



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 MORMONS OR LATTER-DAY SAINTS, - - - - -	205
A SERMON. By the Rev. Duncan Mackenzie, Moderator of Synod, -	209
MEMOIRS OF THE LIFE AND EXPERIENCE OF MARION LAIRD OF GREENOCK, - - - - -	223
THE BIBLE: WHAT IS IT? By G. Forrest, Canada, - - - - -	230
THE PRESENT TIME, - - - - -	232
EACHDRAIDH EAGLAIS NA H-ALBA, - - - - -	233
HALYBURTON'S MEMOIRS. By Rev. D. Beaton, Wick, - - - - -	238
NOTES AND COMMENTS, - - - - -	242
CHURCH NOTES, - - - - -	243
THE MAGAZINE, - - - - -	244

N. ADSHEAD & SON,

Printers and Bookbinders,

11 and 92 UNION STREET, GLASGOW.



PRICE TWOPENCE.

THE

# Free Presbyterian Magazine

*And MONTHLY RECORD.*

---

VOL. XVII.

OCTOBER, 1912.

No. 6.

---

## The Mormons or Latter-Day Saints.

MOST of our readers have heard something about the strange and dangerous American sect called the Mormons. Recently we observed in the press a note of warning given by the Anti-Mormon League to the effect that the Mormons were making a special effort at the present moment to propagate their views and advance their cause in the United Kingdom. Our Moderator of Synod in his sermon indicates that Mormon agents have extended their activity as far as the Highlands of Scotland. The arch-enemy in many forms is active in the Highlands and Lowlands in the present day, and the young, particularly, need to be warned against his subtle approaches. The subject of the Mormons is not at all a savoury or attractive one, but it may be none the less necessary that some information should be given as to the history and tenets of this deluded and pernicious sect. We have recently read a graphically-written book entitled "The Mormons Unmasked," by C. Sheridan Jones—a telling exposure of Mormonism—and some of our facts will be culled from it.

The founder of the Mormon sect was a man named Joseph Smith. He was born in 1805. Belonging to a wild wandering class called "Money Diggers," he became a "Money Digger" himself, and professed ability to divine where lost or hid treasures were to be found in the earth. Somehow succeeding in this sort of work, he became a force among his neighbours. When he was between twenty and thirty years of age, he turned religious, and at this critical moment fell in with the "Book of Mormon." His followers down to the present day all profess to believe in the Bible and the Book of Mormon, in the latter, it is manifest, much more than the former. This Book of Mormon, it has been clearly proved, was the fictitious composition of an eccentric man named Solomon Spaulding. It purports to give the history of a prophet Mormon of the fifth century, and traces up the original inhabitants of America to the tribe of Joseph. The whole thing

was the concoction of a disordered brain expressed in a Biblical form of language. The manuscript of the book had lain for a considerable time neglected in a printer's office, until at length it was brought to Joseph Smith by a man named Sidney Rigdon. Smith, who was now ambitious to gain fame in the religious world, struck upon the idea of announcing its discovery as the result of a revelation from heaven. The book was published in 1830, and Smith succeeded in gathering around him a small company of disciples whom he baptized into the new faith. Now finding that the notion of new revelations had a fascination for many misguided people, Smith published many "revelations" from time to time, and his followers largely increased in number. He used Bible phrases in abundance, and spoke of his credulous disciples as "the elect" and "the saints."

Smith next conceived the idea of gathering the so-called elect into one place, to prepare, by the way, for the end of the world. A "revelation" came forth that Missouri was the chosen land, and at length a New Jerusalem was built at a spot called Independence. Internal strife, however, began in this city, and it ended in disaster and misery. The Mormons had to flee. Smith with his associates now led the Mormons farther west to the State of Iowa, where they built another Jerusalem which they named Nauvoo, on the east bank of the Mississippi. Here they erected a temple of great magnificence and flourished considerably for about four years. But in the winter of 1843, Smith privately emitted a "revelation" that was to prove his own ruin and the destruction of his Zion. This revelation justified and advocated Polygamy and was described as a "Revelation of the Eternity of the Marriage Covenant, including the Plurality of Wives." Though the Mormons, as we can gather, were a pretty loose class of people before this, yet many of them were not prepared for such extraordinary views, and there was a tremendous disruption in the camp. That Smith had been leading a very immoral life now became known. Riots began, and he was arrested and put in prison, where he and a brother were shot dead by a mob that forced their way inside. Smith now came to be regarded as a martyr by those who adhered to his opinions, and even by some who opposed him at first. Wild fire is very contagious among the members of our fallen race. A man was soon found to take Smith's place as a leader, one "in whom, like Smith, baseness and greatness were inextricably mixed." This was Brigham Young, a sensualist after the manner of his predecessor. Young now led the Mormons to the far, far West—to the western slopes of the Rocky Mountains—where they built the Salt Lake City which flourishes down to the present day. Here the doctrine of polygamy blossomed into practice to an enormous extent. Young made the plurality of wives compulsory, with the result that ere long Salt Lake City became a hell of wickedness and woe. The Mormon leaders became intolerant and cruel as well as licentious

They used torture and murder to further their ends and to enforce their immoral principles. "Whosoever revolted was a doomed man." "Murder, in fact, became an institution in Salt Lake City, and the Mormon 'Reign of Terror' lasted not for months but for years." We cannot enlarge at present on the dreadful things that were done here in the name of this horrible religion.

It is not denied that owing to outside influences the ferocious aspect of Mormonism has been toned down during the last forty years. The Congress of the United States has passed Act after Act against polygamy, and the State of Utah, where Salt Lake City is situated, is one of the States of the Union. At the same time let it be distinctly noted and remembered by all who read these columns that polygamy is still practised to-day in Salt Lake as certainly (though perhaps not as universally) as ever it was. The law is ignored and defied. The Mormon creed has never been changed on this point, and the doctrine of polygamy is still taught there by Mormon preachers.

Missionaries of this evil cause are to be found in England and Scotland at this moment. They describe themselves as "The Latter-Day Saints," but true saintship is far distant from them. Let not our readers suppose, however, that there is anything particularly terrible in the outward aspect of these Mormon agents. They dress for most part like any other people, and they advocate their opinions in the most plausible manner possible. Polygamy is not once mentioned as a part of their creed. In fact, they try to deceive those who listen to them by sophistical reasonings, and to convince them that polygamy is almost, if not altogether, extinct. They profess to believe in the Bible and Jesus Christ, but they maintain that there have been prophets since the Bible canon was closed who had revelations from heaven, such as Mormon and Joseph Smith. They devote their attention very particularly to young women who may be dissatisfied with their home circumstances in this country, and they paint to them in glowing colours the advantages to be got in the city by the Great Salt Lake, and the province of Utah. The membership of the Mormon Church is not, however, confined to Utah; there are thousands of its followers to be found in Idaho, Arizona, Wyoming, and Colorado, while there are hundreds in Nevada and New Mexico. The young woman whose attention is gained by the Mormon missionary will be told that her passage to the scene of happiness and prosperity will be paid, and this bait is frequently effectual.

Our readers will be surprised to learn that there are over 1,000 Mormon agents in England and Scotland at the present time, and that in 1910 nearly 1,000 women were baptised into their delusive faith, while upwards of 500 were persuaded to emigrate to Utah. Mormonism is therefore becoming a serious menace to the country, and it is time that warning was given to young people to be on their guard against such an evil. In fact, its agents ought to be



prohibited by law from setting foot in the United Kingdom. Many are the sad stories which have come to hand, of young women deceived into emigration to the Salt Lake City, to find themselves entangled in the meshes of the Mormon net, forced into polygamous unions with wealthy sensualists there, and thus brought into a condition of unspeakable degradation and misery.

Let us observe in conclusion the extraordinary things which may be done in this fallen world under the name of religion. Satan stalks abroad as an angel of light and endeavours to deceive the unwary by a religious garb to their eternal destruction. False religion and immoral conduct frequently go hand in hand. The truth of this is exemplified in the Church of Rome; it is also exemplified in the Mormon Church (so-called). Here the doctrine is *salvation by the flesh* in its grossest form. The man who plunges most deeply into sensuality will have the highest place in heaven—surely a doctrine of devils indeed. And people gradually fall in with this awful opinion who are no worse than others to begin with. They and we belong to the same sinful race. What a commentary upon the Fall and its effects, and what a proof that the Bible speaks the infallible, unerring truth when it declares that “the heart is deceitful above all things and desperately wicked!” Such a case also warns us to cleave to the Word of God alone as the supreme standard of faith and practice, to look entirely to the Holy Spirit to guide us into the truth, and to keep us in it, and to be on our watch tower against any supposed vision or revelation from heaven that will lead us into a course of thought or action not in harmony with the plain teaching of the Holy Scriptures.

**Temptation.**—Always bear in mind the great danger that it is for any soul to enter into temptation. It is a woeful thing to consider what slight thoughts the most have of this thing. So men can keep themselves from sin itself in open action, they are content, they scarce aim at more. On any temptation in the world, all sorts of men will venture at any time. How will young men put themselves in any company, any society; at first being delighted with evil company, then with the evil of the company! How vain are all admonitions and exhortations to them, to take heed of such persons, debauched in themselves, corrupters of others, destroyers of souls! At first, they will venture in the company, abhorring the thoughts of practising their lewdness; but what is the issue? Unless it be here or there one whom God snatches with a mighty hand from the jaws of destruction, they are all lost and become after a while in love with the evil which at first they abhorred. This open door to the ruin of souls is too evident, and woeful experience makes it no less evident that it is almost impossible to fasten upon many poor creatures any fear or dread of temptation, who yet will profess a fear and abhorrence of sin.—*Owen.*

## 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."—I TIMOTHY vi. 12.  
~~~~~

PAUL was desirous of having faithful soldiers of the Lord Jesus Christ on the field of battle—men of valour, full of the Holy Spirit. As time went on this desire grew more intense in the bosom of Paul. Every battle won required fresh soldiers to minister to and provide for and protect the conquered; and the greater and more numerous the victories, the more the demands made upon Paul and his fellow-soldiers. Paul now saw that he must soon quit the field of battle, and he was all the more desirous of seeing warriors in great numbers engaged on the Lord's side ere he himself laid down his armour. In Timothy he had a tried and trusted soldier, and to him he gave his last commands. Timothy was his own son in the faith, and where any intricate and delicate work had to be done, requiring wisdom and prudence, Paul delegated that work to Timothy. Paul was a rare soldier, a mighty man of valour, an experienced soldier. He had gone over many a battlefield and had gained many remarkable victories, and right nobly did he in every battle honour his Commander. He was thus one qualified to give advice. When he looked forward to the hour when he must needs lay down his life for the testimony of his Commander, he specially selected Timothy as one fitted to carry on the fight, and addressed him in these words: "Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called."

When the veterans of Christ's army are removed from the scene of battle to their eternal rest of bliss above, and thick clouds are gathering, betokening coming storms, faithful and strong men are urgently required in the field. One of the many favours the Lord bestows upon a nation is that He raises up men equipped to occupy, with honour, the highest positions of trust in the land. It is a sign of God's displeasure when the land lacks such men. The prestige of the British army was at stake at the beginning of the South African War. Battle after battle was lost, with enormous loss of life and weapons of war, and little gained. The officers, as far as I have seen from reports, did not publicly acknowledge before the army, Jehovah as the Supreme Ruler and Disposer of all events. "Good luck" and "bad luck" were the gods

---

\* The discourse is expanded more fully than when delivered.

acknowledged by them. Matters were brought to a standstill. The nation for a time stood in the balance. But the ruling power at home, in its dilemma, cast its eye upon Earl Roberts, then Lord Roberts—a tested and trusted officer, who had to his account a very brilliant series of victories gained in Afghanistan—to take the chief command in South Africa. When this experienced and popular officer took command in South Africa he addressed the army, and there publicly acknowledged the Divine Being. We know how matters ended. “Good luck” and “bad luck”—the gods of men’s own perturbed imagination—do not deliver armies. There is but one God only—the living and the true God. No one but the God of the armies of Israel, lovingly and loyally adored and honoured, bestows a lasting boon and blessing alike upon armies and nations.

I shall speak of this subject under these divisions:—I. The Commander; II. The soldiers; III. The enemy; IV. The fight; V. The armour; VI. The commissariat; VII. The Physician; VIII. The last enemy; IX. The reward; X. Conclusion.

I.—*The Commander.*—The Lord Jesus Christ is the Commander of this army. No one but He Himself could undertake the command. No other was qualified for it. He is the Prince of the kings of the earth, the Prince of Peace. As Mediator He is exalted at the right hand of God on high, a Prince and a Saviour. He is the blessed and only Potentate, the King of kings and Lord of lords, the Captain of the Lord’s hosts. The government is upon His shoulders; and of the increase of His government and peace there shall be no end, to order it and to establish it with judgment and with justice. Ere the Lord Jesus Christ could become Commander He had to take a journey no other one could take. God foreknew and foresaw from all eternity that the man whom He would in time create would rebel against Him, and bring himself and all his posterity to ruin. In eternity God the Father covenanted with God the Son anent a people from Adam’s race, to redeem them from their lost and ruined state. The journey then that Jesus Christ took was from the eternal throne to the manger in Bethlehem’s stable, from the manger to the accursed tree, from the accursed tree to the grave, from the grave to His little flock, and from His little flock to the eternal throne. In order, then, to be a Leader and Commander He had to take bone of our bone and flesh of our flesh, to give satisfaction to heaven for the dishonour heaped by the creature upon the Creator by defying His authority and transgressing His holy and just and good law. He had thus to reckon with the Judge of eternity for rebels. As the substitute for guilty sinners He appeared before God, and the sword of the eternal throne not only smote Him heavily, but awoke against Him. Yet it was soon seen that the sword gave its last stroke, for in the smitten One it got complete and eternal satisfaction, which it never got before. Here then was given perfect satisfaction for all the rebels

whom the Saviour undertook to subdue and enlist in His army. Divine justice, dishonoured and outraged, was fully vindicated by Christ, and the law set at nought was not only obeyed in every detail, but magnified and made honourable. In this satisfaction there is glory to God in the highest, peace on earth, and goodwill toward men. By His life of loving obedience unto death Christ Jesus opened up a way, consistent with all the divine perfections of Godhead, of deliverance from sin and guilt, and a way by which everlasting salvation is secured for all the heirs of eternal promise. Behold, then, the Commander of the army! God the Father says: "I have given him to be a leader and commander to the people"; "This is my beloved Son, in whom I am well pleased; hear ye him." Behold this great wonder—the God-man, Emmanuel, incarnate God, the brightness of the Father's glory, the express image of His person, very God of very God, yet man—true man—in two distinct natures and one Person for ever! "Without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. iii. 16). When He became man He did not cease to be God. He is the Eternal, the I AM, the Christ of God; Christ the wisdom of God and the power of God. He is Jehovah Jesus. He died, the just in room of the unjust, that He might bring us to God. "For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings" (Heb. ii. 10). "In the days of his flesh he offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared: though he were a Son, yet learned he obedience by the things which he suffered, and being made perfect, He became the author of eternal salvation unto all them that obey him" (Heb. v. 7-9).

The Commander is none other than the Creator of heaven and earth, the upholder of all things by the word of His power. He is, from everlasting to everlasting, God. He has had no predecessor in charge of His army, and shall have no successor. He reigns from generation to generation. He is the Supreme King, before whose tribunal all kings and queens, and emperors and empresses, and all rulers and their subjects, must appear to give an account of their stewardship. We must all appear before the judgment-seat of Christ to give an account of the deeds done in the body, whether they be good or bad. His word shall never fail.

"His word at all times firmly stood,  
And shall from age to age endure."

He is a kingly and princely Commander. Satan hates Christ, and at one time marshalled all his hosts against Him. Christ contended with him, and so completely vanquished him that he shall never regain that which he has lost. Of this victory of Christ

there shall be an eternal remembrance. Christ then, having spoilt principalities and powers and made a show of them openly, is now enlisting soldiers for His army.

II.—*The soldiers.*—Ere Timothy enlisted he cheerfully and heartily put his soul's amen to all the terms laid down by the Commander. No one is admitted otherwise. All who enlist otherwise are only traitors, thieves, and robbers. All the soldiers in Christ's army are conquered soldiers—conquered by Jesus Christ himself. When, with all the speed of time, they were marching to everlasting perdition, His gentle but powerful voice caused them to make a right-about-turn. They saw they were not only self-destroyed, but destroyers, rebels, and conspirators against the Heavens and against the laws of Heaven upon earth. They were caught red-handed in crime. The law arrested them; they could not extricate themselves. They were now convinced that they were born criminals, conceived in sin and brought forth in iniquity, and realized they were enemies in heart to God by wicked works. The law thundered forth its curses against them, and insulted justice threatened the execution of the sentence of death passed upon them. They now saw they were soldiers in Satan's army—Satan's willing dupes, captivated by him; fighting against the Most High, to whom alone they were indebted for not being long ago in the place of eternal woe. They then besought the Almighty for forgiveness and deliverance, but, when Jesus was revealed to them, they died to all that they had done, or could do, to save themselves. They took the penalty of the law as their portion, and the Lord Jesus Christ then manifested Himself to them in such a way as to win them over completely to Himself. They became His: they gave themselves willingly to Him, "Thy people shall be very willing in the day of Thy power." The fact that they were very active soldiers in Satan's army, wearing his uniform, that they could not free themselves from Satan, or strip themselves of his uniform, or release themselves from his army, or remove the enmity of their hearts against God, overwhelmed them. The discovery that they were all their life-time offering to the Most High the filthy rags of their own righteousness, while simultaneously refusing the Lord Jesus Christ and His righteousness, offered to them by God, appalled them. They saw this to be the climax of audacity and insult; and it was a marvel to them that God had at all spared them in life; but God, who is rich in mercy, made Christ Jesus the Lord over to them as their righteousness, and they were led to know Him as the end of the law for their righteousness. Were it not for this they were convinced in the depths of their souls that they would have been long ere then consigned to eternal woe, where the worm dieth not and the fire is not quenched.

"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.



Of death the cords and sorrows did  
About me compass round:  
The pains of hell took hold on me,  
I grief and trouble found.

Upon the name of God the Lord  
Then did I call, and say,  
Deliver thou my soul, O Lord,  
I do thee humbly pray.  
God merciful and righteous is,  
Yea, gracious is our Lord.  
God saves the meek: I was brought low,  
He did me help afford."

None but those conquered by grace are soldiers of Jesus Christ. The soldiers know their Commander, and confide in Him. Here is what a young soldier once said: (1) "Three Persons in the Godhead: God the Father made and preserved me; (2) God the Son came into the world and died for sinners; (3) God the Holy Ghost came into my heart, and made me love God and hate sin." Now, all the soldiers are sin-haters, and lovers of holiness. "The Lord knoweth them that are His, and let every one that nameth the name of Christ depart from iniquity."

It is essential that the soldier be mighty in the word of the Lord. If he is to be saved from worry and annoyance he must know the plan of the enemy, and be able to distinguish between friend and foe. This knowledge is highly beneficial, while ignorance of it leads to bitter disappointment. David had a sad experience in the case of Ahithophel. We all need the spirit of wisdom, of knowledge, of love, and of sound mind. An unfortunate encounter is reported to have occurred in the South African War. The British were ordered to take possession of an hill supposed to have been occupied by Boers, but, when the heights were gained, it was found they had been attacking friendly Basutos instead of Boers. This occasioned much grief to both parties, especially to the British.

III.—*The enemy*.—1. *Inward foes*. (1) *The flesh*. The enemies are powerful, they are legion. The conquered by grace are called upon to conquer themselves, for they are now conscious of enemies within. The flesh, with all that it embraces, must be crucified. "Crucify the old man, which is corrupt, according to the deceitful lusts, and put on the new man which, after God, is created in righteousness and true holiness." "If ye live after the flesh ye shall die, but, if ye, through the Spirit, do mortify the deeds of the body, ye shall live." "Put on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lust thereof." "As strangers and pilgrims abstain from fleshly lusts that war against the soul." Believers are commanded to hate the garment spotted by the flesh; and to keep the garment of their profession unspotted. Paul, who delighted in the law of God after the inward man, saw another law in his members warring against the

law of his mind and bringing him into captivity to the law of sin and death in his members. The conflict was so tenacious and so protracted that the apostle exclaimed, "O wretched man that I am! who shall deliver me from the body of this death?" But he was not long in receiving an answer from the Lord, for, in almost the same breath, he said, "I thank God through Jesus Christ, our Lord." Paul was given a thorn in the flesh, the messenger of Satan to buffet him, but a promise was given to him that by the grace and strength of God he would overcome this messenger; yea, he rejoiced in the glorious fact that the conflict would end on the side of Divine grace and strength. "Most gladly, therefore, will I glory in my infirmities, that the power of Christ may rest upon me." "The carnal mind is enmity against God: it is not subject to the law of God nor can it be." It is lawlessness run riot. But the Commander subdues it, and gives grace to the humble soldier to keep it in subjection. "To be carnally minded is death." "They that are in the flesh cannot please God." Carnality, in the visible Church of God, is a source of division: but the new creature in Christ has a spiritual mind. "To be spiritually minded is life and peace:" and the duty of Christ's soldiers is to study the things that make for peace—peace founded upon eternal righteousness: peace obtained and maintained in following the Lord fully. The new creature in Christ delights in the law of the Lord, and meditates thereon day and night. The true soldier of Jesus has a pure mind, and should exercise it in that which tends to keep it from the impurity of the old nature: "to be spiritually minded is life and peace." The soldier is not in the flesh, but in the Spirit, and the Spirit of Christ dwells in him. The old nature being in the regenerate soldier he is in danger of being taken aside by it, and should therefore watch against the encroachments of the flesh. "Be sober, and watch unto prayer." "Fight the good fight of faith."

(2) *Self*.—Self is the fly in the ointment. It seeks a place in man's bosom. It is a very intrusive enemy. Christ, and not self, must be extolled if we are to be prosperous and successful and faithful soldiers of Jesus. Self makes a great noise, but it is not the stir nor the life proceeding from a meek and quiet and humble soldier. A youthful soldier was once heard praying, "Take myself out of my heart." Christ enthroned in the heart, and revered there, will keep self in subjection. The proud Pharisee made a great blustering prayer: he was so much intoxicated with his great conception of himself, and with "the exuberance of his own verbosity," that he looked, with the utmost contempt, upon any one coming to God beseeching mercy.

(3) *Unbelief*.—This is a cruel enemy; an enemy that usurps the place that belongs to God and His truth. A soldier of Jesus is in danger of listening to the voice of unbelief and pitting it against the truth. Unbelief is the crowning evil, for it rejects the Christ of God. The prayer of every soldier of Jesus should

be: "Lord, increase my faith. Enable me to fight against unbelief in its various forms."

(4) *Sin*.—Sin in all circumstances, at all times, and in all places, must be crucified if we are to enjoy the favour of the Captain of our salvation. "If I regard sin in my heart the Lord will not hear me." Crucifixion is a slow death; and the crucifying of sin in one's members is a slow process—a lingering death. Sin asserts itself again and again. There is no way of keeping it under, and of being kept from yielding to it, but by following strictly in the spirit of love and new obedience, all the injunctions of our beloved Commander.

"By what means shall a young man learn  
His way to purify,  
If he, according to Thy word,  
Thereto attentive be?"

Here is an illustration fitted to comfort struggling believers, faint yet pursuing. Sin in the redeemed soul is compared to an evil company in the soul popping up their heads now and again, enticing the soul to embrace them. If the soul embraces them the soul is guilty, but, if it resists all these enticements, then it is no sin to the soul. Yielding to temptation is sin, but resisting sin is noble work—the work of Christ's soldiers: "Fight the good fight of faith."

(5) *The Old Heart*.—This heart is deceitful above all things, and desperately wicked. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." That evil heart, the fountain of corruption, and the filthy streams therefrom, were revealed to the soul by the Holy Spirit through the truth, and not by Satan. All this was in the soul formerly, but the soul was dead, and the dead spiritual are blind to their own real character as depicted in the truth by the Holy Spirit. The soul lived formerly in carnal security, but when the Spirit of God opened the blind eyes matters became entirely different. From the day of his enlistment the soldier is engaged in deadly conflict with these mighty forces of evil in which he was formerly sleeping the sleep of death. Now with him it is often war to the knife.

The Commander has given to every soldier a new heart, a right spirit, a broken and a contrite heart, an heart to know Jehovah Himself. "And I will give them an heart to know me that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart" (Jeremiah xxiv. 7). Those who have this heart are characterised by the Commander as "the pure in heart," and a promise is given that they shall see God. It is an heart upon which the law of the Commander is written. Christ's soldiers are His living epistles; and are enjoined to keep their heart with all diligence, for out of it are the issues of life.

(6) *Pride*.—This is an ugly sin, and yet even a soldier of Jesus

is in danger of its finding a place within him. Pride and self-confidence are twin brothers. Pride does not spring from grace, but from one's corrupt and rebellious nature. It is so much of the spirit of Satan revealed in the creature. There may be in one pride of grace, pride of one's own gifts, pride of one's own success; but in whatsoever form it manifests itself it is dishonouring to God, and it is injurious to one's best interests. It takes one to very slippery ground, and leads one far from the paths of peace and righteousness. "Pride goeth before destruction, and an haughty spirit before a fall." In view of all this we need to petition the Commander:—"Search me, and try me, and see if there be any wicked way in me: and lead me in the way everlasting."

2. *Outward Foes.*—(1) *Satan*: The arch-enemy; the murderer of souls and bodies; the prince of the power of the air; the prince of this world; the god of this world; the roaring lion; the cunning fox; the father of lies; the instigator of all the crimes in the universe. Satan traffics in the destruction of souls. He does all he can to harass and annoy the soldiers of Jesus Christ. He envies their liberties: he grudges them their joys, especially the joys of victory. He is ever in the alert to entrap them; and he always maintains in the field an army against God and His cause in the world. He savagely attacked Job; but the grace of God is seen in exercise in Job when passing through his great afflictions, bereavements, and hard trials. It ended by Job being delivered by the wisdom and power of the Commander; and Job was more blessed in his latter days than at the beginning. God, as the God of peace, will soon bruise Satan under the feet of His saints. Satan desires to have the saints to sift them as wheat. He got Peter into his sieve. Peter could not extricate himself, but Jesus, the Captain of our salvation, by reminding him of the warning given to him, and by looking upon him, set him free from his entanglements; and he went out and wept bitterly. Satan was again foiled by the skill of the Commander. "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me" (Micah vii. 8). "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth; lest the Lord see it, and it displease him, and he turn away his wrath from him" (Proverbs xxiv. 17, 18). By bitter experience some, at least, of the Lord's people get to know the wiles of Satan. We are not ignorant of his devices. Experience teaches wise men; and the falls of the soldiers of Jesus are overruled for their good. The restored backslider has his revenge upon Satan. This is one of the blessed effects of godly sorrow. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what indignation, yea, what fear, yea, what vehement desire,

yea, what zeal, yea, what revenge" (2 Cor. vii. 10, 11). Peter, after his restoration, had his revenge upon Satan. One points out that for the three times he denied his Lord, he was the means, on the day of Pentecost, of taking about 3,000 out of the kingdom of Satan—1,000 for every time he disowned all knowledge of Jesus. The falls of the soldiers lead them to observe more closely the tactics of Satan. The soldiers are thus more on their guard against the wiles of Satan, and thereby they escape many of Satan's onslaughts.

Sections of the British army, stationed at certain posts in South Africa, were much harassed by parties of Boers firing from the mountains. At first there was considerable loss of life on the British side, but once they were able to locate the enemy and knew their tactics, they were the more prepared to deal with them and also to escape their bullets. Satan and his hosts are most dangerous when they appear as friends. Satan at times offers his services to nurse Christ's soldiers, but all he has in view is to stab them to the heart. Satan can approach Christ's soldiers in the garb of a saint; but in whatsoever form he may appear he is Satan all the time, and there is not a spark of love in him to anything holy or to any warrior of the Lord Jesus Christ. In the South African War the Boers stripped the British dead and the British prisoners of war of their uniform and weapons of war. They donned the British uniform, and companies of them approached the British as comrades, but when they came to close quarters they showed they had nothing in view but murder and slaughter. They rushed upon the British, who were off their guard, and played havoc with them. But these incidents put the British more on the alert, for they got to know more of the wiles and deceit of the enemy they had to encounter. So God's children resist Satan when he appears in the garb of an angel of light, and they appeal to the Captain of their salvation for deliverance, and they don't appeal to Him in vain.

(2) *Evil passions*.—"The wrath of man worketh not the righteousness of God." It is necessary, if in all things we are to adorn the profession of our Lord and Saviour, to rule our own spirits well, that our whole inner man be brought into loving subjection and obedience to the Lord Jesus Christ. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. xvi. 32). "The discretion (or prudence) of a man deferreth his anger." "He that hath no rule over his own spirit is like a city that is broken down and without walls" (Prov. xxv. 28). "He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly" (Prov. xiv. 29). "He that is soon angry dealeth foolishly" (Prov. xiv. 17). A meek and quiet spirit in God's sight is of great price. The command issued to the army is to lay aside all malice and all guile and hypocrisies and envies and all evil speakings, and as new-born babes to desire the sincere milk of



the word, that they may grow thereby. (1 Peter ii. 1, 2.) "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephes. iv. 29, 32).

The tongue gets a very bad character in God's Word. The sins of tongue indicate that the inner man has got out of control. Hence the greater need of the Lord garrisoning our souls continually. "A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit" (Proverbs xv. 4). A well-known minister of the Gospel said:—"Bad temper is an ugly venomous sin. It is a sin against the central cardinal grace of love. Look at the mischief that is done in a congregation by a hurtful tongue of censoriousness, that embroils a neighbourhood, and poisons the reputation of fellow-members of Christ's flock. Envy is often counted a small sin. So is a pistol ball, but, if lodged in a human brain, it is deadly. Anger, malice, and uncharitableness kill the spirit of devotion." Christ is meek and lowly in heart, and the more Christ-like the soldier is the more will he reflect of Christ, his Divine Commander. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew xi. 29). When the disciples showed any spirit alien to the Gospel, Christ lovingly reproved them, and enjoined upon them the necessity of always cherishing a spirit becoming their profession of attachment to Him.

(3) *The World*.—The wicked world; the ungodly world; the world that knows not God; men of the world have nothing in common with Christ. The ungodly world hates Christ and His soldiers. The more the soldiers resemble their Commander, the more does the world hate them. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xv. 18, 19). "The friendship of the world is enmity with God" (James iv. 4). Love not the world, neither the things that are in the world, for if any man love the world the love of the Father is not in him. This world and the fashion of it passeth away, but he that doeth the will of God abideth ever.

The mission of the soldiers of Christ, the ambassadors of Heaven, commissioned by the courts of glory, is to declare the whole counsel of God, to speak the truth in love and faithfulness; to walk in the truth themselves, and thus commend to others, by their walk and conversation, that which they declare by word of mouth. They declare to rebels their ruin by the Fall, and propose to them terms of peace. Their message, and their terms of peace, are from the Commander, and they cannot alter one iota of what

He has committed to them. To tamper with the credentials of Heaven is an act of high treason. The terms of peace do not alter with the times. "The law of the Lord is perfect." No other terms will ever be propounded by the Most High than those laid down by Him in His blessed Book. The command is to tell the wicked that it shall be ill with him, and the righteous that it shall be well with him: to declare that there is mercy in God for every prodigal who returns to Him by the Mediator. Nothing stands between lost sinners and Christ but their unbelief. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii. 36).

(3) *Mockers.*—There are those who make sport of the threatenings of God against sinners. They trifle with the most momentous issues at stake in the world: trifling on the brink of eternal woe with the things that belong to one's eternal well-being. When Lot warned his sons-in-law, they made light of all his warnings. In their eyes he was only befooling them: but, when the storm of fire came, they believed. They believed when it was too late for them to escape. It is sad that in Presbyterian Scotland eternal punishment is treated lightly if not scorned at. "The bands of mockers shall be made strong." Elisha visited Bethel, and little children in large numbers mocked him, and said, "Go up, thou bald head! go up, thou bald head!" Elisha's life and teaching were a witness against the ungodliness of the cities and country districts, and these children wished that Elisha would get out of the way, and follow Elijah to heaven, so that they might go on in their own career of evil, without let or hindrance. What happened to these young mockers of God's faithful servant? Forty-two of them were slain by two shebears. These youthful mockers may have been instigated by their ungodly parents to mock this eminent servant of the Lord. Israel and Judah forgot Jehovah: they adopted the idolatry of the heathen around them. The Lord sent His messengers to reprove them and to call them to repentance; but they made light of the warnings given, and of the mercy offered to them. Those who despise God's warnings will, at last, feel the sting of the fiery lash of God's law in their own conscience. "All the chief of the priests, and the people, transgressed very much after all the abominations of the heathen and polluted the house of the Lord, which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending: because he had compassion on His people, and on His dwelling-place. But they mocked the messengers of God, and despised His words, and misused His prophets until the wrath of the Lord arose against His people till there was no remedy" (2 Chron. xxxvi. 14-16). "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. vi. 7).

Mockers of law and gospel are warned, and, at the peril of their souls, they refuse the warning. "Ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity. I will mock when your fear cometh as desolation, and your destruction cometh as a whirlwind. For that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel; they despised all my reproof: therefore shall they eat of the fruit of their own way, and be filled with their own devices. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil" (Prov. i. 25, 26, 29, 31, 33). The blessed Commander Himself was reviled, set at nought in the days of His humiliation. When Emmanuel was thus treated, His faithful servants, who deliver His message in the love of the Spirit, may expect that they shall meet with some who despise them and their message. Transgressors of the Divine law do not often listen, with pleasure, to sound doctrine. The whole counsel of God is repugnant to their unclean nature. Pleasure-going and pleasure-seeking sinners think that some of Christ's messengers are too strict, and they repel their earnestness in warning them to flee from the wrath to come, and to embrace Jesus as the only Saviour for lost undone sinners.

The Truth declares that in the last days scoffers shall come, walking after their own lusts, saying, "Where is the promise of his coming?" (2 Peter iii. 3). Yea, we are told that the time cometh when the people will not endure sound doctrine, will walk after their own lusts, and shall, after their own lusts, heap up to themselves teachers having itching ears, and that they shall turn away their ears from the truth, and shall be turned unto fables. (2 Tim. iv. 3, 4.) What, then, are the soldiers of Jesus to do in these circumstances? Preach the Word; be instant in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine; watch in all things, endure afflictions, and make full proof of their ministry.

These mockers, scorners, scoffers are indebted to the Jehovah whom they insult, and the Gospel which they despise, for being allowed to tread this earth. To Jesus we owe our common mercies—even to the drop of cold water. To Him we owe our civil and religious liberties. Do away with God's Word and you establish anarchy. An English earl once said to a Fijian chief, "It is really a pity you have been so foolish as to listen to these missionaries. No one now-a-days believes in the Bible." The chief's eyes flashed as he said, "Do you see that stone? There we killed our victims. Do you see that oven? There we roasted their bodies for our feasts. If it had not been for the missionaries and the Bible you would have met the same fate."

(4) *Ritualism and Idolatry*.—"Thou shalt have no other gods before me." Idolatry is setting up rivals to the Most High. Idolatry brought Israel and Judah very low. It brought upon

them famine, pestilence, wars, banishment, and desolation. The nations whose idolatrous practises Israel and Judah adopted became in the end their scourge and ruin. A warning to Britain and its Protestant churches. Coquet with idolaters and idolatry and you court disaster.

It is very deplorable that the Churches in Britain have departed so much from the teaching of God's Word, which is the teaching of the Reformers—teaching that delivered this land from the awful tyranny of the Papacy. The land seems to be drifting fast into the cruel darkness from which the Word of God delivered us. The Church of England is, to a large extent, turned into a nursery for Rome. There is in England a society called the "English Church Union"—a Romanising Union. It has succeeded well in Romanising the Church of England. This Society has at present 32 bishops of the Church of England and 4,130 clerical members of that Church, all bent on driving Romewards, and of driving the Church of England into the Church of Rome. There is another Ritualistic Society, which exists practically for the same purpose. It is called "The Alcium Club"; and the present Dean of Chester is a member. It advocates (1) The introduction of the Mass in Latin; (2) Burning Incense; (3) Elevation of the Host, and (4) Lights burning in front of the Sacrament. The Society prayed for the Pope as its "Father," and blessed "Pontiff." In the English Church there is auricular confession, candle-burning in daylight, worship of Mary, etc. The Mass is undoubtedly idolatry. Christ's soldiers in this and other lands gave up their lives rather than yield to the imposition of the Mass. It is in the 13th century that the consecrated wafer is said to have been turned into the flesh of Jesus, moist with blood, and to have been adored even by beasts. "To the law and to the testimony, if they speak not according to these words, it is because there is no light in them."

The Church of Scotland, sad to say, is, slowly but steadily, following in the wake of the Church of England. Ritualism is in a number of its congregations for many years. The popish altar in Crathie Church, and the popish baptismal font in St. Cuthbert's, Edinburgh, have received the protecting wing of the General Assembly of 1912. The Assembly, by its majority, has given its benediction to this Romeward movement. It is extremely sad when the language of expediency, instead of "Thus saith the Lord," was heard from so many apologists on the floor of the Assembly in favour of retaining idolatrous articles in the Church that spewed out all such at the Reformation. It was an offence to the same Assembly to say that the Church of Rome is guilty of creature worship. Did the minority in that Church realise the gravity of the situation, and the awful dishonour cast upon the Supreme Being, the sole object of worship, they would not rest until all the popish altars and fonts, and all the paraphernalia of Rome would be cast out, and the pure doctrines of the Word of

God alone proclaimed from every pulpit. The state of matters in Presbyterian Scotland causes much grief to every true and faithful soldier of Jesus Christ. What is to be done when the "rowers" in Church and State have led the land into deep waters? To stand up for Christ's prerogative to rule in His own House, and to put forward afresh the claims of the Word of God alone as the final arbiter in every question.

Pastor Chiniquy was a Roman Catholic priest in Canada. He had charge of a large colony. At that period he was brought to a saving knowledge of the Saviour. He at once began to preach Christ as the only Saviour. His labours were signally acknowledged. His large congregation came under the power of the truth; and, as the truth was taking possession of them, image after image, statue after statue, was cast out of the building: not one was left. Chiniquy did not ask them to remove the images. Of their own accord, as the truth was having effect, they put away all these images. If the Gospel of Jesus Christ were so faithfully and purely and lovingly declared from all our pulpits we might confidently look for similar results. When Rome took steps to depose Chiniquy, and re-assert its own authority in the colony, the language of that vast assembly was, "We want nothing here but the Bible," and the representatives of Rome had to quit the place. May the Most High grant that the day may come upon this nation when its one voice will be, "We shall have nothing here, as our infallible Guide Book, but the Scriptures of the Old and New Testament; and we shall own no master but the Triune Jehovah."

The Church that does not strictly adhere to the command of her Divine Lord is not faithful to Him. The Commander's order is, "teaching them to observe all things *whatsoever* I have *commanded* you"; whereas the command of the innovators in the visible Church is, "teaching them to observe all things which I have *not forbidden* you." Those who have thus changed the command of the Commander are guilty of no small crime. The change made in the word of command is responsible for many of the divisions in our Protestant Churches. If the Protestant Churches of the land were faithful to the glorious Head of the Church there would be no popish altars, popish baptismal fonts, images, or creature worship known within the gates of Zion. Unless we repent, a storm is ahead of us. Faithfulness to the Commander is to do what He prescribes to us in His Word. Thy Word is to my feet a lamp and to my path a light.

*(To be continued.)*

**A Wise Decision.**—Eliza Ambert, a young Parisian lady, resolutely discarded a gentleman to whom she was to have been married, because he ridiculed religion. He remarked, "that a man of the world could not be so old fashioned as to regard God and religion." Eliza started, and said, "From this moment, sir, I cease to be yours. He who does not honour God, can never love his wife constantly and sincerely."



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

(Continued from page 181.)

### PERIOD THIRD.

Containing some account of what befel her under the ministry of Mr. M'Cara.

Her being seized with a lingering trouble, and what was both distressing and supporting to her therein, with her delivery therefrom.

IT pleased the Lord to give us a minister of the gospel, which was to us great joy and the accomplishment of the promise to me. The first text that our minister, Mr. John M'Cara, preached on was Matthew xxii. 4, "All things are ready, come unto the marriage." O this was a joyful day to me! Now I must say, to the praise of the Lord be it spoken, in hearing this minister's sermons, the Lord was so condescending to me as to discover Christ and heaven and glory in such a manner as filled me with wonder, and He assured me that all my sins were forgiven. O admirable free grace! O help me to praise Him! Praise Him, O my soul. I thought I had sinned Him away from me, but I see He will not stay away.

Although I got my former experiences confirmed by Mr. M'Cara's ministrations, yet I was such a stranger to a life of faith, that whenever the Lord hid His face I concluded all to be but a delusion. I could not in the dark hour live by faith, but whatever changes I had through the week I got my case well spoken to on the Sabbath by our minister. For the most part I had a clear summer of sunshine till it pleased the Lord to lay His afflicting hand upon me, whereby I was laid under a long affliction, and all thought I was dying except they who had the secret of the Lord with them; these told me that "my sickness was not unto death, but for the glory of God, that the Son of God might be glorified thereby." It pleased the Lord to continue His wonted manifestations to me under my afflictions, and by the presence of Christ with me in the furnace, this wilderness of affliction was made like the garden of the Lord. O pleasant affliction when Christ's presence is in it! This made me often to think, O what matter of a song of praise had I to sing of in my afflictions!

One day as I was in meditation on David's song of "mercy" and "judgment" (Psalm ci. 1), I wondered how David could join "mercy" and "judgment" together as matter of a song of praise to God, for I saw so much "mercy" in my afflictions that I thought I had no ground to sing of "judgment," but all of "mercy." But at another time when I was meditating on this, immediately it was impress on my spirit had not God of His

infinite goodness and mercy executed "judgment" upon glorious Christ, I would never have had a song of mercy to sing of but all of judgment. But, O what sweet matter of a song was this to me, seeing judgment and justice was executed upon glorious Christ in my law-room and stead! Then I thought I might sweetly join mercy and judgment together as matter of a song.

Though I enjoyed much of the Lord's countenance in this affliction, yet I had also my trials. One thing that burdened me much was the situation of my father's family, because none of them, I apprehend, were seeking after glorious Christ but my father himself. Many a time I went to the throne of grace for them, and these words came into my mind as the answer of my prayers (Jeremiah iii. 19), "But I said, How shall I put thee among the children?" However, I mustered up many objections against all grounds of hope for them. At length these words were borne in with power on my mind, "I will give them a name better than that of sons or of daughters, and I will write upon them the new name of my God and the name of the city of my God." This gave me a ground of hope that the Lord would take a dealing with some of them, on which my discouragement evanished for some time.

During this sickness I had much ground to be deeply humbled for my obstinacy and rebellion against the will of God. I could not attain to a submission to the divine will. I longed exceedingly to be off the world, where I might be admitted to the nearest access to my Redeemer. O this unmortified heart-plague, self! O this sinful self, it greatly dishonours God. O that I could put God's glory in its room. Surely it is as much an act of grace to be willing to live in obedience to God's holy will, as to be willing to die when He calls us to it. Then the breathings of my soul were, O that my life were spent in His service! A life spent in the service of God and communion with Him is the most comfortable and pleasant life that any one can live in this world. O that I could praise Him for His love to me, one of the vilest worms. In the time of my sickness the Lord sweetly manifested Himself to me, which made me to cry, O when shall the time of my pilgrimage and the days of my banishment be finished, that I may get home to my Father's house?

In this sickness, which was long and lingering, although I had much sweet communion with God, yet I had also many pressures in my soul, and amidst all my downcastings I had the roaring lion to grapple with. When the Lord hid His face I was troubled, and the enemy would persuade me that all that ever I met with was a delusion, upon which I razed the very foundation: I could not in this dark hour live by faith. Upon which I told my father and desired that He would cry to God by prayer on my behalf. Accordingly, He went out to prayer and I cried to God out of the depths, but I was afraid that God would not hear our prayers and

this filled my heart with grief. O that unworthy, sinful, and wretched I, knew how to commend glorious Christ for His love! For when I was at the point of giving over all hope, then Christ came, stepping in sweetly in these words (Genesis viii. 11), "And the dove came in to him in the evening, and, lo! in her mouth was an olive-leaf pluckt off; so Noah knew that the waters were abated." O what sweetness I found in these words! for I was persuaded that my father would come in to me with the olive-leaf of the promise that the waters of the wrath of God were abated. And He came in with these words (Rev. iii. 12), "Him that overcometh will I make a pillar in the house of my God, and he shall go no more out." O the condescendence of God! to stoop so low as to pardon a rebel and be reconciled and pacified to me after all I had done! After which my soul was filled with joy and peace in believing. It was a joy unspeakable and glorious, having now got good hope through grace that though He was angry, yet now His anger was turned away and He is become my salvation. O what ground of rejoicing was this to me to think of my new relation to God the Saviour!

After all, O what shall I say of my unmortified corruptions? I found my heart discontentedly rising against God, "Surely I was as a bullock unaccustomed to the yoke." It was not, however, for the greatness of my afflictions, for I could say in all that sea of sorrow there is not the least drop of injustice done to me. But I thought every blast of sore affliction would blow me into the harbour of glory, where I might enjoy my Lord without any interruption. But in this I was mistaken.

When the Lord turned me back into the wilderness again, O how discontentedly did my heart rise against the will of God! O it is a wonder that the Lord did not cast me into hell for my rebellion against His sovereign will. O, I could not win to a submission to His will, but boldly and curiously searching into His secret will. But, O what shall I say of the wonderful condescendence of God to me? O that I could commend His love to others!

---

#### PERIOD FOURTH.

Giving an account of several trials and deliverances that she met with after her recovery, together with what occurrences took place during the time she remained under Mr. M'Cara's ministry in the year 1753.

**I**T having now pleased the Lord to deliver me from my long distress, my great enquiry was to know what He might mean by this lingering affliction. And so great was the condescendence of God to me at this time that He bore in upon my mind these three Scriptures, "This is the will of God, even your sanctification" (1 Thess. iv. 3). "I shall not die, but live and declare the works of the Lord" (Psalm cxviii. 17). "Bind up the testimony, seal

the law among my disciples" (Isaiah viii. 16). But my heart discontentedly rose against them and then I found nothing but confusion.

Though the Lord had now delivered me from my long afflictions, yet I reckoned that but a small mercy. O with what contempt did I look upon the world and time's things! The Lord again hid His face and the body of sin and death got a grip of me; immediately a storm of trying providences comes and seems to contradict the promises, so that I was tempted to call all the promises delusions; I could not know the real language of the dispensations. The time of the sacrament being to be dispensed drew near, which bred many doubts in my mind, for I knew not what to do.

On the Sabbath that Mr. John M'Cara intimated the sacrament he said, "That it was a custom, in old times, to release a prisoner at the feast;" and he moreover added, "who knows but the Lord may release some notable prisoner at this feast? If so, then ye shall have a song in the night when the holy solemnity is kept and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord to the mighty one of Israel." This was good news to me indeed, for it was night with my soul.

On the Saturday night Mr. M'Cara spoke on these words, "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. iii. 10). O the sweet intercourse I got with the Lord this night! When I was going out to the fields for secret prayer these words came with power (Song vii. 11, 12), "Come, my beloved, let us go forth into the fields; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves." O how sweet and refreshful were these words to me! O this was a sweet night to me indeed, where I enjoyed communion and fellowship with the Lord! O the love and joy I was filled with! O that I may never forget the communion I had in this place. I may call this place "Ebenezer" or "Bethel" where I met with God. O but it was a comfortable night to me, a night wherein my interest in Christ was made as visible to me as it had been written in golden letters before mine eyes. It is impossible for the tongue of men or angels to declare the joy and comfort I experienced. O that I could bless the Lord for His loving-kindness to me!

About two or three days after this communion when I was about my ordinary employment, I got leave to view the Spirit of God in every step of my conversion; when, with wonder, viewing this work of redemption so gloriously displayed, I went out to bless and praise the Lord who had made me to rejoice in His salvation; but when I was at prayer the roaring lion did attack me suddenly, and with one of his fiery darts he wounded me. My prosperous

state was quickly turned into misery. The enemy suggested to me that I was nothing but a hypocrite, "for ye only love God for his benefits, not for holiness, which hypocrites do." To which I said, "That is a truth, for I know not what it is to love God for his holiness." O how vexing was this to me! I went out rejoicing, but I came in again full of sorrow. O the sudden change I experienced! for a little before I thought I was as it had been at the suburbs of heaven, but now brought down to the borders of hell; for, since the first day that glorious Christ revealed Himself to me, I could never live out of the sight of my interest in Him but in great extremity.

Thus perplexed, I began to examine what length I had come in the way of God, or whether a hypocrite might not attain to all I had and yet come short of saving grace. I prayed, and so did the proud Pharisee. I converse with the godly, and so did the foolish virgins. I communicate, and so did these hypocrites. I have a delight in seeking the Lord and so had these (Isaiah lviii. 2). I am free of gross outbreakings, and so was the young man (Mark x. 20). Now, what am I more than these? They can never love God for His holiness, but they may love God for His benefits. This induced me to send many a petition to the throne of grace. But I said, O this is a depth I will never win out of again, but that word still haunted my mind, "For my thoughts are not as your thoughts." O how shall I testify the goodness of God, who is always a friend in time of need to poor, faithless, undeserving, and ungrateful me?

The Sabbath morning Mr. M'Cara prefaced on Psalm cxvi. 2, "The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow." And I must say to the praise of the Lord, he was helped to speak as pointedly to my case as if he had known all my thoughts. This day he was God's messenger to me, as many a time he had been where I have found breathings of the Spirit of God on my soul. "Bless the Lord, O my soul, who redeemeth thy life from destruction; bless him, all ye hosts of heaven." And as the Lord shall help me, I shall record what of His kindness I met with at this sacrament. O that I could so do it as to make every one that heareth of it fall in love with the lovely and sweet Jesus!

I was then under the ministry of Mr. M'Cara in the year 1753. I desire to remark to the glory of God if I could really do it, this being a time of special manifestations after a dark night of desertion. I may well remember this day with wonder and admiration at the love of God in Christ Jesus. In the morning when I was at secret prayer, I got near access to the throne of grace, where I got my heart poured out before the Lord with a great deal of sweetness and composure of spirit attending it. At this time there was a burden laid on my spirit for the Church. I was afraid that the Lord was about to depart from us; but this morning I got leave to plead with Him for the Church as a man



doth with a reconciled friend, and He filled my mouth with arguments. And I desired to be humbled for my own sins and for the sins of the congregation whereof I was a member, and for the sins of the land which hath provoked the Lord to depart from us. Being thus concerned, O how sweetly were these words brought in on my mind, "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." O this made me wonder at His love, for He drew aside the veil and made me see into the secret of His covenant, whereof I can neither speak nor write to any purpose.

But when I was coming to the ordinances the great adversary of God and man assaulted me with his fiery darts in order to keep me back from paying in the tribute of praise which was due by me to my great Deliverer who had loosed my bands. The enemy suggested to me that my enjoyments were but the joys which temporary believers or hypocrites may have sometimes in the Word. But I think "joy in the Holy Ghost" hath an enlarging, humbling, and sanctifying influence upon my soul, whereas the joy of hypocrites hath no such effects.

When I was at the table of the Lord, O how sweet were these words to me (Isaiah xliii. 4), "Since thou was precious in my sight, thou hast been honourable, and I have loved thee." O what ground of rejoicing was this to my soul, to have a God in Christ for its reconciled portion.

On the Monday morning as I was going to the ordinances my Lord was departed from me, which perplexed me much. I thought, O I have left Him at a communion table not to see Him again! There was a room in my soul the whole world could not fill up without glorious Christ Himself; there was a most vehement flame of love in my soul for Him which many waters could not quench. Oh! I could not think of wanting my Lord! I say, I could not think of wanting my Lord again.

Public worship began, and then Mr. Telfer preached on Isaiah xxvi. 9, "With my soul have I desired thee in the night, and with my spirit within me will I seek thee early." In the time of this preaching I got a glorious discovery of my Lord again with these words, "It is expedient for you that I go away." Now, I can neither express the joy nor the sorrow I had on my spirit. I got liberty to converse with Him as with a loving friend, or as a wife with a loving husband. But, O this filled my heart with sorrow to think of parting with my Lord again. I would rather have died on the Mount, and the valley of vision been my burial place, than come away without Christ.

Mr. Fisher closed the work on these words, "Follow the Lamb whithersoever He goeth." He held out Christ to be the believer's leader, and said, "If we had a leader in a strange way, we would readily ask this and that mark about the way at our leader, and would have converse with our leader." O how confirming was this, to me! yet I came away with a sorrowful heart from the

ordinances because my Lord told me that "it was expedient for me that He should go away," and my spiritual enemies were to meet with me again. I cannot but say to the praise of the Lord, the last day of the feast was the greatest day of it. I never before experienced the like on the last day of a solemnity. This was a time of feasting indeed! I may well call the place a "Bochim," a place of weeping; or a "Bethel," a place where I saw the Lord.

How reprovable then are these ministers at this day who are for putting away all the preachings about sacramental occasions, but the fast-day and the Sabbath-day's preachings, when the Lord has been pleased to give so much of His countenance on these days? They are depriving poor souls of a feast on these occasions if it lay in their power to hinder it. They say upon the matter, "Behold, what a weariness is it to serve God; and they have snuffed at it, saith the Lord of Hosts."

It is to be lamented that the judicatories of this Church are many ways overthrowing these foundations both as to doctrine and government. Who would have thought that it would have been deputed in Scotland that Christ, the King of Zion, hath a fixed government in this visible Church? How will ye exonerate yourselves at the hand of God and of Christ, who laid no other burden upon you than this, "Hold fast till I come." Poor covenant-breaking Scotland never thinks upon this.

*(To be continued.)*

**Holy Water.**—The publication in Spain by the Spanish Religious Tract and Book Society of a pamphlet, entitled "Holy Water," has met with great success, and has been the means of creating in the minds of many Roman Catholics in that country an absolute horror of "Holy" Water. This pamphlet is written by Luis Lopez Rodriguez, B.A., the son of the Director of the Figueras Evangelistic Mission. The author has studied medicine in London and is therefore qualified to deal with the subject of his pamphlet, which exposes the alarming dangers to public health caused by the use of "Holy" Water. So successful has this pamphlet been that in some parts of Spain an absolute horror of the microbe-infested water which is to be found in Roman Catholic churches has arisen. Madame Rodriguez tells me that in one part of Spain the rector of a church has ordered running water to be supplied for the stoups in order to counteract the panic! The Spanish Religious Tract and Book Society, whose offices are at Figueras, Province Gerona, desire to circulate the English edition of the pamphlet in this country. I trust that the Society will succeed in its endeavour, for English Roman Catholics should be warned of the dangers which beset them owing to their close intimacy with that disease-disseminating liquid termed "Holy Water."—*Protestant Observer.*

## The Bible: What is it?

THE following brief address on the above important subject was composed by our esteemed elder, Mr. George Forrest, Brucefield, Canada, and read at a Bible Society Meeting by his friend, Mr. Baird. Mr. Forrest is now in his ninety-first year. He was recently very weak, but in the kindness of Providence he has revived somewhat again.

"The Bible is the most wonderful, the most useful, and the most precious Book in the world. It is wonderful, as it expresses the revealed will of God; and it is useful and precious in this—that it teaches us what we are to believe concerning God and what duty God requires of man. The Bible teaches us that God is a Being of infinite holiness, glory, and power—infinite, eternal, and unchangeable in all His attributes—and that His tender mercy is over all His other works. It also informs us that God made man after His own image—in righteousness and true holiness, in a perfectly holy and happy state; and gave him a law, with the promise of life if he obeyed it, but with the threatening of death as the penalty of disobedience. But man disobeyed, became alienated from God and became His enemy, and so the whole race of mankind now lies under the sentence of eternal death by reason of their connection with the first Adam. But God, who is rich in mercy, did not leave all mankind to perish in this state of sin and misery, for it is written in this precious Book that 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.' And this precious Book tells us how Christ the Son of God became man, and as man became the Surety and Substitute of His people. As their Surety He obeyed the law for them, and as their Substitute He suffered the penalty which they deserved to suffer for breaking the law—by giving His own life a ransom for them. He was delivered for their offences, and raised again for their justification, and He is now their Advocate and Intercessor at God's right hand. But before He ascended on high He commanded His disciples to go unto all the world and preach the Gospel to every creature, and added: 'He that believeth and is baptised shall be saved, and he that believeth not shall be damned.' Now, it is in obedience to this command that missionaries are sent to distant lands to preach the Gospel to people that are perishing because they are ignorant of the way of salvation. But what could the missionary do without this precious Book? It is the weapon that he is to use; without it he would be powerless to fight the powers of darkness. It is the weapon by which Christ is to subdue the world to Himself. It is the sword of the Spirit which is the Word of God. Now, in view of all this, is not the Bible the most wonderful, the most useful, and the most precious Book in the world? But there is nothing new in all this; you have heard it all over and over again.

It has been said that 'What is true is often not new, and what is new is often not true.' And I would earnestly entreat every one—and especially all our young people—to keep a firm hold of this good old Book, for as 'there is none other name under heaven given among men whereby we must be saved,' but the name of Jesus Christ, so there is no other book that reveals Jesus Christ and His salvation but this, and those that have their foundation on it. But there are some men who profess to be preachers of the Gospel of the grace of God, and at the same time are casting discredit on this precious Book by telling us that it is largely made up of legends and fables. They tell us that the book of Genesis is a myth, and the story of Eden and the Fall of man a fable; and they also tell us that man was not created in the likeness of God, but that he sprang from a lower state of existence—that the creature first became self-conscious, then morally conscious; the beast looked up and was a man. They tell us much more of like character that need not be reproduced here. But suppose for a moment that they are right (which we by no means admit), what would be the result? Simply this, that if the story of Eden and the Fall of man is a fable, then the story of redemption must be a fable also; for it was in Eden and in the very closest connection with the Fall of man that the story of redemption was first proclaimed, and it is from that starting-point that it has been proclaimed down through all the ages to the present time, and it will be on that line that it will be proclaimed to the end of time, and it will furnish the redeemed with a song of praise through a long eternity.

But we are told that the Word of God is *in* the Book, and that only some of it is really inspired by God. O, yes, but what good does that do common people like some of us, who are not educated enough to become 'Higher Critics'? We would not be able to determine what was legendary and fabulous, and what is really inspired by God; the Bible would thus be an enigma to us; we would not know what we should believe and what we should reject. But we who are not Higher Critics need not have any doubt about this matter, for we have it on the authority of the Author of the Book that 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness.'

Much more, very much more might be said in commendation of this precious Book, and much more might be said in condemnation of this pernicious criticism, but I will not pursue the subject any further at present. Shall just finish with a few words by way of application. Let us keep by this Bible in its entirety and do what we can in helping to circulate it among all the nations of the world. Let us also use it ourselves in such a way that we may be so influenced by it that our Saviour's prayer may be answered in each of us—'Sanctify them through the truth; thy word is truth.'

‘Now unto him that is able to keep (us) from falling, and present (us) faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.’”

## The Present Time.

AS our present time is ominous, and dangers are ahead,  
When plots by wily Papists in secrecy are made;  
Then what should be done that such we may avert,  
And preserve our present liberties in Church and State?

The Scriptures are challenged as they never were before;  
Yea, men cast aside the Bible, and the Sabbath Day ignore.  
Church meetings are like theatres, with amusements and fun;  
The fear of God is gone, but a reckoning day shall come.

False teachers fill our pulpits in every corner of the land,  
Who preach a spurious gospel with its structure on the sand.  
It never came from God, and will never save a soul;  
Thus preachers and people will find Hell to be their goal.

But Hell is not feared, and there is not such a place  
Within the new theology, you will not find a trace.  
Smooth things the people love, and in judgment they are given,  
And such as those things follow shall ne'er enter Heaven.

Alas! the time is come when God's people should consider,  
As the floods of Infidelity and Popery together  
Are swelling in among us, like to cover all the land,  
Then, Rome will show her teeth, and may gain the upper hand.

When Israel of old departed from the Lord,  
And were punished for their sin, they sought to be restored.  
God's wrath was then assuaged, and His judgments removed;  
A time of joy and gladness and holiness ensued.

Why not proclaim a fast, as was done in former days,  
That our sins we may confess, and turn from evil ways?  
Yea, the Scriptures do command us to fast and to pray,  
Which now would well become us, in this, an evil day.

The Solemn League and Covenant of Scotland's Reformation  
Was visibly acknowledged by the God of Salvation.  
When afterwards renewed, then Livingstone declared  
He never saw such motions as the Spirit then conferred.

On the King upon the throne, and on all his subjects too,  
Those Covenants still are binding, but, alas! there be but few  
Who think of them renewing, and why is it so?  
O just because fidelity to Bible truth is low.

Our day indeed is dark, Church and nation are asleep,  
When our foes are wide awake, who would kill us with a sweep;  
But a wakening day will come, when God's judgments will appear,  
And the stake and the gibbet with dread tortures shall be near.

May England and Scotland awake yet in time,  
And the people of the Lord right nobly combine,  
To stand in the gap, and the mighty foes confront;  
With the sword of the Lord their enemies they shall daunt.

A. M. M.

## Eachdraidh Eaglais na h-Alba.

MU Eachdraidh nan *Cuil-dé-each*, mar dh' ainmich sinn 's a' chaibidil mu dheireadh, is e an ceud iomradh cinnteach tha againn mu 'n déighinn, na tha ann an sean Eachdraidhibh, air a sgrìobhadh mu Challum-cille, ceann na buidhne a ghabh seilbh 's an Eilean, a chaidh mar so a shlòinneadh air féin—I-Challum-cille. B'ann do mhuinntir na h-Eirinn e; agus a réir nan Eachdraidh tha againn air, bha e air tighinn o theaghlach rioghail 's an Tìr sin. Tha Eachdraidh a' giùlan gu 'n do thog e Abaid, 's an Eilein ud, ann am bliadhna an t-Slanuigh-fhir 563; agus gu 'm b'e féin an ceud Aba. Tha e air innseadh gu 'n d' thug e a nall á Eirinn dà dhuine dheug, a bha 'n an companaich maille ris 'n a shaotharaibh; agus nach robh uachdaranachd 's am bith eile aig' os an ceann, ach a mhàin e bhi 'n a Cheann-suidhe aca 'n an comhairle. Cha 'n 'eil fianuis no iomradh, 's am bith ann an Eachdraidh, mu ainm no dreuchd Easbuig bhi aige air doigh 's am bith, a réir seadh coitichionn an ainme sin. Bha, gu soilleir an comhairle 's an suidheachadh aca mar tha aig gach Cleir eile d'ar n-Eaglais gus an là an diugh—an Ceann-suidhe féin aca; no mar theirear 's a' Bheurla, "Moderator"; a mhàin gu robh an oifig so aig an aon neach, an àite mar chleachdar a nis, ministear mu seach do 'n chleir bhi 's an oifig so, car bliadhna no leth-bhliadhn'. Cha 'n 'eil an t-iomradh a 's lugha, gu 'n deachaidh riamh an duin' ainmeil ud, no aon do na daoine a thàinig 'n a àit an deigh a bhàis, an I-Challum-cille, a choisrigeadh no chur air leth mar Easbuig, no chum dreuchd no oifig 's am bith d' am buineadh uachdaranachd no comas riaghlaidh os ceann chaich. Tha fear do cheud luchdeachdraidh na h-Eaglais Shasunnaich, "Bede, an t-urramach" mar theirear ris, a' deanamh so aithnichte. A' sgrìobhadh mu 'n dreuchd a bha mar so a measg nan Cuil-de-ach tha e a' labhairt uimpe mar ni "neo-àbhaiseach," do bhrìgh 's gu 'n do chleachd e féin bhi a' faicinn a mhàin òrdugh agus suidheachadh Eaglais nan Easbuig. Is fiù ainmeachadh mar an ceudna, gu 'm b' e da fhear dheug àireamh na Cléire bha aca an I-Challum-cille; agus is e an t'àireamh ceudna a ghleidh na Cuil-dé-ich, anns gach ionad eile do 'n Tìr, far an do ghabh iad an comhnuidh an deigh sud. Is e a 's coslaiche, gu 'n do lean iad an dòigh-suidheachaidh so, o urram bhi aca do àireamh nan abstol, aig an robh an da fhear dheug 'n an comhairle, ri àm suidheachaidh Eaglais fhaicsinneich an t-Soisgeil. Agus tha so fein a' leigeil fhaicinn duinn, gu 'n d' thainig na Cuil-de-ich a stigh do Alba, gu moch an linn an t-soisgeil air thalamh, 'n uair nach d' atharraicheadh, 's nach do thruailleadh fathast, simplidheachd na h-Eaglais; agus roimh do òrdugh no do dhreuchd Easbuig bhi air 'fhaicinn no air 'aideachadh innte: no, dìreach gu 'n do lean na Cuil-de-ich ri riaghailt nan Sgrìobtur, co dlùth 's a bha 'n an comas, a thaobh riaghailtean-suidheachaidh agus riaghlaidh Eag-



lais. Agus tha dearbhadh eile air so, ged theirear le luchd-eachdraidh—Manaich—riutha gu tric ('s e sin luchd-dreuchd Eaglais d' am bheil am pòsadh air a thoirmeasg le Eaglais na Ròimhe), gu 'n robh na Cuil-de-ich 'n an daoineibh pòsda mar bu trice; oir tha sinn a' faotainn dearbhaidh o Eachdraidhibh, gu 'n robh an cuid mac gu tric a' tighinn 'n an àit, an deigh bàis an aithrichean, 's an dreuchd cheudna. Agus o so uile, 's gann a ghabhas e seachnadh idir dhuinn, fhaicinn, gu 'n d' thainig air tùs, na daoine diadhaidh so a stigh do Alba, o ionadaibh, agus aig àm, anns nach do thruailladh fathast an Eaglais Chriosduidh, o bhi a' leantuinn theagasgan agus chleachdaimhean nan abstol, agus na dreama sin a thainig dìreach 'n an lorg-sa. Agus mar so, 's e 's coslaiche, gu 'n d' thainig an Soisgeul a stigh do Alba, 's an dara ceud bliadhna do linn an t-Slànuigh-fhir.

Mu 'n tomhas soirbheachaidh a fhuair na Cuil-de-ich a measg luchd-àiteachaidh na h-Alba, cha 'n 'eil Eachdraidhean 'g a fhàgail ro-shoillear, ach gu 'n d' fhuair iad tomhas maith farsuing a dh' aindeoin mar bhacadh an còrr dhoibh, tre chogaidhba agus thrioblaidibh na Tìre, tha so air a nochdadh leis na h-ionadaibh-tuinidh a thogadh leo—an Dunchaillin, an Abair-brothaig, am Brechin, Monimusc, agus an Eilean-Chormaig, taobh an Iar Earraghaidheal, a thuilleadh air I-Challum-cille. Agus annta so air fad, tha e soilleir o Eachdraidh, gun robh an t-aon dòigh-riaghlaidh Eaglais aca 's a bha aca an I-Challum-cille—da fhear-dheug fear-cléire agus Ceann-suidhe na Comhairle, gun ghuth air dreuchd 's am bith a b' àirde na sin.

Agus ma chumadh air ais soirbheachadh an t-soisgeil an Alba, troimh chogaidhean agus thrioblaidhean na Tìre, cha b' fhèarr, ach bu mheasa, cor luchd-àiteachaidh Shasuinn 's na linnibh ceudna. Tha e soilleir ni 's leòir o Eachdraidh, 'n uair dh' fhàg na Ròmhanaich Breatann, gu 'n do shir luchd-àiteachaidh na Tìre sin còmhnaidh an aghaidh nan Albanach (a bha 'g an sàruchadh), o na Sagsonaich, a bha 'n an luchd-còmhnuidh air mòr-thìr na Roinn-Eorpa, ann an cèarnaibh àraid do 'n Ghearmailt. Ach an uine ghearr, 's ann a thionndaidh an luchd-cuideachaidh ud an aghaidh nan Sasunnach féin; 's cha b' fhad an ùin' gus an do cheannsaich iad Sasunn gu h-ìomlan. 'N uair bhuaidhaich mar sud, na Sagsonaich air Sasunn, agus iad 'n an ana-creidmhich, no 'n am Paganaich, gach cèarna air an do glac iad comas riaghlaidh, ni 's am bith bha ann do 'n chreidimh Chriosduidh, chuir iad as da gu tur. Agus iarmad an t-sean luchd-àiteachaidh, 's na fhuair dol as do na creidmhich an Sasunn, theich iad do 'n dùthaich sin, Uales, taobh an Iar-thuath Shasuinn, no mar dh' fheudtadh ràdh ris an Tìr sin, Garbh-chrìochan, no Gidhealtachd Shasuinn; agus an sin, mhair, agus 's beag nach feud sinn a ràdh, gu bheil a' mairsinn fathast, dòigh-riaghlaidh Eaglais nan Cuil-de-ach. Feudar ainmeachadh an so, gur h-e an sluagh ud na Sagsonaich, o 'n d' fhuair Tìr Shasuinn an t-ainm sin féin Sasunn. Agus is ann o chanain nan Sagsonach ud tha mòran do 'n Bheurla mar chanain

air a tarruing. Cha 'n ionann do 'n Tìr, do 'n t-sluagh, no do 'n cànan, agus d' ar Tìr, d' ar càirdibh, 's d' ar cànan urramaich fein, a tha ach beag uile d' an t-sean stoc, agus an aghaidh nach do bhuadhaich fathast gu tur, coigrich, no naimhdean 's am bith. Mu thimchioll na Dùthcha sin Uales, bithidh ni no dha againn fathast r' a thoirt air aghaidh. Tha an cànan-sa, gu maith dlùth air ar sean chànan fein. Agus ni 's fearr eadhon na sin, tha an t-aon chreidimh, an t-aon dòigh-riaghlaidh Eaglais, fathast a' mairsinn 'n am measg.

Ach, fa dheòidh, an Sasunn, thainig sìth agus clos. Agus thòisich a rìs, an creidimh Crìosduidh gu bhi ceum air cheum, air a chraobh-sgaoileadh mu dheas, air feadh Shasuinn. Bha Sasunn fathast, no an uair sin co dhiubh, air a roinn a mach 'n a rioghachdaibh beaga fa leth. Tha am fear-eachdraidh a dh' ainmich sinn cheana, "Bede an t-urramach," ag innseadh dhuinn, gu 'n do thogadh 's gu 'n d' fhoghlumeadh Osuald Rìgh nan Sagsonach an taobh tuath Shasuinn, an I-Challum-cille; agus co luath 's a fhuair esan bhi 'n a Rìgh, gu 'n do chuir e fios gu Luchd-cléire na h-Alba, ministèir, no Fear-teagaisg a chur d' a ionnsuidh, chum 's gu 'm biodh iochdarana a Rioghachd air an toirt chum a' chreidimh Chrìosduidh. Agus o 'n àm sin, mhair Cuil-de-ich na h-Alba fhad 's bu mhaireann dhoibh, bhi a' saothrachadh chum an t-soisgeil a chraobh-sgaoileadh a measg nan Sagsonach, le mòr shaothair. Air tùs, cha d' fhuair eadhon ach ro bheag soirbheachaidh leo. Tha e air innseadh gu 'n robh an ceud fear-teagaisg a chuir iad do Shasunn, d' an b' ainm, Corman, 'n a dhuine gnù, teann; agus nach robh a mhinistireileachd-sa taitneach do na Sagsonaich; agus nach d' fhuair e mòran deadh-ghean 'n am measg. Agus an sin, chuir clèir I-Challum-cille duine eile d' an ionnsuidh, Aidan, air dhoibh an toiseach a chur air leth mar fear-teagaisg. Thog, no shuidhich e so, ionad-còmhnuidh ann an Eilein Lindisfearna air taobh Shasuinn, an Ear-thuath, a' gabhail an aoin dòigh-riaghlaidh 's a dh' fhaghlum e ann an I-Challum-cille: agus o 'n ionad sin, thòisich an Soisgeul gu bhi air a chraobh-sgaoileadh air feadh Shasuinn. Ach, bha a leithid a dh' urram aca do I-Challum-cille, agus do 'n dòigh theagaisg bha an sin, 's gu 'n do chuireadh iomadh do luchd-leanmhuinn Aidan do 'n eilein sin gu bhi air an teagasg le Luchd-cléire I-Challum-cille.

Ach, an uair, mar so, bha an Soisgeul air a chraobh-sgaoileadh ann an tomhas mòr air feadh Shasuinn, bha bacaidhean agus trioblaidean a' tighinn 's an rathad orra. Bha an t-ainm Pàpa nis air a thoirt do Easbuig na Ròimhe; agus b' e Greagoraidh mòr, ainm Pàpa an là ud. 'S ann a chuir esan Augustin, duine mòr innleachdach, agus dà fhichead fear-teagaisg o 'n Ròimh maille ris, a chum nan Sagsonach a thionndadh chum a' chreidimh Phàpanaich. 'S ann tha e coslach o eachdraidhibh, gu 'n do tharruing greadhnachas agus cuilbheirtean an duine mhoir' so, sglead air inntinnibh nan Sagsonach; agus choisinn e fein 's an dà

fhichead fear bha maille ris, buaidh, air na Cuil-de-ich bhochd agus shimplidh. Bha connsachadh mòr (gun seadh) an uair ud mu ni àraid—an t-àm fa leth do 'n bhliadhna, 's am bu choir do 'n Chàisg bhi air a coimhead leis an Eaglais; agus mu chuid do nithibh beag' eile, mu nach robh, tha sinn a' creidsinn, mòran eòlais aig na Cuil-de-ich, no mòran suim aca d' an leithid. Ach choisinn an duin' ud Augustin agus a' chuideachd Phàpanach bha maille ris, deadh ghean o na Sagsonaich. Chruinnich Augustin Seanadh Eaglais an Sasunn; thainig eadar e féin agus na Cuil-de-ich. Agus is ann an uair, 'sin a thòisich ùghdarras na Pàpanachd an Sasunn. Chinnich, ceum air cheum, le cuideachd nam Pàpanach; agus ann an Seanadh eile a chruinnicheadh leo aig "Whitby" (an Sasunn) far an robh duine do 'm b' ainm "Wilfred" 'n a cheannard air taobh na Pàpanachd, agus làn-fhoghlum aige ann an innleachdaibh Eaglais na Ròimhe, bha a' chonnsaid eadar buidheann nam Pàpanach agus na Cuil-de-ich gu bhi air a socruchadh. Ach bhuadhaich "Wilfred," le andànadais cainnt an aghaidh Cholmuin bha 'n uair sin 'n a Cheann-suidhe air cléir Lindisfearna. Ach a roghainn air geilleadh do mhearachdaibh an teagaisg Phàpanaich, dh' fhàg e 'aite \* fein an Sasunn, agus phill e dhachaidh do I-Challum-cille.

O 'n àm sin a bhuadhaich ùghdarras nam Pàpanach gu luath agus farsuing an Sasunn. Tha mòran do dhòighean agus do shaobh-theagasgan na h-Eaglais truailidh sin co-shìnte ri aignibh truailidh, agus uabhair na h-inntinn' fheolmhoir: is ann le so a fhuair an Eaglais sin riamh a leithid do shoirbheachadh 's an t-saoghal. Bha cuid do na Cuil-de-ich an Sasunn, a thuit air falbh chum nam mearachd ud; agus dh' fhag cuid eile dhiubh an ionadan fa leth 's an Tìr sin, agus phill iad dachaidh do Alba. Ach tha so uile a' taisbeanadh dhuinn an dealachaidh bha eadar Eaglais na h-Alba agus Eaglais na Ròimhe, eadhon 's na linnibh ud.

Ach mar bhuadhaich, 's a' cheud àit, mar sud, cumhachd na Pàpanachd an Sasunn; cha b' fhada 's an ath àit, gus an d' thainig an cumhachd ceudna air aghaidh gu bhi a' buadhachadh ann an Alba, ar Tìr fein. Cha bhi e 'n ar comas mion-chunntas a thoirt mu gach dòigh anns an d' thainig an cùl-sleamhnachadh agus an truailleadh so a stigh. Tha e soilleir, mar aon ni àraid, gidheadh, o Eachdraidhibh nan aimsir ud, gu 'm b' i a' cheud phonc shònruichte mu an do chuir Eaglais na Ròimhe mach air na Cuil-de-ich—nach robh aig na Cuil-de-ich 'n an dòigh-riaghlaidh, dreuchd no oifig an Easbuig air chor 's am bith: agus mar an ceudna, gur h-i dreuchd nan Easbuig bhi air a toirt a stigh do Alba, an ceud ceum troimh an d' fhuair a' Phàpanachd mu dheireadh an t-ùghdarras a ghlacadh os ceann ceud Eaglais shimplidh agus Sgrìobtuireil na h-Alba. Agus cha lugha na sin, tha e soilleir, gur h-ann tre ùghdarras agus tre eisimplir Shasuinn a chaidh Eaglais na h-Alba a thruailleadh, cheana, an uair ud, agus a thainig cumhachd aa Pàpanachd a stigh do Thìr ar n-aithrichean.

Bha nithe araid a chuidich le so. Agus feudaidh sin ainmeachadh mar aon ni, gu 'n robh cuid do no Rìghribh bu chumhachdaiche a bha air Alba 's na linnibh ud, a còmhnuich ann an Sasunn cuid d' am beatha—mar bha Callum a' chinn mhòir, no mar theirear 's a' Bheurla ris, "Malcolm Canmore," agus an dara rìgh Daibhidh a bha air Alba. Phill iad sud dachaidh do Alba, agus an inntinne làn do bheachdaibh mearachdach, faoine, mu ghreadhnachas agus mu mhòr-chuis na h-Easbuigeachd Shasunnaich; agus chuir iad gach oidhirp bu ghnìomhaiche an cleachdamh, eaglaisean mòra, greadhnach a thogail, agus ulluchadh a dheanamh air son Easbuis-ean a chumail suas, a bhiodh co-ionann ann am mòr-chuis, 's an greadhnachas ris na chunnaic iad an Sasunn. Cha b' fhada gun am facas toradh truailidh na saothrach mi-dhiadhaidh so. Fhuair-eadh daoine gu furasda, a ghabh os làimh bhi 'n an Easbuigibh an Alba:—gu bhi 'n an daoinibh mòra 's an t-saoghal. Bha atharrachaidhean air an deanamh leo sud, o latha gu latha, 's o bhliadhna gu bliadhna, air an dòigh-riaghlaidh Eaglais a chuir na Cuil-de-ich air chois. Dh' iarr an sin, Ard-Easbuig Eaglais Shasuinn uachdaranachd a chosnadh gu h-ìomlan dha fein os ceann Eaglais na h-Alba. Shaothraich, ach gun dol leo, luchd-teagaisg phrìomh Eaglais na h-Alba, an truailidheachd so a philleadh air a h-ais; ach bha cumhachdan an t-saoghail so air taobh nan Easbuig. Agus mu dheireadh, 's a' bhliadhna 1176, a roghainn air géilleadh fathast do Ard-Easbuig Shasuinn, chaidh soarsa spioradail Eaglais na h-Alba thoirt seachad do làmhaidh Phàpa na Ròimhe.

Thachair mar so do Eaglais na h-Alba, eadhon 's na linnibh ud, ann an tomhas mòr, mar chithear leinn fathast 's an Eachdraidh so, dìreach mar dh' éirich dhi an deigh am an Ath-leasachaidh a ris. Fhad 's a dh' fhàgadh saor i o ùghdarras dhaoine an t-saoghail so, bha i glan 'n a teagasg, agus simplidh a réir na fìrinn, 'n a dòigh-riaghlaidh, a' gabhail focail Dhé mar a riaghailt annta sin le cheile. Agus dh' fhuathaich Eaglais Shasuinn i, agus dh' iarr i sin Eaglais na h-Alba a thilgeadh bun os ceann; agus i 'n a dìteadh do 'n Eaglais mhòir-chuiseich, thalmhaidh sin, eadhon 's na linnibh ud.

Agus bha rìghrean agus àrd-uaislean na h-Alba, le bhi a' gabhail an còmhnuidh an Sasunn ann an tomhas mòr air tighinn gu bhi, air an tomhas cheudna eadhon 'n an Sasunnaich iad fein. Agus dh' oidhirpich iad sin, agus chinnich leo, an dòigh-riaghlaidh Eaglais, smachdail, mhòr-chuiseach, a chunncas leo an Sasunn, le a teagasgaibh truailidh, a thoirt a stigh—colg-dhìreach mar bha iad sin uile, an aghaidh riaghailt nan Sgrìobtur, agus an aghaidh smioralachd fhialaidh, shaoir, luchd-còmhnuidh na h-Alba.

Ach an deigh do Alba mar sud tighinn fuidh uachdaranachd a' Phàpa, ciod e, an sin, a dh' éirich do na Cuil-de-ich? Mar dh' fheudar smuaineachadh, dh' fhuiling iad gu goirt. Eadhon roimh 'n am a dh' ainmich sinn, 'n uair fhuair a' Phàpanachd làn-ùghdarras an Alba, mar bha a truailidhachdean a' tighinn a stigh

bha na Cuil-de-ich a' fulang. Tha Eachdraidhean àraid a sgriobhadh an Eirinn, a' cur an céill, gu 'n robh Teaghlach I-Challum-cille, air am fògradh thar Druim-Albainn, 's a' bhliadhna 716, le Rìgh Neachdain. Agus tha e soilleir o Eachdraidh, mar an ceudna, gu 'n d' rinneadh an gnìomh ud leis, a chum 's gu 'm biodh dòighean na h-Eaglais Shasunnaich air an cur air chois leis, 'n a Rìoghachd. Shuidhicheadh aig an am cheudna, Sagart Sasunnach "Ecgeberht," an I-Challum-cille. Agus chuir an Rìgh ceudna fios gu duine mòr do Phàpanaich Shasuinn, a' shireadh luchd-togalach, a thogail Eaglais ghreadhnaich dha, a réir dhòighean na Ròimhe. Ach bhàsaich an Rìgh so, mu 'n d' fhuair e a chomhairlean uile a thoirt gu buil : agus rè thri fichead bliadhna bha a ris ni-éigin do shith aig teaghlach I-Challum-cille.

Ach thòisich an sin nàimhdean eile bu ro-mhiosa ;—na Lochlunnaich bhorba, le an cuid luingeas 's am feachdaibh-cogaidh, a' tighinn a stigh a measg nan Eilean, 'g an creachadh 's 'g am spùinneadh. 'S a' bhliadhna 801—chaidh aithribhean I-Challum-cille a losgadh gu làr leo, agus àireamh mòr do na Cuil-de-ich a mharbhadh leis na daoineibh fiadhaich, borb' ud. 'S a' bhliadhna 877, thog na Cuil-de-ich an imrich mhuladach a I-Challum-cille, agus na Lochlunnaich a ris air tighinn a stigh orra ; agus theich iad do Eirinn—a' giùlan leo, mar rinn clann Israeil as an Eiphit cnàmhan Ioseiph—cnàmham Chaluim-cille. Ach dh'fhan fathast iarmad do na Cuil-de-ich 's an eilein ; cha dh'raichdeadh iad 'fhàgail :—b' e ionad an graidh e ; agus is ann an sin bha cuimhne agus iomradh an sinnsireachd. Ach mhair an deuchainnean agus am fulangasan.

(Ri leantuinn.)

## Halyburton's Memoirs.

BY THE REV. D. BEATON, WICK.

"GENTLEMEN," said Dr. Duncan to his students on one occasion, "there are three great books in the world—Augustine's *Confessions*, Halyburton's *Memoirs*, and Bunyan's *Pilgrim's Progress*." That Halyburton's *Memoirs* should have such a high place assigned to it by one so competent to judge, is high praise indeed. That it well deserves the praise will be readily admitted by all who feel the remarkable ability it manifests, and the fervent piety that breathes throughout the book. Possessed with mental gifts of the highest order, Halyburton's delineation of spiritual experiences are most powerful and searching. The keen metaphysical bent of his mind and the gracious dealings of the Spirit on his heart made him a teacher at whose feet many generations of the pious-minded people of Scotland were willing to sit. The *Memoirs*, which were written by Halyburton a few years before his death, are composed largely of the ups and downs of his spiritual life. The temptations he endured, with the deliverances he had, are all here narrated with candour.

The book is divided into four parts. The first part relates the state of matters with him from the time of his birth until he was ten years of age or thereby. The second part contains an account of the rise, progress, interruptions, and issues of the Lord's strivings with him during the ten or twelve ensuing years of his life. The third part deals with the progress of the Lord's work for the space of about three years—from August, 1696, to June, 1699—the dreadful straits he was brought to, and his deliverance. The trying experience to which he here refers is described in the first chapter of the third part. "By the extremity of this anguish," he says, "I was, for some time about the close of 1697 and beginning of 1698, dreadfully cast down. I was weary of my life. Often did I use Job's words: 'I loathe it; I would not live alway.' And yet I was afraid to die. I had no rest; 'my sore ran in the night,' and it ceased not in the day. At night I wished for day, and in the day I wished for night. I said, 'My couch shall comfort me'; but then darkness was as the 'shadow of death.' When I was in this case I was often brought to the brink of despair. 'He filled me with bitterness; He made me drunk with wormwood. He broke all my teeth with gravel stones; He covered me with ashes.' He removed my soul far from peace: I forgot prosperity. And I said, 'My strength and my hope is perished from the Lord,' remembering mine affliction and my misery, the wormwood and the gall. My soul had them still in remembrance, and was bowed in me. Now I was made to think it a wonder that I was not consumed; and though I dreaded destruction from the Almighty, yet I could not but justify Him if He had destroyed me. 'Righteous is the Lord, for I have rebelled.' I was made to fear that the Lord would make me a Magor-missabib—a terror to myself and all round about—and that He would make some dreadful discovery of my wickedness that would make me a reproach to religion, and give the enemies advantage; which put me upon the Psalmist's prayer—'Deliver me from all my transgressions; make me not the reproach of the foolish.' I was made to wonder that I was not already cut off; and indeed this was sometimes reviving—'It is of the Lord's mercies that we are not consumed, because his compassions fail not.' This I recall to my mind; therefore have I hope. But this hope was easily clouded. It amounted to no more than this: 'Who can tell but he may be gracious.' And to this my fearful heart suggested the greatness of my sins as above the reach of pardoning mercy, and Satan daily urged me to give over and take some desperate course—to say, 'There is no hope.' Thus I walked about, dejected, weary, and heavy laden—wearied of my disease and weary of the vain courses I had taken for relief, and uncertain what to do—what course to take. 'I took counsel in my soul, having sorrow in my heart daily.'"<sup>\*</sup> Thomas

---

<sup>\*</sup> Memoirs, Part III., chapter i.



Halyburton, it is evident, found the gate that leads into the way of life strait indeed, and in obedience to his Lord's command he agonised to enter in. But it was not a hopeless struggle, for relief came at last, and in the second chapter he tells of the "outgate" he got. Another interesting chapter in this section is the seventh, where he tells how he came to be satisfied that the Scriptures are the Word of God, and how temptations in reference to them were repelled.

The fourth part gives an account of his ordination to the holy ministry and his conduct therein. The same seriousness and high concern characterise this part of the Memoirs. That the work of the ministry was a momentous work to him stands revealed on every page. Like the great apostle of the Gentiles it was his supreme concern to present his hearers as a chaste virgin to Christ, and from remarks made in the Memoirs it is evident that his was no fruitless ministry. Printed along with the Memoirs are his remarkable deathbed sayings. Here is one of these seraphic utterances having reference to the preceding subject—the work of the ministry. "Now, brethren," he said, addressing some ministers who had come to see him, "give diligence: for the Lord's sake, ply your work; 'hold fast what ye have.' I must have a word to you, my brethren: it is on my heart. I am young, but I am near the end of my life, and that makes me old. It becomes me to take advice from you. However, it is only to exhort to diligence in the common salvation. I repent I did not more, but I have peace in it that what I did I did in sincerity: He accepts of the mite. It was the delight of my heart to preach the Gospel, and it makes me sometimes neglect a frail body. I ever thought, if I could contribute to the saving of a soul, it would be a star, a crown, and a glorious crown. I know this was the thing I aimed at; I desired to decrease, that the Bridegroom might increase; to be nothing, that He might be all; and I rejoice in His greatness."

The Memoirs have been repeatedly published. The first edition appeared in 1718, with a preface by Isaac Watts. In Collins' edition, published in Glasgow in 1824, there is a valuable introductory essay\* by Dr. Young of Perth. The Memoirs will also be found in the complete edition of Halyburton's Works, published in 1835, with an introductory essay by Dr. Burns of Paisley. A cheap edition was brought out by the Free Church

---

\* In this *Essay* Dr. Young truly says of the *Memoirs*: "Scarcely is there a position which was ever taken up by the enmity of man against the mercy of his Maker, but was occupied by him and resolutely maintained till it was driven from under him; and scarcely, we think, can a refuge of his be entered by those who came after him, but was previously entered by him, and made his resting place till he found it to be no shelter. In short, the history of his advance towards Christianity, solely in its direction, so full of incident, and so frequently obstructed by relapses, with the repose which he tasted on his arrival at it, and the growth of character in his after years, all opening upon us so graphically, so richly interwoven with scriptural references, and coming in so aptly on our past or present experience is a treasury of instruction which ought by no means to be shut up from the present generation."

Publication Committee ; it has a useful appendix on the history of the Church of Scotland during the times of Halyburton.

Thomas Halyburton, of whose Memoirs the preceding short account has been given, was born in Duplin, in the parish of Aberdalgy, 25th December, 1674. His father was descended from the family of Pitcur, in the county of Angus, and was minister of Aberdalgy in the Presbytery of Perth. In 1662, when so many of the best of the Scottish ministers were ejected from their churches and homes, because they would not conform to prelacy, George Halyburton suffered eviction at the hands of a namesake and near kinsman. The Bishop of Dunkeld, George Halyburton by name, who himself had been a zealous Covenanter to begin with, was particularly zealous in ejecting his former brethren, among whom was George Halyburton, the father of Thomas. His mother was an eminently pious lady and like-minded with her faithful husband in siding with the Covenanters. There were eleven children in the family, all of whom died young, with the exception of Janet, the eldest daughter, and Thomas. But the stricken parents had this comfort, that even some of the youngest gave singular evidence of dying in the Lord.\* To escape the Episcopal persecution after his father's death, his mother went to Holland, where they remained for some time. After the usual preliminary school training he proceeded to the University, and when he had finished his course, he acted as a tutor in a noble family where a person that had been a school-fellow had imbibed Deistic opinions. It was the discussions with this old schoolfellow that made him make a careful study of the controversy which, we may depend, was the foundation upon which his masterly *Natural Religion Insufficient and Revealed Necessary to Man's Happiness* was published in 1714, two years after his death. The work is written in confutation of the Deism of Lord Herbert of Cherbury, and is the ablest work in Scottish theological literature against the Deists. Dr. MacCosh of Princeton describes it as one of the outstanding books of the age.† In June, 1699, the Presbytery of Kirkcaldy licensed him to preach, and in May of the following year he was ordained minister of the parish of Ceres. He was not long settled in his charge when his health failed, and it was with difficulty he could attend to the duties of his parish. After ten years of pastoral labours in this place he was appointed professor of divinity in the New College, St. Andrews. In the following year, 1711, exactly a year after his appointment, he was seized with a dangerous sickness from which he afterwards partially recovered though he never regained his wonted strength, and on 23rd September, 1712, Thomas Halyburton fell on sleep.

\* In one of his seraphic deathbed sayings he gives expression to his hopes in these words, "O blessed be God that ever I was born ! I have a father, a mother, and ten brothers and sisters in heaven, and I shall be the eleventh. O blessed be the day that ever I was born !"

† Scottish Philosophy, page 3.

He was only 38 years of age, but he had made good use of his day, and his departure was memorable for the heavenly frame of mind in which he awaited his end, and for the seraphic words in which he gave utterance to his hopes. He that can read these sayings of this saint and not feel his soul stirred with strong emotions must be hardened indeed.

He has also to his credit "The Great Concern of Salvation," "Whether Regeneration or Justification has the Precedency in the Order of Nature," "Nature of God's Act of Justification," and "An Essay concerning the Nature of Faith or the Ground upon which Faith assents to the Scriptures." The three last mentioned were published together in one volume in 1870. The Essay on the Nature of Faith has been described as by far the ablest work in existence on the self-evidencing power of Holy Scripture.\*

### Notes and Comments.

"The Mormons Unmasked."—This powerful exposure, by Mr. C. Sheridan Jones, referred to in an opening article, may be had from Messrs. Jarrold & Sons, Warwick Lane, London, E.C., for 1/- net, postage 2½d. extra. Mr. Jones writes in a very fair style—perhaps complimentary at times to an unnecessary degree, for all he can praise is only courage in delusion and prosperity in wickedness—but his condemnation of Mormonism is none the less straight and telling. The book is decidedly worth the money and is fitted to be a most useful beacon light in regard to a horrible evil.

The Pope's Blessing.—A writer in the *English Churchman*, some time since, quotes the following incidents to show that the Pope's blessing is "dear at any price":—"The Pope sent his special blessing to King Bomba of Naples. In less than twelve months that king lost his crown and kingdom. The Pope sent his blessing to Francis Joseph, Emperor of Austria. Within a year the Emperor was defeated at Sadowa and lost his Venetian dominions. The Pope blessed Queen Isabella of Spain, and soon afterwards she was deprived of her crown. The Pope blessed Louis Napoleon, or rather the Empress Eugenie. In less than a year France was defeated by Protestant Germany and its Emperor fled into exile. The Pope sent his special blessing to Boulanger. Within a fortnight Boulanger fled for his life and died a violent death. The Pope blessed Maximilian as Emperor of Mexico. Shortly afterwards Maximilian was killed. His wife became insane after receiving the Papal benediction at Rome. The Pope blessed an English steamer bound for South America with Sisters of Charity in 1870. Every soul on board perished. In August, 1895, the Archbishop of Damascus, addressing the Spanish troops

---

\* British and Foreign Evangelical Review.

at Vittoria before they started for Cuba, said: 'The Pope, like another Moses, had raised his hands towards heaven and was praying that the Angel of Victory might accompany the Spanish Army.' Despite the Pope's blessing and prayers, the Spanish troops were ignominiously defeated. On 4th May, 1897, the Papal Nuncio pronounced a solemn blessing upon the Grand Bazaar de Charite in Paris. Five minutes later the building was in flames and some 150 lives were lost."

**Origin of Life.**—The Annual Meeting of the British Association for the study of scientific subjects was held this year at Dundee. The opening address was delivered on the 4th September by the President, Dr. Schafer, Professor of Physiology in the Edinburgh University. His subject was "The Origin of Life," and he declared in plain terms his adherence to the theory of evolution. The advocates of this unbelieving scheme have been rather shy and silent of late years, but Dr. Schafer is determined to give the business a new impulse. At the same time we believe he has been quite unsuccessful in doing so, for his argument lacked logical coherence and may be shown to contain its own confutation. He denies the supernatural origin of life, and holds that men may yet be able to produce "life" by a chemical process. Professor Schafer expects the impossible. We may return to this subject.

## Church Notes.

**Communion.**—John Knox's, Glasgow (Hall, 2 Carlton Place, South Side), and Tolsta (Lewis), First Sabbath of October; Ness (Lewis), second; Fort-William, Scourie (Sutherland), and Breasclate (Lewis), third; Wick (Caithness), fourth. Oban, first Sabbath of November; St. Jude's, Glasgow (Jane Street, Blythswood Square), second.

**Theological Classes.**—The Theological Classes of New Testament Greek and Church History will (D.V.) begin at Wick on 29th October.

**Notice to Missionaries of Northern Presbytery.**—At a meeting of the Northern Presbytery, held at Dingwall, on the 3rd day of September, 1912, the following resolution was unanimously agreed to:—"The Presbytery would respectfully remind all missionaries under their jurisdiction, of their duty of faithfully attending to the charges over which they have been placed, and of their not being too often away on the Sabbath from these charges."

**Harvest Thanksgiving.**—At the above meeting of the Northern Presbytery it was decided that, as in former years, Harvest Thanksgiving services be held by congregations within their bounds, on the days observed in the parishes where the respective congregations are situated.

**Acknowledgments.**—Mr. Angus Clunas, General Treasurer, 35 Ardconnel Terrace, Inverness, begs to acknowledge the following donations, with thanks:—From "Anon" (Ballinluig P.O.), £1 for Sustentation Fund, and 10/- for Foreign Missions. From "Friend," Weston-Super-Mare (per Rev. J. S. Sinclair), £1 for Missionaries and Catechists, £1 for Matabele Church Building Fund, and 10/- for Kaffir Psalms. From Mr. R. Macfarlane, Benbecula (per Rev. J. S. Sinclair), 5/- for College Fund; and from Mr. A. Mackenzie, Laide, Aultbea, 2/- for same purpose. Rev. J. R. Mackay, Inverness, begs to acknowledge, with thanks, a donation of £10 from Mrs. Jean Keith, Thurso, towards the funds of the Free Presbyterian Church. Rev. J. S. Sinclair acknowledges, with thanks, £1 for John Knox's Sustentation Fund from "A Friend," Weston-Super-Mare.

### **The Magazine.**

**Magazine Number Wanted.**—The Editor has no copies in stock of Magazine No. 8, of Volume xv. (date, December, 1909), and will be obliged to readers who will send him same for payment (2d. each), the sender's name and address to be written on the wrapper. Should more copies come than desired, the Editor will return same.

**Bound Volumes.**—The Editor has in hand a few volumes bound in cloth of last year's Magazine (May, 1911-April, 1912). They may be had at 2s. 8d. each, postage 4d. extra. Some volumes farther back may be got at same price.

**Subscriptions Received for Magazine.**—F. Maciver, Strathconon, 3/9; D. Gillies, Jun., Callakill, Shieldaig, 2/6; J. Macbeath, postman, Lonbain, 2/6; M. M'Leod, Tanera, 2/6; D. Gordon, Kishorn, 2/6; Mrs. Gibb and Miss Mackenzie, Weston-Super-Mare, 5/- each, with donation, 5/-; R. Macfarlane, Benbecula, 2/6; J. Adamson, Helmsdale, 3/-; H. Brown, Craw, Lochranza, 2/6; Miss Macdonald, New Mill, St. Andrews, 3/-; Miss M'Lennan, Dawshead, Kilmarnock, 1/3; J. Macleod, Lairg, 26/3; Miss A. B. Sutherland, Thurso, 5/-; Mrs. Miller, Port Dover, Ontario, Free Circulation, 8/-; A. Fraser, for St. Jude's Collectors, 24/4; H. Macleod, N. Vancouver, 4/-; Nurse Kerr, Dublin, 6/3; J. M'Lennan, Fernamore, Shiel-daig, 2/6; H. Macqueen, Bute, 2/6; G. Fletcher, Lochgilphead, 2/6, and Free Circulation, 2/6; J. K. Popham, Brighton, 7/6, and Free Circulation, 2/6; Miss M'Pherson, Dankeith House, Kilmarnock, 2/6; Miss Maclean, Badachro House, Gairloch, 2/6; A. Mackay, divinity student, 2/6; J. Macdonald, Badcall, Scourie, 2/6; D. Mackay, Eigg, 5/-; J. Stewart, Lochcarron, 22/-; N. Cook, Pirmill, 5/-; W. Day, Edinburgh, 10/8; D. A. Macdonald, Bassano, Alta, 3/3; D. M'Lennan, Luib-chlaggan, Garve, 2/6; D. Morrison, Beaully, 5/-; J. Moffat, Falkirk, 5/-; Mrs. C. Gillies, Arkona, Ontario, 2/6; Duncan Mackenzie, Malaclait, Lochmaddy, 4/2; J. F. Mackay, Burk's Falls, Ontario, 2/6; J. Macsween, Connel Ferry, 2/6; M. Martin, Northton, Harris, 2/6; A. Macrae, In. Rev., Lochcarron, 5/2½; R. Wright, Mathieson St., Glasgow, 2/6; Miss Fraser, Balgie, Shieldaig, 3/-; A. Maciver Stornoway, 3/2½; J. M'Cuish, Malaclait, 2/6; A. Macdonald, Shenvallie Benderloch, 3/6½; A. Robertson, Shiskine, Arran, 2/6; Miss Munro, Inver polly, Ullapool, 3/-; A. Macdonald, Houghary, North Uist, 5/-.

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