



THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD.

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

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

CONTENTS.

| | PAGE. |
|--|-------|
| THE UNITED FREE CHURCH: HOME RULE, AND HIGHER CRITICISM, | 245 |
| A SERMON. By the Rev. Duncan Mackenzie, Moderator of Synod, - | 248 |
| HALYBURTON'S "THE GREAT CONCERN OF SALVATION." By the Rev. D. Beaton, Wick, - - - - - | 260 |
| MEMOIRS OF THE LIFE AND EXPERIENCE OF MARION LAIRD OF GREENOCK, - - - - - | 263 |
| EACHDRAIDH EAGLAIS NA H-ALBA, - - - - - | 273 |
| THE WAR IN THE BALKANS, - - - - - | 279 |
| NOTES AND COMMENTS, - - - - - | 280 |
| CHURCH NOTES, - - - - - | 282 |
| INDUCTION OF THE REV. WALTER SCOTT TO CHESLEY, ONTARIO, - | 283 |
| THE MAGAZINE, - - - - - | 284 |

N. ADSHEAD & SON,

Printers and Bookbinders,

11 and 92 UNION STREET, GLASGOW.



PRICE TWOPENCE.

THE

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. XVII.

NOVEMBER, 1912.

No. 7.

The United Free Church: Home Rule, and Higher Criticism.

WE feel compelled this month to call attention to certain events in connection with the United Free Church which show that true religious life is at a very low ebb in that body, and that her influence is detrimental in the extreme to the real welfare of the country.

The first thing we shall note is the attitude of United Free Churchmen to the question of Home Rule for Ireland. To anyone who uses his commonsense without bias or prejudice, it appears as clear as a noonbeam that Home Rule in that unhappy country means Rome Rule. It stands to reason that the power of the Roman Hierarchy has much to gain by the formation of a Roman Catholic Parliament, for Roman Catholic it can only be called when the great majority of its members will be at the same time loyal devotees of the "Church" of Rome. The Protestants of Ulster, who are nearer the zone of danger than any others, clearly see this, and are much alarmed. They naturally expect much sympathy and help from the Protestants of Scotland, the past history of whose country is a record of strong and faithful witnessing against the encroachments of Popery. It is lamentable to observe, however, that their expectations are not realised to anything like the extent that might be anticipated.

Ulster Presbyterians have sent messages to the United Free Church among other Churches, with a view to elicit expressions of sympathy and support, but the response has not been satisfactory. The U.F. Presbytery of Glasgow—one of the largest and most influential in the whole body—by a considerable majority refused to send a message of sympathy to their Irish brethren. The reasons which they gave were that Home Rule was a political matter, and that it was the duty of the Church to devote itself to "higher" interests. We regard these reasons as a piece of solemn mockery—a shutting of eyes to the light and to

Christian responsibility. The Presbyterians of Ireland clearly regard Home Rule as a religious question, otherwise they would not appeal directly to the Churches in Scotland. They are not a people who are ignorant of the fitness of things. But in addition to that, we make bold to assert that whatever even Irish Presbyterians think of Home Rule or make of it, the question *is* a religious one, and affects the highest religious interests of the whole of Ireland and as a consequence, it is not too much to say, the whole of Great Britain. It is the United Free themselves and those who are likeminded with them who are making Home Rule a purely political affair. If they were as much taken up with the "higher" interests of the Church of God in the nation as they profess to be, they would have a different view of Irish Home Rule from what they have. It is because they are forgetting the higher claims of Protestant and spiritual truth that they are prepared, on grounds of mere political expediency, to leave their brethren in Ireland to perish under the heel of Romish oppression. The thing is disgraceful to a degree. We are glad to observe that many of the laity in the U.F. Church are seeing this, and are indignant at their leaders.

Now, what does this state of affairs proclaim regarding the United Free Church? It proclaims that she, especially as represented by her ministry, has ceased to be a witness for Protestant truth. Of course, the lack of sympathy with the Irish Protestants is not the only proof we have of this defection. It is only a very small handful of the ministers of the United Free Church who identify themselves with Protestant societies or Protestant effort at any time. The principal United Free leaders are conspicuous by their absence from any out-and-out Protestant demonstration. Some of their names are associated with the "Knox Club," but the Protestantism of the Knox Club is a milk-and-water affair at best. The Church that has ceased to be a decided opponent of Popish error and religion is no benefit to a country, and will be no bulwark against the enemy when he comes in like a flood. Can we wonder that this should be the case when the general doctrine preached in United Free pulpits is essentially the same as that in the Church of Rome—salvation by works? No doubt, there is a slight veneer of evangelical truth, but the cry of "Do—do—do" entirely drowns the note of "Grace." We would solemnly warn the people of the United Free Church against the dangers of their religious environment.

The second thing we call attention to is the ascendancy of the Higher Criticism in the same body. This ascendancy is proved by the recent utterance of a United Free Professor. Professor J. A. Paterson took as the subject of his opening address at the U.F. College, Edinburgh, "The Biography of Professor Robertson Smith," and delivered a glowing eulogium of the late Professor Smith and his work. As our readers know, Robertson Smith was deprived of his professorship by the Free Church Assembly in

1881 on account of his heretical views as to the Old Testament Scriptures. He was one of the pioneers of the so-called Higher Criticism in Scotland, and was thus instrumental in doing incalculable harm to the minds of many by destroying belief in the infallibility and integrity of Holy Scripture. Now, Professor Paterson feels at liberty to stand up in the chief theological Hall of the United Free Church, and trumpet forth the victory of the cause which Robertson Smith represented. One of his sentences was the following: "Among the names which shed lustre in the Free Church of Scotland during her separated existence, that of Professor Robertson Smith would, as the generations lengthened, shine the brightest." Another: "The apparent defeat of Professor Robertson Smith was in reality one of the greatest triumphs an individual scholar was ever privileged to win in the long and chequered history of religious thought." And still further: "Did the victors triumph or the victim? Let events reply. The most outspoken defenders of the Professor were not prosecuted, but were soon receiving from one Assembly after another the highest honours it had in its power to bestow. It was thus an indisputable fact that his prosecution enabled William Robertson Smith to impress his views on the ministers and members of the Free Church as he could not otherwise have done, and therefore it was that his name was already inscribed in indelible characters on the scroll of fame." Professor Paterson evidently glories in the success of the Higher Criticism and its supporters. In doing so, he glories in the shame and loss of the body to which he belongs. The growth of unbelief in the inspiration and infallibility of the Scriptures has been the decay of everything spiritually good. The Spirit of God has been grieved away, and young men have risen up to fill the pulpits who are more adapted for a secular occupation than a spiritual—more at home in the discussion of the affairs of the world than in meditation and prayer with regard to unseen and eternal realities—strangers to communion with God at a throne of grace. With such men as the spiritual guides of congregations, no wonder that the pulpit has lost its power, and the pews have lost their occupants. The people feel that they are not in the least degree profited by the short, formal, essay sermons with which they are regaled, and they prefer to stay at home. If they are aware that the minister does not believe in considerable parts of the Bible as possessing any inspiration or trustworthiness—a thing that is not hid—they say to themselves that they need not trouble very much about such a book. And thus the evil has proceeded until secularity of spirit, and indifference to vital godliness prevail to a deplorable extent in this supposedly enlightened and progressive Church. The Higher Criticism is one of the great causes of the spiritual death and gross worldliness that so widely obtain. The Word of God is the line along which heaven's electric energy flows into the souls of individuals and of worshipping assemblies, but the current of the

Spirit's powerful influences has been interrupted by the cruel hands of unbelieving rationalism and cold materialism, and thus the Church is dead.

Let our readers then reflect for a little upon the melancholy situation. Here is a body that claims descent from the Free Church of Scotland of 1843—a Church that was truly Protestant and believing, full of love to God's Word, and the doctrines of grace—and yet this body has given up her witness against Popery and has ceased to be a bar against the inroads of "the man of sin," while she allows Rationalism to reign in her Colleges and hold a large place in her pulpits. This is not the Church of Scotland, Free, but the Church of Scotland in bondage and that to a far worse tyranny than the tyranny which the Disruption fathers justly rebelled against. Freedom in soul-destroying error and progress in spiritual death are miserable forms of success. If the Lord does not step in with His gracious wonder-working power, and put a stop to this downgrade career, the United Free Church, in partnership with others, will prove a dreadful bane to our beloved country. May the Lord in His infinite mercy arise for deliverance!

A Sermon.

BY THE REV. DUNCAN MACKENZIE, GAIRLOCH, ROSS-SHIRE,
MODERATOR OF SYNOD.

*Preached at Opening of Synod in Inverness Church
on 2nd July, 1912.**

~~~~~  
"Fight the good fight of faith."—1 TIMOTHY vi. 12.  
~~~~~

(Continued from page 222.)

(5) *Ignorance of God's Word.*—It is to be feared that God's Word is not so well known by the young as it should be. Parents should do more than they are doing in teaching their children the Word of God, and the Shorter Catechism; and they should also test the knowledge of their children.

Here is the result of a General Bible Knowledge Examination in the district High School of one of the oldest towns in Otago, New Zealand. The results were given in at the last meeting in Dunedin of the Presbyterian Assembly of New Zealand. Here is what was said:—"I have classified the answers under two headings, 'Ignorance,' wrong answer or blank; and 'Knowledge,' correct or good answer. Out of 700 answers 530 showed ignorance, 173 knowledge. Some of the papers would not have got 5 per cent. One boy, in the High School, aged 17, got nothing. Some of the questions were easy. 'Mention one incident in the life of

* The discourse is expanded more fully than when delivered.

St. Paul?' 'Ignorance' 41, 'Knowledge' 7. That is to say, 31 knew nothing of Paul, 10 confused him with some one else. 'Who was Joseph's father?' 44 did not know, 4 did. 35 knew something about the Ten Commandments, 13 nothing. *Hard Questions*.—Only one child could name the sons of Noah, 47 knew absolutely nothing about them. Two had a hazy idea of Absalom, 46 knew nothing. Only 8 could give the name of an Epistle. I learn from this examination (1) that most of our children know little about the Bible, a few nothing; (2) that more and better teaching is required on Sabbath and week day; (3) that if adults know as little as children much of our preaching is lost, inasmuch as Scripture allusions are not understood." A local journal makes the following criticism: "It must, therefore, be considered demonstrated by a test as careful as that of a clinical thermometer that, to the extent of five-sevenths, young New Zealand is ignorant of the Word of God. This is sad reading, but the revelation hardly comes as a surprise to those who have noted the growing tendency towards secularism and materialism. It is to be feared that the general tendency in Australia is in the same direction, and any attempt to improve matters, by raising our children from *paganism*, is thwarted by the *indifference of Protestants*, and the *organised antagonism of Rome*."

(6) *Rejecters of the Word of the Commander*.—Some who profess to be soldiers of Jesus Christ reject the Pentateuch, others reject a part of it, others reject portions of the books of the prophets and the Psalms, while others reject portions of the New Testament. Thus everyone is judge of what is and what is not the Word of God. One is at liberty to reject or accept as much of it as pleases one. At this rate one exalts oneself above one's Maker and Creator and above His Word. The Word of God is in subordination to the creature! One criterion given by a learned professor is that if we feel the touch of genius about what we read in Scripture we then know that is the Word of God. Yea, the lives of professing Christians are given, by the same authority, a higher place than the Word of God. But we have not so learned Christ. Those to whom the Word of God came in the power of the Holy Spirit cannot speak against that to which they owe their salvation. Of the Thessalonians Paul writes: "For our gospel came not unto you in word only, but also in the Holy Ghost, and in much assurance. And ye became followers of us and of the Lord." Those who thus receive the Word of God will sound forth its praises as the Thessalonians did, and turn from dumb idols to serve the living and true God, and to wait for His Son from heaven. Those brought in guilty before the bar of God and the bar of their own conscience, and who were set free by the Most High on account of Christ and His finished work, cannot say a word against God or His Christ or His Word. It would be most presumptuous to speak or write against the Word of the Eternal. The true soldiers of Jesus are born from above; born

not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. The language of the redeemed to their Redeemer is, "To whom shall we go? Thou hast the words of eternal life." They are fed at the King's table; nourished in the word of faith; Christ's words dwell richly in them; they sit at the feet of free and sovereign grace, listening to the gracious words that proceed out of the mouth of Jesus, realising that man cannot live by bread alone, but by every word that proceedeth out of the mouth of God. Christ says, "He that hath my commandments and keepeth them, he it is that loveth me." And to the Father He says, "I have given them the words thou gavest me, and they have received them, and have known surely that I came out from Thee, and they have believed that thou didst send me" (John xvii. 8). The declaration of Christ's ambassadors is: "We can do nothing against the truth, but for the truth" (2 Cor. xiii. 8). The experience of the saved is on the side of the Truth. It is sweet to their taste—sweeter than honey; more valuable than thousands of silver and of gold; counted more precious than their necessary food. They feed upon the sincere milk of the Word and grow thereby. They buy the truth and sell it not. No one can teach the twice-born to profit but God alone. No one can reveal God but Himself, nor can anyone teach the Word of God but the author of it. God has given His Holy Spirit to teach His children the inspired Word; they all sit at His feet and receive of His words. They receive God's Word with faith and love, treasure it in their hearts, and practise it in their lives.

By the Word, God kills and makes alive; wounds and heals; casts down and raises up. Freedom comes by knowing the Truth—the Truth in the hands of the Holy Spirit. We are in bondage till we know the Truth. When any one calls in question the reliability of one's words he is thereby striking at one's character; and when any one rejects this part and that part of God's Word he is calling in question the character of God—a very serious crime. Divinity itself seems to be ascribed to the Scriptures: "The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Hebrews iv. 12). Those who know the Truth of God after this manner cannot doubt it, or speak against it. We can do nothing against the Truth.

A well-known clergyman, who had a charge in an English city, once said that Satan has a terrible grudge against the Books of Moses, the Psalms, and the Prophets, because out of these Books Christ so severely wounded Satan that, to this day, he has not recovered from these wounds; and that he has, in the visible Church, those who take up his dirty work by calling in question the very books by which he, the arch-enemy, was so sorely wounded.

We read of those who hold the Truth in unrighteousness: of

those who stumble at the Word, being disobedient. Their disobedience causes them to stumble, and they reject the Word because it is not palatable to their taste. We also read of those who heard the Word preached, but got no profit therefrom, because it was not mixed with faith in them when they heard it. King Saul rejected God's Word, and on account of it, God rejected him. A warning to us to deal kindly with our Maker, and His precious Word.

(7) *Infidel Socialism.*—Socialism is a power that is making itself felt in these days, causing much unrest in the land. It has captured our Trade Unions. Here is testimony from headquarters, which is clear evidence of the danger in which the world is from such a well-organised evil power. James Leatham, an English Socialist, says, "At the present moment I cannot remember a single instance of a person who is at one and the same time a really earnest and intelligent socialist and an orthodox Christian. Those who do not openly attack the Church, and the fabric of Christianity, show but scant respect to either the one or the other in private, and while all of us are thus indifferent to the Church, many of us are frankly hostile to her. Marx, Lassalle, and Engels, among earlier socialists; Morris, Bux, Hyndman, Guesde, and Babel, among present-day socialists, are all, more or less, avowed atheists, and what is true of the more notable men of the party is equally true of the rank and file the world over." Wilhelm Leibnecht says, "It is our duty, as socialists, to root out the faith in God with all our zeal, nor is any one worthy of the name who does not consecrate himself to the spread of atheism." Enrico Ferri declares that, under the influence of "scientific culture," religious convictions will "perish by atrophy." In a letter, in the "Advance," by George D. Herron, he writes: "Every appeal to men to become socialists in the name of Christianity will result in the corruption, and betrayal of socialism in the end . . . People cannot separate Christ from Christianity. And Christianity to-day stands for what is lowest and basest in life. The Church of to-day sounds the lowest note in human life. It is the most degraded of all our institutions, and the most brutalising in its effects on the common life. The Church is simply organised Christianity. For socialism to use it, or to make terms with, or let it make approaches to the socialistic movement, is for socialism to take Judas to its bosom. There is not an instance in sixteen centuries in which the Church has not betrayed every movement for human emancipation it has touched . . . Official religion and militarism are the two guardians of capitalism, and the subtle methods of the Church, in destroying the manhood of the soul and keeping it servile, are infinitely more to be dreaded by the socialist movement than the world's standing armies." Karl Marx states, "Religion is a fantastic degradation of human nature." Leibknecht declares, "Socialism must conquer the stupidity of the masses in so far as

this stupidity reveals itself in religious forms and dogmas." Babel says, "We wish in politics, republic; in economy, socialism; and in religion, atheism." The following is from the "*Sozial Demokrat*," the organ of the German socialists: "The Socialistic State will never be realized except by a violent revolution, and it is our duty to spread this conviction through all classes. Christianity is the greatest enemy of socialism. When God is expelled from human brains, what is called the Divine Grace will, at the same time, be banished, and when the heaven above appears nothing more than an immense falsehood, men will seek to create for themselves a heaven below." The "*Clarion*" is a paper that advocates socialism, and has a large circulation among the labouring classes. The editor, Robert Blatchford, in the issue of 23rd September, 1904, states: "I deny the existence of a Heavenly Father. I deny the efficacy of prayer. I deny the providence of God. I deny the truth of the Old Testament and the New Testament. I deny the truth of the Gospels. I do not believe that any miracle was ever performed. I do not believe Christ was Divine. I do not believe that Christ died for men. I do not believe that He ever rose from the dead. I am strongly inclined to believe that He never existed at all."

Here, then, you have the testimony of socialists themselves, and it reveals the nature of the power that controls labour—a power antagonistic to the Almighty, and to mankind. Banish the Most High from the nation, and you have chaos. A power that denies Jehovah, and treats Him with the utmost contempt, is a power fraught with mischief of a crimson dye. This is the power that seeks to control the nation. "The fool hath said in his heart, there is no God"—a class who have not only lifted up the heel of rebellion against the true Church of God, but against Heaven. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things" (Philipp. iii. 18, 19). "The instruction of fools is folly" (Proverbs xvi. 22). "The preaching of the cross is to them that perish foolishness" (1 Cor. i. 18). "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. Professing themselves to be wise, they became fools" (Romans i. 18, 22).

The Truth speaks on this wise: The carnal mind is enmity against God, it is not subject to "the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Romans v. 7, 8). "The natural man receiveth not the things of the Spirit of God for they are foolishness unto him; neither can he know them because they are spiritually discerned" (Romans ii. 14). "We preach Christ crucified: unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom

of God" (1 Cor. i. 23, 24). "Because they received not the love of the truth that they might be saved. And for this cause, God shall send them strong delusion that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. ii. 10, 12).

(8) *Mormonism*.—In Great Britain it is well represented. That it is so is an eye-opener to many. It has in Britain 1 apostle, 17 high priests, 67 seventies (propagandists), 236 elders, 856 local missionaries. In 1910 they baptised in Britain 963 women, and induced 555 to emigrate to Utah. W. Jarman, ex-Mormon priest, from Salt Lake City, Utah, says that the "prophet" Brigham Young was a most sensual, wicked man; the apostles an extremely licentious set; the church, and the whole concern, so indecent that it is difficult to describe it; men living with a number of wives; swarms of children in dugouts, and old rickety cabins; the women fighting, and the men cursing and swearing; many living in the most abject poverty and squalid misery. English girls prostitutes on the streets; British women leading a miserable life of sin and shame in the Mormon harems, crying bitterly for deliverance. Hundreds of women die an untimely death, and hundreds more, whose sorrows overwhelm them, commit suicide. The children of the "saints" roam like cattle; unwashed, uneducated, surrounded with vice and immorality, they grow up fearfully corrupt. There are more whisky shops and drunkenness in "Zion" than anywhere else, and there is more bigamy and murder committed in Utah than elsewhere on the face of the earth.

Such, then, is the description in part given by W. Jarman, ex-priest of Utah. If it does not surpass, it equals the character given to Sodom and Gomorrah. Representatives of this unclean body penetrate north of the Grampians, and advocate their tenets with great plausibility. Although this country is warned against this polygamous body, yet British women are led away by fair promises, until at last they find themselves in such unclean entanglements that they are entirely helpless.

According to reports from Montreal, dated 30th June last, 200 Mormon converts are arriving there weekly from Europe. The women and girls, nearly all of whom are British, are brought to Montreal to avoid the American immigration laws, and, while there are a few Mormon colonies in the Western Provinces, the majority of the converts are sent to Utah *via* Winnipeg. All the Montreal Churches are uniting to counteract this evil, and clergymen and church workers meet every immigrant ship. Renewed appeals have been made to the Dominion Government to introduce legislation to prevent the entry of these converts, and efforts are being made to obtain some action by the provincial authorities.

Here, then, is a gigantic evil that demands, in the name of righteousness, extirpation. The nation should make it illegal for any Mormon to domicile in the land. Mormons propagate views completely at variance with the law of God, and with the law of

the land. It is very melancholy that many of the young women of the kingdom should be led away to such unclean surroundings. It means ruin for life. The Word of God thunders forth its anathemas against polygamy; and polygamy is pregnant with other evils. The gospel of Jesus Christ is the only purifier, and the only real elevator of the human race. Without Divine revelation no true real character can be built. Only those who fight the good fight of faith, and lay hold on eternal life, escape the wiles of Satan. "Without holiness no man shall see the Lord."

(9) *Millenial Dawn*.—This system is a most shocking one. It overturns the verities of Christianity. It robs Christ of His Divine attributes. Its votaries are very zealous, and travel in every direction to make converts. Particular attention is now paid to the Highlands of Scotland. A house to house canvass is made for orders for "religious books." These books bear titles, which are not in accordance with the contents, for the books sold are full of deadly errors. A warning should be issued against buying books that subvert the gospel of Jesus Christ. I shall give a number of the errors taught by this well-organised and aggressive body. (1) Denial of Christ's Divinity—Christ is not equal with the Father. (2) In eternity, Christ "was a perfect spiritual being," but a creature. (3) On earth, Christ "was only a perfect human being." (4) Denial of Christ possessing two natures in one person. (5) Christ's death was only that of a perfect man. (6) Christ did not rise from the dead. (7) Christ's body was dissolved into gases, or supernaturally removed from the tomb, or is still preserved somewhere as a grand memorial of God's love. (8) Because Christ sacrificed the human nature He was, after His death, exalted to the highest nature—the Divine. Since His resurrection "He is a perfect spiritual being of the highest order." It is to be noted that all the divinity Millenial Dawnism ascribes to Christ is that "He is a perfect spiritual being of the highest order." (9) The Church will be exalted with her Lord to the divine nature. Here Polytheism is taught. (10) Christ was Adam's substitute. Christ by His death could redeem only one life. (11) Man and "the angels of heaven will always be mortal." Nowhere in Scripture is it stated "that angels are immortal, nor that mankind restored will be immortal." (12) Man is no more than the highest of animals. (13) None but the Lord's favoured little flock has sufficient light to incur the final penalty—the second death. (14) All mankind will have a second chance. (15) Death is simply extinction. (16) Denial of eternal punishment. "It is absurd to suppose that God would perpetuate Adam's existence for ever in torment for the comparative small offence of eating forbidden fruit." (17) In the resurrection the Gospel of salvation will be preached to the unsaved. The great mass will believe, but those who do not will be annihilated. (18) The Person and work of the Holy Spirit are ignored. (19) Christ came in 1874. (20) Christ's saints were raised up in 1878. (21) The professing

Christian Church was rejected in 1878. "The spring of 1878 marks the date when the nominal Church systems were spewed out: from that date they are not the mouthpiece of God, nor in any degree recognised by Him." (22) 1881 marks the close of special favour to the Gentiles. (23) The end will be in October, 1914.

(10) *Sabbath-breakers*.—The Sabbath-breaker tramples the law of his Maker and Preserver under his foot. He defies God; he robs God of His due. God has given six days to men to attend to their lawful callings, and has reserved only one day in the week as a day of rest—a day set apart to be kept holy unto the Lord. A gentleman, on his way to church on the Lord's Day, saw a company of big boys amusing themselves. He approached them and said, "I want to tell you a story. There was once a good man who was noted for his kindness and liberality. As he was pursuing his way along a lonely road he met a man who represented himself as having suffered a great loss, in consequence of which he was in deep distress. With his usual kindness the good man instantly drew out his purse, and after examining it he said, 'I have only seven shillings with me; but I think that with one shilling I can get to the end of my journey, and you shall have the rest.' With this he handed the man six shillings. Wasn't that generous? Wouldn't you have thought that the beggar must have gone off feeling very grateful and contented? Certainly we should have expected this; but he did no such thing. He was not a beggar at all, but a robber; and seeing that the good man had still one shilling in his purse, he knocked him down with a club, and stole it from him." All the boys cried out against this base and wicked conduct of the robber. Indeed, one exclaimed that he did not think anyone could be found quite so wicked as that. "Now, stop," said the gentleman; "let me tell you, boys, this is just what *you* are doing. God has emptied not His purse but His heart for your benefit. He has given you freely six days out of seven for your own use. He has kept only *one* for Himself, to be kept holy and spent in worshipping Him, and yet *you* are so *mean as to rob Him even of that*." The big boys, ashamed of their own conduct, went away and did not resume their play.

The Lord's Day, to a great extent, is turned into a day of pleasure and amusement; and trade is busily carried on as if God had never said, "Remember the Sabbath-day to keep it holy." Socialists make a special point of holding their meetings on the first day of the week. At these meetings, attended at times by 30,000 or more, Labour questions are discussed, proposals made for settling strikes, and arrangements made for strikes. This is an utter disregard of God's holy and just and good law. It has come to this, that the major portion of the Labour Party reject the commandment of God, and thereby bring the curse of the Almighty on the land. A clergyman, who had for many years

been chaplain to a large penitentiary, made searching inquiry as to what first led the criminals to go astray. In 99 cases out of 100 he found that Sabbath desecration was the beginning of their evil career. "Remember the Sabbath-day to keep it holy." "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil" (Isaiah lvi. 2). "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isaiah lviii. 13, 14). "Thus saith the Lord, take heed to yourselves, and bear no burden on the Sabbath-day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath-day, neither do ye any work; but hallow ye the Sabbath-day as I commanded your fathers. But they obeyed not my voice, neither inclined their ear. And it shall come to pass if ye diligently hearken unto me, saith the Lord, to bring in no burden on the Sabbath-day, but hallow the Sabbath to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever" (Jeremiah xvii. 21, 25). "But if ye will not hearken unto me to hallow the Sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched" (Jeremiah xvii. 27).

The soldiers of Jesus highly value the Lord's Day. It is to them a day of holy rest; the day of light; the queen of days; the portal of God into the week; "day of all the week the best; emblem of eternal rest."

"This is the day God made;
In it we'll joy triumphantly.
Save now, I pray thee, Lord; I pray,
Send now prosperity."

Philip Henry used to say of a well-spent Sabbath: "If this be not the way to heaven, I know not what it is."

"A Sabbath well spent brings a week of content,
And strength for the toils of the morrow;
But a Sabbath profaned, whate'er may be gained,
Is a certain forerunner of sorrow."

Surely, then, the imperative duty of all the soldiers of Jesus Christ is to display the Banner of Truth given to them by their Commander: to hold fast that which He has given them: to hold

forth the Word of Life in the midst of a crooked and perverse generation among whom they shine as lights in the world. The soldiers of Jesus must show themselves approved unto God; workmen that need not be ashamed; rightly dividing the Word of Truth. "War a good warfare, holding faith and a good conscience. Take heed unto thyself, and unto the doctrine, continue thou in them; for, in doing this, thou shalt both save thyself and them that hear thee" (1 Tim. iv. 16). "Flee also youthful lusts, but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (2 Tim. ii. 22).

IV.—*The Fight*.—It is (1) *A life-long fight*. There is no discharge till death comes. The enemy confronts the soldier at every step, and harasses him on his way to the celestial city. This fight is a noble fight, a profitable fight, an indispensable fight, a holy war. It is good to carry on a righteous war against all manner of evil. If we do not conquer the evil it will conquer us. (2) *The good fight*. The Commander is essentially good. He is the fountain of all goodness. He is not only good, but of His rich bounty He has provided of His goodness for the poor. The soldiers have not only a present enjoyment of that which is good, but they have an eternity of it in store. Here they enjoy it in the calm and in the heat of the conflict; but no language can describe what awaits them in the country where war is never known. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. ii. 9, 10). (3) *The good fight of faith*. It is not only a fight, and a good fight, but it is the good fight of faith. The soldiers are called the children of faith, the household of faith. They fight by faith, not by sight. The eye of faith, resting upon the Commander, is great strength in the day of battle. A sight by faith of their Commander leads them on to victory. The soldiers of the good fight of faith triumph over error and hold fast by the Truth and put down evil. The good fight of faith purifies and sanctifies and ennobles, and brings one into closer fellowship with the Commander. Faith leads the soldier to the throne of God. By faith many of Christ's heroes were, out of weakness, made strong; yea, they waxed valiant in fight, and put to flight the armies of the aliens.

In this army there is (1) *The Bank of Faith*. The "gold tried in the fire" is here. The soldiers draw daily upon the Bank. The Commander Himself is the Banker. That is sufficient guarantee that all cheques presented, bearing the name of the Commander and the name of the soldier, will be honoured. (2) *Music*. The new song is put in the mouth of the soldiers by God Himself; yea, He encompasses them with songs of deliverance. God's loving-kindness is with them in the day-time and His song in the night; and their prayer is to the God by whom they live.

It is the sweetest and most reviving song on earth, and is the only song that lasts for ever. Paul and Silas, cruelly scourged, thrust into the inner prison at Philippi, at midnight sang praises unto God. It ended in additional praise in the jailor becoming an enrolled soldier in Christ's army. A huge multitude of Ammonites, Moabites, and the inhabitants of Mount Seir came against Jehosaphat, King of Judah. Jehosaphat called a solemn fast throughout all Judah. "And all Judah stood before the Lord, with their little ones, their wives, and their children." Jehosaphat prayed: "O, our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee" (2 Chron. xx. 12). Singers were then appointed to go before the army; and when they began to sing, the enemy quarrelled among themselves and slaughtered one another—no one escaped death. When Jehosaphat and his army came upon the scene, the land was covered with the slain. Not a sword had to be drawn. Note the connection between the singing of Judah and the slaughtering of the enemy. Here was a song-victory—a most remarkable victory, gained while singing the songs of Zion.

"God hath done great things for us,
Whence joy to us is brought."

"Thou hast covered my head in the day of battle." (3) *Court martial*. The Commander is the sole Judge in this Court. Impartial judgments, tempered with mercy, are invariably given. The Judge has a rod in Court with which He chastises and corrects those who do not observe the rules of war. He visits their faults with rods and their sins with chastisements. (Psalm lxxxix. 32.) Those who forget the necessity of fighting daily in the strength of the Commander, and go astray from His laws, are court-martialed. [1] Miriam, for her sedition against Moses, her brother, was smitten with leprosy, and was put outside the camp; but the removal of the leprosy restored her to the camp. [2] Eli was chastised for being too indulgent towards his wicked sons. [3] Jonah, fleeing from duty, was cast into the sea and swallowed by a whale; but deliverance came to him when he repented. [4] David was moved by Satan to number the people, and pestilence broke out. The angel of the Lord was seen, having a drawn sword in his hand, stretched out over Jerusalem. Repentance and sacrifice stayed the plague. Sin is provoking to the eyes of God's holiness. O, the need of being continually kept by God as the apple of His eye, from the lewd oppressors encompassing us about as deadly foes! Christ's intercession for His soldiers and the faith and repentance He bestows upon them, restore to them the joys of His salvation, and restore them in heart to their comrades in the faith.

"It hath been very good for me
That I afflicted was;
That I might well instructed be,
And learn thy holy laws."

“ I shall not die, but live, and shall
The works of God discover.
The Lord hath me chastised sore,
But not to death giv’n over.”

V.—*The armour*.—Like everything else in this army, the armour is of God. Man’s weapons are useless in this fight. No creature can provide weapons to overcome the powers of darkness. The armour has been tested in the furnace of heaven—tested by the Commander Himself. He puts into the hand of every soldier the same sword as He Himself used—even the sword of the Spirit. The Holy Spirit wields it, and enables every true soldier to wield it. It is (1) *the armour of righteousness*. Here, then, are the righteous Commander, the righteous cause, the righteous weapons, and the righteous soldiers. This armour is for offensive and defensive purposes. The God-provided and God-bestowed weapons, handled lawfully, work wonders. [1] *David at Ziglag*. The people threatened to stone him, but he encouraged himself in the Lord his God, and pursued and slaughtered the plunderers, and restored all that had been taken away. [2] *Gideon*, with three hundred men, having pitchers, lamps, and trumpets, put to flight the Midianites. As they blew the trumpets, holding the lamps in their left hands, they shouted, “The sword of the Lord and of Gideon.” The Lord sent such consternation among the Midianites that every man’s sword was set against his fellow. One hundred and twenty thousand Midianites fell that day, and for forty years the land had rest. At times the soldiers of the Lord Jesus, on account of the strong opposition they meet with, conclude that they shall never overcome. “A troop shall overcome Gad, but Gad shall overcome at last.” It is said that Washington lost more battles than he won, but he won at last. So shall it be with the enrolled soldiers of Jesus. Greater is He that is for us and in us and with us than all that can be against us. “Our sufficiency is of God.” Go in and possess the land. They go on conquering and to conquer. (2) *The armour of light*. It is not like the armour of darkness. It can stand the full examination of noon-day light. The Commander is the Light of the world. His soldiers are lights of the world. They were, ere He enlisted them, not only in darkness, but they were darkness; yet they were made “lights in the Lord.” All created light shall be extinguished. Every individual who is not a soldier of Jesus shall ultimately be in the outer darkness. “The lamp of the wicked shall be put out; but the righteous hath hope in his death.” “The path of the just is as the shining light that shineth more and more unto the perfect day.” This radiant, celestial, holy light brings joy to earth, and is bound to conquer the darkness. Substitute this armour for any human armour and you endanger your own safety; you play into the hands of the enemy. It was not by Saul’s armour that the youth, David, gained the victory over Goliath and the Philistine

army. The victory was gained in the name of the Lord God of hosts, the God of the armies of Israel, whom Goliath had defied. Clad in this armour, the soldiers are bound to gain the battle. The giant's seed cannot stand before the soldiers of Jesus Christ. David's Lord and David's King shall exterminate them wholly. (1 Chron. xx. 4-8.) Victories over Satan and sin give new life and power to the soldiers and nerve them for the conflict. The more the sword is wielded, the more is one strengthened to use it.

The armour consists of the girdle of truth, the breastplate of righteousness, the shield of faith, the helmet of salvation. The soldiers must not be clad in a part of the armour but in the whole armour. Jehovah Himself is our shield and our exceeding great reward. The shield of the soldiers is faith; by it they quench the fiery darts of the wicked and ward off the sharp, poisoned arrows of the enemy. The armoury of the soldiers is the Word of God; their robe, the righteousness of Christ; their breastplate, righteousness, faith, and love; their helmet, salvation and the hope of salvation; their shoes, the preparation of the Gospel of peace; and their breath, continual prayer in the Holy Spirit. It is said of the Commander that He put on righteousness as a breastplate, and an helmet of salvation on His head, and that righteousness is the girdle of His loins and faithfulness the girdle of His reins.

(To be continued.)

Halyburton's "The Great Concern of Salvation."

BY THE REV. D. BEATON, WICK.

THIS is Halyburton's best-known work. It was first published in 1722, with a commendatory Preface by Dr. Isaac Watts. "I would first take notice of this character of it," he says, "that it is written much in the strain of some of the best of our English sermons in the last age, when the pulpits did not affect politeness and indolence, but spoke thunder to the secure conscience, and made the hearers feel the terrors of the Lord; when the preachers applied the grace of the Gospel to souls that were wounded by the law, in a more skillful and successful manner than has been generally practised in later years. This treatise seems to be written in the power and spirit of that day, when stupid souls were convinced in multitudes, and sinners were led by troops into the paths of salvation, by faith in the Son of God; when conversions were numerous, and the power of godliness was almost as common as the stricter forms of it are now-a-days." The work is divided into three parts. The first deals with a "discovery of man's natural state, or the guilty sinner

convicted." The author quotes from the Epistle to the Romans, "For all have sinned and come short of the glory of God," and proceeds in a masterly and powerful way to bring home this humbling truth to the consciences of his hearers. As it is by the law that there is the knowledge of sin, Halyburton, as a wise master-builder, shows the relationship in which sinners stand to a broken law, and brings in all guilty before God. In the course of his argument he shows what sin is, not by a mere morbid analysis but by an appeal to the Word of God, and substantiates his doctrine by proofs from Holy Scripture. The enormity of sin and the fearful excesses to which a sinner may go, are all brought before the reader, that he may learn what is meant by sinning against God and coming short of His glory. That God is not without witnesses to bring home guilt to a sinner, in the most vivid and at times most alarming way possible, is a truth that every awakened conscience will be ready to acknowledge. And Halyburton, from the depths of his own spiritual experience, speaks of many of these witnesses which God will bring against the sinner to convince him that the charge preferred against him is easily proved. "Take heed," he says, "therefore, we beseech you, to their testimony. The gravity and consequence of the matter, the quality of the witnesses, being the greatest in heaven or earth, and your concernment in the whole, do join in pleading for your attention. O, criminals! as your crimes are great, so is the evidence we bring against you great." Then he enumerates these witnesses—the Lord Himself, Jesus Christ, the eternal Son of God, the Spirit of truth, the conscience, the Scriptures, the ministers of the Gospel, the whole creation, the judgments of God, and death. He concludes by bringing the matter home directly to each conscience, reminding his hearers of the dread penalties that are attached to final rejection of the way of salvation provided in Christ Jesus. Having thus shown that all are under sin and have come short of the glory of God, he proceeds, in the second part, to deal with "man's recovery by faith in Christ, or the convicted sinner's case and cure." This part of the *Great Concern* is prefaced with a quotation from the Acts of the Apostles: "Then he called for a light, and sprang in, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." The nature of the conviction of sin comes first under discussion, and having shown what this conviction is, Halyburton next deals with the salvation that the awakened sinner seeks after; in other words, he proceeds to explain the answer given by Paul and Silas to the Philippian gaoler: "Believe on the Lord Jesus Christ and thou shalt be saved." With a skill that leaves very little loophole for the hypocrite, he warns of the dangers of a false security—of professing to believe in Jesus Christ while the work of grace was never begun in the soul. His work may not be quite so searching

as that of the New England divines, Jonathan Edwards and Thomas Shepard, but it is well suited to guard against the state of having a name to live while dead. But if his doctrine is searching, he points the sinner to a crucified Saviour, and tells him of a salvation full and free—of a God that is waiting to be gracious. He gives marks of true faith that may encourage and confirm the faith of those who have truly believed in Christ. He then beseeches his readers to be reconciled to Christ. "We beseech you," he says, "in the name of all the glorious Trinity, to grant our demands. We are ambassadors for Christ, and God doth beseech you by us. God the Father, God the Son, and God the Holy Ghost do all join in the supplication. Never were there such three names at a supplication; never such three names at a petition. O, sinners, what hearts have ye if ye can refuse the desire, the supplication, the entreaties of a whole Trinity? All the love of the Father, all the grace of the Son, and all the blessings that are enjoyed by communion with the Holy Ghost, all plead with you for your compliance. Can ye refuse us then, O sinners, O rocks, O hearts harder than rocks? Once more we beseech you: be ye reconciled to God; accept of and believe on our Lord Jesus Christ; for we assure you in our great Master's name, He is no ordinary supplicant."

The concluding part of the *Great Concern* deals with the "Christian's duty, with respect to both personal and family religion." Halyburton opens his remarks by referring to the words of Joshua: "And if it seem evil unto you to serve the Lord, choose ye this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord." As we might expect from one who had such an exalted sense of the calling with which he had been called, the subject of this part is treated with a noble dignity and in an impressive style, conveying to the reader a high sense of the honour of being one of the called according to God's purpose.

This brief sketch of Halyburton's *Great Concern of Salvation* may fitly be concluded with the words of Dr. Isaac Watts, when he says: "I would take the freedom particularly to recommend this discourse to be distributed by Christians who have a tender concern for the souls of their children or any other dear relatives or friends. If the work of grace be already begun upon their hearts by the blessing of God, this may help to promote and advance it with power and glory; but if they are yet in ignorance and darkness, unawakened and thoughtless of their eternal concerns, I would more especially propose this book to be given them."

COLONEL GARDINER, having received a challenge to fight a duel, made this reply: "I fear sinning, though you know, sir, I do not fear fighting."

Memoirs of the Life and Experience of Marion Laird of Greenock.

(Continued from page 229.)

IN the year 1754 I attended at the dispensation of the sacrament in Glasgow. On Saturday I heard Mr. Horn preach on these words (Mark iv. 11), "And he said unto them, Unto you it is given to know the mysteries of the kingdom of God." In the time of this discourse I got leave to feed sweetly, and I had a great desire to hear him again on that text, which I did upon the Sabbath-day but found no sweetness in it, whereupon I might have seen my sins written upon my judgment for my limiting the Lord to that text.

After Mr. Horn had finished his discourse, Mr. M'Cara preached on these words, "Our conversation is in heaven." He spoke of many professors who had a profession of religion and yet had not their conversation in heaven. He said that many would come that far in a profession of religion and not have their conversation in heaven, as those we read of in Isaiah lviii. 2. "Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice, they take delight in approaching to God." These marks that he spoke of filled my soul with perplexity, for the cloud was so dark that was upon my soul that I could not see to read my evidences or a title to His favour, and I was afraid that all I ever met with was a delusion.

By this time the communicating work of the day was almost over and I knew not what to do, for I was afraid that I would betray glorious Christ if I went forward to His table. I stood perplexed till Mr. M'Cara rose to serve the last table. Then these words were borne in upon my mind, "How long halt ye between two opinions? If the Lord be God follow Him, or if your idols be God, then embrace them." I could stay no longer, but went to the table. Mr. M'Cara gave some marks of a saving faith, at which I was sore shaken, for the cloud still remained on my soul; but a little after that it pleased the Lord to draw aside the vail that I got such a sight as I desire never to forget it again: I saw His heart's love to me from all eternity. O for an heart enlarged as the sand upon the sea-shore to love Him! I can never trust precious Christ too much and myself too little, for I had no thought of such an enjoyment of glorious Christ. O that love of His! when I think of His love and the enmity of my own heart, O how humbling a sight is it!

Now, when at the table, I got leave to behold His love shining in a cup of red wine. O that I could praise Him for His love! Although I had the tongues of men and angels I could not

express His love. I think faith's views of the love of God and a sight of the enmity of our own hearts is a very humbling sight. O that I could praise Him for His love! O, He is altogether love! Love Him, O my soul!

Mr. James Erskine closed the work. In the time of His preaching I got leave to feast sweetly on the fruit of the blessed apple-tree. The Lord hath been pleased to pain me with His love, and my pain groweth through want of real possession. O wonderful love to so unworthy, so ungrateful and rebellious a creature as I am!

PERIOD FIFTH.

This period presents us with several instances of the deep distress of mind she was brought into on the Lord's withdrawing Himself from her and Satan's tempting her even to take away her natural life; with the agreeable relief she found on the Lord's return, and how beneficial Mr. C.'s ministrations were to her for this purpose.

SOME time after this agreeable display of the Lord's goodness to my poor soul, I found on my return home the clouds arising again, which covered the whole heavens as it were and hid from me the refreshing and lightsome rays of the Sun of Righteousness; my heart-plagues also prevailed, and which was most distressing, the Lord continued to hide His face from me.

Such was the Lord's kindness, however, to me, that I still enjoyed the means of grace, and on the Sabbath-day Mr. C. preached upon these words (1 Peter v. 6), "Humble yourselves under the mighty hand of God." He spoke of the sins that provoked the Lord to lift up His hand and also of the sins of not being humbled when God's hand is lifted up. Then I thought I had not been humbled aright for the enmity of my heart, and I was afraid that such sins and grace could not dwell together. On this the adversary suggested to me, "That although I was exalted like Capernaum to heaven, yet I should be brought down to hell." I owned that was true I have been exalted, and little matter of that although I should be brought down to hell if I were kept from sinning there.

When I was thus sore grieved, these words came into my mind (Ruth i. 16), "Where thou goest, I will go." At which I thought, although the Lord should cast me down to hell, He would be there; He is there by His power, His justice is there.

I went still on in my unbelieving thoughts of God till these words came into my mind with power, "Seeing they crucify to themselves the Son of God afresh and put him to open shame" (Hebrews vi. 6), with (2 Samuel xvi. 17), "Is this thy kindness to thy friend?" O sirs, He hath shamed me with His kindness. O this pierced my very heart to think of my having pierced glorious Christ, for which I might go mourning to my grave. O wonderful love, that ever the Lord vouchsafed friendship to such

a rebellious creature as I am ! It is a wonder of mercy that He did not cast me down to hell, but full of pity He forgave my sins and did not slay me. Then, O how did it grieve my heart when I thought on my ungratefulness to so kind a Lord ! I viewed myself as one that had, with a sword, pierced the heart of a dear friend ; and, indeed, Christ is the best Friend. This made me to go mourning when I thought on my dear Lord ; how I had wounded Him in the house of His friends.

As I was coming from the ordinances, a godly woman that I was acquainted with, asked me how I was, with a smiling face. To whom I said, "O if ye saw my heart, as God seeth it, ye would never smile upon the like of me." However, my trouble was so great that I was obliged to take my bed, being grieved at the melancholy thoughts of crucifying the Son of God afresh by unbelief, and putting Him to an open shame. I imagined I had deceived myself, and I was afraid that all I had ever met with was a delusion of Satan : and my Bible became to me as a sealed book.

On the Sabbath-day Mr. C. preached on Psalm lvii. 1, "Be merciful to me, O God ; for my soul trusteth in thee." One note he had was to this purpose : "That although the wicked should lie in hell to all eternity, they could never pay the whole debt owing to the justice of God : but Christ, the glorious surety, was bound to pay the whole debts owing by an elect world, in virtue of the covenant of works ; yea, 'He magnified the law and made it honourable,' by His obedience ; and thus He recovered a title to eternal life." When Mr. C. was speaking on this note, I saw a bright display of redeeming love, with power, shine in upon my soul ; and also a bright display of the sufferings of glorious Christ in my room. I got leave to behold that the angel of the Lord did wondrously in the work of purchasing our redemption.

In the interval of worship, I went to prayer : one of my requests was, that the Lord would come out with His servant, and manifest His glory amongst us. And these words were borne in on my mind, with power (Proverbs viii. 20), "I lead in the way of righteousness, in the midst of the paths of judgment." There was a wrestling spirit given me to plead with the Lord ; and He filled my mouth with arguments, and allowed me to plead with Him as a man doth with a reconciled friend. O that I could love Him. When I came into the meeting-house, they sung in Psalm cxvi. from the beginning :—

"I love the Lord, because my voice
And prayers he did hear.
I, while I live, will call on him,
Who bow'd to me his ear."

On which I invited the whole congregation to join with me in loving and praising Him for His love. Again, the glorious Hearer of prayer condescended to draw aside the vail, that I might get a sight I would never forget again. O that exceeding

great glory that I saw by faith, in the person of the Son of God ! O it is an unspeakable glory ! I can neither speak nor write about it : it filled my soul with wondering at His love ; and that glory so filled my soul, that I thought I could behold no more of it in this clay tabernacle, which made me cry, "O when will the day break, and the shadows flee away," that I might win to behold His glory, without interposition, within the veil, where no shadows would ever intercept the glorious rays of His blessed face again. And this display of His glory had an abiding impression on my soul for that whole week.

On the next Sabbath morning, however, when I awaked out of my sleep, my spiritual enemies within my heart raged so, that I was made to cry out, "O wretched woman that I am ! who shall deliver me from the body of this death ?" Mr. C. preached on the same text he was on the day before ; but, O how tasteless was it to me, for as sweet as it was to me the day before ! But now "my beloved had withdrawn himself, and was gone."

Between the forenoon and afternoon's sermon, I went to the place where I saw His glory the day before, in order to pray ; but I could not open my mouth : the thoughts of God's being angry with me terrified me : "I found grief and trouble." His terrible majesty made me afraid. I sat down astonished. Then the enemy, who is ever watchful for His opportunity, did sorely assault me with that temptation, to take away my own life, and the temptation was covered over with that mask that it would put an end to indwelling sins, which I so much wanted ; and this was something agreeable to me, for I could be satisfied to have indwelling sins put to an end, because they are so dishonouring to God, and hurtful to my own soul. And the enemy suggested to me the suitableness of the place, it being a very solitary one at a water-side where none would see me. O that I could bless the Lord for His faithfulness, who "never suffered me to be tempted above that He made me able to bear ; but with the temptation, made a way of escape." Then these words came into my mind, with power, "He that shall endure unto the end, the same shall be saved" (Mark xiii. 13) ; at which the tempter fled from me for a season. Glory be to God, who hath delivered me from the "subtle fowler's snare ;" for in that "He Himself hath suffered, being tempted, He is able to succour them that are tempted."

O what need of watchfulness after enjoyments ! I think the devil never assaults a Christian more violently than immediately after his enjoyments, then "the blast of the terrible one is as a storm against the wall." At such times ordinarily a Christian loses the grace of fear. After we are in part brought near the King, we should beware of singing the triumph before the victory. When we are brought even within sight of Christ, then we are ready to cry out, "My mountain standeth strong, I shall never be moved." I suppose these enjoyments of Christ, that are attended with much spiritual fightings, are usually the longest, the sweetest, and most advantageous.

On the twenty-first day of February, 1755, Mr. C. preached on Psalm lxxxiv. 7, "They go from strength to strength, every one of them in Zion appeareth before God." This day it pleased the Lord to give a gracious display of Himself to me. One day this week, as I was helped to a very sweet meditation on the love of Christ, He graciously manifested Himself to me: I got Him in the arms of my faith, on the back of this singular display of Himself and His love. It was, however, but of a short continuance.

Soon after this I was again violently assaulted by the tempter to take away my own life. He presented to me a knife therewith to do it, no person being in the house but myself. The enemy pursued me so close that I could not endure so much as to see the knife in my sight, but laid it away. I complied so far; but the power of God kept me from the power of Satan. I was so taken with the temptation that I did not value my own life, but the glory of God.

One night when I was discoursing with a godly woman, I told her I was sorely pursued by the enemy. She said, "Ye have need to watch;" and, moreover, she told me of a woman that was thought to be a godly person, and yet she was left to take away her own life. O what sorrow did this fill my heart with, for I thought that would be my case! "Horror took hold of me: I found grief and trouble."

I rose to go to our own house again, but such a trembling seized me, and a fear of being left to dishonour God, that I knew not what to do. My grief was so very great that I could scarce walk upon the streets. And as I was coming home, I was violently assaulted by the enemy to go into the sea and drown myself; but I said that it would dreadfully dishonour God, and grieve the spirits of the Lord's people. The enemy replied that I would do it one time or other. At which I said, Woe is me that ever I made a profession of religion, if I be left to wound it. The enemy again suggested, The longer ye continue your profession, you will wound religion the more.

When I came to my house, I reasoned with myself how I should enter it, lest the enemy get power over me. But just as I was coming in to it, these words were borne in on my mind (Psalm cxxi. 3), "The Lord shall preserve thy going out, and thy coming in, from this time forth, even for evermore." Then the echo of my soul was, "Stablish thy word unto thy servant, who is devoted to thy fear" (Psalm cxix. 38). I came into the house and shut the door, and I earnestly begged of God that He would either rebuke Satan, or uphold me under his temptations. The Lord then seasonably brought to my mind the temptations of our blessed Lord, where-with the devil tempted Him to deny His Sonship, and to devil worship: "And the devil said unto him, If thou be the Son of God, command this stone that it may be made bread," &c. (Luke iv. 3); for, "if these things were done in the green tree, what shall be done in the dry?" By this I saw that the dear Son of

God's love was not exempted from temptation. And these words much haunted my mind, in Heb. xii. 3, "Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." But, alas! I wanted faith to take the "shield of faith," wherewith I should be "able to quench all the fiery darts of the devil;" and to take the "helmet of salvation," and the "sword of the Spirit, which is the word of God."

About this time there was great noise of the French armies coming into our land, and great press for men; all which made me sore afraid. When I thought upon our great and grievous backslidings and apostacies from God, and from a pure covenanted work of reformation, and our many abominable practices—no nation in the world hath so far changed their glory for that which is their shame as we have done, having broken our sacred vows and covenants, burnt and buried them in oblivion, and shed the blood of the saints for their faithfulness in adhering to them—when I thought on all this, I was sore afraid that the Lord might come out of His place to punish the inhabitants of the earth for their iniquities, and even send in a bloody sword to avenge the quarrel of His broken covenant. By this the enemy got great advantage over me, for he violently assaulted me with his fiery darts, and suggested to me that it was better to fall by my own hand than by the hands of the uncircumcised Philistines, lest they come and thrust me through and abuse me. To which I replied, Little matter of that, were I kept from sin and from dishonouring of God.

One night as I was in my melancholy case, it pleased the merciful God to send in these words upon my mind, with power (Daniel vi. 20), "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee?" This might have shamed me out of unbelief. The Apostle, in Eph. vi. 16, calls faith the "soul's shield" against temptation: and it is called "the victory by which we overcome the world" (1 John v. 14); the "sword or weapon," by which we achieve our victories. And if so, then unbelief, cursed unbelief, disarms us of both "sword" and "shield," and leaves us naked of defence in the day of battle. At this time these words (Psalm lxxiii. 25) were powerfully brought in on my mind—

"Thou, with thy counsel while I live
Wilt me conduct and guide;
And to thy glory afterward,
Receive me to abide."

These words brought a time fresh to my mind wherein I acted very sinfully, while I attended on the sacrament at Glasgow, dispensed by Mr. Fisher. I came from hearing sermon at the tent, into the church, with a design of going to the table of the Lord; but when I came in to the church, I got a seat and sat down, and I thought I would sit till the last table; but, by this

conduct, I so provoked the Lord with my sin, that He let loose the enemy, in His righteous judgment, to fill my heart with blasphemous thoughts of God, which I forbear to speak of here. Let none prefer seats or any external conveniency to the work of the Lord on such solemn occasions. I rose, however, and came to the table of the Lord, but with a worse frame than when I sat down; the Lord, however, was very merciful to me, and was pleased gloriously to manifest Himself to me, in the breaking of bread. O wonderful love of God! that He should love such an unlovely wretch as I am, who, a little before, had my heart filled with enmity against Him. Now I was made to look upon Him whom I had pierced, and was made to mourn, and I was sore afraid that I would dishonour Him again; but when I was thus grieved for my sin, and afraid lest I should offend Him more, those words were again borne in on my mind, with power (Psalm lxxiii. 4), "Thou wilt guide me with thy counsel, and afterwards receive me to glory." I found such a sweetness in these words that I was made to cry in my heart, "O the plaster is as broad as the sore." I saw such a fulness in these refreshing words, they being both an ample security for time and eternity, that I was made to feast deliciously upon them, and many a time since they have been very savoury to me; and even now, in the time of this sore combat with the enemy, they have been very refreshing to me also.

This sore conflict with the enemy lasted about two weeks: then it pleased the merciful God to rebuke the tempter. And about that time, for the space of other two weeks, a great deadness seized me; and I had no liberty in prayer. When I went to my devotion I was often so seized with sleep that I could scarce open my mouth in prayer to God. This made me to think upon my former ways, and I saw that I had justly provoked the Lord to depart from me by the sin of unbelief; for, although the Lord said in His word, "Henceforth thy goings out and in, God keep for ever will," yet I did not believe His word. I really thought I would fall a prey to the enemy one day or other.

The first Sabbath I could not go to the ordinances, although they were the very joy of my heart, my trouble was so exceeding great. The next Sabbath I heard, but could not apply. Mr. C. then preached upon Psalm lxxxiv. 7, "They go from strength to strength, till they appear before God in Zion." One note he had was, "That he knew not a sin but a believer might be tempted to commit it." This note was a little sweet to me, for I thought, if I had not been a believer in Christ, I would not have been so much tempted by the devil. But still the Comforter that should relieve my soul was far from me.

The next Sabbath-day Mr. C. was on the close of his discourses on the foresaid text. In the application he said, "Because of the sins of believers, estrangement took place between the Lord and their souls; and they become like strangers

to one another." At which my soul cried, "O Lord, send on the body what thou wilt, but take not away the light of Thy countenance from my soul." And it grieved me sore that I had sinned away the Lord from my soul. I thought that I was like Adam in the first temptation, for he believed the devil more than God, and so did I; instead of honouring God by believing in Him, I dishonoured Him by unbelief. And this brought to my mind a note of Mr. M'Cara's: when he was speaking of the sins that provoked the Lord to withdraw the light of His countenance, he said, "Because they sided so much with the house of Saul against the house of David, and did bear false witness against the Spirit of the Lord in their own souls; for which the Lord was provoked to let them go long mourning without the sun." When I reflected on this, O how did it pierce my very heart to think how often I had sinned against the Lord!

When I was thus sore pained, all on a sudden a bright display of redeeming love did, with power, shine in upon my soul, that I was filled with wonder at the amazing good-will of God to such a rebellious, unworthy, ungrateful, and rebellious a creature as I was. I came home wondering at His love; and my mouth was filled with praise, and my soul with joy. I thought I never could praise God enough; whereupon I resolved to sacrifice to Him the sacrifice of thanksgiving for my great deliverances. For this purpose, I went to a secret place where I was often wont to go for prayer; but, at this time, Satan had almost affrighted me from it. So strong, however, were the impressions of divine love, that I thought, though there had been a hell of devils there, I would not have been very much afraid of them; for I saw the Lord to be more of might by far than whole legions of them.

At this time it pleased the Lord to double the vision, and gloriously to manifest Himself to me again. O the exceeding greatness of the glory that so filled my soul, that I could do no more but wonder at it for a little time! I again invited all things in heaven, and all things on the earth, to join with me in my melodious song of praise to God for His love. O the fulness that I now saw in glorious Christ to supply all my wants! Yea, I thought if it had been but possible for me to have suffered ten deaths, rather than to have glorious Christ's face clouded again from me, I would have cheerfully submitted thereto; but, ah! it grieved me sore that I could love Him so little. "He is altogether lovely." This Sabbath was 17th March, 1755.

The next subject Mr. C. preached upon was Rev. iii. 1, "I know thy works, that thou hast a name, that thou livest, and art dead." The doctrine that he observed was to this purpose: "That there is a generation of men and women who have a name that they live, and yet are amongst the congregation of the dead." Among other things he said, "Ye will think it a hard thing for me to say to you that ye have a name to live, and yet want the thing signified by it:" the name is "blasphemy;" "I know the

blasphemy of them which say they are Jews, and are not" (Rev. ii. 9).

This last week of April, 1755, was the most remarkable for signal manifestations of His glory I ever before beheld: from Sabbath to Sabbath I had a heaven upon earth; I never experienced the like of it. "I sat down under his shadow with great delight, and his fruit was sweet to my taste." One morning, when I awaked out of sleep, my Beloved had withdrawn Himself, and was gone; whereupon I, like as the hart for the water-brooks, so panted my soul after more and more communion with God. Upon which those words were borne in on my mind, with power (John xvii. 24), "I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." There was such a glory shined forth brightly in these words that it filled my soul with wonder. Now I saw my will, that was once wholly rebellion against God and glorious Christ's will, sweetly complying together; for he has said, "I will that they may behold my glory," and my soul sayeth, "So be it, O Lord." And these words in Luke i. 28, "Hail thou that art highly favoured, the Lord is with thee;" and Jeremiah xxxi. 3, "I have loved thee with an everlasting love." O sirs, this is the cause of all, His love.

On the 27th of April, 1755, Mr. C. preached on Rev. iii. 1, "I know thy works, that thou hast a name that thou livest and art dead." When he read out the text I looked up to God, and earnestly begged that He would let us see what our name is, whether it be amongst the living, or amongst the dead; whereupon I thought the glorious Hearer of prayer seemed to say unto me, "Because I live, ye shall live also." Between the intervals of public worship, I had a desire to go alone to praise Him for His love; though I cannot praise Him aright. I went to a solitary place for prayer, and there was such a concern laid on my spirit for the Church, I almost forgot myself. There I was made to weep before the Lord for our great and grievous defections, and apostacies from God, and from a pure and covenanted work of reformation; for which I fear the Lord is pleading a quarrel with the inhabitants of the land. When I was weeping for those sins, these words were borne in on my mind, with great power (Isaiah lxii. 4), "Thou shalt no more be termed, Forsaken; neither shall thy land be any more termed, Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married;" together with those words in Hosea ii. 16, "And it shall be that day, saith the Lord, that thou shalt call me Ishi;" that is, my husband; "and shalt call me no more Baali;" that is, my Lord. O this made me ashamed and to blush before the Lord, to think of His love to this poor backsliding and covenant-breaking land; for the sins whereof the Lord seemeth to be about to avenge the quarrel of a broken covenant, by a bloody sword; yet I got leave to lay claim to Him as a husband to the Church, and to myself also. O how sweetly were

these words borne in on my mind (Jeremiah ii. 2), "I remember thee, the kindness of thy youth, the love of thine espousals." To which I said, my love is not worth remembering; but, O that I could praise Thee for Thy love: "Not unto me, not unto me, but to thy name be the glory." O! the sight of His blessed face and the smell of His precious garments allured and ravished my heart. "He brought me to the banquetting-house, and His banner over me was love. His mouth is most sweet: yea, He is altogether lovely." It grieved my soul that I could not love and praise Him more for His love.

For the most part of this week, I got leave to delight in His love. O the many sweet meditations I got of His love, which made me to cry, O that time would fly away, that I might win to the enjoyment of my Lord within the veil, where no mountains of Bethel would hide me from the light of His glorious countenance again! These words haunted my mind very much (Genesis xxxiv. 1), "Remember Dinah, Jacob's daughter, how she went out to see the daughters of the land." I took these words to be a caution to beware of giving my heart to any other lovers than glorious Christ to ravish it, by giving them the throne in my heart, and so provoke Him to withhold the light of His countenance from me. For the most part of this week I got leave to dwell upon His love. One think I must remark—and, O that I could do it to the praise of the Lord!—those glorious manifestations which I got of Himself greatly mortified indwelling sin, and filled my soul with joy and peace in believing.

The next Sabbath Mr. C. prefaced on Psalm xxvii. 6, "And now shall mine head be lifted up above mine enemies round about; therefore will I offer in his tabernacle sacrifices of joy: I will sing, yea, I will sing praises unto the Lord." I was very desirous to hear him upon these words, because about a year before, when I was in trouble, these words were borne in upon my mind. This was a time of great deadness which made me to cry, "O wretched woman that I am! who shall deliver me from the body of this death?" But these words gave me some hope in my bondage, and some small expectation of some victory over my spiritual enemies.

But my trouble did increase, and the thoughts of death affrighted me: "I found grief and trouble." By this time I had lost sight of the promise, and of the glorious manifestations of God's love; this made death very frightful to me; but when I was brought to great distress, it pleased the Lord seasonably to send in these words, with power, upon my mind (Isaiah xliii. 2), "When thou passest through the waters I will be with thee." These words had such a power in them as made me to say, O! "It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am the chief." By this time I could look death broad in the face. Now I thought these words in Psalm xxvii. 6, were accomplished,

"Mine head shall be lifted up above all those that are my foes." I got a sight of victory, through glorious Christ, over all mine enemies, and these words were sweetly made out to me. And when Mr. C. prefaced on these words, he applied them so close to my case that they were very comforting to me, and confirmed me in my former experiences. O this was a day of the gladness of my heart! for, when he came to the application of the doctrine, he gave some marks of them whom "the law of the Spirit of life in Christ Jesus hath made free from the law of sin and death." These words having been very sweet to me in former times, the Spirit of God, witnessing with my spirit, I came to reflect comfortably upon by-past experiences of His love to my soul; and by the immediate shining of the Holy Spirit upon His own graces implanted in my soul. O with what joy, peace, and believing was my soul filled! But I was grieved to see so few putting honour upon glorious Christ by believing in Him. Glory, glory be to God for the dispensation of the Gospel, discovering life and salvation through Jesus Christ our Lord!

(*To be continued.*)

Eachdraidh Eaglais na h-Alba.

(*Continued from page 238.*)

'S A' bhliadhna 985, thainig a ris na Lochlunnaich a stigh orra : mharbh iad an t-Aba (no Ceann-suidhe na comhairle), agus cùig fear deug do 'n luchd-cléire. 'S a bhliadhna 1059, chaidh a ris an aitreabh a chur na a theine; ach fathast, gidheadh, dh' fhan cuid do na Cuil-de-ich bhochd 's an eilean. Mu 'n am sin, tha eachdraidhean ag innseadh, gu 'n d' thainig àireamh dhiubh fad an rathaid do Dhun-chailin (an Siorramachd Pheairt); agus dh' oidhirpich iad, bhi a' giùlan air aghaidh 's an àite sin an dòigh aoraidh simplidh agus sgriobtuireil fein. Ach dh' fhan, agus bhunaich iarmad dhiubh an I-Challum-cille, gu ruig a' bhliadhna 1203, agus mu 'n am sin, tha Eachdraidh araid a' cur an ceill gu 'n do "thog Ceallach (duine mòr Pàpanach), Tigh-Mhanach, a dh' aindeoin, agus an aghaidh dhaoine foghlumte an eilein. Mar so, mu dheireadh, fhuair na Pàpanaich seilbh a ghlacadh ann an daingneach-làidir nan Cuil-dé-ach: agus a réir gach coslais, dh' fhàg, an sin, a chuid mu dheireadh dhiubh I-Challum-cille, gun philleadh:—air an geur-leanmhuinn leis a' chumbachd an-iochd-mhor bha a' nis a' cosnadh na h-uachdaranachd. An déigh an àm ud, cha 'n 'eil sinn a' faotainn ann an Eachdraidh, ach a mhaoin ainmeachadh lom, thall 's a bhos, mu na Cuil-de-ich. Agus is e sùim na tha air a nochdadh mu 'n timchioll ann an Eachdraidhibh an déigh an àm ud, gu 'n do sgapadh an iarmad thall 's a bhos, air Ghalldachd, taobh an Iar na h-Alba, agus gu h-araid an Siorramachd Ara (Ayr). Agus ged dhi-chuimhnich-eadh rè ùine, an ainm; gidheadh cha do chailleadh gu tur an

teagasg, no eòlas na firinn a theagaisgeadh leo. Bha sràd bheò d' an eòlas so, a bhunaich fathast, a measg uile ghrainealachdan na Pàpanachd, a ruith thairis mar thuil air aghaidh ar Tìre air fad. Mhair an t-sràd so gu sonruicht', ann an cèarnaibh araid do Shiorramachd Ara: agus is ann o n t-sràd bheò sin 'n ar Tìr, a dh' éirich ceud thòisichidhean an Ath-leasachaidh—mar chamhanaich na maidne, no mar bhriseadh na fàire, an déigh na h-oidhche dhuibh dhuirche gheamhraidh.

Ach, ged thachair mar sud, do Chuil-de-ich I-Challum-cille:—bha ionadan-còmhnuidh agus teagaisg eile aca, a thuilleadh air an Eilean sin, an Alba; ged b' e I-Challum-cille am Prìomh ionad urramach. Agus ann an cuid do na h-ionadaibh eile sin, bhunaich an cathachadh eadar iad fein agus a' Phàpanachd mheallta, ni b' fhaide na bhunaich e an I-Challum-cille. Cha do bhuaidhaich a' Phàpanachd an Dun-chailinn, gu ruig a' bhliadhna 1176; agus an sin gheill Ceannsuidhe na comhairle 's an ionad sin, agus rinneadh 'n a Easbuig e. Bha ionad eile aca, aitreabh, agus àite-foghlum, aig "Moni-musc"—an siorramachd Abar-eadhain. Cha do bhuaidhaich na Pàpanaich orra-sa gus a' bhliadhna 1230—'n uair thilgeadh a mach mu dheireadh iad—le an sochairean a spùinneadh, fuidh ain-tighearnas na Pàpanachd. Agus tha iomradh againn, gu 'n d' thugadh an ionnsuidh mu dheireadh an Alba, air taobh nan Cuil-de-ach an aghaidh ain-tighearnais na Pàpanachd, le Cuil-de-ich Chill-Rìmhinn (St. Andrews), 's a' bhliadhna 1297. Ach 's i a' Phàpanachd a bhuaidhaich. Bha cumhachdan an t-saoghail a nis air a taobh. Agus feudaich sinn amharc air a' bhliadhna sin, mar an t-àm anns an do chuireadh as gu h-iomlan do ainm agus do dhòigh-riaghlaidh Eaglais nan Cuil-de-ach an Alba, leis a' Phàpanachd.

'S an mar sin, ma ta, a dh' éirich do 'n cheud Eaglais Shoisgeulach a shuidhicheadh an Tìr ar n-aithrichean, fuidh riaghladh Chrìosd. Cha b' Eaglais Phàpanach i, gu cinnteach. Cha mho a' b' Eaglais Easbuigeach i. Cha robh gnothuch aice ri Eaglais Shasuinn no ri Eaglais na Ròimhe. Bha a dòigh-suidheachaidh agus riaghlaidh, a réir nan Sgrìobtur, stéidhichte air riaghailtibh na Firinn. Ach 'n uair thruaillleadh Eaglais Shasuinn, 's 'n uair chaidh i sud agus cumhachd na Pàpanachd ann am bannaibh a cheile;—le ain-tighearnas, le an-ìochd, agus le cumhachd mealltaireachd na Pàpanachd agus nan Easbuig, air an co-chuideachadh le cheile le daoineibh mòra an t-saoghail so; an sin chaidh neart thar cheart. Ach bha sùil Dhé fathast air Tìr ar dùthchais.

Agus mar dhearbhadh nach b' e teagasgan na Pàpanachd a bha idir aig na daoineibh urramach ud—na Cuil-de-ich; anns an iomradh aithghearr so orra a thoirt a nis gu co-dhùnadh, tha Eachdraidhean nan linnean ud a leigeil fhaicinn dhuinn gu soilleir, nam poncan Pàpanach an aghaidh an do sheas, 's an do chathaich na Cuil-de-ich. Ainmichidh sinn cuid dhiubh so, mar tha Eachdraidh 'g an deanamh soilleir.

Tha e soiller gu 'n do sheas iad an aghaidh:

(1) Bhi a' deanamh aideachaidh pheacaidhean do 'n t-Sagairt, no Faosaid, mar their na Pàpanaich ris. (2) Saobh-theagasg a Phéin-dhìolaidh—no Peanas pheacaidhean air ùghdarras nan Sagart—no an lorg pheacaidhean aideachadh, gu 'm feumar peanasan corporra agus aimsireil a ghiùlan air an son, dìreach mar chi an sagart iomchuidh. (3) Saobh-theagasg a' mhaithèanais, a tha an Eaglais Phàpanach a' gabhail oirre bhi toirt seachad do dhaoineibh. Dh' aidich na Cuil-de-ich am peacaidhean do Dhia; agus chreid iad gur h-Esan a mhain a b' urrainn maithèanas a thabhairt. (4) Chuir na Cuil-de-ich an aghaidh saobh-theagaisg an Iodhoil-aoraidh sin, anns am bheil an Eaglais Phàpanach a' cumail a mach, gu 'm bheil fìor chorp agus fìor fhuil Chrìosd, eadhon air mhodh corporra, ann an aran na sàcramaint, no a' Ghearrag choisrigte;—no saobh-theagasg a' Brìgh-atharrachaidh—gu 'm bheil a' ghearrag choisrigte ud air a tionndadh le beannachadh an t-sagairt gu fìor chorp agus gu fìor fhuil Chrìosd; agus mar sin, gach neach leis an gabhar a' ghearrag thruagh ud, gu 'm bheil, an sin, Crìosd aige, Crìosd an sin, ann-san, agus esan ann an Crìosd. Chuir na Cuil-de-ich an aghaidh an toibheim sin. (5) Chuir na Cuil-de-ich an aghaidh an t-saobh-theagaisg eile sin, bhi a' deanamh aoraidh do ainglibh, do na naomhaibh, agus do Chuimhneachanaibh nan naomh. Tha e soilleir o Eachdraidh gu 'n robh a leithid do fhiamh a measg nan Cuil-de-ach mu pheacadh an iodhoil-aoraidh, 's nach ceadaicheadh iad eadhon gu 'n sloinnt-eadh aon 's am bith d' an Eaglaisibh air aon neach do na Naomhaibh—cleachdamh, ann am bailtibh mòra ar Tìre, gun teagamh thainig a stigh leis a' Phàpanachd. (6) Chuir na Cuil-de-ich an aghaidh an t-saobh-theagaisg sin—bhi ag ùrnuigh ris na Naomhaibh, agus ag iarraidh an eadar ghuidhe-san maille ri Dia; agus mar an ceudna bhi ri ùrnuigh air son nam marbh. Tha fhios aig na h-uile gu 'm bheil an dà theagasg thruaillidh so ro mhòr aig Eaglais na Ròimhe; agus 'na inneal-buannachd aimsireil thar tomhas do na sagairtibh. (7) Tha e soilleir gu 'n do chuir iad an aghaidh an t-saobh-theagaisg eile sin—luach-fìreanachaidh oibridhean an duine. Is teagasg Pàpanach—gu 'm bheil, cha 'n e a mhàin luach a chum fìreanachaidh an anama, ann an oibribh a nithear leis an duine; a chum maithèanas peacaidh a chosnadh o Dhia; ach gu 'm feud eadhon neach tuilleadh oibridhean a dheanamh na 's leòir gu maithèanas a chosnadh dha fein; 's gu 'm feudar am barrachd a chur as leth neach eile. An t-uamhas saobh-theagaisg agus meallaidh so, oillteil do rìreadh mar tha e, dh' àicheadh na Cuil-de-ich; agns tha e soilleir gu 'n do chathaich iad 'n a aghaidh.

Dh' ainmich sinn, cheana, nach b' e dòigh-teagaisg, no riagh-laidh, no frithealaidh Eaglais nan Easbuig bha aig na Cuil-de-ich. Is dearbhadh eile air so tha soilleir, gu 'n do chuir iad an aghaidh aon seirbhis àraid tha fathast air a frithealadh ann an Eaglais nan Easbuig;—s e sin, mar theirear ris, “Dol fuidh làimh an Easbuig.” Gach naoidhean a bhaistear 's an Eaglais sin, air dhoibh

tighinn gu h-aois àraid, ceithir bliadhna deug no sèa bliadhna deug, no timchioll—tha an t-Easbuig, mar dhuine mòr, a' tighinn; tha an òigridh air an toirt 'n a làthair; agus maille ri nithibh eile, tha an t-Easbuig a' cur a' làimh air ceann gach neach dhiubh sud, agus 'g am beannachadh, mar chomh-dhaingneachadh d' am baisteadh; agus is e seirbhis a' Chomh-dhaingneachaidh, a their iad ris. Tha so, araon anns an Eaglais Phàpanach, agus ann an Eaglais nan Easbuig.

Agus mar aon dearbhadh eile air gloinead theagasg nan Cuil-de-ach, tha e soilleir, gu 'n do chuir iad an aghaidh, ni 's am bith eile bhi air a chleachdamh ann an sacramaint a' bhaistidh, ach an t-uisge a mhàin. Tha fios, gu 'm bheil iomadh ni eile a thuilleadh air an uisge, air a ghnàthachadh leis na Pàpanaich anns an òrdugh naomh so, an aghaidh riaghailt an fhocail. Tha, agus cuid do nithibh thuilleadh air an uisge, ann an Eaglais nan Easbuig. Chuir na Cuil-de-ich an aghaidh sud uile.

Ach a nis, air fàgail iomraidh nan Cuil-de-ach leinn, o 'n d' thigeadh dhuinn fhaicinn 's a chuimhneachadh, mar bha a' cheud Eaglais chaidh a shuidheachadh 'n ar Tìr, fuidh bheannachadh Dhé, simplidh, glan, sgriobtuireil, agus dileas: agus mar chaidh a truailleadh agus a cur fuidhe rè uine, tre mhealltaireachd duine a' pheacaidh, agus a chum àilghios dhaoine an t-saoghail so:—faiceamaid a nis, mar tha Eachdraidh shoilleir agus dhearbhta na h-Alba 'g a' dheanamh làn-aithnichte, cia mar chaidh cùisean air an aghaidh, aon uair 's gu 'n d' fhuair a' Phàpanachd a h-àrd-cheannas féin a shocruchadh os ceann ar Tìre.

Bha cogaidhean troma, fuilteach, bàsmhor, mar bu trice, eadar Alba is Sasunn fad iomadh linn: Sasunn ag iarraidh na h-uachdaranachd, ann an rathad riaghlaidh agus cumhachd aimsireil, agus Alba a' seasamh na h-aghaidh. Ach ge b' e soirbheachadh no eile, bha mar so a' dol air aghaidh; tha sinn a' faicinn na h-Eaglais Phàpanaich, 's e sin a Luchd-dreuchd, a cuid Easbuig, a h-àrd-Easbuigean agus a cuid sagart, a' fàs agus—ag atadh suas ann am mòr-chuis, ann an àrd-cheannas, ann an saoihbheas saoghalta; agus a réir sin mar an ceudna, ann an truaillidheachd fhollaiseach an caithe-beatha féin. Eadhon anns a' bhliadhna 1004, bha cùirtean na h-Eaglais ud an Alba air còir a ghlacadh dhoibh féin breth a thoirt anns gach cùis mu dhìleabaibh, agus mu gach tochradh a bheirteadh le pàrantaibh do chloinn nighean. An sin, chinnich leis na h-Easbuigibh agus an cuideachd, lagh a dhaingneachadh, gu 'm feumadh gach neach ni-eigin fhàgail mar dhìlib do 'n Eaglais. Tharruing so buannachd thalmhaidh gun tomhas do 'n Eaglais. Bha na sagairtean a' toirt a chreidsinn air an t-sluagh, le bhi a' buileachadh an cuid maoin mar sud air an Eaglais, gu 'n robh iad a' deanamh an slàinte shìorruidh cinnteach, a dh' ain-deoin mar dh' fheudadh an caithe-beatha bhi, ciontach agus ain-diadhaidh. A thuilleadh air so, do bhrìgh 's nach d' oidhirpich ad agus nach d'iarr iad foghlum no soilleireachd a thoirt do 'ni t-sluagh, ach an cumail aineolach, dorch, balachail;—foghlum

idir bha 's an Tìr, ghléidh iad a measg an làmh féin e; agus is ann ro-ghann a bha e eadhon 'n am measg féin. Ach, leis gur h-ann aca féin a mhain bha fòghlum idir bha r' a fhaotainn—choisinn so dhoibh gu 'n d' fhuair iad a stigh anns gach aon inbhe no dreuchd, a thaobh chùisean na Rìoghachd, anns an robh feum air foghlum agus soilleireachd. Le so, bha, ach beag na h-uile ùghdarras aimsireil aca 'n an làmhaibh féin. Bha rìghrean na h-Alba a' toirt fearainn dhoibh anns gach dara cearna do 'n Tìr. Ghlac iad, cheana, le ain-tighearnas agus ain-ìochd, dhoibh féin, fearann 's am bith bha aig Eaglais bhochd agus iriosal nan Cuil-de-ach. Bha luchd-dreuchd na h-Eaglais Phàpanaich a nis 'n an daoinibh mòra; a' glacadh àrd-cheannais eadhon air àrd-mhaithibh na Rìoghachd. Bha dreuchdan na h-Eaglais air an ceannach, 's air an reiceadh. Cha b' fhiù leis na h-Easbuigibh searmoin a dheanamh; 's cha bu mhòr an eòlas air a leithid. 'S ann a chaidh bhi a searmonachadh do 'n t-sluagh ach beag, gu h-ìomlan á cleachdamh.

Cha robh, a réir suidheachaidh agus riaghlaidh na h-Eaglais Phàpanaich, ùghdarras 's am bith os ceann luchd-dreuchd na h-Eaglais; 's cha robh chridhe aig bochd no beartach coire 's am bith fhaotainn dhoibh. Bha an caithe-beatha air tighinn gu bhi 'n a mhasladh agus 'n a gràinealachd. Thoirmisg am Pàpa òrdugh a' phòsadh do Luchd-dreuchd na h-Eaglais gu léir. Ach cha 'n e mhain gu robh clann diolain nan Easbuig air am faicinn 's air an aideachadh gu follaiseach; ach bha mòran dhiubh sin air am pòsadh ri mic agus ni nigheanaibh nan teaghlaichean a b' àird' inbhe 's an Rìoghachd. Bha tighean-Mhanach, air an suidheachadh thall 's a bhos air feadh na Rìoghachd—aitreabhan mòra, farsuing, greadhnach, far an robh na h-uile truailleachd agus neo-ghloine air tighinn gu àirde bha tur eaglach. Bha na Manaich so, dìomhain, uaibhreach, neo-gheamnuidh, mar a' còmhdachadh aghaidh na Tìre. Bha aineolas nan Sagart mu nithibh na diadhachd, air tighinn gu bhi anabarrach. Cha bu nàr eadhon le Easbuigibh aideachadh, gu 'n robh iad féin tur aineolach air an Sgriobtur, agus eadhon air riaghailtibh an Eaglais féin.

Bha am Bìobal air a ghlasadh suas o 'n-t-sluagh; agus cleachdamh air bith a dheanamh dheth 'n an cànan féin, bha sin air a thoirmeasg fuaidh gach peanas bu truime. Seirbhis aoraidh 's am bith bha aca, 's anns an Laidin a bha i, air an robh an sluagh uile, agus na sagairtan féin ach beag, tur aineolach. Theich eòlas theagasgan, na diadhachd. Cha do mhair ach an t-ainm. Bha an sluagh air an teagasg bhi a' deanamh aoraidh, cha 'n ann do 'n aon Dia, agus do 'n aon Eadar-mheadhonair; ach do iomadh eadar-mheadhonair, do ainglibh agus do naomhaibh, agus do dhealbhaibh; agus bhuadhaich toibheum an àite na diadhachd.

Is ann is gann a chreideadh daoine 's an là an diugh, an àirde gus an d' thàinig truailleadh, air gach aon ni, air an abradh neach eadhon samhladh na firinn a bhi idir. Bha ìobairt na h-Aifrinn,

mar their iad féin rithe, a' cosnadh maitheanais peacaidh araon do na beóthaibh agus do na marbhaibh : bha coguis agus inntinne dhaoine air an tarruing air falbh gu tur, o amharc ri aon iobairt Chrìosd, mar an t-aon ni anns am bheil luach a chum maitheanais peacaidh. Fuasglaidhean o chionta peacaidh fuidh bhilibh nan sagart, litrichean-maitheanais a' Phàpa, féin-dhiolaidhean air son peacaidh : 's ann annta sin a mhain bha luach, na 'm b' fhìor. Ma rinn iad aideachadh do 'n t-sagart, ma thubhairt iad ùrnuigh an Tighearn agus a' chreud gu maith tric, ma phàidh iad an deachamh do 'n Eaglais, 's an tabhartasan, gu poncail, ma phàidh iad air son iobairt na h-Aifrinn as leth nam marbh, ma chaidh iad air thurusaibh cràbhaidh fad as, gu h-uaighibh nan naomh, ma dh' fhan iad air ais o fhèoil itheadh air Di-haoine, 's an leithide eile sin ; bha an slàinte shìorruidh cinnteach dhoibh ! Agus a thaobh na dreama bu shaoibhre 'n an inbhe shaoghailt'—na 'n togadh iad sin Caibeal, no altair ; na 'n suidhicheadh iad beathachadh air sagart a chum ùrnuighean a dheanamh gu an anama a thoirt a mach as a' Phurgadair, no anama an luchd-dàimh, bu leòir sin ; bha sud a' cosnadh an slàinte shìorruidh dhoibh.

Bha daoine ri uchd bàis—an leapaichean air an dòmhlachadh timchioll le sagartaibh gionach, a' tagradh air son dhìlibean do 'n Eaglais. Agus co luath 's a chrìoch neach ann an aon teaghlach—bha 'n tiodhlac-cuirp air agairt o 'n teaghlach. Agus mur biodh na tabhartasa so air a dioladh gu saor, agus gu h-ealamh, bha cronaichidhean agus mallachdan Eaglais air am bagradh. Bha aoradh na Sàbaid air a dhearmad, agus làithean sòluimte nan naomh air an cur an àite na Sàbaid. Bha Eaglaisean air an deanamh 'n an ionadaibh teichidh agus folaich do gach luchd-mìghnìomh ; 'n an ionadaibh reicidh agus ceannach, agus eadhon 'n an tighibh-cluiche.

Is ann le geur-leanmhuinn bha so uile air a chumail air chois. Cha 'n e a mhain gu 'n do chuireadh an fhìrinn gu teicheadh ; ach na 'm bu dana le neach sireadh air a son, no teagamh 's am bi a chur an céill mu na nithibh bha air an deanamh no air an teagasg leis na sagartaibh ; an sin bha cumhachd na h-Eaglais air a nochdadh 'n an aghaidh air ball. Cha robh cionta bu mhò na foghlum bhi aig duine, no e bhi ag iarraidh foghlum no soilleireachd. B' ionann 'n am beachd-sa aig an robh riaghladh na h-Eaglais, foghlum agus ana-creidimh. Bha na h-uile doras air am feudadh an fhìrinn tighinn a stigh do inntinnibh dhaoine air a ghlasadh suas. Bha gach dealbh a b' uamhasaiche air a tharruing mu neach 's am bith a chaidh a thaobh o Eaglais na Ròimhe. Ma bha neach 's am bith aig an robh air aon dòigh tuilleadh soilleireachd na bha coitchionn, 's na 'n cluinnteadh tarruing na h-analach, no diog á cheann, ann an rathad coireachaidh air mì-dhòighibh na h-Eaglais no nan sagart, bha 's a' mhionaid sin comharadh bàis air a chur air, mar anacreidmheach : agus mur faigheadh e teicheadh air son a bheatha, b' e an dubh-phrìosan a chuibhrionn air ball, agus fa dhèidh mur géilleadh e, na lasraichean. Agus 'n uair thòisich,

mu dheireadh, ann an àm maith Dhé, an solus—solus na firinn ri briseadh a mach, agus ri sgaoileadh air feadh na Tìre ; an sin, tha lan iomradh ann an Eachdraidh, cia mar thòisich Luchd-dreuchd na h-Eaglais truaighe ud, ris na h-innleachdaibh a b' fhuilteiche chur air chois, chum an t-soluis sin a mhùchadh agus a chur as.

Tha na tha anns a' chaibidil so air a thabhairt, air ùghdarras Eachdraidhean ar Rìoghachd, tha fosgailte do gach neach : agus air a tharruing gu h-àraid, o Eachdraidh nan Cuil-de-ach, a sgriobhadh leis an duin' urramach agus fhoghlumte sin nach maireann, Dr. Jamieson ; o Eachdraidh beatha Iain Knox, a sgriobhadh leis an duin' urramach eile sin nach maireann, Dr. MacRie ; agus o Eachdraidh Eaglais na h-Alba leis an urramach Dr. Hetherington, ministear na h-Eaglais Saoire an Cill-Rìmhinn.—*An Fhianuis.*

The War in the Balkans.

WAR has been raging during the last fortnight between Turkey and four other Balkan States, viz., Bulgaria, Servia, Montenegro, and Greece. Several sanguinary battles have been fought between Turkey and each of these four States. It is computed that there are a million soldiers under arms in this war. Of these, Turkey claims seven hundred thousand, leaving for the other States combined three hundred thousand. So far Turkey has been losing at every point of attack. The loss in human life, so far as can be gathered from reports, must have been already very great.

The inhabitants of the Balkans belong to the Greek Church, with a sprinkling of Mahomedans among them. The Greek Church formed a part of the Church of Rome till the year 1285. She holds still almost all the soul-ruining doctrines of the Papacy, but does not recognise the Pope as her head. In Russia the Tzar is the head of that Church, while in the Balkans the Patriarch of Constantinople is head. At the same time the Greek Church is considered by all her followers to be one Church.

The Turks set up their despotic and persecuting rule in Europe when they captured Constantinople in the year 1453. All the Balkan States were conquered by them at that time. Ever since they have been using oppression and massacres in order to keep the Greeks in subjection. These inhuman atrocities appalled the whole civilized world. The Greek Church, on the other hand, persecuted with as much rigour when she had full power. Russia's persecution of the Jews is ample proof of this. The other nations of Europe, at least for the last hundred years, looked aghast at this awful butchery in the Balkans, but their inter-jealousies prevented them from coming to their rescue. In recent years, one after another of these small States revolted, and had to receive an appearance at least of autonomy. But Turkey

never carried out the reforms to which she bound herself in several treaties. Taking refuge behind alliances formed by some of the European Powers, in which the integrity of the Turkish Empire was embodied among other agreements, they have, by using deceit and procrastination, evaded their obligations both to these powers and the Balkan States. At last the above-named four States have combined in order to free themselves from the tyranny of the Turks, or to die in the attempt.

The British nation is placed in a very difficult position by this war. Between our dominions in India and in Egypt there are more Mahomedans under our rule than there are in all the rest of the world—Turkey included. Should the Mahomedan subjects under our sway proclaim a holy war, as they have often done in the past, we would find ourselves in a very trying position. Our prayer to the Lord of Hosts should be that He would give wisdom to our rulers at this critical time, and that He would bring this awful war to a speedy end. Let us raise our cry to the Judge of all the earth who will do the thing that is right. Let us also plead that He would by this war open these dark places of the earth that are full of the habitations of horrid cruelty to His Word, and the benign influences of the Gospel of Jesus Christ. The Lord alone knows what may transpire before the end of this war. The nations of the world are at present steeped in infidelity, idolatry, sensuality, profanity and avarice. These sins call for vengeance, and unless it be prevented by repentance on our part, the day of reckoning will come. May the Lord pour upon us the spirit of grace and supplication!

N. C.

Notes and Comments.

The Ulster Covenant.—The following is the text of the Covenant drawn up and signed by the Protestants of Ulster at home and elsewhere:—"Being convinced in our conscience that Home Rule would be disastrous to the national well-being of Ulster, as well as to the whole of Ireland, subversive to our civil and religious freedom, destructive to our citizenship, and perilous to the unity of the Empire, we, whose names are underwritten, men of Ulster, loyal subjects of His Gracious Majesty, King George V., humbly relying on the God whom our fathers, in days of stress and trial, confidently trusted, hereby pledge ourselves in solemn covenant, throughout this our time of threatened calamity, to stand by one another in defending for ourselves and our children our cherished position of equal citizenship in the United Kingdom, and in using all means which may be found necessary to defeat the present conspiracy to set up Home Rule in Ireland. In the event of such a Parliament being forced upon us, we solemnly and mutually pledge ourselves to refuse to recognise its authority, in sure confidence that God will defend the right.

Hereto we subscribe our names, and further, we individually declare that we have not already signed this Covenant."

We earnestly pray that the Lord may make this solemn engagement a means of defeating the programme of the Gallios of Home Rule. It is not all we could desire by any means, but the Governor among the nations may employ it for good to Ireland.

Irish Reformed Presbyterians and Home Rule.—The following is an extract from an address that has been issued to the members of the Reformed Presbyterian Church of Ireland by the Synod's Committee on Covenant Renovation and Witness Bearing. It begins:—"Dear Brethren,—There is little doubt that in this time of great political excitement pressure will be brought to bear on you to induce you to adopt the programme of the Unionist Party, and to join in the swearing and signing of what is called 'The Ulster Covenant.' Perhaps you have begun to feel the pressure already. And the temptation to go with the current of popular Protestant sentiment will be all the stronger because a 'Covenant' is to be sworn, because you are already bound by Covenant to oppose every concession to Romanism, and because general religious services are to be held at which the blessing of Almighty God is to be sought on behalf of Ulster's strenuous resistance to Home Rule. Nevertheless it is plainly your duty to remain on the high ground of the National Covenant of Scotland and of the Solemn League and Covenant of the three kingdoms against Popery. If any party in the nation were prepared to renew these Covenants in the spirit and substance of them, it would then be your duty to join with that party, help them by all Scriptural means, and bid them a hearty God-speed. But the Ulster Protestant party is not prepared to stand on the Scriptural and patriotic ground of the National Covenants. The holding of religious services in connection with the Covenant against Home Rule does not imply that Unionists are prepared to confess the grievous sin committed against God, and the grievous treachery to the best interests of the nation, in the breach of the National Covenants. God remembers this; and professing Protestants ought to begin to think of it now, when they see what the giving of power to Roman Catholics means. Yet the much-abused expression 'civil and religious liberty' is used even by Unionists to describe the granting of equal political rights to Romanists! When will foolish Protestants learn that Romanists are the subjects of a foreign priest who claims universal civil as well as religious supremacy? When will the worshippers of the idol of 'civil and religious liberty,' or 'religious equality' open their eyes wide enough to see that the conscientious Romanist is not, and does not profess to be a subject of the British King? It is only when some sinister attack is to be made on the Protestantism of the Empire that the members of the Church of Rome speak of themselves as subjects." . . .

The Sabbath in Melbourne, Australia.—It is stated that in Melbourne no Sabbath newspapers are permitted, no hotels are allowed to open their bars from midnight on Saturday until Monday morning, and anyone driving past a place of worship at a faster pace than a walk while service is in progress is liable to be arrested.

Church Notes.

Communion.—Oban, first Sabbath of November; St. Jude's, Glasgow (Jane Street, Blythswood Square), second; Halkirk (Caithness), and Dornoch (Sutherland), third; Edinburgh (Hall, Riego Street, near Tollcross), and Helmsdale (Sutherland) fourth.

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 12th November. The Moderator (Rev. Duncan Mackenzie, Gairloch) is expected to conduct public worship at 11 a.m.

The Southern Presbytery.—At a meeting of this Presbytery held in Glasgow on the 4th October, the Rev. Walter Scott expressed his willingness to accept the Call to Chesley, Ontario, and after prayer by the Rev. Ewen Macqueen the Call was put into his hands. The Court then decided to induct Mr. Scott on the 11th inst., in St. Jude's Hall. After this business, the Presbytery proceeded to hear the trial discourses of Mr. Alexander Mackay, divinity student, who had completed his course of study. The trials being found entirely satisfactory, the Moderator (Rev. Neil Cameron), in the name of the Presbytery, licensed Mr. Mackay to preach the Gospel.

Acknowledgments.—Mr. Angus Clunas, Treasurer, 35 Arconnel Terrace, Inverness, acknowledges with thanks the following donations:—10/ from Mrs. Maciver, Nairn, per Mr. F. Maciver, for Inverness Sustentation Fund, and 10/ for Inverness Building Fund; 10/ from Mrs. Macaskill, Polochar, South Uist, and 10/ from Miss Macaskill, Lochboisdale School, for Missionaries and Catechists; £4 from Misses Ross, East Williams, Canada, per Rev. W. Scott, for Foreign Missions, in memory of their late mother, Mrs. Ross; 5/ from Miss Sutherland, Watten, per Rev. N. Cameron, and 5/ from "Friend," South Erradale, Gairloch, per Rev. J. R. Mackay, for Psalms in Kaffir; 5/ from "Anon," Strontian, for Jewish Mission; 5/6 from Mr. D. A. Macdonald, Bassano, Alberta, per Rev. J. S. Sinclair, for College Fund; 32/9 from Mr. R. S. Mackenzie, Detroit, U.S.A., per Rev. J. S. Sinclair, for Organisation Fund.

Rev. Neil Cameron acknowledges with thanks, from "Inverness-shire," 10/ for Foreign Missions and 10/ for St. Jude's Building Fund.—Rev. Alex. Macrae, Portree, acknowledges with thanks, for Manse Debt Fund, 5/ from "Sincere Friend," (Drumbeg postmark), and 10/ from "A Friend in Edinburgh," per Miss Marion

Mackay, Portree ; also from latter "Friend" (per Miss Mackay), 20/ for Sustentation Fund.—Mr. N. Mackinnon, Treasurer to Tarbert (Harris) Congregation, acknowledges with thanks, 5/ from Mr. A. Macaskill, North Uist (per Mr. D. Bethune), for Building Fund.—Rev. J. S. Sinclair acknowledges with thanks, £1 from "Terab" for John Knox's Sustentation Fund.

Induction of the Rev. Walter Scott to Chesley, Ontario.

THE Southern Presbytery met in the Hall of St. Jude's Church, Glasgow, on Friday evening the 11th October. The chief business was the induction of the Rev. Walter Scott (late of Brushgrove-Grafton Presbyterian Church, New South Wales) to the pastoral charge of the Chesley congregation in Ontario, newly attached to the Free Presbyterian Church of Scotland. The members of Presbytery present were Revs. Neil Cameron (Moderator), and James S. Sinclair (Clerk), ministers, with Mr. John Auld, John Knox's, Glasgow, elder. Revs. John Robertson, Greenock, and Ewen Macqueen, Kames, sent letters of apology for absence. Rev. James S. Sinclair went to the pulpit and preached from Colossians i. 27, 28—"Christ in you, the hope of glory ; whom we preach, warning every man, and teaching every man in all wisdom ; that we may present every man perfect in Christ Jesus." Public worship being ended, the Moderator gave a brief narrative of the steps that had been taken in connection with the Call to Chesley and Mr. Scott's acceptance of the same. Thereafter he addressed the usual questions to Mr. Scott, who satisfactorily answered them. Mr. Cameron then engaged in prayer, and at the close, by the authority of Christ and in the name of the Presbytery, inducted Mr. Scott to the pastoral charge of the Chesley congregation in Ontario, giving him the right hand of fellowship and wishing him all comfort and success in the Lord. The other members of Presbytery also gave him the right hand of fellowship. Mr. Scott signed the formula in the presence of the congregation. Mr. Cameron then briefly and suitably addressed the newly-inducted minister as to his work, responsibilities, and grounds of encouragement in a charge which from its distance and isolation naturally presented some circumstances of difficulty. Mr. Sinclair said it would have fallen to him to address the congregation as to their special privileges and responsibilities, but as Chesley was at a considerable distance, it was arranged that an address would be written out and forwarded as soon as circumstances would permit. He expressed the sincere hope of all friends present that the Rev. Mr. Scott and Mrs. Scott would be safely carried to their new abode across the Atlantic, and that the ministry about to begin at Chesley would be attended with an abundant blessing. Friends in the home country will follow with much interest Mr. Scott's labours in Canada.

A Call to Oban.—The Presbytery also considered a petition from the Oban congregation, presented by their Interim-Moderator, Rev. Neil Cameron, craving that the Presbytery would, at an early date, moderate in a Call to the Rev. Alexander Mackay, probationer, to be pastor of that congregation. Mr. Cameron reported that the congregation was unanimous in desiring such a Call. The Court then agreed to meet (God willing) in the Oban church on the evening of the 4th November for this purpose, and the transaction of any other competent business. Toward the close of this meeting, it was intimated that friends would have an opportunity at the door of shaking hands with the Rev. Walter Scott, after the benediction was pronounced. The meeting was concluded with praise and prayer. There was a good attendance.

The Magazine.

Magazine Numbers Wanted.—The Editor begs to thank those readers who have kindly forwarded copies gratis of Magazine No. 8, of Volume xv. (date, December, 1909). He would be obliged for a few more yet, and also for copies of Magazine No. 10 of same Volume (date, February, 1910).

Subscriptions Received for Magazine.—J. Adamson, Helmsdale, 3/; D. Mackenzie, Laid Head, Lochinver, 4/; Mrs. Mackintosh, Tordarroch, Daviot, 2/6; Miss Campbell, Kilcreggan, 1/0½; Miss Macaskill, Winnipeg, 4/7, and donation, 3/7; Mrs. P. Stewart, Ailsa Craig, Ontario, 2/6; M. Beaton, Waternish, 2/1; R. M'Cuish, South Harris, 5/; A. Burnett, Kishorn, 2/6; J. Nicolson, N. Tolsta, 5/1; Miss Macleod, P.O., Strathcanaird, 5/; A. Munro, Inver, Lochinver, 2/6; Miss Sinclair, Merton, Canada, 2/6; Miss Wilson, Larkhall, 5/; Nurse Nisbet, Glasgow, 2/6; D. Macrae, Fort Augustus, 2/6; A. Fraser, for St. Jude's Collectors, 31/10; D. M'Pherson, Kames, 40/8; Mrs. Macmillan, Penrioch Shore, Arran, 2/6; D. Mackinnon, N. Ballachulish, 2/6; A. M'Askill, C. Kirkibost, N. Uist, 15/; Mrs. Cameron, E. Achvraid, Daviot, 5/; K. M'Lean & Son, Poolewe, 11/3; A. Fraser, Johannesburg, 3/; Miss Mackay, Halkirk, 11/10; D. Brown, Greenock, 20/6; R. Maclean, Dingwall, 35/; Mrs. Ferguson, Cromarty, 2/6; Miss Mackenzie, 8 Habost, Ness, 2/6; Mrs. Morrison, Queque, Rhodesia, 2/6; J. MacLaine, Portree, 12/3; Rev. E. Macqueen, Kames, 2/6; Miss Macphail, Stronchullin, Ardrishaig, 2/6; Miss Macmillan, Fort William, 30/; A. Bruce, Wick, 21/4; Miss Matheson, Bonar, 19/; Mrs. Thomas, Bradford, 5/1; J. Forbes, Newtonmore, 12/6; A. Mackay, Staffin, Skye, 27/8; Miss Mackay, Inver, Fearn, 2/6; Miss Jamieson, Lochgilphead, 2/; J. M. Stevenson, Ardrishaig, 8/7½; Sergt.-Major Macleod, Fort George, 2/6; Mrs. H. Macleod, Aultbea, 10/; R. Neilson, Edinburgh, 9/9; R. S. Mackenzie, Detroit, U.S.A., 5/10, and Free Circulation, 2/6; Miss Robertson, Scullamus, Broadford, 5/; Misses Fraser, St. Giles, Kingussie, 6/10½, donation, 10/, and Free Circulation, 3/1½; Miss Nicolson, Clydebank, 8/; Mrs. M'Pherson, Inch, Kingussie, 5/, and donation, 15/; J. Sutherland, Culgower, Loth, 1/3; D. Cameron, Pine View, Carrbridge, 2/6; K. Matheson, Strond, Obbe, Harris, 2/6, and bound volume, 3/; M. Gillies, student, Glasgow, 2/6; W. Grant, Wellington Sq., Chelsea, S.W., 2/6; D. Davidson, Tomatin, 38/; A. Ross, missionary, Strond, Obbe, 6/3; Misses Urquhart, Invergordon, 6/; D. Macmillan, Ballachulish East, 5/; A. Murray, Rhemusraig, Rogart, 2/6; Miss C. Matheson, Bonar, 1/; M. Turner, Dumbarton, 9/; J. Storm, Kingsmills Road P.O., Inverness, 12/7; Miss K. Mackenzie, Loch Rosque, 3/; F. MacKenzie, Sunningfields Road, Hendon, London, N.W., 3/.