all things: ‘Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.’ It is the will and pleasure of Jesus that His children ‘cry mightily’ unto Him, and He delights that they should exercise faith in Him. He says, ‘O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice, and thy countenance is comely;’ and oh let the language of our souls be, ‘Behold we come unto Thee, for Thou art the Lord our God. Oh what a precious thing faith is!

‘How glorious is the gift of faith  
That cheers the darksome tomb!  
And through the damp and noisome grave  
Can shed a rich perfume.  
Precious the faith that lifts the soul  
Above desponding fear;  
Joyful in hope of heaven, her home,  
And longing to be there.’

25th July.—I think, my dear friend, much of our lives should be spent in travelling between our own emptiness and the inexhaustible fulness which is in Christ. Are we poor and needy? Then the Lord thinketh upon us: a poor empty sinner, and a rich and full Saviour, are well met; and *He* is a Saviour suited to our need. Are we hungry? He is that bread of life, of which, if we *eat*, we shall live for ever. Are we naked and weak? 'In the Lord have we righteousness and strength.' Remember, my dear Miss A., that you are in an enemy's country, and there may be many troubles and trials that may yet beset your path; but, in the midst of them all, may you ever repair to the Rock that is higher than you.

27th July.—You will be glad to hear that I have been removed to the country, and that God, in His kind providence, opened a door for me. How mysterious are the dealings of God towards me! I entreat you, help me to praise Him for His goodness, and for His wonderful works. Truly His 'way is in the sea, and His path in the great waters, and His footsteps are not known.' I have been carried out these three days into the garden, and I feel very much refreshed by it. God is, I think, blessing the means for the recovery of the weak body a little. I do feel a little increasing strength; for, when I came here, I could not lift my voice in praise to God at worship, but now I can sing with comparative ease, and this is no small mercy. E. is with me, and I *do* find her a kind nurse, and excellent companion. I think I shall remember this sweet season both in time and eternity. Pray that the Lord may continue His presence with us. Remember me very affectionately to Mrs. S. I trust her health continues to improve. May she, in all her weakness, be enabled to rejoice that God has said, 'I will never leave thee nor forsake thee.'—Now, my dear Miss A., that the Lord may give you a growing hope of eternal life, and a cheering prospect of a blissful immortality, is the earnest prayer of your humble and obedient servant,

ELIZABETH LINDSAY."

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"LOANHEAD, 10th August, 1839.

MY DEAR CHRISTIAN FRIEND,—I received your kind letter of the 25th, which was to me, like the cooling streams to the thirsty and weary traveller, truly refreshing to my soul. I indeed think it very kind of you to spare so much time as to write to me, especially when you have such a multiplicity of interests to attend to. The Lord is still proving and trying you, by making you taste a little of the bitter waters of Marah while you sojourn in this howling wilderness. I am persuaded, dear sir, you would not live here always. You would rather 'depart, and be with Christ, which is far better.' It is not very pleasant for the believer in Jesus to wander in a solitary way, at such a distance from his heavenly home; but does not this sweet promise sustain

and comfort your heart, when all outward comforts seem to fail:— ‘Lo, I am with you alway, even unto the end of the world.’ Oh precious promise! it is enough to cheer the heart of every drooping believer, and make us forget our sorrows. Let us ‘lift up our heads with joy, for the day of our redemption draweth nigh.’ May the Lord make your light to shine yet more and more in the world, by making you the honoured instrument in His hand of bringing many many souls under the power of the truth. I trust, dear friend, the Lord is calling you forth to more extended usefulness in His Church. He has given you the spirit willingly to ‘spend and be spent’ in His service, and He will not let you want work. ‘The harvest is truly great, but the labourers are few.’ I am sorry to hear that Mr. Beith is leaving Glenelg; but if it is a call from the Lord, we have no right to penetrate into His design, it becomes us to be silent. He leads His people ‘by a right way.’

12th August.—I was brought here on the 15th of July, notwithstanding all my unbelief. I felt so weak before coming that I never thought I could be able to bear the fatigue; but the Lord kindly disappointed my fears, and exceeded my hopes, by strengthening me for the journey, so that I bore it pretty well. For the first week I was very ill, repeatedly threatened with a shock of palsy, and the pain in my head rose to such an extremity as almost to deprive me of reason. But He who knows His people’s souls in adversity, compassionated my case, and in His own good time sent me relief; and, while I was so much worse, to the praise of His own name be it spoken, kept my mind in perfect peace. You may know from experience that our great adversary was very busy with his suggestions, by telling me I had done wrong in coming here, and that it was not the will of God. But it pleased the Lord to make it plain to me that it was my duty, both from His providence and from the inward witness of His Spirit. ‘I am now able to walk a few steps with assistance.’ ‘Is anything too hard for the Lord?’ No. He ‘killeth and maketh alive, He bringeth down to the grave, and bringeth up.’ I have got a wheeling chair, in which I can be drawn out; and I am at present cherishing the hope that I shall yet get to the house of God, to worship with His people.

‘That I, in Zion’s daughter’s gates,  
May all Thy praise advance;  
And that I may rejoice always  
In Thy deliverance.’

Pray for us, that the Lord may be glorified in us and by us, that we may not live to ourselves. I have never spent a happier season than since I came here. The candle of the Lord is shining upon our tabernacle, and E. and I are very happy together. Oh pray that He may shine upon us more and more, and still give us peace! Favour me with a letter soon. Now,

dear sir, may 'the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you.'—I remain, dear sir, your humble and obedient servant, in the bonds of the Gospel,

ELIZABETH LINDSAY."

"LOANHEAD, 10th August, 1839.

MY DEAR MISS G.,—I was happy to receive your very welcome letter. What a wonder that any of the dear children of God should sacrifice so much of their time for my comfort; but I dare say, my dear Christian friend, you have often found, when you were drawing from the fountain of life to refresh others, that your own soul was refreshed also. Good reason have I to say with the Psalmist, 'I will bless the Lord at all times: His praise shall continually be in my mouth.' Bless the Lord, O my soul, and all that is within me be stirred up to magnify His holy name. He calls on all that is within him—every power and faculty of his soul;—and well he might, for there is no half work with God. His is finished work; and the soul that has been created anew in Christ Jesus can be satisfied with nothing short of this. Let us, therefore, bestir every energy, and press on with vigour. May the Lord, the Spirit, my dear friend, who is able to make all grace abound to you, ever give you 'joy and peace in believing.' Oh may we have grace given us to 'walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.' Oh to be consistent Christians! I fear there may be many now lifting up their eyes in endless torments who may point at the inconsistencies of Christians, and say, These were a stumbling-block to my poor soul. Should not the thought of this keep us ever watchful? This is a day when we have need to hide ourselves in our closets, and 'shut the doors about us.' Oh to have communion with God! It is this which keeps up the life of God in the soul. It is this which makes the face of the believer to shine; and where there is *union* there is *communion*. We live in a dark and cloudy day—a day when vital religion is at a very low ebb; but oh, my beloved friend, let this stimulate *us* to live closer to God, and be more devoted to His glory than we have ever yet been! May this be our glory and our rejoicing, that 'the Lord sitteth upon the floods; yea, the Lord sitteth King for ever.'

13th August.—The ordinance of the Lord's Supper was administered in this place yesterday. I have purposed in my heart going up to worship with His people, but being rather worse last week, I felt unable to be taken. But the Lord was unto me as a little sanctuary. He made me 'sit under His shadow with great delight, and His fruit was sweet to my taste.' Oh how amazing His condescension! Help me to praise Him; for, to the glory of His name be it spoken, He fed me from the same text of Scripture that the minister preached from. Oh pray that the Lord may keep me humble and watchful.

'He that is down, need fear no fall;  
He that is low, no pride;  
He that is humble, ever shall  
Have God to be his guide.'

Now, my ever dear friend, may the Lord command His blessing on you and your dear family, 'even life for evermore.' Pray for us. E. joins me in grateful love; and I remain, my dear Miss G., in the bonds of the everlasting Gospel, your humble and obedient servant,  
ELIZABETH LINDSAY."

"To Mr. T.

LOANHEAD, 7th September, 1839.

MY DEAR CHRISTIAN FRIEND,—I was happy at the receipt of your very welcome letter of the 5th instant. *How many* precious ways of communicating the Lord has opened up for the comfort of His people! Oh that we held communion with God while we hold it with one another, and so improved our privilege! I have often had to reprove myself for saying to dear friends, when asked to write, I have nothing to write about. Alas! are we named by the name of Jesus, and yet have nothing to write about, when the subject of redeeming love remains inexhausted, and inexhaustible? Surely, as long as we have the love of God in Christ rescuing the sinner from the gates of death and hell, and making him 'meet to be a partaker of the inheritance of the saints in light,' we can never be at any loss for a subject. To any one who has tasted and seen that the Lord is gracious this will be ever welcome, and ever new. Let us, therefore, my dear friend, seek to 'show forth the praises of Him who has called us out of darkness into His marvellous light.' I hope you will be enabled to 'present your body a living sacrifice, holy, and acceptable to God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.' May you have a single eye to the glory of God in all that you do; so shall you go on in the strength of the Lord, with a heart filled with love and zeal for His cause, and a thirst for the good of souls, glorifying your Father which is in heaven. *He only is worth living for.*

You will likely have heard that I have been once more within the house of God. How did my heart rejoice when it was said unto me, 'Go up to the house of the Lord.' The twenty-third Psalm was sung both times, and the text was, 'And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd.' The first head was, The state the sheep are in; they are at a distance from God, and far from righteousness. Secondly, They needed to be brought back, and *that* by an Almighty power. Thirdly, The blessed state to which they are brought. The minister (Mr. Anderson) dwelt very much upon the last head.

There was nothing remarkably striking in it. It was a plain practical discourse, in which the love of God was set forth in all its fulness, and the way of a sinner's acceptance before God. What my feelings were I shall never be able to describe. I indeed felt the words of the Psalmist suitable to my case, 'A day in Thy courts is better than a thousand.'

'If such the sweetness of the stream,  
What must the fountain be!'

What must it be indeed! 'Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive, the things God hath prepared for them that love Him.' But what we know not now, we shall know hereafter: oh that our hearts and affections were fixed on eternal things! This world is nothing but 'vanity and vexation of spirit;' may we therefore, my dear friend, sit loose to all its enjoyments, for it is an ensnaring enemy to the Christian.

Let your sympathy excuse this short confused letter, as the pain in my side warns me to stop. Give my kind regards to M., and tell her we long much to see her. Now, may the 'peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus.' Pray for me.—I remain, dear friends, in the bonds of the Gospel, your sincere well-wisher,

ELIZABETH LINDSAY."

(*To be Continued.*)

## Dìoghlum o Theagasg nan Àithrichean.

(*Continued from page 198.*)

V.—DIOGHLUM O THEAGASG MR. LACHLAIN M'COINNICH.

**A**N uair a bha'n Rìgh air a bhreth thàinig fios a chum nan daoine beaga agus nan daoine mòra, chum nan daoine bochd agus nan daoine beartach, a chum nan daoine amaideach agus nan daoine glìce. Thàinig fios a chum nan daoine glìce 'bha anns an aird'-an-ear; ghabh iad ris an sgeul, agus lean iad an reul. Bha iad 'nan daoine tuigseach, agus reusanaich iad mar so eatorra féin: "C'àite am bitheadh an Rìgh air a bhreth ach anns a' bhaile mhòr." Dh'fhag iad an reul, agus chaidh iad do 'n bhaile mhòr, agus dh'iarr iad e gu dìchiollach. Ged dh' iarr cha d' fhuair. Chosd e iomadh ceum aonarach dhoibh mu'n d' fhuair iad an reul a ris. Ach 'nuair a fhuair iad an Rìgh a réir seòlaidh na réil, c'àite an d' fhuair iad e? Ann an crìosan-ceangail a' gheallaidh, far am faigh thus' e, anam, ma gheibh thu e gu bràth.

Ach tha thusa ag ràdh, anam bhochd: "Ged bha e dhoibhsan ann cha'n 'eil e dhomhsa ann." Tha e dhuitse ann; iarr thusa e, agus gheibh thu e. Ciod e do chor-sa? "Is e 'th'agam-sa

peacadh uaigneach eadar Dia agus m'anam, nach d' fhuair an saoghal a mach riamh." Tha do chor doilich; is e 'th'agad-sa peacadh scàrlaid ach iarr thusa e, oir tha e dhuitse ann. (Isaiah i. 18.)

Tha mi 'cluinntinn neach eile ag ràdh: "Fhuair thu mach cor an fhir ud, ach cha'n fhaigh thu a mach mor chor-sa." Ciod e an cor 'tha agad-sa? "Is e 'th'agamsa cruas cridhe, a ghnàth ag àicheadh Mhic Dhé." Tha do pheacadh-sa an tromaichte. Is e'th' agad-sa peacadh *corcuir*; ach iarr thusa e, oir tha e dhuitse ann an criosan-ceangail a' gheallaidh.

Tha mi cluinntinn neach eile 'g ràdh: "Fhuair thu mach cor an dithis ud, ach cha d' fhuair thu a mach mor chor-sa." Ciod e an cor 'tha agad-sa? "Is an 'tha mise air mo shàrachadh le droch mhnai." A nis, a chuideachd, na smuainichibh gur aithne dhomhsa sibh. Tha sibh uile 'n 'ur coigrich dhomhsa agus mise dhuibhse; cha robh mise riamh 'n 'ur measg. Ach cha do labhair mi focal de'n fhirinn riamh mur 'eil an duine aig a' bhòrd. A dhuine bhochd, bi thusa ag ùrnuigh air a son. "Och, is fad o'n là sin, ach cha'n'eil ise fàs ni's feàrr airson sin." Gidheadh, lean thusa air an ùrnuigh, agus lean mar so oirre—"Thighearna mur beannaich thu dhise e, naomhaich dhomhsa e."

Tha mi cluinntinn neach eile 'g ràdh: "Cha'n fhaigh thu mach mo chor-sa." Ciod e do chor-sa? "Och is ann 'tha mise air mo shàrachadh le m'aon leanabh a bhi marbh." A dhuine bhochd, bi 'g ùrnuigh air a shon; agus lean an ùrnuigh mar so, "Thighearna, tha fios agad féin nach d' iarr mise leanabh marbh ort, agus tha fios agad mur toir thu féin beò e nach toir mise beò e." Tha mi cluinntinn neach eile ag ràdh: "Fhuair thu mach cor an fhir ud, ach cha'n fhaigh thu mach mo chor-sa." Ciod e do chor-sa? Och, is ann tha mise air mo shàrachadh le seann phàranta liath air nach do shaothraich gràs riamh. Anam bhochd, tha do chor-sa rodhoilich, ach bi thusa 'g ùrnuigh air an son. "Och!" tha thu 'g ràdh, "na h-ùrnuighean a th' ann; ciod am feum a th' anna!" Ciod tha deanamh nan ùrnuighean rapach? Tha na smuaintean dìomhain a bhios air an ais agus air an aghaidh an so [agus am fear-teagaisg a' cur a làimh air a' bhroilleach]. Ach, anam bhochd, lean thusa air ùrnuigh, oir b' aithne dhuinn iad, an lorg na h-ùrnuigh, a thug Criosd air ais o bhruaich an t-sluic air dhosan liath! Bha duine anns an taobh deas a lean a mach ann am peacadh na neòghlaine gus an robh e 'na sheann duine agus thoilich an Tighearna gu'n do *dhéilig* gràs ris. Bha muinntir, an sin, a' feòrachadh dheth cionnus a mhothaich e o'n am 's an do *dhéilig* gras ris. Ars' esan, "O'n àm, 's an do *dhéilig* gras rium thug e air ais mo chridhe mar chridhe leinibh bhig. Lean thusa air ùrnuigh, agus cuiridh an ùrnuigh thu a steach air geata nam flaitheanas. "Ghràdhaich na h-òighean thu." "An e so a' cheimhleag a thug thu nise dhomb, an déigh dhuit a bhi o'n uair ud 'gam chur a steach air geata nam flaitheanas leis an ùrnuigh? Nam b' aithne dhuit mo chridhe is mi-chosmhuil mo chridhe-sa

ri cridhe nan òighean.” Ach, anam bhochd, dean thusa air t’athais. Nam biodh tusa an sud an cùlaobh na h-eaglais, gun neach ann ach thu féin agus mi féin, agus gu’n innseadh tusa dhomhsa do chor agus t’ fhaireachdain féin, agus gu’n innsinn-sa mo chor agus m’ fhaireachdain féin duitse, ciod a theireadh tu ’nuair a dhealaicheadh tu rium? Theireadh, “Tha iongantas orm gu’n do ghabh iad an neach ud riamh gu bhi ’na bhall do eaglais Dé.”

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LE MR. LACHLAIN M’COINNICH.

Oir b’e deadh thoil an Athar gu’n còmhnuicheadh gach uile iomlanachd annsan.—Col. i. 19.

Nam faigheadh tusa do’n daoimean so uiread ri ceann na h-òrdaig, no uiread ri ubh beag, dheanadh e thu cho beartach ris an Iarla Mhuireach, no ri Diùc Gordain, no mar Rìgh Seòras; seadh, dheanadh an daoimean so thu a’ d’ mhac do ’n Rìgh a’s àirde.

Nan rachadh innseadh dhuit, “Tha duine tighinn an àird an t-sràid ud shìos, agus togaidh e leis Creag a’ Ghobha air a mhuin,” theireadh tu, “Cha chualas mu dhuine riamh a dheanadh sin.” Seadh, nan rachadh innseadh dhuit, “Tha duine tighinn an àird an t-sràid ud shìos, agus togaidh e leis an Tolbò air a mhuin,” theireadh tu, “Ni e ’n dara cuid cho luath ’s a ni e a’ chuid eile.” Ach nan rachadh a ràdh riut, “Tha duine tighinn an àird an t-sràid ud shìos, agus togaidh e leis a’ chruitheachd air a mhuin,” theireadh tu, “Cha robh duine riamh ann a dheanadh sin.” Ach an duine mu’m bheil mo bhonn-teagaisg a’ labhairt, thog e uallach ’bu truime na a’ chruitheachd uile air a mhuin, ’nuair a thog e t’ullach shalach-sa, agus m’ uallach shalach-sa air a mhuin, oir cudthrom aon anama gun ghràs bhriseadh e aisil na cruithheachd.

Nan rachadh innseadh dhuit, “Tha mac an rìgh a’ tighinn an àird an t-sràid ud shìos, agus còta do chlà dubh air, mar bhios orra air a’ ghaidhealtachd againn shuas, theireadh tu, “Cha b’e a thrusgan e.” Is Iudhach thusa. Cha b’fhiach leis na h-Iudhaich an trusgan a bh’ air Mac an Rìgh. Chaidh innseadh do sgoilear, “Tha e ’tighinn an àird an t-sràid ud shìos agus còta do chlà dubh air.” Fhreagair an sgoilear mar fhianuis a bhi air, chaidh e far an robh an sgoilear, do thaobh ’s gu’m b’e sgoilear a bh’ann a bha anns an sgoil aige féin, agus dh’ fheuch e dha an roinnag a bha air. ’Nuair a chunnaic an sgoilear an roinnag a bh’ air chuir sud thuige e, agus sgrìobh e litir suas gu grad do Bhaile Lunnainn a dh’ fhaotainn fios chinntich am b’ e mac a rìgh a bh’ ann; agus thàinig fios-freagairt gu grad a nuas á Baile Lunnainn do ’n Tigh-litrichean ud shuas, ag ràdh: Is e mac an rìgh a t’ ann; thoir urram mhic rìgh agus dì-bheatha \* mhic rìgh dha.” Nis is i an

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\* Deadh-bheatha.

ùrnuigh an litir, is e flaitheanas Baile Lunnuinn, agus is i a' *chlàsaid* an Tigh-litrichean.

Bha fineachan an Taoibh-tuath uaireigin air an roinn 'nan treubhan, mar tha Gordanaich, agus Guinnich, agus Clann-Choinnich; agus bha ceann-cinnidh air gach tréibh dhiubh, agus bhitheadh gach aon diubh a' deanamh uaille à 'cheann-cinnidh féin. An uair sin, bha ni 's mo do ghaol nàdurra am measg muinntir na tha an diugh eadar muinntir a ta 'g aideachadh Chriosd agus ag aideachadh an t-soisgeil. Ach nan tachradh fear ardanach dhiubh ri fear bochd anns na luideagan, d'theòraicheadh e: "Cò an fhine de 'm bheil thusa?" Theireadh esan: "Tha mi de 'leithid so a dh' fhine. Their am fear ardanach: "Seadh, ma ta, cha 'n fhiù thu bhi air t' ainmeachadh orra." Theireadh am fear bochd: "Seadh, ged robh mise bochd, is beartach m' fhear-cinnidh." Nach cluinn thu sud, anam bhochd! 'Nuair a thachras fear an toibheim riut a bhios ag ràdh nach 'eil *rag* do ionracas Chriosd air do dhruim, no peighinn creidimh ann do phòca, feuch gu 'm bi thusa 'deanamh uaille á t' fhearcinnidh, an neach mu 'm bheil mo bhonn-teagaisg á cur an céill gu 'n do thoilich an t-Athair gu 'n gabhadh gach iomlanachd còmhnuidh ann.

Ann an tìribh eile, bha teine-dealanaich a' tighinn, a bha a' sgrios thighean agus a' deanamh mòran calla, ach fhuair iad inneal a machslat iaruin air a cur suas os ceann an tighe, agus a bonn suidhichte anns an talamh—a ta bacadh sin; oir an uair a ta an dealanach a' teachd, tha e bualadh air an t-slat iaruin, agus tha an t-slat 'g a ghlacadh, tha an talamh 'g a shlugadh, agus tha an tigh air a thearnadh; agus sin, anam, mar chaidh Chriosd a chur suas os ceann tighe t' anama-sa. An uair a bha corruich Dhé an crochadh os a cheann, thainig a' chorruih agus bhual i air Criosd. Ghlac a dhaonachd i, agus shluig a Dhiadhachd i, agus chaidh t' anam-sa thearnadh.

Tha sibh uile a' faicinn na h-aimhne ud shuas amhainn Inbhirnis. Agus is aithne do mhòran agaibh an loch as am bheil an amhainn a' teachd. Agus o 'n uair a bha 'n saoghal ann, bha 'n loch a' cumail ris an amhainn, agus bha 'n amhainn a' tarruing as an loch; agus bithidh an loch a' cumail ris an amhainn, agus bithidh an amhainn a' tarruing as an loch am feadh a bhios an saoghal ann. O 'n uair a chaidh cùmhanta grais a shuidheachadh, agus o 'n uair a chaidh an soisgeul a shearmonachadh ann an gàradh Edein, bha Diadhachd Chriosd a' cumail ri 'dhaonachd, agus a dhaonachd a' tarruing á 'Dhiadhachd, agus e a' beathachadh a' phobuill anns na meadhonaibh; agus bithidh a Dhiadhachd a' cumail ri 'dhaonachd, agus a dhaonachd a' tarruing á 'Dhiadhachd, agus e a' beathachadh a' phobuill anns na meadhonaibh am feadh a bhios an saoghal ann.

Ach tha thusa ag ràdh: "Tha mi faicinn sin, ach tha mi faicinn an uair a ta 'n amhainn a' teachd a nuas agus a' bualadh air *pillar* na drochaid, gu 'm bheil *pillar* na drochaid a' sgoltadh

na h-aimhne as a chéile.” Och, anam! Is ann tha thusa, an trath so, a’ sealltainn air taobh shuas a’ *phillair*, ach seall air an taobh shios. An uair a ta ’n amhain air dol seachad air a’ *phillar*, tha i a’ dol anns a chéile, agus tha i a’ dol a steach anns a’ chuan, agus cha dealaich i tuilleadh. Agus an uair a theid thusa seachad air *pillar* a’ bhais, théid thu steach maille ri Crìosd ann an cuan a’ ghaoil agus an iongantais, agus cha dealaich sibh tuilleadh.

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EARAIL DO LUCHD-COMANACHAIDH AIG BORD AN TIGHEARNA,  
LEIS AN URRAMACH RAONULL BAN, 1816.

Tha sinn a’ cluinntinn so air a ràdh, maille ri nithibh eile, mu Chrìosd, le Spiorad na fàidheadaireachd: “An ni nach d’ thug mi leam, an sin is éigin domh ’aiseag.” Is e so gloir Dhé—an ni nach d’ thug e air falbh, agus a thug e air ais. Is e so an cinneadh-daoine—an ni nach d’ thug e air falbh, agus a thug e air ais. B’ e an cinneadh-daoine na meirlich a rinn a’ ghadaidheachd air Dia—a spuill Dia d’ a ghloir, a spuill an saoghal d’ a shonas, agus a lion e do dhoilgheas, do anshocair, agus do thrioblaid. Sheas an diabhl suas mar tharbh fiadhaich, agus chleachd e gach uile dhìchioll a chum Dia a spuilleadh d’ a ghlòir. Is i a’ chrìoch a bh’ aig Dia anns a’ cheud chruthachadh, agus a’ chrìoch a bh’ aige, mar an ceudna, anns a’ chruthachadh nuadh, a ghlòir. Is e an ni ris nach dealaich Dia gu brath, a ghlòir. Gu a ràdh le h-urram naomh, cho fada ’s is Dia e cha dealaich e ri ’ghlòir. Tha fios agam gu ’m bheil ann an so ioma do phobull Dé, agus ma tha iad air bhi a bheag sam bith a dh’ ùime ann an sgoil Chrìosd, nan cuirinn-sa a’ cheist orra, cò aca a’s faisge dhoibh glòir Dhé no tearnadh an anama dh’ éigheadh iad a mach: “Och glòir Dhé!” Ma their iad a bheag sam bith uair air bith mu chur teàrnadh an anama roimh ghlòir Dhé, gheibhear iad air ball le osnaich ag ràdh: “Och glòir Dhé!” Ach, feuch! ciod a’ mhisneachd a ta an so dhuitse, anam bhochd, thruaigh, uair air bith a theid thu a ghearan ann ad ùrnuigh air do chor bochd, truailidh, gràineil, salach—gu ’m bheil teàrnadh t’ anama air ’fhilleadh, a steach ann an glòir Dhé. Is e so an ni a bh’ aig ceud ghluasad agus ceud shuidheachadh a’ chùmhaint a bha eadar an Trìonaid o shìorruidheachd—gu ’m bitheadh tearnadh t’ anama-sa air ’fhilleadh a steach ann an glòir Dhé. Tha Pol ag radh: “Cò aca dh’ itheas no dh’ òlas sibh, no ge b’e ni a ni sibh, deanaibh na h-uile nithe chum glòire Dhé.” An uair a bhitheas tu ag itheadh pronnaig arain, no ag òl deoch de ’n uisge, bitheadh e chum glòire Dhé. An uair a bhios tu a’ caith-eamh do theachdan-tìr—ni a ta glé dhoilich labhairt air, agus glé dhoilich innseadh do chach a chéile—bi a’ gabhail Chrìosd gu saor o ’n Athair, agus a’ tabhairt Chrìosd air ais do ’n Athair. Bi a’ gabhail a thròcair mar thiodhlac saor uaith, agus bi a’ tabhairt na glòire ris dha. (An so thug am ministear seachad an cupan.)

Ach feuch nach dean thu an gnothuch le bloigh do Chrìosd. Feuch nach 'eil thu ag ràdh: "Na tha mise an éis anns a' *bhanc* ni Chrìosd suas; a' chuid nach ruith mise de 'n réis, ruithidh Crìosd air mo shon; cuidichidh Crìosd mi; nach bi a bheag sam bith agam fein r' a dheanamh?" Tha dleasdanaidh agad féin ra an deanamh. Ach ma 's math leat-sa beatha, no beothalachd, a bhi agad a chum ni math spioradail sam bith a dheanamh, cum thusa do shùil air Crìosd a' deanamh na h-oibre gu h-iomlan. Is e so a bheir an ceud ghluasad dhuitse gu ni math a dheanamh. Feuch nach bi thusa cosmhail ris a' mhuinntir a bhios ag radh nach 'eil feum air Crìosd ach aig meadhonaibh, agus aig òrduighibh, agus aig bòrd an Tighearna—a' deanamh air Crìosd mar a nithear air còta Sabaid. Is coma leam co dhiubh an diadhaidheachd a ta mar chòta Sabaid. Is ioma dleasdanas a ta agad-sa ri dheanamh aig a' bhaile, mu 'n teine, agus mu 'n chlobha, air son am feum thu tuilleadh neirt o Chrìosd na dh' fheumas tu aig Bòrd an Tighearna. Chuala mise *nòt* o sheann chrìosdaidh araidh, an uair a bha mi a' m' leanabh, agus bu mhòr an t-iongantas a chuir i orm an uair a chuala mi i. Is ioma la o sin a bha i feumail dhomh, agus cha dealaich mi gu bràth rithe: "Is ioma dleasdanas a ta agad-sa ri dheanamh aig a' bhaile, mu 'n teine, agus mu 'n chlobha, air son am feum thu tuilleadh neirt o Chrìosd na dh' fheumas tu aig Bòrd an Tighearna." Ach feuch thusa, do thaobh an fhreasdail dhoilich a bhios a' d' aghaidh, gu 'n dean thu Sacramaid deth an sin, agus gu 'n dean thu Bòrd an Tighearna deth an sin, agus gu 'n toir thu gloir do 'n Tighearna deth an sin.

(*Ri leantuinn.*)

## Notes and Comments.

**The State of the South American Republics.**—*The Missionary Review of the World* reports Dr. Robert Speer as saying, after six months in South America, that he never saw greater darkness excepting in Central Africa, and that he went into seventy of the largest cathedrals in South America, and after diligent inquiry found only one Bible, and that a Protestant Bible about to be burned. If the Bible is not in their Churches, how much less in their homes?

**The Boldness of the Romanising Party in the Church of England.**—The barefaced impudence of the Romanising party in the Church of England is almost incredible. But the following cutting will give our readers some idea how daring Ritualists can be:—"The admission of Dissenters to the Communion Table at Hereford Protestant Cathedral has greatly distressed the Ritualistic section of the Anglican Church. The authorities of a Wolverhampton Anglican Church, which is evidently a very 'High' church, issued the following document:—To the associates of St. Patrick's Ward of the Confraternity of the Blessed

Sacrament. The priest-associates of the Confraternity are called upon to say Masses of Reparation for the grievous dishonour done to our Lord and His Church by the admission of unconfirmed Dissenters, who may have been even unbaptised, to the most Holy Sacrament in Hereford Cathedral and a few other churches at the Coronation. These Masses of Reparation will be said on Tuesday, July 18th, at 6.30 and 7.15, in St. George's Church, and the Litany of Reparation in the Manual will be said immediately before the Blessing. This is just one of the occasions when associates should be eager to show our Blessed Lord their strong desire to dissociate themselves from the dishonour done Him, and I earnestly ask them to join with me in this act of making some little amends to Him, and to induce others to join with us.—JOHN H. HAMILTON, *Superior of St. Patrick's Ward.*"

**What is a Mass of Reparation?**—In view of the foregoing a word of explanation is necessary as to the signification of the term *Mass of Reparation*. These masses are only said on occasions of grave scandal or great sacrilege. The grave scandal in this case was the action of the Bishop of Hereford in inviting Non-conformists to a joint Communion service at the time of the King's Coronation. For this he has been denounced by the hypocritical traitors in the Church of England as one that should be "degraded from that great office which he has so abused."

**An Unseemly Sight.**—At this time of year it is not an uncommon experience for those travelling by rail or coach in our northern counties to meet many of the fishermen on their way home after their arduous labours in a state of high intoxication. The administration of a rebuke is keenly resented, and the rowdies act generally as if the train and the coaches belonged to themselves. Fortunately, as far as the railway is concerned, respectable citizens have the law on their side and can have the persons causing annoyance by their swearing and foul language expelled from the carriage. It makes one's heart sore to think that such a state of matters is so common in the Highlands. A sense of God's goodness in favouring them with success and preserving their lives ought to have a chastening effect on every fisherman returning safe to his home. Fortunately this unseemly state of things only exists among some, for, taking our fishing population generally, they are sober and peace-abiding citizens, and among them are to be found men who have the fear of God in their hearts. The New Testament speaks with no uncertain sound on the degrading sin of drunkenness, and in setting before us the more excellent way it says:—"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ and make no provision for the flesh to fulfil the lusts thereof." (Rom. xiii. 13-14.)

**The China Opium Traffic.**—A great blot, says the *Bulwark*, is to be wiped out by the new Opium Agreement, under which the import of Indian opium into Chinese ports will cease in two years or even less. This is sooner than had been arranged for (viz., 1917) by an earlier Treaty, and the shortening is due to China's own desire. Action has gone hand in hand with desire on this occasion, for in the past three years China has reduced her consumption of opium by 70 per cent., and she purposes, by penal enactments, to stop it altogether.

**Memoir of Rev. D. Macdonald, Shieldaig.**—Copies of this valuable Memoir may still be had from the author, the Rev. D. Macfarlane, F. P. Manse, Dingwall. The price is 2/3 post free. Some copies of Mr. Macfarlane's pamphlet, "Present Day Aspect of Romanism" (2d. post free) may also be had.

## Church Notes.

**Communions.**—John Knox's, Glasgow (Hall, 2 Carlton Place, South Side), and Lochinver (Sutherland), first Sabbath of October; Gairloch (Ross), second; Wick, fifth. Oban, first Sabbath of November; St. Jude's, Glasgow (Jane Street, Blythwood Square), second.

**Day of Humiliation.**—In accordance with the instructions of last Synod, it has been arranged that a Day of Humiliation and Prayer for the general religious condition of the country, and the dangers of Romish aggression will (God willing) be held throughout the Church on Thursday the 12th day of October. May the Lord grant His presence and blessing with signs following!

**Return of Canadian Deputy.**—It is matter of thankfulness that the Rev. Neil Macintyre of Stornoway, our Canadian deputy, arrived safely back in this country on 1st September. Mr. Macintyre's health previous to his outgoing had been somewhat backward. The change has benefitted him much, though he had the usual busy and arduous time that falls to the lot of our Canadian deputies. His report will be looked forward to with interest, if all is well, at the November Synod.

**Meeting of Synod.**—The half-yearly meeting of Synod will (God willing) be held in the Hall of St. Jude's Church, Glasgow, on Tuesday the 14th November. Rev. Donald Graham, Shieldaig, the retiring moderator, is expected to preach at 11 a.m.

**Missionaries and Catechists' Collection.**—The first of the two Collections per annum for Missionaries and Catechists falls to be taken during the month of October. The mode of collection for the first, recommended by the Synod, is by book from house to house.

**Acknowledgments.**—Mr. Angus Clunas, Treasurer, 18 Ardconnel Terrace, Inverness, acknowledges with thanks the following

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### **The Magazine.**

**Subscriptions Received for Magazine.**—Mrs. Mackintosh, Tordarroch Mains, Daviot, 5/; J. Adamson, Helmsdale, 6/; Miss Mackay, Discovery, B.C., 2/6; T. M’Donald, Brock, Saskatchewan, 2/6; J. F. Mackay, Park Hill, Ontario, 2/6; R. Macfarlane, Uiskeva, Benbecula, 2/6; Mrs. M’Leod, Torran, Achnacarnin, Stoer, 2/6; D. M’Gregor, Kishorn, 2/6; Messrs. Adshead & Son, Glasgow, 27/3; M. Beaton, Waternish, 4/10; Miss Urquhart, Gask House, Auchterarder, 2/6; M. M’Kenzie, Laid off Riff, 2/6; Miss M’Iver, Lumphanan, 2/6; D. Cameron, Ledmore, Lairg, 5/; H. M’Queen, Kerrycro, Bute, 2/6; Miss M’Donald, Redpoint, Gairloch, 2/6; W. M’Gillivray, Gorthlick, 31/; A. Fraser, for St. Jude’s Collectors, 57/2; J. M’Lennan, Fernamore, Shildaig, 2/6; Miss M’Lean, Badachro House, Gairloch, 2/6; D. M’Lennan, Luibchlaggan, Garve, 2/6; E. Mackay, Arsaig, Lairg, 2/6; Mrs. A. J. Ross, Nairn, Ontario, 2/6; Per A. Beaton, Manderson, Wyoming, U.S.A., for P. Younger, Mrs. R. A. Baldwin, and J. S. Warren, 5/10; R. Forbes, Cardross Street, Glasgow, 2/6; R. & D. Sutherland, Castletown, Thurso, 11/11½; W. Day, Edinburgh, 10/8; J. M’Donald, Badcall, Scourie, 2/6; A. Mackay, tailor, Lochcarron, 2/6; D. M’Rae, Fort Augustus, 2/6; M. M’Callum, Taynult, 3/; Miss Bain, Biddenden, Kent, 2/6; Mrs. Morrison, Habost, Ness, 3/; W. Love, Glasgow, 6/4; N. Campbell, Farley, Beaulieu, 2/6; D. M’Kinnon, N. Ballachulish, 2/6; H. M’Kenzie, Culkein, Stoer, 2/6; A. Munro, Inver, Lochinver, 2/6; Mrs. Mackintosh, Lockharton Gardens, Edinburgh, 2/6; D. Leslie, Skelto, 2/6; J. M’Sween, Connel Ferry, 2/6; Miss M. A. Ross, Ardmore, by Lairg, 3/.