



THE  
**Free Presbyterian Magazine**  
 AND  
**MONTHLY RECORD.**

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

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

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THE

# Free Presbyterian Magazine

*And MONTHLY RECORD.*

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## Arguments for Irish Home Rule Examined.

IT may not be unprofitable at the present time to examine some of the arguments that are put forward in favour of giving Home Rule to Ireland. We take nothing to do with party politics in the matter, but write from the standpoint of our common Protestantism. It is the duty of everyone, who has any regard for the things of the kingdom of God, to put his Protestantism first and his politics second. What is genuine Protestantism but loyalty to the fundamental principles of God's word, according to which the affairs of the State, as well as of the Church, ought to be regulated? We would consider ourselves traitors to Christ and His truth if we would take up any position either for or against Irish Home Rule, simply because a party in the State was for or against it. We have one Master, even Jesus Christ.

The *first* argument that may be noticed is, that Home Rule is a good thing in itself, and that, therefore, the desire of the Irish to have it should be granted. In answer, we have to say that there are many good things in the world which many people make a very ill use of. They ought not to be entrusted with the handling of them. A sharp knife is an article of value, but it may be employed for the most dreadful purposes. Fire is one of the most useful agents in existence, but persons of a violent temperament often abuse it to the serious injury of their neighbour's property. It is not enough, therefore, to maintain that Home Rule is a good thing in itself. The question is, "Are the Irish Roman Catholics capable of making a good use of it?" Their declared religious beliefs and their personal conduct in the past, answer with loud voices, "No." They are enemies to the grand principles of truth and liberty upon which Great Britain, as a united kingdom, was founded.

The *second*, and the most outstanding argument that is employed in favour of Irish Home Rule is that the Irish Roman Catholics

are fellow subjects along with Protestants, paying the same taxes, possessing the same franchise or vote, and having representatives in the same Parliament, and that their religion ought to be reckoned no disqualification for the enjoyment of Home Rule. Now, let it be observed in answer to this that it is just here where our nation has erred in the past in respect of its treatment of Roman Catholics. They have been regarded and dealt with as subjects on the same footing as Protestants. This was a grievous and suicidal mistake. All Roman Catholics are bound, according to the unchanging creed of their so-called Church, to acknowledge the Pope of Rome as their supreme head in civil as well as religious matters. He is their king in deed and in truth and not the Protestant Sovereign of Great Britain and Ireland. They are, therefore, first and foremost, the subjects of a foreign potentate, and never had any right to expect that they should be treated as citizens on the same platform with the Protestant people of these realms. When it is also considered that this foreign potentate is an absolute ruler whose principles and aims are diametrically opposed to those by which the British nation has been regulated since Reformation times, the fatal inconsistency of admitting his subjects to the same privileges as Protestant citizens is seen in a still more dreadful light. No greater error has ever been committed by our national legislature than the passing of the Act of 1829, whereby Roman Catholics were admitted to seats in Parliament. Not a few good men, under the influence of a mistaken charity, favoured the passing of this deplorable Act, and we are reaping the evil consequences to-day in the bold aggressiveness and insidious advance of Romanism throughout the three kingdoms. The Irish Home Rule measure is one of its pernicious fruits, and it is our duty to labour and pray against its adoption as giving more and more power and influence to men who will, if they can, utterly destroy everything that is noble, honourable, and Protestant in connection with the realm. Better a thousand times it would be that the Irish Papists should be entirely dissevered from the United Kingdom than that they should gain the ascendancy over our fellow Protestants in Ireland, which the proposed establishment of an Irish Parliament will inevitably involve.

A *third* argument which is often heard is that the Roman Catholics are just as good people as the Protestants any day, and that they may therefore be quite safely entrusted with self-government. In reply, it may be admitted without any difficulty that *some* Roman Catholics are as moral and amiable in their lives as *some* Protestants, but that in nowise proves the point asserted. To declare without qualification that Roman Catholics are just as good people as Protestants is as much as to affirm that Romanism is as good as Protestantism and has produced equally good results. This we blankly deny. All history and observation prove the contrary—that Romanism is immoral in its principles

and destructive of all good in its practical fruits. Now, no matter how moral and amiable Roman Catholics might naturally be, they are pledged to uphold an evil creed, and are constantly under the baneful influence of their rulers the priests, and who can tell what they may be led to do if they get the power? Past history proves that Romanism, where it has had the ascendancy, has been the promoter of cruelty, persecution, and bloodshed to an immeasurable degree, and there is not the slightest evidence that Romanism has essentially changed. Home Rule in Ireland will undoubtedly be Rome Rule, and it is hard to tell what dreadful consequences may not follow.

A *fourth* and last argument we shall notice is, that the tendency of the people in these times is to take up an attitude of opposition to absolute authority, that in Italy, Portugal, France, and Spain, Roman Catholics have risen up against the tyranny of the Church and priesthood, and that a Parliament in Ireland may lead the Roman Catholic people to throw over the tyranny of the Church and claim greater freedom. It is readily granted that the people have risen against the so-called Church in other countries, but the same cannot be at all affirmed of Ireland. Ireland is the most devoted of all the Pope's children, which he constantly recognises, and Ireland will want nothing better than to retain her adherence to the Pope, and at the same time to be nurtured by Great Britain. Truly the above argument is far-fetched, in relation to a country which has continued an abject slave of Popery from the beginning until this day, and shows no signs of awakening to throw off her chains. Again, are we to do evil that good may come? Supposing that good was anticipated in some form or other by Home Rule, are we justified in doing evil in order to attain that good? Such is not the divine direction for us, and professed Protestants, in taking this method, are adopting one of the very principles of Rome herself, which declares that the end justifies the means. Whatever may be the ultimate result of impending events, it is, to say the least, an extraordinary thing to find the greatest Protestant nation in Christendom fostering to its utmost the most devoted of the Pope's children. It is greatly to be feared, indeed, that the majority of Protestants in the present degenerate day—not living up to their principles—are no better than the Roman Catholics, and so great evil has come upon us. May the Most High, in His infinite mercy, avert threatened calamities!

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HATH not the harlot of Babylon more costly array and rich apparel than the homely housewife of Christ? Where is the beauty of the King's daughter, the Church of Christ—without or within? Doth not David say within? Can the Pope and his prelates mean honestly, who make so much of the wife, and so little of the husband? The Church they magnify, but Christ they condemn.—*Bradford.*



## A Sermon.

BY THE LATE REV. CHARLES C. MACKINTOSH, D.D.,  
OF TAIN AND DUNOON.

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"Looking unto Jesus."—HEBREWS xii. 2.  
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THE apostle having, in the preceding chapter, illustrated the power of the faith which is to the saving of the soul, proceeds in this chapter to exhort the Hebrew Christians to follow "them who, through faith and patience, inherit the promises." He compares the Christian life to a race. True religion is not the bare—the easy—profession of Christ's name. To follow Christ is arduous work, in which hardness must be endured and a conflict fought; in which the flesh must not be spared, but in which continual self-denial must be exercised; and in which there must be perseverance to the end. It is a struggle for an incorruptible crown; a journey from the city of destruction, through a world full of temptation and sources of trial, to the celestial city. The believer in Jesus is called to the enjoyment of a peace which the world cannot give, a peace which passeth understanding; but that very peace can only be enjoyed while fighting the good fight of faith—a fight which must be maintained till his dying hour. Moreover, there are things that must be laid aside if we would so run this race as to obtain:—namely, "every weight, and the sin which doth so easily beset us." Whatever interferes with the following of Christ as the one thing needful—in an especial manner, the things of this world and its love—must be laid aside. In all circumstances the kingdom of God and His righteousness must be first sought; and growth in grace, as connected with the divine glory, must be the thing supremely desired by the believer if he would make progress in holiness. "The sin that doth so easily beset us" must also be laid aside. There belongs to every one what we may call the sin of his temperament or constitution, which it is of great importance to know, and against the outbreaks of which special guard must be kept. There is in many also some sin which, in consequence of special circumstances—special fostering in the days of their impenitence—has grown to gigantic dimensions in the soul, and which must be laid aside to run this race. They must conflict with it; they must labour to mortify it. But, especially, there is indwelling sin manifesting its power in unbelief—a sin of which the apostle speaks so much in this epistle, and against which, above all others, he warns his brethren—"the evil heart of unbelief." This must be laid aside, in the sense of keeping it under and mortifying it. Further, patience is necessary; patient continuance in well-doing; patience in the enduring of whatever trials or afflictions may attend the following of Christ. For every follower of Christ will

be tested as to the reality of his principles and as to the truth of grace in him. He may be called to suffer, and to suffer much; to part with his earthly all, and with life itself, for Christ's sake and the gospel's. And while many are offended—while many draw back and shrink from the cross—he must take it up and bear it after Christ if he would follow Him.

It may be said, "These are heavy and great requirements; who is sufficient for these things?" Well, there are grounds of encouragement. There is, first, what we may call a subordinate ground of encouragement, yet a very precious one: "We are compassed about with a great cloud of witnesses." It is refreshing to find the inspired apostle speaking thus of the Old Testament saints. Often we may be ready to think that they were few—and they *were* few in particular ages of the Church—but yet he speaks of them as a great company, a "cloud of witnesses"—witnesses for God and for His truth in their day and generation. And he speaks of them as having obtained a good report through faith—as witnessing to us of the nature of the race, of what we may look for if we would follow the Lord fully, and of what will carry us through; and not only witnessing of these things, but looking on and sympathizing with us, and thus not only stimulating but encouraging us to follow their footsteps and to run the same blessed race. And how powerfully do they stimulate and encourage, when we consider that there is no case in which the Christian is found to which he will not find a corresponding one among those who, through faith and patience, now inherit the promises!

But in our text we have what we must call the grand encouragement, as well as the grand direction and the source of strength: "*Looking unto Jesus.*" Not only is the racecourse compassed about by a great cloud of witnesses, but Christ is looking on. His sleepless eye is upon His people; He is watching them with the deepest interest. The success of those who have preceded us in this race—notwithstanding the fears with which many of them were oppressed, the difficulties they had to encounter, the fiery trial through which, in many cases, they were brought—is a powerful motive to patient endurance and to hope against hope. But it is the presence and the unchangeableness of that glorious Object, in looking to whom *they* ran and obtained, that can inspire the believer with the hope that he, too, shall be enabled to persevere and to overcome. If a great cloud of witnesses encompasses the believer's path—if the eyes of all the glorified spirits are upon him as a conflicting, suffering brother, and if this is a motive to follow their faith and patience—yet it is in looking unto Jesus that the hope is produced of being enabled to follow them. And if to run the race successfully it be necessary that the believer lay aside every weight and his easily-besetting sin, it is in looking unto Jesus—and in this way alone—that he is enabled to comply with these requirements.

It is in looking unto Jesus that the racecourse is entered upon ; looking away from other objects to Him ; looking away from the accusations of a guilt-laden conscience, from a fiery law, to Jesus for rest ; and looking away from the world to Jesus. It is in obtaining a view of Him as the Lamb slain that the soul is drawn by the invisible but almighty chain of His grace and love out of the fearful pit and miry clay ; and it is under the joint influence of His authority, His love, and His teaching, that it is brought to say, "Lord, what wilt thou have me to do?" Faith in Christ is the starting-point of true religion ; faith that depends upon Jesus for salvation—that gives the heart to Him, saying, "What have I to do any more with idols?" And whatever impressions may be made on the heart with respect to the necessity and all-importance of true religion, and whatever efforts may be made to follow Christ in the path pointed out to His followers, these impressions are not saving and these efforts are unavailing until the soul complies with the Gospel call, and receives Christ as *Jesus*, who "saves his people from their sins." This is a truth of vital importance.

It is in looking to the Lord Jesus that we run the race. He is not only the Alpha and Omega of the sinner's hope when he first attains to good hope of salvation, but He is the Alpha and Omega of His people's continued hope—the beginning and end of their confidence. He is the believer's strength, and light, and guide, and consolation, and salvation, and glory—his *all*. He is the Sun of Righteousness in his firmament, in whose light alone he can see spiritual objects or discharge spiritual duty ; in whose warmth alone he can taste of true joy. It is on His righteousness that he depends altogether for the acceptance of his person ; it is on His grace he depends for the sanctification of his nature. It is His arm that supports him ; it is His love that satisfies him. To contemplate Him, indeed, in the unveiled glory of His divinity, apart from His work as Immanuel, would only dazzle and consume him ; but as He is revealed in the mellowed lustre of His mediatorial work, the contemplation is inexpressibly refreshing to the soul. The poor, dark, guilty sinner can contemplate Him with the deepest humiliation, and yet as the object of his trust and confidence. Humiliation and hope can thus take root and flourish side by side in "looking unto Jesus."

You are to remember, believer, and you are to be animated to greater hope in remembering, that a company which no man can number has trod the same path which you are treading—that you are compassed about by a cloud of witnesses ; but you are to look to Jesus. The whole company of the redeemed are but so many mirrors, in which some small part of His beauty is to be seen ; and even in their glorified state what can they do for a poor sinner—for a burdened spirit ? They can sympathize with him, but that is all. There is but one object that can meet all his need ; that can fill his eyes when capacitated for perceiving

and drinking in moral and spiritual beauty ; that can fill his heart for ever ; and that is the Lord Jesus Christ. The eternal Father is never weary of contemplating His excellences ; the holy angels are never weary of singing His praises ; the redeemed will never complain that their constant contemplation of His beauty has brought satiety. Many are the groans of the burdened soul under a sense of distance from Christ, and of dim, dim views of Him ; but he will never weary of seeing His face when he comes to the heavenly Zion.

But we must view this subject in another light. A poor, dark, weak creature is called to run the race from sin to holiness ; to aspire after nothing less than perfect likeness to God ; to seek after nothing less than to glorify God. Very true, he has undergone a glorious change. He has passed from condemnation to a state of acceptance in God's sight ; he has been renewed in the spirit of his mind ; old things have passed away ; the world has been made vanity to him for Christ. And yet he is, in himself, as utterly without strength as he was before. He has no stock of grace on which to trade ; he has no inherent might to resist his spiritual enemies. He cannot preserve his own soul, cannot exercise aright any one of the graces of the Spirit, and whatever may be his advances in the divine life, his condition in this respect remains unchangeable. He is still, while in this world, a sinner needing mercy as surely as when he first sought and obtained mercy ; needing the everlasting strength of the Lord Jesus to sustain him as surely as when he began the conflict. And the more he advances in the divine life the more vividly does he realise this, and the more does he shrink from the workings of that evil principle which would conjoin with the finished work of Christ, as a ground of hope, anything of his own—anything even of what the Spirit of God has wrought in him—or that would interfere with his looking to Jesus with the same feeling of strengthlessness in himself as when he first looked and was saved. And yet he is called to run this race. How then can he run it ? He is to run it as he entered it, "looking unto Jesus." As there is One who has done all for him as regards the deliverance of his soul from condemnation and the beginning of the good work, so He is to continue to do all for him, and to perfect that which concerns him. On Him therefore he is to depend ; to Him he is to look ; and for all the necessities of the Christian life there is provision in the Lord Jesus. Observe, then, how spiritual sloth on the one hand, and despondency on the other, are shut out by the provision of the Gospel. The Lord Jesus seeks no rival to Himself in beginning or in carrying on the work of grace. What He seeks is dependence—simple, exclusive dependence—on Himself for beginning and for perfecting it ; and in this dependence He is glorified.

On the one hand, then, it is the confiding, depending believer that will be the diligent and the active believer. It is he who

carries all his wants and burdens to the Lord Jesus, to have his wants supplied out of His fulness, who will be engaged with his whole heart in running the race. And, on the other hand, the call to run this race is not like Pharaoh's call to the children of Israel: "Make bricks without straw." The poor, empty believer is not called, in the exercise of his own resources, to be holy. No; Christ is made of God to His people not only righteousness, but sanctification. The doctrine which gives works any place whatever in the justification of the sinner, or which gives the Christian inherent power to carry on the work of sanctification, independently of its being a soul-destroying doctrine, is a miserable and a cheerless one.

*Faith*, then, is the great principle of obedience. The obedience of the true Christian is distinguished from the obedience of the formalist in many respects—it is the obedience of love, love to Christ, and of universal respect to all Christ's commandments; but it is specially distinguished in this, that it is the obedience of faith. When we say that it is the obedience of faith, we mean, first, that it is opposed to the obedience prompted by self-righteousness or produced by slavish fear, for it is animated by hope; and secondly, that it is opposed to the obedience that draws on self for its supplies, for it draws its supplies from an unseen Saviour.

I shall not at present dwell upon the nature of faith as set forth under this beautiful emblem or simile, "looking unto Jesus." I do not know that there is in the Word of God an exhibition of faith that is more fitted for the weak believer, more fitted to "help unbelief," than this one. The glorious simplicity that belongs to faith in Christ is brought out by it—the simplicity that makes it so hard for the self-righteous heart to understand what faith is—that it is the simple looking of a consciously-lost and helpless sinner to the Lord Jesus Christ in the gospel, for that salvation which He died to purchase, which he lives to bestow. Two or three things, however, we must keep in view as necessarily included in it. For example, there must be the knowledge of Christ, some measure of true spiritual knowledge of His person and work. Faith cannot be exercised on an unknown Christ; cannot be exercised except in so far as the understanding, illuminated by the Spirit of God, discerns the glory of Jesus the Christ. And so, for the continued actings of this faith, there is needed growth in the knowledge of Christ. Therefore it is that when the Apostle Peter exhorts his brethren to "grow in grace," he adds, as one thing in which, in an especial manner, growth in grace consists, "and in the knowledge of our Lord Jesus Christ." Then there must be trust in Christ. Now, the general call of the Gospel affords a warrant at all times to the believer for a fresh exercise of faith in the Lord Jesus; *e.g.*, such a glorious passage of God's Word as this—"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 blessed be God that we are warranted to make this use of the glorious Gospel from hour to hour. But in addition to this there are particular exhibitions of the Redeemer suited to all the conditions or circumstances in which His people are found in this world. Now, "looking unto Jesus" is looking to Him in the exercise of expectation and trust that He will be to us according to His own word and according to our need; that He will be our life in our deadness, our advocate to undertake for us; our keeper to protect us, our shepherd to feed us. And so for all our wants.

Then again, this "looking unto Jesus" must be such a looking as implies heart-complacency in the glorious object of faith. No doubt, we are to distinguish between faith and love. We are not to confound these two graces; but we must remember that they are ever inseparable. Faith kindles love, and love stirs up faith to increasing exercise. It is to the look of love as well as to the look of trust that the believer is invited.

Now let me notice, ere we come to a close, some of the special characters in which the Lord Jesus is to be contemplated.

Here let us not forget that if our faith be exercised on the Lord Jesus Christ so that we shall really run the race set before us, it must first realise the glory of His Person. We cannot perceive the preciousness of Christ's work unless we perceive the glory of Christ's Person—God-man, Immanuel. There is no human teaching that can give us one right view of Christ in His Person. The Spirit of God can give this. He gives this to His people; He will give it to us if we ask it of Him. Oh, where there is a "looking unto Jesus," and a running of the race, there is prayer from day to day and hour to hour for the teaching of the Spirit to show us Jesus in the Word in the glory of His Person!

He is to be contemplated as the Lord of this race, whose we are by creation and by redemption, so that each one of His people ought to be able to say, "To me to live is Christ," and so that they ought to come each day to Him with the question, "Lord, what wilt Thou have me to do? what wilt Thou have me to part with? what wilt Thou have me to suffer in running this race? I am thine." A sense of His authority and of infinite obligation must possess His people if they would follow Him.

Again, He is to be looked unto as the great High Priest, or the propitiation for sin, and as the Advocate with the Father. It is a view of Christ in His priestly office that first attracts the sinner and gives him peace, and a continued view of Christ in His priestly office is necessary for preserving peace in His people. It was as the Lamb of God that He manifested forth on earth the glory of the Father; it is as the Lamb that was slain that He is adored and worshipped in heaven, and while seated there at the Father's right hand, representing the persons of His people, He presents their services too, perfumed with the incense of His own merits. Oh! how soon would the believer faint, give over, and

sink into utter despondency, unless he had the great High Priest to look to—and *such* a High Priest who is touched with the feeling of His people's infirmities, and who saveth to the uttermost, because He liveth for ever to make intercession.

Again, He is to be looked unto as the Forerunner. He hath gone before His people in this race. And now the very print of His steps is to be seen in the course. It is to be seen in the doing of the Father's will—this was His meat and drink. It is to be seen in prayer—He spent whole nights, He wrestled and agonized, in prayer. It is to be seen in the deep valley of humiliation—His whole life on earth was spent in it. It is to be seen in temptation—He suffered, being tempted. It is to be seen in the dark valley of the shadow of death—He passed through that valley. He has gone before, and now He says to His people, "Follow me." Christ has thus consecrated with the true consecration, He has sanctified and hallowed, every step of the way to glory. There is no enemy with which His people must contend that has not been vanquished by Christ, there is no trial which He has not converted into a blessing. He has taken the sting out of death, and because He lives, His people shall live also.

With this blessed truth we must connect another. He is the Example—"that we should follow His steps." The believer in Jesus is to aim at nothing short of being *like Christ*, and if he aims not at this, he cannot follow Christ at all. Oh! are not many of us condemned by this truth? How little is it realized and laid to heart! In seeking to run the race set before us we should consider how He endured the cross, despising the shame. These are great words—may they sink in our hearts!—"He that saith he abideth in him," that saith he is a follower of Christ, "ought himself also so to walk even as he walked."

In the last place He is to be contemplated as the Author and Finisher of our faith. He is the *life* of His people. So that their life depends not on what they have received from Him, but on their continued union to Him; and the exercise of this life depends not on any inherent strength of theirs, but on continued communications from the life-giving Head. And so that, if He is to be trusted in as the Priest, submitted to as the Master, rejoiced in as the Forerunner, and imitated as the Example, it must be through cleaving to Him as the Life, and looking to Him for that very faith which depends upon Him. So true is it that Christ "is all and in all." It is He who begets this faith when the sinner cries, "Lord, save me, I perish." It is He who keeps it from fainting in the time of trial, when it says, "Lord, to whom can I go?" It is He who clears its eye when it waxes dim, to see afresh His own beauty in the page of truth. It is He who strengthens its vision to see the land that is very far off. It is He who teaches it to say, "My soul, wait thou with patience upon thy God alone." It is He who nerves it to do and to suffer great things for His name's sake. It is He who will teach it to commit

the spirit to Him who has redeemed it, when its race is run. He is, then, to be looked unto as the Author and Finisher of faith. And let it be observed, faith is here singled out as comprehending every other grace. He who is the Author and Finisher of faith is the Author and Finisher of every other grace; the source of all life, light, consolation, and joy, without whom His people can do nothing.

We must distinguish between the hold that faith takes of Christ and the hold that Christ has of the soul. What is necessary in order to saving faith is a renouncing of every false refuge, and a resting in truth upon Christ for salvation. Now, though this is the production of almighty power, yet, as it exists in the sinner and is matter of his consciousness, this precious grace is often very weak, very feeble, quivering like a leaf. Yes, and as he runs the race it is often so. But then while faith, so to speak, stretches out its weak, trembling hands to Christ, Christ has the everlasting arms about it, and holds it secure from wrath and sin and all that can harm it, in a grasp stronger than death and the grave; and nothing can pluck it out of His hands. He saith, "Because I live, ye shall live also."

And now to close. Dear friends, pray for him who has been addressing you from these blessed words, that it may be given to him, through abounding grace, so to run as that he shall obtain; not to run uncertainly, not to fight as one that beats the air. It is a solemn truth—woe to us if we overlook or forget it—that there is a running which is unsuccessful, which does not obtain the crown. There is the running of mere profession. There is the running of him who subordinates Christ and the care of the soul to the world in some form or other. There is the running of the self-righteous, who thinks more of his own goodness than of the finished work of Christ. There is the running of the man who trifles with the obligations of God's law, who holds by some darling lust and will not let it go, though God says that "they who do such things shall not inherit the kingdom of God." There is the running of the prayerless, the spiritually dead man, who never seeks communion with the unseen Saviour. There is the running of those who have set out well and have drawn back—some wiled away, some engulfed by the world, some terrified back in the time of sore trial. And there are those who run to the very gate of heaven with the hope of being admitted there—"Lord, Lord, open to us"; to whom Christ will say, "Verily, I say unto you, I know you not." Is it possible that an immortal spirit should go on under this strong delusion to face death and to enter eternity, if he really sat down to examine himself by God's word, to try his state and to know the case of his soul? Is there one of my hearers who says, "God forbid that I should go on so! What will mere profession avail? What will a name or place in the visible Church avail if I do not know and love the Lord, and if Christ Himself be not formed in me the hope of glory?" Remember, if you are

Christ's, you will have a struggle to maintain. You must expect a struggle and a contest while here. Seek preparedness for it, and pray for the continued teaching of the Holy Spirit to show you the things of Christ. It is looking unto Jesus that makes the race blessed in all its hardships, temptations, and difficulties. Young Christian, if, through grace you have counted the cost—if you *would* follow the Lord fully in the way He has marked out for His people—if you *would* be kept from looking back to Sodom—then we bid you welcome in Christ's name. Be not discouraged; be not afraid. Christ can keep, support, carry you through; giving you to feel that His "yoke is easy" and His "burden light." And this is what the advanced Christian needs—to have the things of Christ shown him. This is what the aged Christian needs "till the day break and the shadows flee away," when he shall see that head, which was crowned with thorns, now with the many crowns.

Once more. How many are there of us (the Lord knoweth) who are still strangers to this race, without the strait gate, in an unconverted and impenitent state; who have never realised that the salvation of the soul is the one thing needful; never been brought to lay to heart that to flee from the wrath to come is a thing which cannot be put off till to-morrow, which requires haste—is pressing—urgent? "Press into the kingdom." "To-day, while it is called to-day, harden not your hearts." O, that the Lord, the Spirit, would cause His own solemn truth—His own glorious truth—to enter consciences and hearts; the truth in regard to the race, to eternity, to the blessedness of the saved, the misery of the lost; the truth in regard to Jesus. O, that some wandering eye might be fixed this day upon the Lamb of God; that some vain mind were fixed—some vain heart brought under the power of the Cross of the Lord Jesus! And then never, never, my dear fellow-sinner, would you find rest until that union was made up between you and Christ, which would be manifested by your cleaving to Him in this world, and which would last for ever; for who shall separate His people from His love?

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**The late Miss Mackay, Dingwall.**—We regret to record this month the death of Miss A. M. Mackay, 85 High Street, Dingwall, who passed away on Thursday the 7th August, at the age of 77 years. Miss Mackay, who was a deeply pious woman, was widely known for her earnest activity in the interests of the cause of truth. She had an ardent desire for the circulation of sound Protestant and Evangelical literature, and with much ungrudging labour republished many valuable booklets and tracts. "The great day" alone will declare how much good she was enabled to accomplish in this way for the spiritual benefit of her fellows. Her removal has caused a great blank in the Dingwall congregation and the Church at large. A fuller notice will (D.V.) appear at an early date.

## The Bearing of Destructive Criticism of the Bible on Missionary Work.\*

THE impact of the West upon the East at the present day is producing, and must produce, effects of immense importance and of almost boundless potency for both good and evil. It has been admitted by some of the greatest living statesmen that, among the beneficial influences exercised by Europe and America upon Asia and Africa, none is more effective and vital than the preaching of the Gospel of our Lord Jesus Christ. Yet there are several elements in western life which are now being brought to bear upon the East to counteract the progress of Christianity there. One of these takes the form of religions distinctly opposed to the "faith once for all delivered to the saints." Among the chief of these are Bahaism, Theosophy, and the "New Theology." Ultimately, due, as all three are, to the reaction of eastern thought upon the western mind, and representing a repetition of the religious history of the last decaying days of the Roman Republic, when "the Orontes flowed into the Tiber," these "fancy religions" yet assume, to the eastern mind, a proud position as being the latest products of European thought, if they are not recognised as of Hindu origin. In either case they appeal to the intellectual pride of many, and are welcomed for their supposed ability to check the advance of Christianity.

Only one other intellectual movement (of distinctively western origin this time) is at the present exercising a strongly adverse influence to the progress of Christianity, especially in Asia and in Egypt. That is the Destructive Criticism of the Bible, more generally known as "Higher Criticism." The injury which it inflicts on missionary work is the subject with which we now proceed to deal.

I.—This unscientific and very largely subjective method of criticism deprives the Bible of its authority as the Revelation of God which testifies to the Lord Jesus Christ and supports His claim to be the Son of God and the one Saviour of the world. As an instance of this we may quote the words of the *Review of Religions*, a Moslem paper. It says: "Thus has the Bible been swept away like a straw before the mighty current of modern criticism." Professor Hartmann, a distinguished German statesman, who has lived long in Mohammedan lands, represents a Moslem well acquainted with European thought as saying: "Why should there be disseminated among us religious documents the genuineness of which is in part contested, the meaning of which is in very many instances uncertain, and which

\* This interesting and important paper was read by the Rev. W. St. Clair Tisdall, D.D., at a Conference held after the Annual Meeting of the Bible League. A reprint of this address may be had from the office of the Bible League, 31 John Street, Bedford Row, London, W.C. Price 1½d. post free.



in general Church use are treated as purely human productions that, even as far as Christian countries are concerned, have merely the value of a historically evolved fact?"

When we remember that the great contest between Christian Missions and their Mohammedan opponents has always been on the subject of the authority and the genuineness of the Bible, and that for the greater part of a century the Oriental defenders of Islam have constantly endeavoured to uphold their faith by attacking our Holy Scriptures, the very serious nature of the obstacle caused to us by the Destructive Criticism may be faintly realised. European books have long been ransacked for any statements which might even appear hostile to the Bible. In a Persian defence of Islam by a renegade Syrian, I found even Jerome's criticism of the various old Latin *versions* extant in his time used to show how unreliable the Bible is! This is still more the case when Moslems are able to point to volume after volume, written by men of learning not only professing Christianity but holding high positions in our Churches and at the Universities, in which the Higher Critical "proved results" are maintained as incontestable. An Arabic work published only last year at Cairo declares that the historical parts of the Pentateuch are merely legendary, that they are not written by Moses but collected from oral traditions, and that these books did not assume their present form until after the Exile. As his authority for these statements its author refers to Christian "'Ulama" (theologians). A very much more serious attack on Christianity is contained in another Arabic book, published at Beirut last year, and entitled, *The Heathen Doctrines in the Christian Religion*. This writer, borrowing from European books, fancies that he has succeeded in proving that Christianity has taken from Hinduism, the ancient Egyptian religion, Zoroastrianism, and many other ethnic faiths, the doctrines of the Trinity, the Incarnation, the Virgin Birth, the Atonement, and almost everything else. Besides the fact that he would find no difficulty in adducing vastly more *assertions* on the part of European writers in support of his contention than he actually does, it is lamentable to think that our Missionary Societies' Committees at home are so ignorant of the *necessity* of providing an adequate vernacular literature that the book will probably remain unanswered. A Jesuit has already tried to reply, but he has entirely failed, for want of first-hand knowledge of eastern religions and ancient languages.

I have mentioned the effect which the Destructive Criticism is exerting on the Islamic opponents of the progress of the Gospel. The same thing is true with regard to its influence on the champions of Hinduism, Buddhism and other eastern faiths. They regard the Bible and Christianity as so completely discredited by this criticism, which, as they truly say, is advocated by a large number of professing Christians themselves, that they are encouraged to think that their own religions are much truer

and their own sacred books more reliable. Theosophists are strongly urging upon them the same view of things.

II.—The Destructive Criticism is also to some considerable extent affecting European missionaries. Partly through them and partly through the study of European theological and other books and magazines, the Native Church, especially native pastors and catechists, are in not a few countries becoming greatly influenced thereby. Such influence is even more injurious among converts from heathenism and Islam than it is in England. As showing this, I quote a letter written by two Japanese Christians of thirty-six years' standing to a quasi-Christian magazine in that country. They say: "A generation ago we were taught by the early missionaries to believe the Bible to be verbally inspired from Genesis to Revelation; we now hold it to be full of errors. We reject the greater part of Paul's teaching: we no longer believe in Virgin Birth or Everlasting Punishment for unbelievers, nor that God can forgive sins *only* through the mediation and suffering of Christ:—this, a mere Paulinism, is no longer tenable. Many who, thirty or forty years ago, became Christians, have ceased to be Christians for these reasons, and there are more who have *left* the Church than now belong to it." All this is a direct result of the Destructive Criticism.

In the same country the Japanese clergy and catechists at Kiushiu sent a series of questions to the C.M.S. Missionary Conference there in 1907, showing their desire to "restate Christianity." The covering letter said: "Up-to-date learning shows us that Evolution was the mode of origin of things, not Creation, and that the Bible is scientifically wrong and full of error." It added that Genesis was a myth, written long after the events occurred; the New Testament facts were discredited, miracles a mistake, and there was no real basis for many doctrines taught by the Church.

Catechists and even Bible-women proudly air their knowledge of "the new, the learned, views," and speak slightly of "the antiquated views." A catechist recently described the late head of his theological college as "sickeningly and disgustingly orthodox." One of our missionaries, who has had much to do with itinerating, writes: "My own observation is that the catechist who accepts the results of the Higher Criticism is of no use as an evangelist. He is sure of nothing, and only feebly exhorts people to get better and be better: he makes no converts. Osaka, Kyoto and Tokyo are the most deeply affected of any part of Japan by the Higher Criticism."

Turning to other parts of the Mission field, we find the same thing prevalent there too, in a greater or less degree. A Singalese pastor writes thus about the congregation to which he ministers in Ceylon: "The young men are getting tainted with the ideas of the New Theology and the Higher Criticism, which are reproduced in the local papers and which are eagerly read. . . . The papers refuse to publish the other side." A secular paper there

quotes from *The Burning Bush*, a review of a certain book by a Wesleyan missionary, published at a Colombo mission press, in which it is said: "The author has not the faintest notion wherein Christianity differs fundamentally from the various systems of philosophy with which he endeavours to compare it. The Christ he knows is not the Christ of the Bible." The book referred to says: "God . . . is the personality of the universe, a something—intangible, spiritual—which uses an ever-progressing universe as the only vehicle by which It expresses Itself to us." The author of the book, though professedly a Christian missionary, was at the same time a Fellow of the Theosophic Society and a Member of the Society of Buddhistic Teaching. He resigned these latter offices, however, at the request of his Missionary Society.

The C.M.S. Missionary Conference, held in Lower Bengal in 1906, reported that even then Higher Critical views had "begun to trouble the minds of Indian Christians. Among non-Christians also the advance of the Kingdom of Christ is likely to receive a serious shock if a suggestion comes with any authority from a Christian source that our Sacred Records are not true."

In China a Missionary Magazine prints a picture of two hideous apes as our first ancestors.

A famous Baptist missionary, who has worked for some forty years in China, published a book in 1910 in which he endeavours to prove that "Mahayana faith is . . . an Asiatic form of the same gospel of our Lord and Saviour Jesus Christ," that there is a "vital connexion between Christianity and Buddhism," and expresses the hope that his book may "pave the way for the one great world-wide religion of the future." He identifies Buddha with God, and the Chinese goddess Kwanyin with the Holy Spirit.

Such conduct on the part of a Christian missionary is almost incredible, yet many, very many, more instances might be given to show how distinctly the Destructive Criticism of the Bible is proving itself by its fruits in the Mission field to be one of the greatest enemies of the Cross of Christ.

III.—In another way also the Destructive Criticism affects Missions injuriously by the effect it produces upon those at home who support Mission work abroad. This is well stated by the late George Ensor, the first C.M.S. missionary to Japan. "Christian people," he wrote, "will never . . . put themselves long about to preach and teach out of a discredited Bible. If the Bible be untrustworthy, we will not exert ourselves to send it to the Confucianist or to the Mohammedan. Both will logically affirm that, if our Bible be untrue, they don't care to exchange theirs for ours. If our teaching be subject to a Bible test for its truth, and the test itself have proved unreliable, we find ourselves before the Confucianist and the Mohammedan in the most illogical, the most hopeless, and the most helpless plight."

The *Christian Commonwealth* quotes the vicar of a South London Church as saying: "Broad Churchmen are not very

enthusiastic about foreign missions. . . . We are less anxious that Mohammedans should become Christians than that they should live up to the best in their own faith." The speaker evidently knew next to nothing of Islam, or he would not have spoken of "living up" to its teachings. But his words show very fairly the way in which "liberal" theology prevents people who hold such views from taking any share in obeying our Risen Lord's parting command.

The acceptance of the Destructive Criticism hinders many men, who once entertained the hope of becoming missionaries, from undertaking that work. They find they have no message, and therefore they cannot run. They can tell the heathen of no Saviour; they have no Atonement to preach; they have lost their Bible, their Christ. Hence, too, they have no motive-power sufficient to enable them to leave home and country, to sacrifice all their prospects, to risk health and life, in order to obey One Whom they believe to have been a fallible Teacher. For the Higher Criticism distinctly teaches that our Lord's statements about the Old Testament were incorrect. Thus Prof. Meinhold says: "That Jesus erred is undoubtedly the case;" and again, "If Christ is right in His utterances, then the criticism of the Old Testament may vanish." Hence Professor Kuenen long since wrote: "Either we must set aside as valueless our dearly purchased scientific method, or we must for ever cease to recognise any New Testament authority within the province of Old Testament exegesis."

So generally admitted is our Lord's errancy (among writers of the Destructive School of Criticism) that they have started two theories to account for it without entirely giving up belief in His Deity. One is the "Kenosis" and the other the "Accommodation" theory. It cannot be said that either of these is really satisfactory to honest men. In fact, their failure is generally admitted, even among ourselves. Not even the most sanguine missionary could ever hope to convince the Hindu, the Buddhist, the Confucianist, or the Moslem, of the possibility of being satisfied with either theory, and of falling at the feet of a fallible Jesus with the words, "My Lord and my God." Thus the Higher Critic again finds himself absolutely destitute of both an object in becoming a missionary and a hope of success as such. Nor, in fact, has he anything worth teaching the heathen and the Mohammedan, except perhaps ethics. But men are not likely to take as an authoritative text-book even on ethics a Bible which is largely made up of forged documents, if the Higher Critics are right. No logical mind can long continue to believe that such a book can possess Divine authority. What Bishop Copleston, the late Metropolitan of India, said of one book of the Bible may be said of the greater part of the Old Testament: "It is hardly possible to imagine any accumulation of probabilities of the lower kind which would not be brushed away in a moment by the

improbability that Almighty God should have used a conscious literary forgery for the purpose for which He has used the Book of Deuteronomy."

The fact is that the residuum left us by the Destructive Criticism is not Christianity, not the martyr's faith, not the faith once for all delivered unto the saints. Hence its impotence to do any good in the Mission field. That the proclamation of such a mutilated "Gospel," falsely so called, produces no good but does grievous harm has already been shown.

IV.—We are, then, regretfully compelled by the stern logic of facts to admit that the Destructive Criticism has invaded the Mission field, and has even affected not a few missionaries and native agents. The question remains, What is to be done?

One thing is clear. We cannot expect true Christians—the only people who have ever supported Christian missionary work—to deny themselves in order to give money to propagate ideas which are contrary to the teaching of the Bible, are dishonouring to the Lord Jesus Christ, and are ineffective for men's salvation. As Mr. Ensor wrote: "Men will not permanently—and their children not at all—support Missions infected with the Higher Critical virus." The very suspicion of such a thing is sufficient to alienate sympathy and to stop contributions. Our Missionary Societies must, therefore, if they wish to continue to exist, take a decided stand in this matter, and let it be clearly known that they will not sanction any departure from "The Way."

But how are they to secure a body of missionaries who will be sound in the faith in the future, as doubtless many, probably the great majority, are still? Men cannot refuse to read books on the Destructive side: least of all can Missionaries do so, since they have to be ready to give an answer to all, Christians or non-Christians, troubled believers or triumphant opponents, who ask a reason for the faith that is in them. How are those now preparing to go to the foreign field to keep themselves from imbibing at least something of the methods and dogmas of the Higher Criticism? Our Universities teem with it: even the Theological Colleges of the Church of England (not entirely, excepting, alas! those styled Evangelical) teach it in a somewhat modified, and therefore extremely illogical, form. Our magazines and newspapers accept it as proved correct. So much the case is this that even in the *Churchman* it is almost impossible to get an article inserted which decidedly opposes the Higher Criticism. That this should be so at a time when the revolt against the Higher Critical methods and conclusions has been begun on the Continent by such men as Troelstra, Dahse, Van Hoonacker, Möller, Kegel, Eerdmans, and in Great Britain and America by Orr, Sayce, Whitelaw, Wiener, Kyle, Leitch, Green, Margoliouth, Reich, is very remarkable. It shows how far behind the times not only the general public, but even the teachers in our Theological Colleges and the Editors of our magazines are apt to fall in England. None the less our younger clergy and our



Theological students, the very classes from which missionaries should be drawn, find it very difficult to know where to obtain instruction which will enable them not only to learn what the Higher Critics teach, but also to perceive on what a slender substructure their grandiose constructions rest. It is most undesirable, were it possible, to keep our students from a thorough acquaintance with the Destructive Criticism; but the more on that account is it absolutely necessary to enable them to refute it, and to see that our Divine Lord was absolutely right in what He said regarding the Old Testament. To teach our Theological students other subjects of far less importance, while leaving them ignorant of what is most vitally essential, to themselves and those among whom they are to work, is most unwise in any case. In the case of missionaries it is a fatal policy. We cannot *forbid* men to accept the dogmas of the Destructive School: the only thing to do is to teach them how to answer them. At present one of the very many weak points in our preparation of men for the foreign field is that neither with reference to the errors of the Higher Critical methods and conclusions, nor with regard to the attacks which are based upon a misunderstanding of the lessons of Comparative Religion, are men properly trained. They *must* be properly trained if they are to do their work, remain faithful, convince opponents, preach the Everlasting Gospel, and continue to deserve the support and confidence of the Christian public at home.

As for the final issue of the conflict there can be, of course, no doubt. Truth is bound to win, and Christ is the Truth, as well as the Way and the Life. As Lord Beaconsfield said: "There is no reason to believe that the Teutonic rebellion of this century against the Divine truths entrusted to the Semites will ultimately meet with more success than the Celtic insurrection of the preceding age. Both have been sustained by the highest intellectual gifts that human nature has ever displayed; but when the tumult subsides the Divine truths are found to be not less prevalent than before, and simply because they are Divine. Man brings to the study of the oracles more learning and more criticism than of yore; and it is well that it should be so. The documents will yet bear a greater amount both of erudition and examination than they have received, but the Word of God is eternal, and will survive the spheres."

At the ever-memorable Diet of Spire, in 1526, the Evangelical Princes, who there so boldly declared their faith in the Gospel of Christ, took as their motto those grand words of the Evangelical Prophet: "The Word of our God shall stand for ever"; and every one of their followers bore embroidered on his right sleeve the initials of these words in Latin, *Verbum Dei Manet et Aeternum*. Let this be *our* motto too, both at home and in the Mission field. Then the work we do in our Master's might will last and bear good fruit, when the "little systems" of His opponents and ours have long ceased to be.

## Account of a Revival of Religion in the Highlands of Scotland.

*A Letter to the late Rev. David Black, Edinburgh.*

BY THE LATE REV. ALEXANDER STEWART, D.D., OF MOULIN,  
DINGWALL, AND EDINBURGH.

(*Fourth Edition, 1815.*)

MOULIN, 1st September, 1800.

MY DEAR SIR,—I was by no means surprised to find, by your late letters, that the communications which I had made to you from time to time, concerning the state of religion in this part of the country, had been highly gratifying to our friends in Edinburgh. As you have signified to me the opinion of Dr. Erskine, Dr. Hunter, and other respected friends, that the happy revival of religion amongst us ought to be made more generally known, and that it might be useful to publish an account of it, I shall now endeavour to give a more circumstantial detail of its commencement and progress. I am able to do this with tolerable correctness as my memory is assisted by written notes. I have no doubt that the concern about religion which has been lately awakened in this place is already the ground of much rejoicing among the angels before the throne. Pity it should not also engage, as extensively as may be, the praises of our Christian brethren on earth.

The inhabitants of the Highlands have, as you know, the Scriptures in Gaelic, their native tongue. The New Testament, the Book of Psalms, and the Assembly's Shorter Catechism have been long read in the schools. By these means the people in this part of the country had some knowledge of the principal events in the history of the creation and fall of man, and of our Saviour's life, death, resurrection, and ascension. They knew also some of the great outlines of Christian doctrine; but in general their knowledge of the principles of Christianity was superficial and confused, and their religious opinions were in many important points erroneous. Very few, indeed, knew the way in which the Gospel informs us a sinner may be reconciled to God. The opinion of their own works recommending them to the favour of God and procuring a reward from His bounty, was almost universal. It discovered itself in their ordinary speech, in their common remarks on more solemn occasions, and in almost every religious sentiment that was uttered. Their apprehensions of the demerit and consequences of sin were exceedingly defective. I have heard many on a sick-bed—after acknowledging in common form that they were sinners—deny that they ever did any ill. And in the view of death they have derived their hopes of future happiness from the reflection that they had never wronged any

person. Very few seemed to annex any meaning to their words when they said that they expected pardon for Christ's sake. Being without the true knowledge of God, of Christ, of the Gospel, of their own character and state, they lived—as might be expected—to themselves and to the world. They were not, indeed, addicted to open vice, if we except lying and swearing. They were rather distinguished for sobriety, industry, and peaceable behaviour; but they were destitute of religious principle. Men may love and adore an unseen God, but they cannot love or serve an unknown God. They may dread pain or death or eternal misery, but that is not to fear God. Our people were strangers alike to the true fear and to the true love of God. They had evidently little concern about the present or the future state of their souls. They attended church, and partook of the Sacraments, and rested from their work on the Sabbath. But these outward observances were almost the only appearance of religion. There was little reading of the Scriptures at home; little religious instructing of children; hardly any family worship; no religious conversation; no *labouring*, in any manner, for the meat which endureth unto everlasting life. Even on the Lord's Day most of the time was spent in loitering, visiting, and worldly talk; and on other days religion was scarcely thought of.

In narrating the means by which the people were brought to pay a more serious attention to their eternal interests, it is necessary to say something of my own case. I was settled minister of this parish in 1786, at the age of twenty-two. Although I was not a "despiser" of what was sacred, yet I felt nothing of the power of religion on my soul. I had no relish for its exercises, nor any enjoyment in the duties of my office, public or private. A regard to character, and the desire of being acceptable to my people, if not the only motives, were certainly the principal motives, that prompted me to any measure of diligence or exertion. I was quite well pleased when a diet of catechising was ill attended, because my work was the sooner over; and I was always satisfied with the reflection, that, if people were not able, or did not chuse to attend on these occasions, that was no fault of mine. I well remember that I often hurried over that exercise with a good deal of impatience, that I might get home to join a dancing party, or to read a sentimental novel. My public addresses and prayers were, for the most part cold and formal. They were little regarded by the hearers at the time, and as little recollected afterwards. I preached against particular vices, and inculcated particular virtues. But I had no notion of the necessity of a radical change of principle; for I had not learned to know the import of those assertions of Scripture, that "the carnal mind is enmity against God;" that "if any man be in Christ, he is a new creature;" and, that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." I spoke of making the fruit good; but I was not aware that the tree was

corrupt, and must first be itself made good, before it could bear good fruit. The people, however, were satisfied with what they heard, and neither they nor I looked farther. Almost the only remark made by any one on the discourse, after leaving church, was, "What a good sermon we got to-day!" to which another would coldly assent, adding, "Many good advices do we get, if we did but follow them." Such a heartless compliment was all the improvement made of the discourse, and, I believe, all the fruit of my preaching. The hearers readily gave me credit for a desire to do my duty; and they as readily took credit to themselves for a willingness to be taught their duty. But whether any improvement was actually going forward; whether there was any increase of the fruits of righteousness, was a point which gave neither minister nor people much concern.

If there were any persons in the parish at that time who lived a life of faith, under the influence of pure evangelical principles, I did not know them, nor was I qualified to discern and understand what spirit they were of. I have since had reason to believe that there were a very few spiritually-minded persons; but their life was hid, and they had left this world, all but one or two, before they could acknowledge me as a brother. I was in a great measure ignorant of the peculiar doctrines of Christianity, the corruption of the human will, the fulness and freeness of the redemption which is in Christ, justification by faith, and the necessity of the Holy Spirit's agency on the human soul; and what I knew not myself, I could not declare to others. I never thought of praying for divine direction in my search after divine truth. I believe I had read the Confession of Faith of our Church before I declared my belief of its contents; but I had taken little pains to compare it with the Scriptures. I certainly did not distinctly understand, nor was I at all persuaded of the truth of, many propositions contained in it. Yet I do not remember that I had any scruples about subscribing it as the confession of my faith, or about declaring my assent to it solemnly in the presence of that congregation whereof I was about to take the pastoral charge.

While I was yet ignorant of the truth and unacquainted with Christian experience, two persons, under conviction of sin and terrors of conscience, applied to me for advice. They supposed that one in the office of the ministry must of course be a man of God, and skilled in administering remedies for the diseases of the soul. They were widely mistaken in their judgment of me; for I had learned less of the practice than of the theory of pastoral duty. I said something to them in the way of advice, but it afforded them no relief. They were, however, under the care of the good Physician. He applied His own balm to their wounded spirits, and "healed, and bade them live." Being progressively and effectually taught of God, they are both now established, judicious Christians. These are the first that appear to have

been converted since my incumbency, but they cannot be reckoned the fruits of my ministry.

The Lord was now preparing to gather to Himself a fuller harvest in this place. He might have removed me as an useless incumbrance, or rather an intervening obstacle, out of the way, and subjected me to the doom of the unprofitable servant; but He was graciously pleased to spare me, and visit me in mercy, and even to employ me as one of His instruments in carrying on His own work. Glory to His name, who commanded light to shine out of darkness! The writings of pious men, which were put into my hands by one or another Christian friend, were made the means of bringing me acquainted with the truths of the gospel. Among these, I may mention, the works of the Rev. John Newton and Thomas Scott, as eminently useful to me. I was slow in receiving and embracing the doctrines maintained by these writers. By degrees, however, I was persuaded that they were agreeable to Scripture, and that no doubt they must be admitted as true. I therefore durst not preach any thing which I conceived to be directly contrary to these doctrines; but I brought them forward rarely, incorrectly, and with awkward hesitation. The trumpet was sounded, but it gave an "uncertain sound." My preaching now consisted of a mixed kind of doctrine. I taught that human nature is corrupt, and needs to be purified; that righteousness cannot come by the law; that we cannot be justified in the sight of God by our own works; that we can be justified only by the righteousness of Christ, imputed to us, and received by faith. But in explaining the nature of saving faith, I conceived it as including many of its effects; not only a cordial acceptance of the plan of redemption by a Mediator, but also ardent gratitude to God our Saviour on account of that redemption, devotedness to His service, good-will to our brethren of mankind; in a word, every pious and benevolent disposition of heart. I thought and taught, that, on our possessing *this* faith, we should, in consideration of it, have an interest in the redemption purchased by Christ, and consequently be accepted by God, and rewarded as righteous persons. Thus, by a short circuit, I arrived at the same point from which I had set out; still resting a sinner's acceptance with God on the conformity of His will to the divine law, or, in other words, on the merit of His good dispositions, and thus endeavouring to establish a human righteousness under the name of faith in Jesus Christ. It was plain, indeed, that this conformity of the will to the divine law could be but imperfect in this life; yet, imperfect as it was, it must, in my apprehension, be the ground of our justification and acceptance with God. Here I stumbled on that stumbling-stone of *sincere obedience*, in substance at least, if not in so many words; imagining, like many in whose writings I have since met with that opinion, that the great favour procured to men by Christ's sufferings and mediation, was a relaxation of the divine law; and



that an imperfect obedience, dignified with the name of sincere, was all that was now required.\* This was "another gospel," which could never be owned by God as the gospel of His Son, nor accompanied by that sanctifying power which belongs exclusively to the truth. If it set any of my people on thinking, it only bewildered and misled them. They remained, as before, unenlightened and unchanged.

The biographical sketches in the *Evangelical Magazine* were principal means of impressing my heart, of opening my eyes to perceive the truth, of exciting a love to godliness, and a desire after usefulness. The power of divine grace appeared illustrious in the composure, the joy, the triumph, with which many pious Christians left the world. I saw their triumphant hope supported, not by a complacent reflection on a well-spent life, but by a confidence in the unmerited love of Christ, and in His power and willingness to save even the chief of sinners. I was particularly struck with the account of ministers who had laboured with much diligence and success, and had died at any early period of life, full of good fruits; while I, who had already lived longer, and been longer in the ministry than they, could not say that I had taken any pains with my people, nor that I had been the means of reclaiming one sinner from the error of His way, or of saving one soul from death. The conversation and example of some

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\* As one specimen, I transcribe the following extract from the printed sermons of a clergyman deceased. "Religion, though it enjoins universal purity, an uniform obedience to its laws, and grants no licence to sin, does not yet require a total exemption from all such failings as strict justice might pronounce faulty; does not expect in us such perfection, as never to suffer ourselves to be surprised into actions which, upon a review, may appear censurable. For if this were the duty, these the terms prescribed by religion, who could comply or live up to such unsinning purity? There is not a just man that liveth upon the earth, and sinneth not. God alone is absolute, immutable holiness. He is indeed pure, unclouded light; and in Him is no darkness at all; no shades or spots in His nature. But the brightest human virtue is shaded with imperfections, and blotted with various defects. Our supreme Lawgiver, therefore, does not expect absolute perfection, but accepts us on the much lower condition of sincerity, *i.e.*, of a predominant purpose and inclination to obey Him, appearing in the habitual virtues of a good life. This is all the obedience that human frailty can pay, and all that the divine mercy exacts. This it is to keep innocence, and take heed to the thing that is right; and that this will bring peace to the mind, both in this life and in the next, is a doctrine which this discourse is meant to illustrate."—Carr's Sermons, vol. iii., Sermon 13.

If one wished to expose the vanity of the scheme of acceptance with God on account of an obedience confessedly defective, one could scarcely contrive a statement which should exhibit its inconsistency and absurdity more clearly, than that which is here given by a professed advocate of that illusive and pernicious theory. Yet this is a favourite scheme with numbers who are reckoned thinking men, men of sense and understanding, and knowledge of the world. So readily does even a thinking man, who would not easily be imposed upon in the affairs of life, content himself with any religious scheme, however inconsistent with scripture and reason, which flatters his natural self-estimation, his worldly spirit, and lamentable indifference about the concerns of eternity.

persons of a truly spiritual mind to whose acquaintance I was admitted, and who exhibited to my view what I found only described in written memoirs, conducted much to impress on my mind the truths with which I was gradually becoming more acquainted. I cannot omit mentioning in this connection the blessing I enjoyed in the preaching, the prayers, and the conversation of that much-favoured servant of Christ, the Rev. Charles Simeon, of King's College, Cambridge. He was a man sent from God to me, was my guest for two days in June, 1796, preached in my church, and left a savour of the things of God which has remained with us ever since.

*(To be continued.)*

### **"Historic Memories of Stoke Newington."**

A LECTURE delivered in London by K. M. Hogg has been sent us. The title of it is "Historic Memories of Stoke Newington." The lecture is a lucid vindication of the doctrines and principles of Calvinistic Protestantism, and an exposure of the horrible massacres and persecutions of the Papacy. Striking instances are given of these facts, which should be drummed into the ears of the lukewarm Protestants of this back-sliding age. (1) The writer reminds us of the terrible hardships endured by the Protestants of Germany three hundred years since on account of the tyrannical laws framed and enforced at the instigation of Jesuits and other Papists; the flight of a great many of these Protestants to England, where they found shelter and religious liberty to worship God according to truth and conscience. (2) The inhuman horrors and massacres meted out by the Papacy to the poor Protestants of France; their flight to England, Scotland, and Ulster in Ireland; the warm reception vouchsafed them by our forefathers; and how they even kissed the ground on their getting their feet on land in England, where there was freedom to serve God without any one daring to make them afraid. A glimpse is given into the high-toned moral and religious character of these refugees, and shows that their sufferings arose not from evil-doing, but from their love to God's word, and worship according to that book. (3) This nation is reminded that the real source of our national prosperity and greatness is the Bible, and is inseparably bound up with the place its doctrines and principles held in our institutions and practice. May the Lord open the eyes of the Protestants of this nation to realise this fact ere it be too late. For, alas! we look to our own arm for strength; not to the Lord God of our fathers. (4) The writer shows the evil influences of the hosts of Jesuits, Monks and Nuns who have, in violation of our laws, been received into this kingdom, when they were banished out of Roman Catholic

nations; charges them with being at the root of the doubts cast upon the Bible as the inspired word of God, and the desecration of the Lord's day which has become so common among us; and demands that the laws of this nation should be put in force against these evil influences, and that the secret haunts of these intriguers should be thrown open to Government inspection.

We fully concur with the sentiments set forth in this lecture, and heartily commend it to all our readers.

The thought has occurred to us that this lecture should be translated into French, and circulated among the people of France, as the facts it contains about the past history of that nation are calculated to do good there.

N. C.

### **The late Mr. Donald Sutherland, Helmsdale.**

IT is with deep regret that we record the death of Mr. Donald Sutherland, Helmsdale, who passed away in June last, at the ripe age of 78 years. His removal is a great loss to the Church and to our Helmsdale congregation, in which he took an active interest from its beginning in 1893. Latterly he took a leading part in the conduct of its services when the minister or other supply was absent.

The following is an account of some of the Lord's early dealings with the subject of this notice, as related by himself, and supplied by a friend at Helmsdale. The writer also had the privilege of hearing him refer to some of the same things in his experience. "Over thirty years ago," Donald said, "I was in great soul trouble. It was at the communion season at Helmsdale, and owing to an ailment, I was unable to attend the services. Satan began to tempt me very much, and that scripture, 'All the sinners of my people shall die by the sword,' was never leaving my mind. I was in a terrible state, getting no rest for soul or body. I got no sleep, my mind was in such a state night and day. There was nothing before me but darkness, seeing myself undone—a lost sinner. One night after this, when at a prayer meeting, I was in such a low state of mind that I concluded there was no hope for me, and Satan came telling me to put an end to my life. But oh, it was when in that low state that light broke in upon my soul. I got such a view of Christ suffering in the room and stead of sinners, that my soul was melted and filled with peace and rest. I may say my soul and body got rest that night. But oh, I have grieved Him often since. Since then I have had times of darkness and times of light."

Donald Sutherland, though unassuming in bearing, was naturally of a firm and resolute disposition, which was displayed in his profession as a Christian when occasion demanded. When the Free Presbyterian Church was formed in 1893, he heartily associated himself with the cause, and kindly granted to the

congregation the use of the hall in his premises, which they still occupy for divine worship. Those who had the privilege of hearing him speak at fellowship meetings and other times, could not help admiring the firm and convincing manner in which he would express his mind upon "the truth." He spoke with much fervency and unction at the last communion at Helmsdale, and, in the course of his remarks, very solemnly referred to the low state of religion in our day, and the great need there was of a time of true revival. He regularly read for some years back such monthly Protestant periodicals as "The Vanguard" and "Protestant Observer," so as to be acquainted with the state of the Protestant cause. He deplored very much how weak the cause had become in Scotland. His favourite books, besides the Bible, were Boston's and Bunyan's works.

Donald suffered much during the last days of his illness, but he endured his affliction with remarkable patience. He felt from the beginning that he would not get over his trouble. When the writer, on parting with him for what proved the last time, said that he hoped he would get better soon, he replied, "Oh, no; is not this the month of June? It is over thirty years this month since I found Christ, and I do not expect to pass it." As he said, so it happened. He passed away to his rest on the 9th of that month. He was predeceased by his brother Hugh (unmarried) by about six weeks. The latter, though he did not make a public profession of Christ, showed great regard for the truth, and was very attentive at the means of grace.

We express our deepest sympathy with the sorrowing widow, sisters, and other relatives in their sore bereavements. May the Lord be their stay and support !  
N. M.

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**Meeting of Scottish Miners' Federation.**—This Federation met in Edinburgh during the third week of August. The subject of the Cadder disaster was taken up among other matters of business. One of the speakers (Mr. David Weir) called attention to the circumstance that the sad calamity happened on a Sabbath evening, and said that they should do everything in their power to put a stop to Sabbath labour, which he called a "degrading thing." It appears that the law is that double pay should be given for work done on Sabbath, but that the miners have not always been insisting on this. The opinion was expressed that if the double pay was urged, the mine-owners would cease to ask Sabbath labour, and a resolution was unanimously agreed upon to press this requirement. Truly, this is a poor way of endeavouring to secure the sacred rest of the Lord's Day. Still, it is good to observe the least stirring of effort to obtain something like a form of Sabbath observance. As we often point out, the neglect of the Lord's Day is an open door not only for injury to the body, but for fatal ruin to the immortal soul.

## Eachdruidh mu Aindrea Mac-Ille-Dhuinn,

PAPANACH EIRIONNACH; AGUS M'AN CHO'-CHAINNT A BH' EADAR  
E FEIN AGUS AN SAGART.<sup>1</sup>

“Iarradh iad chum an lagha agus chum na fianuis: mar labhair iad a reir an fhocail so, 's ann a chionn nach 'eil solus anna.”—ISAIAH viii. 20.

### CAIB. III.—Continued.

*Aindrea.*—Le 'r cead, nan abradh ar Slanuirhear, Cha 'n 'eil so na aran ni 's faide, ach tha e gun teagamh air a chaochla gu brigh mo chuirp, ged a tha coslas arain do ghnà air; b'e dleasnas nan deisciobuil a chreidsinn, a dh' aindeoin an dearbh bharail; ach leis mar nach do shoilleirich e a chùis, cha 'n 'eil mi ni 's mò r'a shaoilsinn gur ann am fìor bhladh nam briathran a labhair e, no 'nuair a thuirt e, “Is mis' an dorus,” no “Is mis' an t-slighe.” Tha e air innse dhuinn gun do thionndaidh ar Tighearn uisge gu fìon aig cuirm bannais: ach cha d'thug e dhoibh deoch ann an uile dhreach agus buaidh uisge, agus innse dhoibh, gu 'm b' fhion a bh' ann. 'S an uair a thog e Lasarus o na marbhaibh, bhuilich e air gach coslas agus buaidh a bh' air duine beo; ach cha d' iarr e air a dheisciobuil a chreidsinn gun robh Lasarus, am feadh a bha e na shìneadh anns an uaigh, as eug'ais comas gluasad, no samhladh air bhi beo, na fhìor dhuine beò, ag imeachd ma 'n cuairt, a labhairt agus a' deanamh mar dhaoine eile. Nam b' ann de 'n ghne so a bhiodh a mhiorbhuile, is tearc iad, mar mo bheachd, a bhiodh air an aomadh chum a leantuin. A thuilleadh, thug ar Tighearna soilleireachd dhuinn air gach earrainn de 'n ghne so, 'nuair tha e 'g ràdh, “Is spiorad, agus beatha na briathra tha mi labhairt ribh. 'S e 'n spiorad a tha beothachadh, cha 'n 'eil tairbhe sam bith san fheoil. Os barr, Tha ar Tighearn ag ràdh, *Deanaibh so mar chuimhneachan ormsa*; a tha nochdadh dhomh, gur e bha na bheachd gun d' thugadh an t-Suipeir so 'n ar cuimhne na dh'fhuiling e arson a shluaigh. Ach an déigh so uile, ceadachibh dhomh dà cheist fheoraich dhìbh m' an chùis so.—'S e cheud ni, C'ait am faigh sibh, ann an giùlan ar Tighearna air an àm so, aon ni mar ni na Sagairt 'an àm na h-airionn iobradh? Tha mi 'g aideacha gu bheil an caochladh mòr a th' eadar mar ni sibhse anns an tigh-choinneamh, agus na tha mi leughadh uime anns an t-soisgeul, a' cur mòr ioghnadh orm. Seadh, le'r ceud, cha mhòr nach saoilleadh coigreach a thigeadh a stigh gur ann a bha sibh ag aithris earrann de chluiche, mar thoileachadh ris an luchd-éisdeachd, seach a' toirt aoraidh do 'n Dia sin ga'n coir seirbhis a toirt ann an spiorad agus ann am fìrinn. 'Si a cheist eile a dh' fheoraicheas mi—Cìod a chòir a



th' aguibh air an fhion a chumail o 'n luchd-éisdeachd? Oir dh' àithn' esan a dh' iarr air a dheisciobluibh an t-aran a ghabhuil, iad a ghabhuil an fhiona mar an ceudna.

Bha an da cheist gu math draghail do'n t-Sagart; agus 'se gach ni a bh' aige ra ràdh, gun d' òrduich an Eagluis e, agus gum b' eiginn da bhi ceart. Ach chuir Aindrea roimhe an Tiomna Nuadh a ghabhuil mar a riaghailt, agus cha ghéilleadh e ann an aon phonc, mar deanta gu soilleir a mach dha e o fhocal De.

Dh' innis an Sagart dha gum bu bhurraidh, tagluinneach, draghail e; agus nach cuireadh deagh Chriosduidh air bith ag nach b'e fìor chorp agus fuil Chriosd a bh' ann uime sin, dh' iarr e air an t-ath ni a bha e cur na aghaidh ainm eachadh.

*Aind.*—Their sibhse ri'r luchd-éisdeachd, gu bheil e fiachaicht orra iad fein fhaosaid ruibh, agus *peanas* a shònrachadh dhoibh ann an ciontaidh, agus an sin *maitheanas* a thoirt doibh.

*Sagart.*—Tha sin uile fìor; cha do chuir fìor Chriosduidh riamh an ag e.

*Aind.*—Bhithinn 'nar comain nam feuchadh sibh aon ni san Tiomna Nuadh a tha 'g àithne sin.

*Sag.*—Is rèidh a ni ma sin. “Ge b'e air bith iad d' am maith sibh am peacaidh, tha iad maithte dhoibh; agus cò air bith iad d' an cum sibh am peacaidh gun mhaitheadh, tha iad air an cumail.” Eoin xx. 23.

*Aind.*—A' bheil sibhse cinnteach, le'r cead, gu bheil sibh a làn-thuigsinn nam briathra sin? Agus am faod sibh a chreidsinn, gum faigh, le ùghdarras an fhocail so, gach sagart comas àithne ga shluagh aidmheil a dheanamh ris, e shùnracha *peanas* doibh, agus an sin maitheanas a thoirt doibh? Gabhaibh mar shamhladh sagart L. ann an sgìreachd N. duin' is minic a fhuaradh na shineadh air an rathad-mhòr, air mhisg; no idir sagart eile M. ann an sgìreachd O. a tha a chaithe-beatha ro mhi-stuama; an abair sibh gu bheil na daoine sin iomchuidh air maitheanas a thoirt arson peacaidh do chiontach? Cha 'n 'eil iad, ma tha mo leabhar-sa ag innse na firinn, 's ann a tha an leithide sin de dhaoine, eadhon, ged is sagairt iad, ma bhunaicheas iad gun iompachadh, airidh air an tilgeadh anns an loch a tha dearg-losgadh le teine agus pronnusc. Ach an déigh sin uile, c'àit a' bheil faosaid ri sagart air ainmeachadh 's na Scriobtuiribh?

*Sag.*—Tha 'n t-Abstol Seumas ag ràdh, “Aidichibh ur lochdan.”

*Aind.*—Tha ioghnadh orm gu bheil sibh a' creidsinn gur e sin brìgh nam briathra. Ma ghabhas sibh a chuid eile de'n earrainn, tuigidh sibh ciod a tha 'n t-Abstol a' cialluchadh.—“Mo bhràithre, aidichibh ur lochdan do chàch a chéile”; o bheil e soilleir nach robh an t-Abstol a' cialluchadh a bheag coltach ri aideachadh do Shagart. Agus c'àit a' bheil còir air a thoirt duibh san Tiomna Nuadh air *peanas* a leagadh air ur luchd-éisdeachd?

*Sag.*—Bha mi smaoinreacha mar thachair; leig thu ris e a nis. Cha chaomh leat smachdachadh càirdeil na h-Eagluis; agus 's e sin an cionfath mu nach toigh leat i.



*Aind.*—Is fad a ghabh e uaithe sin; oir riamh o leugh mi 'n Tiomna Nuadh, tha mo ghiulan gu tur air mùghadh, ionnas, tre ghràs De, nach 'eil mi, mar bu ghnà leam, air mo thoirt thairis do 'n pheacadh; uime sin cha b'ion domh eagal a bhi orm, de m' thaobh fein, arson ur peanais; ach tha toil agam fhaicinn c'àit a' bheil ur barandas air a shon o fhocal De?

*Sag.*—Nach do leugh thu na thuirt an t-Abstol Pol. “A shamhuil sin de dhuine a thoirt do Shàtan chum sgrios na feòla, chum gu'm bi an spiorad air a shaoradh ann an là an Tighearn Iosa.” 1 Cor. v. 5.

*Aind.*—Tha Pòl a' nochda ciod a bha e cialluchadh leis na leanas; “Uime sin,” tha e 'g ràdh, “cuiribh air falbh an droch dhuine sin as ur meadhon fein.” 1 Cor. v. 13. O bheil e, air tùs, soilleir gu bheil an Sagart ann am mearachd, 'nuair a tha e gabhail air fein an ni a sheol an t-Abstol do Chomunn nan Criosdui'ean a dheanamh; san dara h-àite, 'nuair a bheir e air duine peanas a dheanamh air a chorp fein, tha e deanamh ni nach buineadh dha; a chionn nach i'n àithne, thoir orra peanas a dheanamh, ach, Cuiribh air falbh a shamhuil sin de dhuine as ur measg.

*Sag.*—Tha peanas na smachdacha feumail, agus tha e freagarrach do chrìch àraidh.

*Aind.*—Tha e do'n Chléir; a chionn gu bheil fiamh air an t-sluagh rompa, agus a' toirt orra tuille eagail bhi aca roi'n t-Sagart na bhios aca roi Dhia fein; agus tha so soilleir o iad a bhi bristeadh àitheanta Dhe gach la; ach 's eiginnt iartras an t-Sagairt a dheanamh air gach aon chor. Is cuimhne leam a bhi aon uair air mhìsg, agus cha d'rinneadh orm ach peanas ro bheag; ach chaidh mi uair eile a dh'éisdeachd searmoin, nach d'rinn sagart, ach mheas mi ro mhath i; thug sibhse orm dol timchioll an tighaoraidh air mo dhà ghlùn; agus leag sibh orm ioma peanas eile, a bha mi co socharach 's gun do strìochd mi dhoibh. A nis, le'r cead, am bu mhò a chiont dol a dh'éisdeachd deagh shearmoin na bhi air an daoraich? Cha b' fheadh; ach bha mi dhol ann cosmhuil ri mi smaoineach air mo shon fein, ni a mheas sibhse mar am peacadh bu mhò a dh'fhaodainn a chur an gnìomh; ach leis a mhìsg cha do bhris mi ach aon de àitheantaibh Dhe, nach do dhrùigh air ùghdarras na Cléire. Nach 'eil e, uime sin, soilleir gu bheil peanas air ìocadh ni's mò mar thoileachadh do'n Chléir na chum cosg a chuir air peacadh? Agus nach ann a tha e chum gum bi 'm barrachd sgàth aca roi'n t-sagart na gu'n coimhead o chiontachadh 'an aghuidh Dhe! Tha sibh ag ràdh gu bheil peanas feumail; ach cionnus a thachair sin! Ciod is urrainn duibh a dheanamh leis? A' bheil sibh comasach air ur sluaigh a chumail o pheacanna follaiseach gràineil? Tha fhios againn nach 'eil; 's urrainn duibh a thoirt orr' an Carbhus a choimhead, no latha fèill a ghleidheadh; na faodui sibh an cumail o dhol a dheanamh ùrnuigh maille rìusan ris an can sibh neo-chreidich; ach cha'n urrainn dhuibh an cumail gun bhi air mhìsg, no mi-

stuama no mionarach; c'ait an sin a bheil feum nar smachdachadh? Agus arson ur *maitheanas*, ciod am feum a th' annsan? Ma bheir Dia maitheanas duinn, ciod am feum a th' againn air maitheanas an t-sagart? Agus mar deonaich esan maitheanas duinn, cha'n'eil maitheanas an t-sagairt comasach air ar saoradh o'n pheanas a thoill ar peacaidh.

*Sag.*—Tha mi 'g innse dhuit, mar thuirt mi roimhe riut gur ùmaidh ro mhòr thu; oir shocraich an Eagluis a chùis sin fada m'an d'rugadh tu fein na mise; agus faodai tu co math oirp a thoirt air stèigh an domhain a charachadh, ri neo-thuiteamachd na h-Eagluis a chuir bun os cionn.

Smaointich Aindrea gum b'fhearr an airidh focal De air ainm a bhi *neo-thuiteamach* na an ni ris an dubhairt an sagart an Eagluis; agus, mar chuir e roimhe nach ceadachadh e aon lide nach gabhadh dearbhadh o fhocal De, cha b'urrainn doibh a bhi aon-sgeulach ma'n chùis so; agus mar sin b'eiginn doibh fhàgail, agus teannadh ri aon eile; agus 'se sin an *ola bhàis*, no an corp ùngadh le ola leis an t-sagart ùine ghearr roi'n bhàs.

*Sag.*—M'an ni so, cha'n fhaod connsachadh a bhi uime; oir tha'n t-Abstol Seumas ag ràdh gu soilleir, “Ma tha neach air bith tinn 'nar measg, cuireadh e fios air seanairibh na h-eagluis; agus deanadh iad ùrnuigh os a cheann, 'ga ùngadh le h-ola ann an ainm an Tighearna.” Seum. v. 14. Ciod a their thu ris sin?

*Aind.*—Le'r cead, their mi so; nach d'ainmich sibhse ach cuid de'n earrainn, leis a'bheil sibh a' cumail na tha'n t-Abstol a' cialluchadh as an-sealladh. Tha e 'g ràdh, agus *slanuischidh* ùrnuigh a chreidimh an *t-euslan*, agus *togaidh* an Tighearna *suas e*; agus ma rinn e peacanna, maithear dha iad.” Ge nach 'eil mis a'gabhuil os laimh a chùis a làn thuigsinn, tha mi faicinn ni 's leoir a tha feuchainn domh gu bheil sibhse ga ghabhuil ann an seadh mearachdach. Ungaidh sibhse duine ma shaoileas sibh e bhi dlù air a bhàs, chum gu'n gabhar a steach do neamh e. Cha'n fhaod iad mìr bìdh itheadh an diaigh so a dheanamh, agus tha cuid a' dol gu bàs leis a acras. Faodai leanamh fhaicinn gur ann a tha'n t-Abstol a' labhairt m'an duine thinn a bhi air a thogail suas an déigh dha bhi air ùngadh le ùrnuigh a chreidimh; air chor's gur da ni eadardhealaichte ùngadh an Abstoil agus ur n-ùngadhsa. Is cuimhne leamsa, 'nuair a shaoileadh gun rachainn eug o chionn chùig bliadhna, gun do chuir mi fios oirbhse le mòr chabhaig, chum gun rachadh m' ùngadh, a 'saoilsinn gun rachainn do ifrinn mar rachadh deas-ghnàtha na h-Eagluis a chàramh rium. Cha robh 'n leab' air an robh mi a'm' luidhe ni bu neo-mothach-aile mu dhiadhachd na bha mise san àm sin; gidheadh co luath 'sa fhuair sibh ur *duais* ni nach do dhi-chuimhnich sibh iarruidh, dh' ùng sibh mi gu grad, agus rinn sibh cinnteach mi gun rachainn do neamh. Och mo thruaighe! nam bàsuichinn an sin, tha fios gu'm bithinn caillte gu siorruidh; agus cha'n urrainn domh smaointeach air a chunnart san robh mi gun bhi air chrith

leis an eagal; no idir a chuimhneachadh air mòr thròcair mo Shlanuighir gun deoir na taingealachd agus a bhuidheachais a shileadh.

*Sag.*—Is mi-mhodhail am balaoch thu; agus is truagh a dh'èireas duit, 'nuair a thig am bàs ort, m'ar ùngar le Sagart thu.

*Aind.*—Gu deimhin cha'n àill leam fhaotainn; cha 'n 'eil focal De ga ainmeachadh anns an t-seadh sa bheil sibhse; agus cha'n eagal leam, ma theid mi eug le làn earbsa ri iobairt-réitich mo Shlanuighear, nach fàiltichear do neamh mi. A nis, tha mi toirt buidheachas do Dhia gun d'thugadh air falbh gath a bhàis, agus nan rachadh a nis mo ghairm chum am bàs fhulang, tha dòchas agam, tre ghràs, nach b' aobhar eagail leam e.

*Sag.*—Amadain cheann-laidir, ann-dàna.

*Aind.*—'Nuair a chaith mi mo beatha ann am pheacuibh, cha dubhairt sibh riamh amadan rium; cionnas a nis a tha mi air fàs a'm amadan o na thréig mi iad?

*Sag.*—So, so, greasamaid chum na h-ath phuince. Cha mhòr nach do chlaoidh thu m'fhoighidinn led' bhòilich.

Si'n Staid-mheadhoin \* no ghlanaidh air an do thionnsgain iad.

*Sag.*—Cha'n eil thu, mata, a' creidsinn san Staid-mheadhonaich, o na leugh thu 'n Tiomna Nuadh.

*Aind.*—Dh'fhartluich orm aon ni coltach rithe fhaicinn ann.

*Sag.*—An d'fhartluich d'a rìreadh? Is iongantach sin, 'nuair a dh' amuis a choilìon duin' ainmeil air ann. C'arson a thuirt an t-Abstol Pol, Gun dearbhadh an teine obair duine sam bith, ge b'e air bith bu ghne dh'ith. 1 Cor. iii. 13.

*Aind.*—Air leam gu bheil na tha sin a' ciallucha ro shoilleir. Le beachdachadh air an earrainn sin, chi sibh gu bheil an t-Abstol a labhuirt mu na teagasgan fa leith a dh'fhaodadh luchd-aidmheil de gach gne a theagasg, an déigh do stéigh na fìrinn bhi air à socrachadh. Tha e coimeas cuid diubh sin ri òr, airgiod, agus clacha buadhach, ni tha ciallachadh teagasg fallain; agus cuid eile ri fiodh, connlach, agus asbhuaìn, a' ciallachadh teagasg mi-fhallain. Tha e nis ag ràdh, gun dearbhar gach aon diubh air a cheann fa dheireadh; agus ciod a bha co iomchuidh chum nan nithe sin a dh'ainminch e a dhearbhadh, re teine? Ma bha na teagasgan cosmhuil ri òr, airgiod, no clacha-luaehmhor, cha deanadh an teine mòr dholaigh dhoibh. Ach nam biodh iad mar chonnadh, mar chonnlaich, no mar asbhuaìn, chuireadh an teine as doibh. Ach ciod a th'aige so ri ionad a losgadh anama, gu'n glanadh chum an deanamh iomchuidh arson néimhe.

Dh' amhairc an sagart air an àite, agus leugh e thairis e an déigh dha mìneachadh Aindrea a chluinntinn, agus bha ioghnadh air nach do thuig e roimhe e. Ach cha d' aidich e gun do mbeas e mìneachadh Aindrea ceart; ach dh'innis e dha nach robh esan ach ag amharc air uachdar na cùise, ach gun robh 'n Eagluis

\* Purgatory.

a'faicinn ni bu doimhne, agus gun do nochd iad gun robh a shamhuil de ionad ann, agus gum bu leoir sin.

*Aind.*—Na gabhaibh mi-thlachd, ged a bheir mi mo bharail m'an chiùs so. 'Si so i, nach biodhte co mor an geall air an staid-mheadhonaich so, mar biodh e chum buannachd na cléire. Is math is cuimhne leam airgid a thoirt duibh arson ùrnuighean a dheanamh chum anama mo dhaimhich agus mo luchd-eolais fhaotainn as an ionad sin. Ma tha leithid sin de chumhachd agaibh, shaoilinn gum b'ait libh a ghnathachadh, a thaobh iochd do na h-anamaibh bochda sin a bh'air an claidh ann, gun aicheamhail air bith air a shon. Ach 'nuair a chi mi gum feum na h-ùrnuighean sin dìoladh air an son ma'n cuirear suas iad, cha'n urrainn mi smuainteachadh nach e is fìor aobhar gu bheil an t-ionad sin air a chumail an cuimhne, gu bheil a chléir a' faighinn mòr bhuannachd uaithe. Cha mhò a chreideas mi gu bheil iad dùrachdach gus am faic mi iad a' deanamh an dìchill gun duais air bith chum na h-anama truagh, a deir iad, a tha fulang a shaoradh as na piantaibh sin. Agus ged a ni iad sin fein, cuiridh mi le focal De an aghaidh an teagaisg mhearachdaich so, a chionn gu bheil e buileachadh air an ionad-mheadhonach an cliu a dblighear a mhàin do fhuil Chrìosd, a réir na h-earrainne sin, "Gu'n glan fuil Chrìosd o gach peacadh"; ni nach biodh fìor nam biodh cuibhrionn de'n obair an earbsa ris an ionad sin.

*Sag.*—Dh'innis mi roimhe dhuit, agus tha mi nis ga innseadh a ris, nach 'eil annad ach an dearg bhurraidh, agus balaoch mi-mhodhail gun tuigse; agus cha'n ion fiuthair a bhi ri aon fheum uait, am feadh a leanas tu air bhi ann am barail gur glìce thu fein n'an Eaglais.

*Aind.*—'Se focal De is reull-iùil domh; agus cha chreid mi ach na dhearbhar uaithe.

Mar nach b' urradh dhoibh còrdadh m'an Ionad mheadhonaich, b'eiginn sgar dheth, agus teannadh ris an ath-ni nach do thaitinn ri Aindrea; eadhon a bhi 'g ùrnuigh ris na *naomhaibh*.

Bha 'n sagart a nis, cha mhòr, na thosd, agus cha b' urrainn da a bheag fhaotainn san scriobtuir chum sin a dhearbhadh. Dh' ainmich e an duine saibhir ann an ifrinn a' guidhe ri Abraham. Ach bha samhladh spiorad malluichte na dhroch chulaidh leanmhuinn do dhaoineibh cràbhach air thalamh; ach air dha so a thoirt faineas ghabh e dìon fo fhasgadh neo-thuiteamachd na h-Eaglais; agus dh' iarr e air Aindrea dol air aghaidh chum an ath-ni.

*Aind.*—B' urrainn domh mòran a ràdh mu na h-ainmean mi-ìomchuidh a tha iad a' buileachdh air an Oighe Muire, mar ta màthair na tròcair, sgiath dhion pheacach, geata fhlaithis, etc. Dh'fhaodainn co gràineil 'sa tha paideireanan, uisge cois-rihte, etc., ag amharc. Ach tha mi teachd chum na cuid is mi-chiataiche, agus 'se sin an doigh anns am faigh peacaich deadh-ghean De. Bha mi do ghnà ann am barail, m'an do leugh mi focal De, mar cuirinn peacadh ro an-trom an gnìomh, agus

mo dhleasnas a dheanamh gu riaghailteach, mar theirear riu gum bu deagh Chriosduidh mi; agus 'nuair a thigeadh àm no bhàis, na'n gnàthaichte deasghnàtha na h-Eaghluis orm, nach b'eagal domh. 'Se so an ni a dh' fhòghlum mi, agus an *t-ìomlan* de na dh' fhòghlum mi san Tigh-aoruidh; agus mar sin bhunaich mi rè dà fhichead bhliadhna. Ach o leugh mi'n Tiomna Nuadh tha mi mothacha mùgha mòr seach mar bha mi a' baralachadh. Tha focal De ag innse dhomh *an tùs*, gu bheil mis agus an cinne-daonna air fad 'nar peacachaibh 'am fianuis De; gu bheil sinn uile, arson ar peacaidh, a' toilltinn truaighe shiorruidh; agus gu bheil ar nàdur gu h-ìomlan truailidh agus aingidh; a réir nan earrannan so, "Chum gun druideal gach beul, agus gum bi an saoghal uile ciontach am fianuis De." Rom. iii. 19. "Is naimh-deas an inntinn fheolmhor an aghaidh Dhe." Rom. viii. 7. "Tha'n fheol a 'miannuchadh an aghaidh an Spioraid." Gal. v. 17. "Oir is ann as a chridhe a thig droch smuaintean, adhaltrannas, striopachas, mortadh, goid, sannt, aingidheachd, mealtoireachd, macnus, droch shùil, toibheum, uabhar, amaid-eachd." Mar. vii. 21, 22. Tha e ris ag innse dhomh, gur ann a tha iadsan a shàbhalar, air an saoradh tre ghràs De, trid bàis agus toiltinnis Iosa Crìosd, gun deagh thoiltinneas air bith anna fein, a reir mar tha e air a chuir sios, "Air dhoibh bhi air am fìreanachadh ('se sin maitheanas bhi air a thoirt doibh, agus air an gabhuil a stigh gu taitneach) gu saor le a ghràs, tre an t-saorsa a ta ann an Iosa Crìosd; neach a shonraich Dia na iobairt-réitich, trid creidimh 'na fhuil, chum fhìreantachd fhoillseachadh le maitheanas nam peacadh a chaid seachad, tre fhad-fhulangas De." Rom. iii. 24, 25. Agus a ris, Cha'n ann o oibribh fìreantachd, a rinn sinne, ach a réir a thròcair fein, a shaor e sinn, tre ionnlad na h-ath-ghineamhuinn, agus athnuadhachadh an Spioraid Naoimh." Tit. iii. 5. Tha e ris ag innse dhomh, gu bheil acasan a gheibh co'-roinn de'n t-slaointe so co'-roinn d'ith *tre chreidimh*, a reir nan iomad earrann a dh'fhaodainn ainmeachadh, ach is leoir iad so a leanas. *Uime sin, tha sinn a'meas gu bheil duine air fhìreanachadh tre chreidimh.* Rom. iii. 28. Agus an ait eile, *Air dhuinn bhi air ar fìreanachadh tre chreidimh, tha sith againn ri Dia, trid Iosa Crìosd ar Tighearna.* Rom. v. 1. *Tre ghràs tha sibh air ar slànuchadh, tre chreidimh.* Eph. ii. 8.

Os barr, tha'n leabhar sin ag innse dhomh gu bheil iadsan aig a' bheil co'-roinn de'n chreidimh phrìseil so, da thrìd air an dlù-cheangal ri Crìosd, mar tha na meanglain ris a chraoibh, no na buill ris a chorp; gu'n cuir iad an aghaidh a pheacaidh air gach doigh; gun d' thoir iad buaidh air an t-saoghal; gu bheil iad dealasach mu dheagh oibribh, agus gan tiomna fein suas do Dhia. Gu cinnteach is teagasg so a tha co'-fhreagradh do dhiadhachd. Mhòthaich mis e ro thaitneach do m' inntinn fein, agus cha d' thugainn suas mo chòir air air dheich mìle saoghal.— An so chuir an sagart cosg air seanachas Aindrea, is dh' éirich e suas ann an àrd bhoile, le fheoraich dheth ciod bu chiall de a

leithid de thàmailt a thoirt dà ; ag ràdh ris nan saoiladh e gum b' ann mar sin a bhiodh a chùis, nach aontaicheadh e am feasd dol a steach da thigh. An sin thionndaidh e ris a chuid eile de'n teaghlach, a' feoraich dhiubh an robh mhiann orrasan am fear so a' leantuinn 'na chùl sleumhnachadh aingidh o'n Eaglais? Fhrea-gair iad uile gun robh, ach an tè bu shine, agus gad a bhiodh iad an teagamh roimhe sin, gun do chuir na chual iad gu tur as an teagamh e.

Thuirt e riu gu'n cuireadh e fo ascaoin-eaglais iad air an ath-là sàbaid, ni nach do chuir ach beag smuairin air Aindrea. Ach rinn an Sagart a mhath ga fhocal.

Am feadh a bha Aindrea gnathaichte ris an Tìomna Nuadh a leughadh, thuig e gun robh iomad earrann a' leige ris da gun robh leabhar eile ann, air nach robh e idir eolach, ach as eug'ais, nach robh e comasach dha na h-earrannan sin a thuigsinn. Leis mar chuir e roimhe an t-iomlan deth, nam b' urrainn da, a thuigsinn, bha e ro dhéigheil air fios fhaotainn ciod e an leabhar eile ; agus mheas e nach robh aon neach aig am bu dòcha fios a bhi uime na a bhean-ualas o'n d' fhuair e 'n Tìomna nuadh ; smaointich e gun leigeadh e iomaguin ris di, agus gun asluicheadh e a com-hairle m'an chùis. Bha toil aige, mar an ceudna buidheachas a thoirt di arson an Tìomna nuadh a thoirt a nasguidh dha, ni a dheanadh e o chionn fada, mar b'e gun robh i o'n àm a fhuair se e gun bhi, gus a so, aig an tigh. Ghabh e cheud chothrom air taing a thoirt di ; agus thuirt e rithe nam bu toil leatha innse dha c'àit am faigheadh e an leabhar a bha air ainmeacha san Tìomna nuadh ; a chionn gun robh e gu soilleir a' faicinn gus am faigheadh e sin gun robh iomad earrann de na bha e leughadh, nach b' urrainn da a thuigsinn. Dh' innis i dha gur e'n *Sean-Tiomnadh* bha air ainmeachadh ann, no a chuid sin de na Scriobtuire a chaidh a sgrìobhadh m'an d' thainig ar Slanuighear san fheol : agus gheall i dha gum faigheadh ise Biobull da, anns am biodh an *Seann* Tìomna agus an *Tìomna Nuadh*. Bha i co math 's a gealladh ; agus an ùine ghearr fhuair Aindrea *Biobull*. Leugh e an *Seann-Tìomna* le mòr thlachd ; agus gad a bha cuid de nach robh e làn-thuigsinn, bha e tuigsinn earrann mhòr eile dheth. Bha mòr thoileachadh aige bhi leughadh mar shaoradh clann Israeil as an Eiphid, agus mar chaidh iad gu buadhar a steach do thìr Chanaain. "Seadh," theireadh e, "Bha mise roimhe so, am thràill bhochd aig a pheacadh, ach shaor gràs De mi ; agus gad a tha mi san àm ag imeachd tre fhàsach an t-saoghail so, is gearr an t-àm gus an cuir Dia ann an seilbh mi air a Chanaan Néamh-uidh !" A thaobh an eolais a bh' aig air Litir an abstoil chum nan Ebbuidheach, bha e na urrainn mòran de na deas-ghnàthaibh a dh' àithn Dia dhoibh a choimhead ; agus thaitinn e gu ro mhath ris mar bha Crìosd air a ro'innseadh co fada m' an d' thainig e. Bha cuideachd Leabhar nan Salm, agus Faidheadoireachd Isaiah, a' toirt mòr shòlas da.

(Ri leantuinn.)



## Notes and Comments.

**The Evils of the Cinematograph Shows.**—The *Spectator* in calling attention to a circular issued by the Head masters of the great English Schools, advocating the use of the cinematograph for educational purposes, so that it might be diverted from its present evil courses, makes the following reference:—"In France, Germany, Denmark, and Finland, the same moral evils (as in the United States), flowing from the unregulated use of the moving picture, have been noted. To these must be added the following results of the statistical enquiry, covering the cases of 3,852 pupils of their local Board schools, undertaken by the Stavanger Teachers' Association. It proved that the biograph theatres had been used as schools of crime, with the result, that a great number of children confined in reformatories or houses of correction, owed their presence there, to the incitements of criminal films. Forty-six primary teachers testified to the cinematograph leading to thieving. Petty theft, indeed, has enormously increased amongst their scholars since the introduction of the cinematograph. To this must be added instances of coarseness, directly referred to moving pictures, calculated to show up the lower instincts." Neither the *Spectator* nor the Stavanger Teachers' Association can, we presume, be charged with excessive puritanic ideas, and their indictment is therefore all the more damaging. A great deal more might be said against these picture palaces, but it is sufficient to notice meantime, that they are a serious menace to the community, and in their patrons is fulfilled the Scripture, "lovers of pleasures more than lovers of God."

**Free Church Induction at Inverness**—"Brothers-in-Arms."—The Rev. John Macleod, M.A., late Professor in the Free Church College, Edinburgh, was inducted to the pastorate of the Free North Church, Inverness, on Wednesday, 23rd July. The induction services were largely attended. After these were over, a luncheon was given in the Northern Meeting Rooms. To this repast it would appear that Ministers of the Established and United Free Churches were invited, and several of them were reported as having been present and taken part in the proceedings. An Established Church minister said grace at the beginning, and a United Free Church minister pronounced the benediction at the end, while other representatives of these bodies made speeches in the course of the afternoon, all congratulating the Free North Church on the new pastorate, and extending a welcome to the new minister. Principal M'Culloch of the Free Church, who proposed the sentiment of "other denominations," said that they were "all brothers-in-arms working for the same Master." At a social meeting given to the children in the evening, the Rev. A. A. Cooper, of the United Free High Church, delivered an address.

Now, what is to be said as to all this friendly co-operation on the part of representatives of the present Free Church with members of these other bodies whose principles and practices they *profess* to condemn and witness against? Is this the Free Protestant Church of Scotland which made a stand for truth in 1843? We think not. Principal M'Culloch said they were all brothers-in-arms working for the same Master, and yet several, if not all, of the ministers referred to stand for all that is new and unscriptural in doctrine and worship among the Churches of to-day. If Principal M'Culloch and his friends regard themselves as "brothers-in-arms" with such men, they are very inconsistent Free Churchmen indeed, and ought never to have taken up a separate position. People at a distance who know no better, or people near who deliberately shut their eyes to the actual facts of the situation, may regard the present Free Church as a loyal representative of the Church of 1843, but they are sadly misled and mistaken.

**"Forewarned is Forearmed"—Warning to Girls.—**

The National Vigilance Association (8 Bank Street, Edinburgh, and 12 Dalhousie Street, Glasgow) has issued the following warnings to girls, in leaflet form (6d. per 100):—"Owing to thousands of innocent girls being led into great danger each year through ignorance, we would warn you—1. Never speak to strangers, either men or women, in the street, in shops, in stations, in trains, in lonely country roads, or in places of amusement. 2. Never ask the way of any but officials on duty, such as policemen, railway officials, or postmen. 3. Never loiter or stand about alone in the street, and if accosted by a stranger (whether man or woman) walk towards the nearest policeman. 4. Never consent to accompany a woman home who apparently faints in the street, but call a policeman, and leave the case to him. 5. Never accept a lift offered by a stranger, in a motor, or taxi-cab, or vehicle of any description. 6. Never go to an address given by a stranger, or enter any house, restaurant, or place of amusement on the invitation of a stranger. 7. Never go with a stranger (however dressed) who brings a story of your friends having suffered from accident or being suddenly taken ill, as this is a common device to kidnap girls. 8. Never accept sweets, food, or drink offered by a stranger. 9. Never take a situation away from home, and especially abroad, without first making strict enquiries. 10. Never go to any town, for even one night, without knowing of some safe lodging. 11. Never emigrate without first applying for information and advice to some person whom you can trust, such as your own minister."

**Booklets re Wm. Huntington, S.S.**—Messrs. Farncombe & Sons, London, E.C., have sent us two booklets that have been issued in connection with the centenary of Mr. Huntington. The first is "A Condensed Report of the William Huntington

Centenary Services, held on Tuesday, 1st July, 1913, at Grove Chapel, Camberwell, London, S.E." This Report contains sermons by Messrs. Hazelton and Hallett, and speeches by Messrs. Sinden, Brooke, Beddow, Mortimer, and Atherton, also six letters by Huntington himself. Those who are acquainted with Huntington's writings may be interested to know what ministers of the Calvinistic school in England to-day (who are few and far between) have to say about the coalheaver who became a powerful minister of the Gospel. Though we may not endorse every single sentence in these addresses, yet they contain much sound matter worthy of perusal. The price is 3d.; postage ½d. extra.

The second booklet is an "Account of the Life of William Huntington, S.S.," drawn up chiefly from "his own words," by Mr. F. J. Farncombe. Here we have a brief compendium of Huntington's career at the cheap price of one penny; postage, ½d. extra. The writer narrates at some length Huntington's remarkable early experiences of conviction of sin and enlightenment in the knowledge of Christ, as also his many trials in providence. To those who have only heard the name of Huntington, this booklet affords an easy means of becoming acquainted with his character and career. It also presents a good form of literature to put into the hands of young people on the Lord's Day. The numerous striking incidents recorded are fitted to arrest their attention and, by the blessing of God, to abidingly impress their minds. Twelve copies may be had at 1/-, post free. Address: 30 Imperial Buildings, London, E.C.

"Exposition of the Seven Seals and Seven Vials."—We desire to call attention to the fact that the Rev. D. Macfarlane, F.P. Manse, Dingwall, has some hundred copies still in hand of this "Exposition," and is now willing to dispose of them at the reduced price of 3d. each and 2/6 per dozen, all post free. They may be had from the Author or from the Editor of this Magazine.

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## Church Notes.

**Communion.**—Ullapool (Ross), Vatten (Skye), and Stratherrick (Inverness), first Sabbath of September; Broadford (Skye), Finsbay (Harris), and Strathy (Sutherlandshire), second; Applecross (Ross), Tarbert (Harris), and Stoer (Sutherland), third; Laide (Ross), and Tolsta (Lewis), fourth. John Knox's, Glasgow (Hall, 2 Carlton Place, South-side), first Sabbath of October.

**Resolution of Southern Presbytery re Cadder Disaster and Sabbath Desecration.**—A severe disaster took place in connection with a coal mine at Cadder, not far from Glasgow, on Sabbath evening, 3rd August, whereby over twenty men lost their lives. The Southern Presbytery on 18th August

adopted the following resolution on the subject :—"The Southern Presbytery of the Free Presbyterian Church of Scotland observe with sincere grief the very painful visitation of Divine Providence at Cadder coal-pit, which happened on Sabbath the 3rd August, and feel it to be their duty to God and their fellowmen to protest against the practice of the Carron Company, inasmuch as it now appears that they employ their men to work on the Lord's Day, and also against the action of the men themselves who deliberately work on the Sabbath in defiance of the Lord's commandment to the contrary. The Presbytery would strongly urge upon employers and employees, whether in connection with this Company or elsewhere, the great importance of abstaining from such transgression of God's law, as Sabbath desecration is a grievous sin which will not escape punishment in time or in eternity. The Presbytery would extend their deep sympathy to the bereaved families and dependants of the men who have been so suddenly and unexpectedly overtaken with so dire a calamity."

**Appeal by Congregation of Finsbay, South Harris.**—The people of Finsbay have been worshipping for the last twenty years in an old school-house, which can no longer accommodate them, and is also very badly ventilated. At the Communion time the services are always held in the open air, in all kinds of weather, and with great discomfort and inconvenience. These circumstances compel them to build a new place of worship at once. The proprietor has most generously given a very suitable site for a new church. The people give willingly and liberally to the cause of Christ according to their means; but as many are comparatively poor they stand very much in need of outside help. They earnestly appeal to the liberality of Christian friends and sympathisers everywhere for help. Contributions will be thankfully received and acknowledged by the Treasurer, Mr. John Morrison, Finsbay, Obbe, South Harris. (Signed) D. N. MACLEOD, *Moderator*; DONALD BETHUNE, *Session-Clerk*.

**Bembesi Church Building Fund.**—The Foreign Mission Committee would thank very sincerely all the friends who have so far contributed towards the above fund. The Committee, instructed by the Synod, had to borrow £200 from the ordinary Foreign Mission Fund to settle with the Contractor, and they would feel very much gratified should friends help them to wipe out this remaining deficiency. Contributions may be sent to Mr. Angus Clunas, 35 Ardconnell Terrace, Inverness, or to Rev. Neil Cameron, 4 Shaftesbury Terrace, Glasgow.

NEIL CAMERON, *Convener*.

**Acknowledgments.**—Mr. Angus Clunas, Treasurer, 35 Ardconnell Terrace, Inverness, begs to acknowledge, with thanks, the following donations :—*For Sustentation Fund*—£20 from

"Lady Friend," Glasgow, per Rev. N. Cameron; 10/- from "Anon," Dingwall P.O.; 10/- from Mr. Macpherson, Braefoot, Strontian; 5/- from Mr. A. Mackay, tailor, Lochcarron. *For Matabele Church Building Fund*—£4 from "Free Presbyterian," Kingussie (equally for Matabele Church and Kaffir Psalms); 16/- from Mrs. Munro, Simcoe, Ont. (12/- from self and 4/- from Friends), per Rev. J. S. Sinclair; 5/- from "A Friend," Carrbridge; 5/- from Mrs. H. Morrison, Harpsdale, Halkirk, and 2/6 from Mr. James Ross, Toftingall, per Mr. J. Morrison; 20/- from "B. F.," Ballinluig P.O. (for Church Fund), and 10/- for Psalms in Kaffir. Perhaps "B. F." would be good enough to write and say whether or not "Church Fund" means Matabele Church Building Fund.—Rev. N. Cameron acknowledges, with many thanks, £1 from Mrs. M., and 10/- from Mrs. M'M., both in Rogart, in aid of Bembesi Church Building Fund.

## The Magazine.

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