



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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A Presbyterian Professor Declares the Psalms Unitarian.

THE Presbyterian College of Londonderry possesses as one of its Professors the Rev. David Smith, D.D., formerly a minister in the United Free Church of Scotland. This gentleman, who is regarded as a clever divine of the new school, conducts a "Correspondence" column in the pages of the well-known *British Weekly*. Questions on subjects of religious and moral interest are invited from readers of the paper, and Professor Smith writes a short article weekly in answer to these questions. His articles, as may be expected, run almost wholly on the lines of so-called progressive thought. It is not too much to say that they are well adapted from various points of view to lead enquirers into the newer light which is darkness. His views on the inspiration of the Scriptures are those of the modern rationalistic school who profess great loyalty to Christ and at the same time refuse to accept His testimony as the Divine Prophet of the Church. One of the apostles of modern charity, Professor Smith is also, like many of his compeers, marked by an easy self-confident dogmatism which looks down with flippant contempt on those who abide by "the old paths" in doctrine and worship. We feel deeply grieved that the Irish Presbyterian Church is so far "on the downgrade" as to have such a teacher in one of her theological Halls.

It is our present purpose to notice an article of Professor Smith's on the subject of the Psalms and praise which appeared in the *British Weekly* of 12th February. In this article he sets himself to answer the following questions, "Are the Old Testament Psalms suitable and sufficient for the service of praise in a Christian congregation? Should instrumental music be used?" His answer contains a small modicum of truth,

and a large quantity of unsound, unproved and rather startling assertions, dealt out in the usual style of self-confident assurance, which makes the compound more readily swallowed by the ignorant and unwary. Let us observe a few outstanding points.

1. Professor Smith admits without hesitation that the Psalms are suitable "for Christian worship." He refers to the Psalter in glowing terms as "a precious part of those Holy Scriptures which were so dear to our Lord, and which were the only Bible of the Christian Church during the first generation of her career," and "as a fountain of refreshment to Christians in all ages," declaring that "it would be a heavy disaster to the Church if she lost the Psalter, and its neglect were a sore impoverishment of her spiritual life." "Not the least of its blessings," he proceeds, "is the sense which it creates within us of the oneness of the Church in all ages—our spiritual kinship with the saints who only saw the Saviour afar off in the dim light of prophecy." So far, good; though it is doubtful if the light of prophecy was so dim as Professor Smith supposes. Farther on, he inconsistently takes away even this "dim light," for he pronounces the Old Testament revelation to be so defective as, in our judgment, leaves no light at all to the ancient saints to see the coming Saviour, whose name is Immanuel, God with us.

2. Professor Smith maintains that "the Psalms are insufficient" for Christian praise on various grounds, among which is the very extraordinary one that the Psalms are "Unitarian." He thus expresses himself: "The Trinity is a distinctively Christian revelation. . . . The Jewish Psalms are Unitarian, and Unitarianism is not the Christian faith."

Now, to deal with this remarkable objection to the Psalms, let us observe that the precise meaning of these statements is that the Trinity, or the Three Persons in the Godhead, are not revealed as matters of reality or doctrine in the Old Testament in general, or in the Psalms in particular. The Old Testament only makes known that there is one God, and the fact that there are Three Persons within the compass of the ever-blessed Godhead is only revealed in the New Testament. The Psalms, like the rest of the Old Testament Scriptures, are Unitarian—proclaim the one God and tell us nothing of a plurality of persons in the Godhead. Such is the grossly erroneous view of a man of light and leading in the Presbyterian Church of the twentieth century. He professes to receive "the Christian revelation" embodied in the New Testament, and yet he receives it not—he is blind to its plainest statements—for if one thing is brought out more plainly than another in that inspired book, it is that the Old Testament contains a revelation (distinct, though not full) of Father, Son, and Holy Ghost in the one Godhead. To say the least of it, Professor Smith exhibits very bad taste in describing the Psalms as "Unitarian," for that name is definitely associated with, not a simple belief in the oneness of God, but the positive denial of the

truth that there is more than one person within the one Divine Essence. Such denial, even our *British Weekly* oracle, who is daring enough, will not assert to be found in the Psalms, and it is altogether unworthy of a man of his profession to label the Psalms with the name which embodies that denial.

Let us now look at some of the proofs that there is a revelation of the Trinity in the Old Testament and in the Psalms. And where shall we find the most conclusive ones? Just in the Christian revelation—the New Testament—the only place where Professor Smith finds the fact of the Trinity.

As to the Old Testament in general, let us consider for example the first chapter of Genesis in the light of the first chapter of John's Gospel. In Genesis, i. 2, it is written that "the Spirit of God moved on the face of the waters," and at verse 26, that "God said, Let US make man in our image, after our likeness," while it is written in the opening verses of John, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was not any thing made that was made. . . . And the Word was made flesh and dwelt among us (and we beheld his glory, the glory of the only begotten of the Father) full of grace and truth." Do not these passages, studied in their reflex light, prove to a demonstration that there is a revelation of the Trinity in the grand opening chapter of the Old Testament?

Let us consider, again, the eighth chapter of Proverbs in the light of what is said in first Corinthians (chapter i.) and elsewhere in the New Testament, concerning Christ as "the wisdom of God." In Proverbs it is written, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was. When there were no depths I was brought forth; . . . when he prepared the heavens I was there. . . . Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men." In the light of all we have in the Christian revelation do we not see unmistakeably in this passage of the Old Testament a distinct revelation of the Father and His only and eternally begotten Son? As to the personality and work of the Holy Spirit, the Third Person in the Godhead, we may clearly observe that there is a revelation of Him in the Old Testament when we consider, among many other places, Isaiah lxi. 1—the utterance of the Messianic Servant of Jehovah given in prophecy—"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek," etc., along with the application of these words to Himself by the Lord Jesus Christ, as reported in Luke iv. 16-21. It would not be difficult to a true believer to discover the Three Persons in this portion of the Word.

As to the Psalms in particular, it is the most evident witness of the New Testament that they contain a revelation of a plurality of persons in the Godhead. Does not the Lord Jesus Christ Himself, who claimed to be the eternal Son of the Father, find Himself in the 110th Psalm, where it is written, "The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool?" (Luke xx. 41-44). The Apostles and early Christians, who were filled with the Holy Ghost, also saw in the Psalms the Divine Messiah in His person, death, resurrection, and ascension to heaven, as we find in numerous references in the Acts of the Apostles. Still again, when the inspired Apostle writes his wonderful Epistle to the Hebrews, where does he go in his first chapter for testimonies to the divine personality of the Son of God, as distinguished from the Father, but to the Book of Psalms? He describes the Son as "the brightness" of God's glory, and "the express image of his person," and proclaims Him to be the sustainer of the universe, "upholding all things by the word of his power," and then proceeds to give us, from the book of Psalms, addresses by the Father to the Son, in which the personal divinity of the Son is most clearly expressed. "Thou art my Son, this day have I begotten thee" (Ps. ii.). "But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom" (Ps. xl. 5). "And thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the works of thy hands" (Ps. cii.). If we examine the New Testament carefully, we shall also observe that it bears testimony to the personality of the Holy Ghost, as appearing in the Psalms. The apostle Peter, in the first chapter of the Acts, declares to the assembled disciples, "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas." Statements such as these expound to us the words which the Psalmist said respecting himself as a divinely-instructed teacher, "the Spirit of the Lord spake by me, and his word was in my tongue," and confirms to us distinct references to the Spirit in the Book of Psalms. Witness the Psalmist's prayer in the 51st Psalm, "Take not thy Holy Spirit from me . . . and uphold me with thy free Spirit;" and again in the 143rd Psalm, "Thy Spirit is good; lead me into the land of uprightness."

These quotations must suffice meantime. Much might be gathered directly from the Old Testament itself concerning a Trinity in Unity—Jehovah, the Angel of Jehovah, and the Spirit of Jehovah—and the light that comes from the "Christian revelation" only illuminates the darker places of the first revelation, and gives us to see more distinctly and fully than ever the movements of the Triune God there. It appears to us that Professor Smith is blind to the truth in both Testaments, otherwise he could not entertain such misguided views of the important subject of the Trinity. If he really believed the Christian revelation, he could not but see the Trinity in the Old Testament.

3. Professor Smith also entertains highly exaggerated and unwarrantable ideas on the subject of what he calls "evangelical hymns," as distinguished from the Psalms. He asserts without a particle of proof that "it is a fact that the Apostolic Church used other praise than the Psalms," and quotes as "snatches of her hymnology" the rapturous utterances of Mary and Zacharias and Simeon, as found in the first chapters of Luke, as well as brief passages from the Apostle Paul, such as Second Timothy, ii. 11-13, and Ephesians, v. 14. These inspired utterances may possess a certain rhythmical flow, but this is no proof whatever that they constituted any part of a hymnology used in the early Church. The Most High has provided us with no new inspired book of praise in addition to the Psalms.

Again, our *British Weekly* oracle repeats the trite but baseless dictum, often heard in recent days from advocates of uninspired hymns in worship, "Without evangelical hymns there never has been and cannot be an evangelical revival." We wonder at a man of Professor Smith's learning and intelligence giving expression to such an absurd and unwarrantable sentiment. Was the revival vouchsafed on the Day of Pentecost not an evangelical revival, and what was in the mouth of the Apostle Peter on that memorable day? Was it quotations from new evangelical hymns composed for the occasion? Nothing of the kind; but the inspired Psalms that had been used in the worship of the Church for many generations. If we come to Scotland in Reformation and later times (to which Professor Smith refers), when there were deep and extensive revivals both in Lowlands and Highlands, we see that the inspired Psalms alone were found highly adequate to express the emotions of the worshippers, and that they wanted nothing else in the stated worship of God. In so-called revivals of a still more recent date no doubt plenty of quasi-evangelical hymns have been used, but we are well warranted in concluding that in the measure in which these revivals were removed in thought and feeling from the songs of the Holy Ghost, in that measure they were of the devil and not of God. We do not deny but some sound hymns have been composed and sung by men who were taught by the Spirit of God as the result of special seasons of revival, but these compositions can never be put on the same level with the divine, infallible songs of the Psalter. And to say the least, it is downright falsity, and nothing else, to assert that "without evangelical hymns there never has been and cannot be an evangelical revival," meaning, of course, hymns outside the Psalms, which Professor Smith inferentially traduces as non-evangelical.

4. The last thing we shall notice in this article—and we have written more than we originally intended—is Professor Smith's allusion to instrumental music. He says that "as for instrumental music, it is extraordinary perversity when a man denies its legitimacy in Christian praise and will have nothing but Psalms.

. . . . There was no lack of instruments in Jewish psalmody (Psalm 150) and if it be said that instruments are now superseded, then so are priests and sacrifices, and the Psalms are full of these." In reply to this, we say that there is no perversity in the matter. Instrumental music was confined to the temple service under the Old Dispensation, and that service has now passed away. The Apostolic Church used no instruments of music in the service of praise. "By him (namely, Jesus), therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name" (Hebrews xiii. 15). Let it be observed, further, that the allusions to musical instruments are remarkably few in the one hundred and fifty Psalms—we catch, as it were, just the dying echo of the psaltery, timbrel and harp—instruments of a temporary institution, destined to pass away. Professor Smith reminds us that the Psalms are "full of" the priests and sacrifices; but let it be remembered that the allusions to these (fewer than he suggests) in nowise impair the usefulness of the Psalms or prove that the ceremonial law should now be observed in the New Testament Church. If his slipshod logic, however, held the field, the ancient ritual would still be in practice, a thing that no person of Christian commonsense has ever suggested on the ground of allusion to it in the inspired Psalter.

It is with a sense of pain that we say in conclusion that the Irish Presbyterian Church can never expect the blessing of God as long as it has such teachers as Professor Smith in her Halls. The same remark is applicable to other denominations which have theological instructors of a similarly erroneous stamp in their places of learning.

The Intercession of Christ.

A SERMON BY THE REV. JOHN R. MACKAY, M.A., INVERNESS.

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 "Who also maketh intercession for us."—ROMANS viii. 34.  
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OUR Lord's intercession in heaven is a subject at once wide, and deep, and mysterious. We shall for the present confine our attention to the following aspects of a great theme:—

I.—How may we warrantably come to the conclusion that we have a personal interest in this intercession?

II.—What is the nature of this activity of the Redeemer?

III.—What does it mean to justified persons?

IV.—We shall conclude with a word of application.

I.—How may we warrantably come to the conclusion that we have a personal interest in Christ's intercession?

This is an all-important question, for, on the one hand, we are forbidden by John, xvii. 9, which teaches that not everyone is

included in Christ's intercession, to take it as a matter of course that we must have a personal interest and part in it. On the other hand, it is certain that if we do not regard the matter as something in which we have a personal interest, we cannot study the subject with much devotion or love; dispositions and mental attitudes, in the absence of which our meditations are in danger of being very unprofitable. (To illustrate, in this last connection, the greatest things from small things: who does not feel that the amount of a sixpence, that is our own, is of more consequence to us than the sixty millions which the millionaire possesses, but upon which we can never put a finger? And if a little that is our own, be it ever so little, is of some consequence to us, how much more will it be of consequence and make the greatest difference to us if, with a good warranty, we realise that the greatest things of all are our own; when we come to know and to acknowledge Jehovah not only as the true God, but as our own God, and Christ's intercession at God's right hand, not merely as a truth, whether we believe it or not, but as an activity of Christ in which we are personally interested.)

But how may we with good reason conclude that we have this desired interest in His intercession? Well, in order to answer that question we have to bear in mind that the intercession presupposes "the sacrifice," and is based upon the sacrifice whereby Christ perfected for ever upon the Cross of Calvary them that are sanctified. What think you of this sacrifice, or what interest have you in it? Under the law, if an Israelite came to realise that he had broken one of the laws of the Lord, there was a way of reconciliation set before him. He must take one of the prescribed animals, as a lamb, or a goat, or a bullock, and he must bring this animal to the door of the tabernacle, and must put his hand upon the head of the propitiating animal, and so, in a symbolical way, transfer his guilt to the sacrificial lamb, or goat, or bullock; and further, he must slay the animal. Then one of the priests takes the blood and sprinkles it upon the altar, which last act meant that the priest had offered the life of the animal on the transgressor's behalf unto God; and, in this way, atonement was made for the offending Israelite. If such an Israelite, as we have now been speaking of, were asked whose was this lamb or goat or bullock, through whose blood he was in some sense reconciled, he would say that it was his own, and that for the good reason that he had taken it out of his own fold, and inasmuch as there was, in a general way, atonement made for such a sin as he was guilty of by the blood of such an animal slain in sacrifice, he would not be likely to question that now atonement had been made for his own violation of Jehovah's law in particular, inasmuch as the animal slain was certainly his own.

Well, by way of answering our present main question, we have to observe that those who are warranted to conclude a personal interest in Christ's intercession are persons who, to begin with, like

the supposed Israelite, if in a deeper sense, have laid to heart that they have violated the law of God; that by what they did not do and by what they did do, they were so far from meriting the honour that comes from God only that on the contrary, if God were to enter into judgment with them, they deserved to receive from His hands only indignation and wrath, tribulation and anguish, because that is what every soul that doeth evil properly merits. In a word, those who have warrant to conclude that they have a personal interest in the Sacrifice, and consequently in the Intercession, come all of them, with more or less clearness, to apprehend that they stand in need of a propitiation, that they need that God's judicial wrath should be turned away from them, and His judicial favour procured, and that they need that their conscience should be purged in order to their entering into life. But over and above this first lesson, they have also been taught that, in the proper sense, the blood of lambs and of goats and of bullocks could not in respect of them satisfy the justice of God, that such sacrifices could not magnify and make honourable the law which they violated, that those sacrifices could not bring peace into their conscience; yea that, in the words of Micah, thousands of rams, with ten thousands of rivers of oil could not avail to put away their sin, not even if they gave the fruit of their body for the sin of their soul could their sin, in the sense desiderated, be put away.

Is the case, then, a hopeless one? Certainly it is, so far as creatural resources are concerned or can help. But what was impossible to any mere creature was not impossible to God. God has provided a sacrificial Lamb—the Lamb of God, which taketh away the sin of the world. God found not this Lamb in any man's fold; He found Him in His own bosom. And thus it was that when the time destined and promised had come, He sent forth His own Son, made of a woman made under the law, to redeem them that were under the law. It may with truth be said that it was God, even the Father, that brought this Lamb of God to the door of the tabernacle; it was He that laid our iniquities upon Him; it was He that slew this sacrifice; for does He not accept responsibility for these mysterious transactions when He says, "The Lord hath laid upon Him (Messiah) the iniquity of us all"; and again, "It pleased the Lord to bruise him"; and again, "Awake, O sword, against my Shepherd; I will smite the Shepherd." In a general way one cannot question the truths that by the blood of this Lamb satisfaction is made to divine justice, sin is put away, and consciences are purged, without doubting the Word of inspiration entirely. But the pressing question here regards our personal appropriation of the Lamb of God. It is certain that we could not provide an adequate atonement for the sin of our soul; it is certain also that we did not deserve that God should come to our rescue. But He has come to our rescue, and although this Lamb of God was not found in

our fold, and could not, on this account, be said to belong to ourselves, the Lamb which is God's, which He found in His own bosom, is given us in the offer of the Gospel as freely and as unstintedly as if it had been a lamb taken out of our own fold, and which we could on this account call our own. The Lamb is God's Lamb, but if we be willing to have Him, we are welcome to make Him ours also.

Have we pressed forward to make Him our own? Have we received and rested upon Him alone for salvation, as He is freely offered to us in the Gospel? If we dare answer this question in the affirmative, then we say there is not only present, as a thing known to God, a sealing of forgiveness through the gift of the Spirit, but ordinarily there is a sensible experience of this sealing. Yet inasmuch as all the Lord's people have not had this experience to the same degree, and inasmuch as, through the hiding of His face, even those who at one time were least of all disposed to question it in respect of themselves, may, through the temptations of the devil and for other reasons, call the reality of this personal sealing into question, we deem it safer to determine our personal interest in the sacrifice and in the intercession, by insisting only on the questions, "Have you realised that you need a propitiation? Have you welcomed the Lamb which God has provided and offers freely to sinners as such in the Gospel, appropriating Him as your own, and as being for you, believing upon Him and trusting in Him, the end of the law for righteousness?" If your answer be in the affirmative, then, beyond question, you have more than a speculative and theoretical interest in the intercession; you have a personal and practical interest in it.

On the other hand, if one refuses to answer these two decisive questions which we have now put, with an affirmative, we may surely say to all such that they are without excuse. How can any who in heart maintains that he is not a guilty person by nature, that he did not deserve the wrath of God, that he did not in respect of himself need that God's judicial wrath should be turned away from him, how, we ask, can such a person be excusable? Can this species of unbelief be indulged in without making God, who in His word tells us of our ruined state by nature, a liar? And if all such as, in heart, deny their *need* of a sacrifice are without excuse, how much more may that be said of all such as refuse the sacrifice provided by God, and offered to them by God? Is Christ not worthy, as the Lamb of God, that He should put away your sins? Is there not merit in His blood to meet your case? Is not the calling of this in question the guilt of all guilts, that in respect of which Christ Himself has said that "this is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil"?

II.—But in the hope that through the grace of God, we may consider this intercession, not as a matter of mere speculation,

but as something which is our own, we proceed in the second place to inquire into its nature.

Now, here we must distinguish between what we may speak of as the things for which this Intercessor and Advocate pleads, and the ground upon which He presents His petitions. His petitions may be said to be many, but the ground or plea or argument is one. One may see this by a careful reading of John xvii., in which we have an example of Christ's work as Intercessor. One may find in that chapter a petition having in view Christ's own exaltation, another petition for the safe-keeping of His disciples, another petition for their sanctification, another petition for believers who should afterwards appear in this world, and still another petition for the glorification of all believers; but although the petitions are thus many and varied, the ground upon which these petitions are offered is one: "I have glorified Thee on the earth; I have finished the work which Thou gavest me to do." Now it is to this aspect of the intercession, its ground, or the argument made use of, that, at the present time, we wish mainly to call attention. The intercession is, in a word, based upon the sacrifice and upon it alone. That sacrifice is the argument made use of by this Intercessor or Advocate. The Reformed Divines were wont to make use here of an illustration which, although it may not be pushed beyond the direct purpose for which it is introduced, is fitted to set forth clearly what the Reformed Church taught, and what we believe the Scriptures teach concerning the nature of Christ's advocacy and intercession. A certain king, it was said, who lived in days now long gone by, had a devoted subject who, in the king's service, lost his right hand, so that he was no longer able to act for the king in the capacity in which, so long as he could do so, he, with the utmost devotion gave himself up to the king's service. This loyal subject, however, had a brother who was of a very different disposition to himself, so that for his misconduct, he was made at length to appear to give an account of himself before the king, who, in those days, was also supreme judge in his own person. It came to the loyal subject's ear that his brother was thus arraigned, and that it looked as if a decision adverse to his brother should issue from the king, and so in pity for his disloyal brother, he rushed into the court, and, speaking not a word, he showed the judge his own amputated limb. The king-judge, it is said, called to memory all that he and his country owed to this loyal subject, who had lost his right arm in his country's service, and thus the king-judge was moved to overlook and to forgive his disloyal subject's delinquencies. The loyal subject was in this case an intercessor, but he needed no argument to move the king save the sight of the amputated limb. So it is with Christ. He needs no argument in heaven, but the presentation of the sacrifice offered once for all upon Calvary's Cross. For does He not appear even in heaven as a Lamb that had been slain? And if He could, after He was alive from the dead, show to His

disciples the print of the nails in His hands, and the piercing which the spear had effected in His side, how may he not in heaven in the capacity of an Advocate appear as the Lamb that had been slain?

Christ's intercession, from this point of view, may be regarded as a continuous offering of the sacrifice. The ceremonial law teaches us to consider the idea of "offering" from several points of view. To begin with, the person who brought a lamb, say, to the door of the tabernacle, who put his hand upon the lamb's head, who slew the lamb, was said to "offer" the lamb. But not the person who thus brought the lamb to the door of the tabernacle could sprinkle its blood upon the altar. This was exclusively a priestly function, and the priest who did sprinkle the blood upon the altar, or who poured it out beside the altar, was the person who, in the strictest sense, "offered" the sacrifice, for in thus sprinkling the blood upon the altar he was offering the life of the animal to God, and not everyone dared to approach God. None could do this but such as had a divine warrant and call, as had Aaron. But, further, there was not only the "offering," in the sense of the blood of sacrificial victims being daily poured out beside the altar of burnt-offering, there was the function of the high priest in entering into the holiest of all once in the year, bringing with him the blood of animals slain as sin-offerings. Now, this bringing in of the blood into the holiest of all, and this sprinkling of the mercy seat with blood was a species of "offering." Corresponding to the offerings now referred to, we have, in regard to the Lamb of God, the Father Himself, who is said to offer. He it was that provided this Lamb; He it was that laid the sins of the sheep upon the Shepherd; He it was that smote this victim with the sword of divine justice, and of Him it is said (Isaiah liii. 10) that He made the Messiah a sin-offering. God the Father "offered," in this sense, the Lamb of God. This was to "offer" in the first of these senses which we have named. But to "offer" in the second sense, in the capacity of Priest, was not the work of the Father but of Christ Himself. In this second and strict sense, it belonged to Christ alone, as He was Priest, to "offer," and this He did when, upon the Cross of Calvary, He offered Himself a sacrifice to God of a sweet-smelling savour (Ephesians v. 2). By His own supreme act, Christ, as the Antitype, realised all that was typified by the blood that scarcely ceased to flow by the altar of burnt offering under the law. But over and above this primal "offering," the Epistle to the Hebrews teaches us to regard the typical act of the high priest on the great day of atonement, when he entered into the holiest of all to be in order to "offer," and further, that the typical entering into the holiest of all looked forward to Christ's entering into heaven, after He rose from the dead—an entering which was in virtue of the blood, and was in order to "offer" blood. We are not suggesting that the service of the great day of atonement was

not at all typical of the death of Christ, and of the offering of the sacrifice in the sense of Him giving His life to God in His death. Such a view of the spiritual meaning of the activities of the great day of atonement is impossible, in view of the facts that, on the great day of atonement, emphatically the bodies of the animals, which were for sin offerings, were burnt without the camp (Hebrews xiii. 11), and that Christ, the great Antitype, realised the meaning of this typical circumstance in Himself when He was crucified without the gates of Jerusalem. What is meant is, that the teaching of the Epistle to the Hebrews appears to us to be that part of the services of the great day of atonement, when the high priest went, with the blood of animals offered as sin offerings, into the holiest of all, had an eye mainly to Christ's entering heaven with His own blood, and *that* is the sense in which He entered heaven after He rose from the dead, that is, when all His sufferings were past. If the question therefore be put, "What, in the sense of merit, was it that opened the grave to Jesus Christ?" The Biblical answer is, "It was His own blood." And if the question be put, "What was it that opened the doors of heaven, doors which were shut by the disobedience of the first Adam and by our own personal transgressions?" the answer is, "It was the merit of Christ's blood." And when He entered heaven, He was received with a welcome: "Thou art my Son, this day have I begotten Thee;" and not only so, but "Thou art a priest for ever after the order of Melchizedec." Melchizedec was at once a priest, priest of the Most High God, and a king—King of Salem. And so is Christ in His estate of exaltation. "He sitteth as a priest upon His throne." And the counsel of peace is between God the Judge of all and this person that sitteth as a priest upon his throne. (Zachariah vi. 13.) As a King everything in being, that is not God Himself, is put under His feet; heaven, earth, and hell are under His feet. But as a Priest, He still has somewhat to "offer." (Hebrews viii. 3.) And this offering is an offering of the merits of the obedience and sufferings of His life and death in this world. It is a continuous offering, and this "offering" is the ground of all His petitions. In this "offering" we, so far, have light on the nature of His intercession.

What, we may well ask, can they lack who have an interest in this intercession? What can they lack who have seen their need of a propitiation, and have become debtors to God for the Lamb which He has provided, and with which He calls upon us to identify ourselves? Surely when we have said "God, and all that is not God," we have left out nothing. But Christ's priestly function secures that God should be "for us." Christ's kingly function secures that all that is not God should be made to subserve our highest interests.

III.—A question occurs as to what this intercession means for persons already justified.

In putting the question in this form we are far from suggesting that it has nothing to do with such as are yet "the children of wrath." It is plainly revealed that it is only as Christ, as Intercessor, asks, that any soul, hitherto dead in sin, turns with repentance and faith towards God in Christ. But we put the question in this form, because, in a single discourse, one can touch only upon certain aspects, not upon all the aspects, in which the Bible teaches us to consider the intercession of Jesus. And for the present we have chosen this particular question for consideration, just because it is sure to occur to an enquiring mind to say:—Such as are in Christ are justified once and for all, and they shall never come into condemnation, the reason for that being that just as the disobedience of the first man Adam is put to the account of everyone descending from Adam by ordinary generation, so the obedience of Christ is put to the account of everyone that is united to Christ by faith, which is of the operation of God. How then can we imagine that those thus fully justified stand in need of Christ's intercession, at least so far as the benefit of their justification is concerned?

Well, at anyrate, the Scriptures plainly teach us that it is in virtue of Christ's intercession that believers continue in a state of grace, or in a justified state. This ought to be continually felt by persons who, notwithstanding their being justified, have to acknowledge that they are so far from being able, perfectly, to keep the Commandments of God, that they do daily break them in thought, word, and deed. But it is not at all unlikely that the full force of the truth we are insisting on has ordinarily dawned upon believers, one by one, in connection with a more than ordinary severe effort, on the part of the accuser of the brethren, to cut off their hope in the mercy of God. But howsoever this doctrine be experimentally realised, certain it is that the justified are daily kept from falling from a justified state through Christ's intercession. This is implied in Christ's reassuring promise to Peter: "I have prayed for thee, that thy faith fail not." It was as much as to say that if Christ did not intercede for Peter, Peter's faith would have failed him, Peter would have fallen from grace, from a justified state.

The two aspects of truth upon which we have been insisting—the perfect justification of believers once for all and their indebtedness to Christ's intercessions for not falling from the state of justification—may seem a paradox. I would suggest that its solution is found in the fact that, in the widest sense, the reason for their justification is what may be called a reason that is "alive," and that reason continues to act conformably to its own nature, which, of course, will be something different from what would be the case if the reason were a mere work detached from a person. But whether this solution be accepted or not, the facts which call for a solution are certain—it is impossible that those to whom Christ's obedience unto death has been imputed should

fall from the grace of a justified state, and it is also certain that but for Christ's activities as an Intercessor, they would fall from grace in every sense of the term.

This divine arrangement whereby justified persons are kept from falling from grace, is fitted to teach us two things very impressively. First of all, the evil of sin. It is possible for one so to construe the doctrine of justification, and of the non-imputation of sin to believers, as, in the long run, to give the impression either that the sins of the Lord's people are not properly sins at all, or else that God looks with a kindlier eye on their sins than on those of others. It is possible, I say, for one so to construe the doctrine of justification as to indulge thoughts such as I have just now given expression to. But such a way of looking at the sins of believers or of the reason why the blessing of justification is perpetual, finds no countenance from the Bible. "Because of the provoking of his sons and of his daughters, he abhorred Israel" (Deut. xxxii. 19). I have made bold, therefore, to think of Christ's constant intervention in heaven against His people falling from the state of grace thus: John Bunyan, in his "Pilgrim's Progress," tells us how "the Interpreter took Christian by the hand and led him into a place where was a fire burning against a wall, and one standing by it always casting much water upon it; yet did the fire burn higher and brighter." Then the Interpreter brought Christian to see the solution of this mystery. "He lead him to the back side of the wall, where he saw a man with a vessel of oil in his hand, of which he did also continually cast, but secretly, into the fire." By this, of course, John Bunyan meant to teach that, apart from Christ's gracious intervention by His Word and Spirit in the heart of believers or in the court of conscience, the work of grace could not be maintained against the devil's temptations and the believer's own corruptions in the soul. But may we not say that in order to maintain grace in the soul, in order to keep the soul from falling from grace, not only is it necessary that Christ should intervene in the court of conscience by the oil of His Word and Spirit, but that in order to maintain the soul in a state of grace He must constantly appear for us in the court of heaven itself, His intercession being even there as oil, preventing any more judicial wrath? Is not that implied in its being said, "that if any sin, we have an advocate with the Father," and "that he is able to save perfectly, because he ever liveth to make intercession"?

But this activity of Christ as Intercessor is not only fitted to teach us impressively the evil of sin in the sight of God, even if that sin be the sin of persons in a justified state, but it is specially well fitted to bring the nature of that love which passeth knowledge to light. For in His intercession Christ intervenes continually between His people and death. It is not sins of peculiarly aggravated guilt, such as we may suppose to be referred to in 1 John v. 16, that in their own nature are fitted to cause the

believer to fall from grace, and which, apart from Christ's intercession, would actually thus affect them; but, inasmuch as every sin is hell deserving, and inasmuch as the Lord's people must acknowledge daily, hourly sins, even these sins would, of their own nature, and apart from Christ's constant intervention, cause them to fall from grace. What love thus appears in Christ's incessant intervention on our behalf! And what love does thus appear to have been in Christ's death! For the intercession merely makes explicit what is already implicit in His death. There is not an instance in which Christ intercedes for us in heaven, but means that He puts His life between us and death, even the life that He gave in sacrifice to God upon the cross. Of how many forfeitures have we been guilty? But Christ, by interceding on our behalf, by pleading the merits of His sacrifice on our behalf, as much as intimates to us that He would sooner die, and die, and die again, than that we should perish! But He need not die, for His one death was equivalent to millions of millions, yea to an innumerable number of deaths. It is as we are conscious of coming short of God's glory, and as we are conscious of our need of Christ's intercession, and as we realise in ourselves that virtue goes forth from Him to heal us, that we begin to have an inkling of the nature of that love that many waters could not drown, a love that passeth knowledge, a love that virtually died such an innumerable number of deaths for us, a love therefore with which the destruction of its objects is not compatible. It is the manifoldness of His death—a death in which, as Antitype, He realised the significance, not only of the frequent typical sin-offerings and trespass-offerings, which were for sins that could be specified, but also of the daily, yea almost constant, burnt-offerings, which were for sins that could not be specified, and the manifoldness of the love which many waters could not drown, that is brought out in these incessant interventions on our behalf.

IV.—As we began this discourse by inquiring into the grounds of one's confidence in an interest in this intercession, so would we now close by an appeal to your experience.

Christ's intercession is all-prevailing, and has blessed results following it. It is on account of this intercession, that godly sorrow for corruption and for daily shortcomings is kept alive in the heart. What know we of it? It is on account of this intercession that mourners in Zion, mourning on account of sin and transgression, receive the oil of joy, in their being anew enabled to exercise faith upon the Lamb of God, and in their being anew enabled to apprehend that forgiveness is still their own. Great forgiveness to great transgressors. What know we of it? It is in answer to Christ's intercession in heaven that mourners in Zion have not the Holy Spirit taken away from them utterly, as they deserve; but, on the contrary, have the joys of God's salvation restored to them, and they are upheld by His free Spirit. What know we of it?

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

(Continued from page 392.)

SECTION III.

Containing an account of the temptations I laboured under, while I was employed in the duty of writing, and the way the Lord gave an outgate therefrom.

WHAT cometh from the Lord in a way of love and grace, leadeth to Him in a way of love and duty. By this exercise I was taught more than ever before, viz., a constant trading with heaven: new duties brought in new difficulties, and discovered new wants, and gave me repeated errands to the fountain of infinite fulness, in order to get them supplied. I am persuaded the Lord sends none a warfare on their own charges. In a word, the Lord bears all the charges of His own work: blessed be His name.

I neither had education nor natural endowments for such an undertaking. Any memory I had was owing to the Spirit's bringing His own words to remembrance. When the Lord, by His Spirit, shined upon His word and work, then I had a clear remembrance of both. I have cause to speak it, to the praise of the Lord; it hath often been His way with me, to bring old experiences to remembrance, with new discoveries of Himself. Sometimes with brighter views of the glory of God, shining in the face of Jesus Christ: "The brightness of the Father's glory, and the express image of his person" (Hebrews i. 3). At other times I got further views of the mystery of justification, and how that question was answered that would have non-plussed men and angels to have answered it, how God would be just in justifying the ungodly, who saith, "I will by no means clear the guilty" (Exod. xxxiv. 7). It is done in a crucified Christ: "He was made sin for us, who knew no sin, that we might be made the righteousness of God in Him." Upon the ground of His justice-satisfying, law-fulfilling, and law-magnifying righteousness, God is just in justifying the ungodly, in a consistency with all His other attributes and perfections: "Mercy and truth have met together, righteousness and peace have kissed each other" in the person of the God-man, "Emmanuel; God with us." This way of saving sinners brings in a revenue of praise and glory to God in the highest. O wonderful wisdom! how brightly is it displayed in God's providing so well for His own glory and the sinner's salvation!

This view endeared the Lord to my soul and made me say upon the matter, "Lord, what wilt thou have me to do for Thee?" But after these sweet manifestations of the love of God in Christ, ordinarily came my sorest trials. Satan raised such a mist upon these truths, I found it a hard thing to win to a steadfast

adherence to them in the hour and power of darkness. Satan injected those, or the like hellish temptations: Hath God said so and so? or to call in question the being of some attribute or perfection in God; which struck at His very being, and the foundation of religion. It is the saying of a divine, "Experience is the mother of affection." By the experience I had of that temptation, I was taught more than ever before to sympathize with, and pray for, as I could, though not as I should, for ministers who are much in the study of divine truth, knowing they are men of the like passions with ourselves, and liable to the same temptations. I saw also that it was no wonder though they easily parted with truth, if they had a temptation to it, who never felt the power of God, or the saving influence of the truths of God upon their own souls; nor ever feasted on the ravishing sweetness of God that is to be found in His word. "Thy word was found of me, and I did eat it; and it was to me the joy and rejoicing of mine heart" (Jer. xv. 16).

When I was sore shaken, and faith like to fail, then ordinarily the Lord brought to my remembrance some part of His word, which confirmed me in the truth. I was shaken about when the Lord manifested Himself in the promise. Then I saw matters, in the light of the Lord, to be what they were before; then I was both strengthened and encouraged in the way of the Lord. I saw also cause to bless Him for His word and the teaching of His Spirit; had I wanted them but a little, I would soon have been, I thought, as great an atheist as was upon the earth. Whenever a temptation offered, how easily was I shaken about the clearest revealed truths in the Bible! "Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have I the knowledge of the holy" (Proverbs xxx. 2, 3). Such has been the condescendency of my sweet and altogether-lovely Lord, as to warn me of onsets from Satan, sometimes before they came, by those scriptures, "And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not" (Luke xxii. 31); and, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. vi. 11). It is no easy matter to be sifted by Satan. O blessed be God, the Mediator's prayers prevail in heaven: "Him the Father heareth always," etc. Satan often suggested to me that hellish temptation, the longer I continued a profession of religion, I would dishonour God the more. It was suddenly darted in upon my mind, as lightning into a room, and with that hellish force and vigour as left little strength in me: my hands were ready to hang down, though I never omitted duty upon that account, so far as I can remember, but I was much discouraged in it. I often feared I would fall one day or other by the hand of the roaring lion of hell, and be a scandal to religion. Satan made use of, as a bait for his temptations, the

saying of the unjust judge to the widow (Luke xviii. 5). He moreover suggested, that by His continually persevering to tempt, He would weary me out at last. Indeed my standing was entirely owing to Him "who hath all power in heaven and in earth," and who can set the powers of heaven against the powers of hell: "We are more than conquerors through Him that loved us."

When I was sore wounded by Satan's fiery darts, then the merciful Samaritan poured in some sweet word of comfort; He bound up my wounds: He said unto me, "Fear not, I am thy exceeding great reward" (Genesis xv. 1); "Be strong in the Lord, and in the power of his might" (Eph. vi. 10). Notwithstanding, so far did those unbelieving fears prevail at times, to my shame I acknowledge it, and to the praise of the glory of His grace, "Who hath made us accepted in the Beloved" (Eph. i. 6), that I wished for a cottage in the wilderness, where no saint might know me, that if I fell, I should not "offend the generation of the righteous." I consulted with myself how to get off the name of religion: I remembered the common proverb, "Such company as ye are, such company take you to." Then such insinuations as these came into my mind—I must leave the godly and associate with the wicked. That I abhorred, for I could appeal to the Searcher of hearts what a burden the company of the wicked had been to me, especially upon the Lord's day; and as for the saints, I counted them for "the excellent ones of the earth," and favoured them most, when the image and Spirit of God most appeared in them. I have cause to speak it to the praise of God, I have found Him pleased often to breathe upon the company of saints, both in social worship and spiritual converse: "those that feared the Lord, spoke often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name" (Mal. iii. 16). In this divided day we live in, I have often thought it would have been more for the glory of God and for the promoting of religion, if the saints had walked together more friendly in what they are agreed than what they do: "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend" (Proverbs xxvii. 17). It will never be the privilege of the saints to see eye to eye in all that concerns the glory of God, in this imperfect state; yet they generally agree in the experimental knowledge of religion, though they differ far in the gifts and attainments that God is pleased to confer upon them. However, the least saint has a saving knowledge of a God in Christ; why then may not the saints converse together about what God hath done for their souls? "Follow peace with all men, and holiness; without which no man shall see the Lord" (Hebrews xii. 14).

I conversed with a godly minister who had been much in the school of temptation. He told me that he studied a whole week how he might throw off the name of religion. I was glad to hear of that, for I thought none had been in my case, though the

Apostle saith, "No temptation hath happened unto you, but such as are common to man."

In the time of the late war, Satan assaulted me much by that temptation, "It is needless for you to write, for the French will come and destroy both you and your nation;" "The fear of man causeth a snare;" that I found to my sad experience. Many things occurred to increase my fear: my own and the land's guiltiness; and the many awful tokens of the Lord's anger smoking against us, made me fear the Lord might justly make the French a rod in His hand to punish us for our iniquities, and to avenge the quarrel of a broken covenant. The Lord sent famine on the land of Israel three years, year after year, to avenge the quarrel of a breach of covenant with the Gibeonites (2 Samuel xxi. 1). To my great grief, I conversed with one in the character of a minister who ridiculed the covenants. I spoke to him to this purpose, "If the covenants bind us only to Bible principles, then we are bound by the law of God to perform them; though Scotland had never abjured, by covenant, every doctrine inconsistent with the word of God, and our Confessions of Faith." He replied, "It would not be asked us at the day of judgment, whether we owned a covenanted work of reformation or not." That scripture occurred to my mind, Matthew v. 19, "Whosoever therefore breaketh one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven." The noble marquis of Argyle, when upon the scaffold, expressed himself thus: "God hath laid engagements upon Scotland; we are tied by covenant to religion and reformation. Those that were then unborn were engaged to it; and it passeth the power of any under heaven to absolve a man from the oath of God."

One time when I was much shaken by the forementioned temptation, I had left my writings lying in a window: that night there came on a great rain, which come down in the window. The first thing I saw in the morning was the window in a flood of water; then I said with Job, "That which I greatly feared is come upon me," for now I thought they were all ruined. When I came to the window, and saw the water had made no impression upon them, I was amazed at the condescendency of a God of power: He who preserved the three children, in the midst of the fiery furnace, preserved them in the midst of water. It was all one to my view as if they had been taken out of a pool of water dry, and I saw no natural cause for it. O the astonishing condescendency of God, who vouchsafed to work, as it were, a miracle, to confound me for my unbelief! I was ashamed and confounded when I remembered the words of the Lord which He had borne in upon my mind in the hour of temptation: "But upon all the glory shall be a defence" (Isaiah iv. 5); "This shall be written for the generations to come" (Psalm cii. 18).

Again, the subtle enemy, who had many times tempted me to

destroy myself when it served his purpose, he turned it another way: he suggested that "much studying was a weariness to the flesh, and by it I would destroy myself." I considered—that I had my being from God, my health from Him, my all from Him; and I desire to live upon Him, and to live to Him, and be disposed of by Him, and for Him: and by His grace, at this I desire to hold, "Thine am I, O David; and on thy side, thou son of Jesse."

Lastly, Satan suggested that there was so much self in what I had written, it were best to destroy it; for if it came to the light, it would but dishonour God. While I was grieved at the thoughts of dishonouring God, those words were borne in upon me, "Thine adversaries shall be found liars;" and, "Destroy it not, for a blessing is in it" (Isaiah lxxv. 8).

When I view myself in the glass of the holy law of God, or in the glass of the holiness of God, who says, "Be ye holy, for I am holy," O what cause have I to cry out, "Unclean, unclean!" I need a Saviour to save me from my best duties, as well as from my worst sins. It is a comfortable saying of Dr. Owen's, "The Lord Jesus takes away from the duties of the saints, the pride, the self, the unbelief, and perfumes them with the incense of His own merits, and presents them to His Father; and when they will meet the saints, at the day of judgment, they will scarce know them to be theirs."

Again, I observe, so far as I know, I neither allowed nor approved of self; so far as it prevailed, it was my burden and grief: when my sweet and altogether-lovely Lord was pleased to bring me into communion and fellowship with Himself, then that detestable idol of self was ready to set up its head, and aspired to rob Christ of His crown, and all His royal prerogatives. Could I then be but grieved to see my glorious Lord robbed of the glory of His grace? I loathed and abhorred myself on account of its prevailing; I cried to the Lord against it, saying, Let King Jesus reign; let Him reign and wear the crown, and possess the throne in my heart for ever. I had not peace till that detestable idol, self, was discernibly got under: I rejoiced sometimes in hope of the victory over it at last, when those Egyptians, whom we see to-day, we shall see no more again for ever (Exod. xiv. 14).

SECTION IV.

Remarks upon the whole.

I SHALL now conclude these reflections, by offering a few remarks upon the whole.

1. In all my trials and temptations the sin of unbelief hath been the predominant evil. O how much have I dishonoured God by not believing in His word, and not trusting in His salvation as I ought! My sin hath many heinous aggravations attending it, being committed after so many sweet manifestations of the love of God in Christ, and being convinced of it; again

and again have I foolishly requited the Lord, by razing the foundation and calling in question His former lovingkindnesses; as if God had been changed in love, when I was changed in frame. O what cause have I to "look upon Him whom I have pierced, and to mourn!"

2. In all my trials, my comfort came by the word of God. When He shot the arrows of conviction into my conscience, it was by His word; when He healed me, it was by His word: "The word of God is sharper than any two-edged sword; and is a discernor of the thoughts and intents of the heart" (Hebrews iv. 12). When I got a discovery of the glory of God in Christ by faith, it was through the glass of the promises; when I heard His voice, it was in His word: "Never man spake like this man." "He told me all things that ever I did; Is not this the Christ?" Here we may see darkly through the glass of the promise; but when the glass of the promise is removed, and faith swallowed up in vision, then the soul will get a sight of its glorious object, the beautiful vision of God and the Lamb. "Make haste, my Beloved, and be thou like a roe, or a young hart, upon the mountains of Bether."

3. The sweet manifestations of the love of God in Christ, and the effects that ordinarily attended them, had their own weight with me in the hour of temptation. I mention some of those effects. They discovered new wants, and increased new fears of sinning against so loving and kind a Lord. They discovered the want of love to God: I wondered I could love Him so little, who loved wretched me, and gave Himself for me. They discovered also much want of a holy reverential fear of God: holy fear in speaking to God, or speaking of Him, or writing concerning Him: "God is greatly to be feared in the assembly of the saints."

4. I have observed, to my sweet experience, in the renewed manifestations of the glory of God in Christ, that I have got a brighter view of one attribute and perfection of God than of another: sometimes a bright view of the truth and faithfulness of God; "I will praise thy name, for thy lovingkindness, and for thy truth" (Psalm cxxxviii. 2). Sometimes a brighter view of the love of God: "God is love; and he that dwelleth in love, dwelleth in God, and God in him" (1 John iv. 16). Sometimes a brighter view of the glory of God, shining in the face of Jesus Christ: "And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John i. 14). Sometimes a sensible smell of His ointment: "Thy name is as ointment poured forth, therefore do the virgins love thee." "His mouth is most sweet; yea, he is altogether lovely." "O taste and see that the Lord is good; blessed is the man that trusteth in him." "That which we have seen and heard, declare we unto you, that ye may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John i. 3).

MARION LAIRD.

GREENOCK, 10th March, 1767.

Letters by the late George Jforrest, Canada.*(Continued from page 394.)*

(II.)

BRUCEFIELD, 21st February, 1906.

DEAR MR.—,—You expressed a willingness to receive another letter of the same sort as my last one, and as I can do nothing else I will try to give you some thoughts on the 95th Psalm.

I think the first words of it may be taken either as an invitation or a command—"O come, let us sing to the Lord." In passing we might notice how often in the Psalm we are called on to sing to the Lord. In the worship of God our songs of praise should be addressed to the Lord as directly as our prayers. But who is it that is here invited to sing? Not a few well-trained voices, or a paid choir, but everyone. Then notice the name by which the Lord is called—"the Rock of our Salvation." He is often called by that name in Scripture, and it is a very significant name. What are the qualities of the rock? It is strong, it is unmoveable, and it is unchangeable. So Christ is the unchangeable one, "the same yesterday, and to-day, and forever." He has promised to be with His people when they are gathered together, even if there be but two or three. They are then in His presence and they should come with joy, singing praise with thankful voice. It is quite true that even the most advanced Christians have much in themselves to lament and mourn over; yet they have always good reason to rejoice in Him, for he is the Rock of their salvation, "neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved." But what are we to sing? We are told that in the next words, "Let us sing Psalms to him with grace and make a joyful noise."

Then there is a reason why we should sing and rejoice in Him, "Because God is a great God and great King above all gods." That does not merely mean the dumb idols of the heathen, but such as are called gods and lords among men. He is King of kings and Lord of lords. He is the Creator, maintainer, and preserver of all men and things. But when we consider how this great God, this great King had to humble Himself before He could be the Rock of our salvation, need we wonder that the Church exclaims:—

"O come and let us worship Him,
Let us bow down withal,
And on our knees before the Lord,
Our Maker, let us fall."

It is our duty to do Him homage as He is our maker, but this is not all, "for He is our God, the people we of His own pasture are, and of His hand the sheep." Christ is our God by the gift

of the Father, "God so loved the world that He gave His only begotten Son," and Christ also gave Himself for us, and He gives Himself to us. Christ is ours but we are also Christ's. We are His both by right of creation and of redemption, so there is a mutual ownership between Christ and His people. He is ours and we are Christ's. This is beautifully expressed in the Song of Solomon—"My beloved is mine, and I am His." But the mention of the sheep and the pasture in this Psalm reminds us of the shepherd, the good Shepherd. The shepherd has to protect his sheep from all danger and to provide for all their wants, and Jesus Christ does all this for His people. For He makes all things to "work together for good" to them that love Him.

But there is a word of warning added, "To-day if you will hear his voice, harden not your hearts." Unbelief kept a whole generation of Israelites out of Canaan; and unbelief will keep many out of the heavenly Canaan. But although this great King requires His people to sing praise to Him, yet He knew that they had nothing of their own that would be acceptable to Him. So in His wondrous love and condescension He has given us the very words that we shall use in praising Him. In the Psalms we have the words of the Holy Spirit given to us by the tongue of David, yet they are given to us in such form that we may use them as if they were our very own. The language of them is such, that by them we may express to God our joys and sorrows, our wants and desires, our complaints and our thanksgivings. How foolish then to lay the Psalms aside for any other production whatever!

We are in our usual health at present, and will be glad to hear from you when convenient.—With kind and loving regards, I remain, yours affectionately,

GEORGE FORREST.

"HE who was in the beginning and became man eighteen centuries ago, to save man, fixed His penetrating eye upon the ages to come. He saw that future generations would also cry out for eternal life. He wished to leave on earth the means by which they might be saved. He opened His mouth and gave them a commandment. O ye nations, listen to the commandment of Jesus Christ! 'Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me.' Children of our age, imitate the Christians of Berea: do not believe your preachers unless what they teach you is in the Book; wherefore read it."—*D'Aubigne.* *John 20. 31 as compared with 1 John 5. 13*

"IF I had not sailed this sea-way to heaven, but had taken the land-way, as many do, I should not have known Christ's sweetness in such a measure."—*Rutherford.*

A Letter from the Rev. John B. Radasi,

MISSIONARY, RHODESIA.

THE following letter was recently received by the Rev. John R. Mackay, M.A., Inverness:—

“C/O NATIVE COMMISSIONER, BEMBESI,
RHODESIA, SOUTH AFRICA, 12th January, 1914.

MY DEAR MR. MACKAY,—I am glad to inform you that I returned from the Cape Colony on the 26th December. I found my aged mother still enjoying good health, though very weak and feeble through old age. She was very pleased to see me. I also went to Lovedale to see what progress they had made with the Psalms towards printing. I saw Principal Henderson, and he told me that they had not yet begun the printing of them, and that they were still busy with another piece of work, a book that they were printing. It is to be hoped that they will begin the printing as soon as they have finished that piece of work, as our people here are always asking about the Psalms.

I also got your letter which you wrote from Ontario, Canada, sometime ago, together with the enclosed postal order for one dollar, 4/2. You will kindly thank the friend in Canada who sent it to me.

I saw in the *Free Presbyterian Magazine* that it might be possible for one of our ministers to go to Australia this year. Should one be sent there this year, I was just wondering if it would not be possible for him to return home *via* the Cape, and pay us a visit here in Rhodesia for a Sabbath or two on his return to Scotland. The journey could be broken in Natal, and he could then take the train from Natal to Rhodesia, and join the steamer again in Cape Town. We would all be very glad to see one of our ministers here again.

I read with pleasure your very interesting report of your Canadian visit. I must now close with kindest regards to you and to Mrs. Mackay, and to all the friends in your congregation.

—Yours sincerely,

J. B. RADASI.

“I MUCH question whether the man that dies an Arminian can go to heaven. But certainly he will not be an Arminian when he is in heaven. The employ of the blessed is to cast their crowns at the feet of God and the Lamb, and to sing, ‘Not unto us, O Lord.’”—*Toplady*.

“COME here and see the victories of the Cross. Christ’s wounds are thy healing, His agonies thy repose, His conquests thy conflicts, His groans thy songs, His pains thine ease, His shame thy glory, His death thy life, His sufferings thy salvation.”
—*Matt. Henry*.

The Baptised Family:

OR AN INQUIRY INTO THE CONDITION OF CHILDREN
IN THE CHRISTIAN CHURCH.

BY CAESAR MALAN, DOCTOR IN THEOLOGY.

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"For me and my house, we shall serve Jehovah."—JOSHUA xxiv. 15.

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(Translated for the first time from the French.)

(Continued from page 383.)

CHAPTER VI.—(CONTINUED).

(The father of the family had spoken of circumcision
as a spiritual seal: see page 383.)

Samuel.—"Spiritual! Speak you thus of the material seal of circumcision?"

The father of the family.—"You know that St. Paul calls it 'the seal of the righteousness which is by faith' (Romans iv. 11); and besides, if, like water-baptism it was, as to its form, material; it had, as to its substance, reference to the spiritual circumcision of the heart, which it was fitted to remind the Jews of, continually."

Samuel.—"But was not that ordinance enjoined upon Abraham in order to place his posterity in the position of a separate people, and with a view mainly to temporal blessings?"

The father of the family.—"That circumcision had such an end, I admit. But its spiritual sense could not be overlooked, seeing that is the sense on which the Scriptures insist, and the sense which the prophets and the Apostles so often recall" (Jeremiah iv. 4; ix. 26. Acts vii. 51).

Samuel.—"That is very true. I see that quite clearly."

The father of the family.—"You see then that although circumcision had a spiritual sense, yet infants, who could not understand its meaning, were circumcised, and that then (in the days of Abraham), as in the days of Seth, and afterwards in the days of Shem, the name of Jehovah was by way of renewal called upon the infant child of the believer. Now this constitution of the Church on earth under the covenant of the Promise was not altered from the beginning up to the time of Moses, that is to say, for more than two thousand five hundred years. And besides, notice that that Church was propagated within one sole family, which was that of Seth, of whom Noah and after him Shem, and after him Terah, and after him Abraham, were the children."

Samuel.—"I had not noticed that before, and yet it is certainly worthy of being pondered, since it shows us the Church perpetuated, as a matter of fact, from generation to generation."

The father of the family.—"That, certainly, does not mean that every child of those families was one of God's elect. That was

not the case. But it implies that it was God's will, in the dispensation of His providence, that the recruiting and mustering of His Church should take place in this way, and that children consecrated with their parents by the name of the Lord, should form the people to whom He should confide His promise, His revelations and His oracles. His election of grace was over and above this dispensation, from the midst of which, and by faith, He was drawing the Church of the first-born."

Samuel.—"I appreciate what you say. You mean, don't you, that the recruits were thus formed to begin with, and that out of those consecrated families the Lord was gathering together His elect?"

The father of the family.—"I fail to see aught else in the history of the promise of grace up to Moses; then from the time of Moses, under the law, for the fifteen centuries during which it lasted, I see the same constitution, to wit, infants along with their fathers called and sealed by the name of God, as, from the beginning of the world, had been the case in respect of the families of the patriarchs."

Samuel.—"Truly, the condition of the children of believing parents begin to appear to me different to what I had up till now regarded it, and what strikes me most is the manner of acting of the principle of God's sovereignty, who, according to His good pleasure, thus set apart and consecrated the subjects of His promise."

The father of the promise.—"You may take it as a fact, Samuel, as I already said to you, that this is a heavenly principle which Baptists allow to go out of sight in their system, and in so doing, they lose sight of something that pertains to the glory of the promise."

Samuel.—"I can't say I quite sympathise with you in your last remark. On the contrary, I certainly gave all the glory to God when, in order to obey Him, I received baptism after I believed. Also I affirm that with a good conscience, and, at the same time, as humbling myself with a sense of absolute dependence before the Lord, I brought to Him, in spirit, my infant child and consecrated the child to Him, imploring upon the child God's blessing."

The father of the child.—"And in all this, I will venture to say, you, not knowing the rights of God, *with a good conscience*, have forgotten His word, and done that for which you had not His permission."

Samuel.—"Me! brother. In what respect, now, I should like to know?"

The father of the family.—"To pretend to consecrate, on your own initiative, a creature of God! As if man, sinful and impure as he is, should on his own initiative, and by his feelings, his ceremonies or his vows, render holy that which God has not sanctified!"

Samuel.—"You quite astonish me, my friend. Do you speak in earnest?"

The father of the family.—"That which I say, I say with all earnestness, for it is a matter which bears on the rights and on the majesty of Jehovah, who will not give His glory to any other. Now, my friend, it is Jehovah that sanctifies, it's He who consecrates one for His own service, as it is He who foreknows, and calls and justifies. That which God declares to be unclean remains such, whatever opinion man may have of it or whatever ceremony he may employ with a view to consecrate it. So also that which God declares to be holy to Him, is such, and remains such, howsoever little be the esteem that man puts thereon. There is an infinite distance between Jehovah and man, and that distance is overleaped only by the grace which comes down from God to us, but can never mount up from man to God. It is on this account that I say that neither your presentation, as you call it, of your child to God, nor your tender and fervent prayer, nor any ceremony that of your own initiative you could employ can avail to render holy to Jehovah that which God Himself has not rendered holy, and that if you have thought of putting thus apart your child for the Lord, you have usurped the rights of God who never gives this power to any parent."

Samuel.—"But did not Hannah consecrate her child, Samuel, to the Lord?"

The father of the family.—"Yes; but did not God say that to Him appertained all the first-born? And was not Samuel also of that holy race that were under obligations to bear the name of God? And, once more, was it otherwise than by the name of Jehovah that he was consecrated?"

Samuel.—"But parents carried, *presented*, to the Lord Jesus their little children: Cannot I do the same thing?"

The father of the family.—"Yes, the same thing, and to that end you should have regarded your child, as the parents of whom you speak regarded theirs, that is to say, as holy to the Lord, as being of His people, and of His Church."

Samuel.—"Besides, dear brother, I consider my child as holy, for I have prayed with all my soul for him now it is written (1 Tim. iv. 5) that every creature of God is sanctified through prayer."

The father of the family.—"No, dear Samuel, but it is written that it is consecrated through the word of God and prayer, and not by prayer alone. And herein appears the very great difference which the Bible makes as between faith and superstition. Superstition gets persuaded in a certain direction, then it prays and makes its vows. Faith, on the other hand, believes that which God has written in His book, then it prays conformably to God's will, but never according to its own imaginings. What a difference there is between those two ways!"

Samuel.—"Do you believe then that a Baptist Church which

gathers together, with the infant children of the families thereof, in order to present them to the Lord, commits a superstitious act?"

The father of the family.—"Certainly, for either these infant children are holy in Jehovah's name, or else they are not holy. But if they are not holy, it's a sin to suppose them such, and especially to pretend to make them such. Now in the opinion of Baptists Christian children are not consecrated by Jehovah: these children therefore, ought not to be found in the midst of His people, and the presentation of which you speak is quite a vain thing, just as, under the law, would be the presentation of an animal not clean upon the altar of the Lord. Neither the intention, nor the prayers, nor the ceremonies of all Israel would have sanctified to Jehovah that which He Himself had not consecrated."

Samuel.—"But, dear friend, my child was surely holy, seeing that God said to St. Peter, 'what God hath cleansed that make not thou common'" (Acts x. 15).

The father of the family.—"What an argument, Samuel! what a way to interpret the Scriptures! What, my friend, because God said that the Gospel should indiscriminately be preached to all nations, and that thus the middle wall of partition, which was by the law, was taken out of the way, you conclude that your infant child had been consecrated to the Lord, and that thus you are at liberty to present, as you say, your child to the Lord in the Church? Ah well, if the purity or consecration of your infant is none other than this, the same is true of every other child in the world, and thus you have as much right to bring within the Church the children of Turks, and of pagans, and to present them, along with yours, to the Lord."

Samuel.—"Well, I feel that I could not present to God a Mussulman child, in the same way as I have presented to Him my own child. For I do not see how a Christian Church could have, in its gatherings of little children, Turks or Pagans, or could present them to the Lord. . . . It must be therefore that there is here something which I have not yet been able to perceive, or something which I have not been able to understand in the sense of the Scriptures."

The father of the family.—"That something, dear Samuel, is the authority of God; it is His word. You have forgotten both, in regard to your infant, and you have substituted your feeling in place of the divine declaration."

Samuel.—"That is to say, according to you, I have been superstitious rather than believing?"

The father of the family.—"That is what it looks like to me, my dear friend."

Samuel.—"What should I have done then?"

The father of the family.—"You should have, to begin with, assured yourself, according to God's word well understood, that your child was consecrated by the will of the Lord, then after

having seen that that is so, you should have invoked upon him the very word of that consecration, and prayed to the Lord to bring to realisation the promise which the word of consecration contains. To act thus, was to have acted according to faith."

Samuel.—"But by what word of the Lord, I pray you, was my child consecrated?"

The father of the family.—"By that of the covenant of Promise, my brother, that is to say, by the same word which from the beginning of the Church consecrated the children of Seth, after that of Shem, after that of Abraham. That word has not once been changed, neither has it even been recalled."

Samuel.—"But, my brother, has not the Gospel abolished those old things? Are not all things now made new?"

The father of the family.—"But rather, I would ask you, if that was not the Gospel, in other words the promise of grace, which Seth and Shem and Abraham knew and believed? Is it not to that Gospel that the law has borne witness? Was not that covenant, within which the Patriarchs found themselves, and of which Melchizedec was a priest (Hebrews vii.), the covenant of which Jesus, the true Melchizedec, is the eternal Mediator? Was it those 'old things of the law' that were in question when Abraham, as St. Paul observes, was blessed by this priest of the order of grace? What a mistake, good friend, what a confusion of times and of dispensations, to thus cast upon the Church of the patriarchs, which lasted for more than twenty-five centuries, the legal colour of the Levitical dispensation! It was the Promise, it was the covenant of grace, it was Christ and His fulness that was, in those remote times, the object of faith, as is the case to-day. The law, with its shadows and ordinances, was added afterwards within the kingdom, within the Church of the promise, and if the Gospel by its splendour has brought life to perfect light, it has not on this account changed the nature of the covenant, which, from the Promise given in the garden of Eden even to the incarnation of the Son of God in the seed of the woman, has only had the one and the same constitution."

Samuel.—"In brief, think you, that now within the Church, the relation of infant children to their parents is the same as it was in the days of the patriarchs, and under the law?"

The father of the family.—"Absolutely. Election, without doubt, is no more hereditary to-day than it was then. Now, then, always, it is 'not of blood, nor of the will of man, nor of the will of the flesh' that the elect family of the Lord are born. But to-day, as always, that which God has consecrated is holy, and that which His word has instituted, remains. That, Samuel, is the reason why, seeing that God has not under the Gospel revoked His first word in respect of the infant children of believers, man will no more do it, whatever he may, through ignorance or through error, attempt.

(To be continued.)

The Kikuyu Controversy.

THIS is an affair which chiefly concerns the Episcopal Church of England, but it has received widespread attention in the press, other denominations, no doubt, being to some extent involved in it. It appears that a movement has been going on in British East Africa with a view to get various missionary societies, Episcopalian, Presbyterian, Wesleyan, etc., to co-operate with one another. The Bishops of Bombasa and Uganda have taken a prominent part in this movement, and a printed pamphlet entitled "Proposed Scheme of Federation of Missionary Societies working in British East Africa" was published in Bombasa in June, 1913. It further appears that on the closing day of a conference, at which the proposed scheme was drawn up, the Communion was dispensed in a Presbyterian Church at Kikuyu, by the Bishop of Bombasa, with the assistance of the Bishop of Uganda, to a number of members of various Protestant bodies, as an outward sign of unity in essentials. Now, it seems that these proceedings have been looked upon with strong disapproval by another bishop in that quarter, the Bishop of Zanzibar, so much so that he wrote home to the Archbishop of Canterbury, charging these other bishops with "the grievous faults of propagating heresy and committing schism." He maintains that "the very existence" of the Protestant bodies referred to "is hostile to Christ's holy Church," and that the teachings and actions of the Bishops of Bombasa and Uganda should be "declared contrary to the faith of the Catholic Church and to her practices," and "be utterly repudiated and forbidden, lest the witness of the Church be falsified and a multitude perish from the Way of Truth." He implores the Archbishop of Canterbury to obtain from the offending bishops "a complete and categorical recantation of the errors which they have taught in word and action, or failing that," that a day of trial be appointed in England on which they and he may appear.

The English Churchman, of 12th February, contains the Archbishop's decision on the matter. He refuses to allow any inquiry in the form of a trial for heresy and schism, but considers that the whole business ought to be referred to a "Central Consultation Body" of Bishops, representing the Church at home and abroad, to ascertain whether "any thing which has been done contravenes the laws and principles of the Church of England." He expects this "Body" to meet some time in the coming summer.

As to personal comment on this controversy, we find some difficulty, owing to the mixed-up character of the business. Let us note, however, a few points. In the first place, it is perfectly plain that the Bishop of Zanzibar is a High Church Ritualist of strongly Romish proclivities, who un-churches every Protestant denomination outside the Church of England, and has far more

sympathy with the Roman Catholic Church than with any body of dissenters. The very existence of nonconformist bodies he regards as "hostile to Christ's Church," identifying Christ's Church with a certain form of outward organisation—the Episcopal type.

In the second place, we find that the Low Church party, or Evangelical section of the English Church, are fully convinced that the Bishops of Bombasa and Uganda have done nothing against the true laws and principles of the Church of England in administering the Communion in the Episcopal manner to dissenters, on the basis of the proposed federation, namely, "The loyal acceptance of the Holy Scriptures as our supreme rule of faith and practice, and of the Apostles' and Nicene Creeds as a general expression of fundamental Christian belief." They in fact consider that the Bishop of Zanzibar is himself deserving of being prosecuted for the erroneous views he entertains of the Church.

Thirdly, these things lead us to the conclusion that so far as the principles of the English Church are concerned, the Bishops of Bombasa and Uganda have acted within their rights in what they have done, and that no sympathy whatever should be entertained for the Bishop of Zanzibar in his views and accusations. But, fourthly, on the other hand, we stand in doubt as to the wisdom of these special or extraordinary Communions. There is too much regard to the fellowship of the creature, and too little regard to the fellowship of Christ in them. Further, we do not think that the basis of fellowship in the present case is definite enough as to the infallible authority of the Holy Scriptures. The present writer also regards a deliberate Communion after the manner described of representatives of various bodies, which differ in very important points of doctrine and worship, as a proceeding that tends to underestimate and obliterate important Scriptural distinctions between the true and the false. In one word, there is too much exclusive Popery with the Bishop of Zanzibar, and too much latitudinarianism or breadth with the other parties, especially the Presbyterians and the Wesleyans.

J. S. S.

"WHAT love you did bear to friends now dead—they stand now in no need of it—let it fall as a just legacy to Christ."—*Rutherford.*

See 30.15 matt 23.34
THE Rev. John Brown, of Haddington, addressed this exhortation to his sons in the ministry with his dying breath: "O labour, labour to win souls to Christ! I will say this for your encouragement: that whenever the Lord has led me out to be most diligent this way, He has poured most comfort into my heart, and given me my reward in my bosom. But He is our example whose life, as well as lips, said to all His disciples, 'Work while it is day, for the night cometh when no man can work.'"

Suípeir an Tíghearna: Rivetus.

*Teagasg, a chum gu'm bitheadh iadsan lè'm b'àill 'tighinn gu
h-ìomchuidh gu bord naomh an Tíghearna air an
ullachadh roimh laimh;*

LEIS AN URR. ANDREAS RIVETUS.

(Air eadar-theangachadh o'n Laidinn airson a' cheud uair.)

(Air a leantuinne o t. d. 388.)

AN T-OCHDAMH CAIBIDEIL,

*Tha a' cheud nì, dh'am feumar an aire a thoirt anns an ullachadh
so, air a shuidheachadh, agus air a bhonntachadh ann am fìor
aithreachas, agus ann an aideachadh air peacaidhean, o'm bheil
ìrioslachd ag eiridh.*

DIREACH mar a ta an t-Sacramaid so 'na geall-daighnich air trocair Dhe dh'ar taobh-ne, is amhuil sin a ta i 'na comharradh air ar truaighean-ne, oir tha i a' teagasg dhuinn gu'r h-ann is eiginn duinn ar beatha agus beathachadh ar n-anama-ne iarriadh o'n taobh a mach dhuinn fein, o ionad eile na sinn fein. Tuilleadh fos tha i a' teagasg dhuinn an nì ceudna leis an nì a ta an t-Sacramaid a cumail f'ar comhar mar iocshlaint air son ar galairean, mar tha e soilleir gu'r h-e 'th'ann am maitheanas pheacaidhean toradh a' chuirp a bha air a bhriseadh air ar son agus na fola a bha air a doirteadh air ar son. Tha sinn, uime sin, a' co-dhunadh nach 'eil e comasach gu'm faigheadh neach air bith sasachadh anama aig a' bhord naomh so mar tig e dh' ionnsuidh a' bhuird naomh so mar neach ocrach agus tartmhor, 'se sin le ocras agus le tart as deigh na còrach. Cha mho na sin is urrainn iadsan nach 'eil mothachail air a bhi tinn a bhi air an leigheas ann a bhi a' suidh aig a' bhord so. Oir cionnus, air dhoibh a bhi 'meas gu bheil iad slàn, dh' iarras iad cungaidhean leighis aig a' bhord d'ur nach 'eil iad a saòillsinn gu bheil feum air bith aca dhiubh? 'Si toil an Ti sin, "a bha saoi bhir agus a rinneadh bochd air a, son-ne, chum gu'm bitheadh sinn saoi bhir tre a bhochdainn-san" (2 Cor. viii. 9), gu'm bitheamaid-ne, mar an ceudna, mothachail air ar bochdainn-ne, mu'n doirteadh E a mach oirnn dhe a shaoibhreas fein. 'Si toil an Ti sin a chuir E fein fo ocras agus fo thart air ar son-ne, gu'm bitheamaid-ne mar an ceudna ann an seadh spioradail ocrach agus tartmhor, oir tha E a lionadh na h-ocrach le nithibh maithe, ach tha E 'gan cur-san air falbh falamh a tha a' saoiillsinn gu bheil iad fein saoi bhir. Tha na creidmhuich mar sin, aig am bheil aithne orra fein mar chreutairean uireasbhuidheach, uile a' tarruing a lanachd an Ti sin gu'm b'e a bhiadh milis a bhi a' deanamh toil Dhe air son ar slainte-ne. Riu so a mhaoin tha Esan g'a chom-pairtachadh fein mar bhiadh chum na beatha maireannaiche. Is nì mor 'tha sinn a' gabhail os laimh ann a bhi a' dearbhadh firinn na puinc so, agus gidheadh cha ruig

sinn a leas a bhi fada g'a dhearbhadh. Oir anns an rannsachadh so cha'n'eil feum air gu'm bitheadh fianuisean air an gairm ach o'n choimhearsnachd. Rachadh neach air bith a steach gu diomhaireachd a choguis fein, agus gheibh e ann an sin fear-casaid a bhuineas dh'a thigh fein, fear nach'eil leth-bhreitheach, fianus ann an aghaidh nach urrainnear ni thogail, breitheamh nach 'eil air a ghluasad leis na h-aignidhean. Thugadh an duine a mhain creideas dha fein, ann an sin chi e, air dha na reusainean a ghairm f'a chomhair, nach 'eil e comasach air freagradh a thoirt no riarachadh a thoirt airson aoin ann an mile. Ann an so tha aicheadh 'na ni gun fheum, oir tha dearbh shoilleireachd o'n taobh a stigh ann an so. Cha mho na sin tha cuideachadh ri fhaotainn ann a bhi deanamh an t-olc ni's lugha na ni's eutrom, d'ur "tha ar n-euceartan air dol thar ar ceann, agus mar eire thruim tha iad ro throm air ar son-ne" (Salm xxxviii. 4). 'Sann a dh' fheumas sinn uime sin teicheadh d'a ionnsuidh-san a mhaitheas ar n-eusaontas, a chuireas folach air ar peacaidhean-ne, nach cuir euceart as ar leth, neach d'ur dh'aidicheas sinn ar peacaidhean, agus nach cuir sinn folach air ar eusaontais, ach gu'r h-ann a dh-aidicheas sinn ar lochdan do Iehovah, bheir E air falbh peanas ar peacaidh. Cha'n e gu bheil feum aige-san air a bhi a' foghlum uainn mu ni air am bheil E fein ni's min-eolach no tha sinn; ach tha so chum gu'n tugamaid gloir d'a ainm airson a bhreitheanais, agus gu'n tugamaid rugha gu ar n-aghaidhean fein, maille ri gnusnaireachd a bhitheas a' nochdamh nan comharraidhean air ar n-aodainn, maille ri naire agus doilghios cridhe, ach 'se a' ghne sin a tha a reir inntinn Dhe. "Oir n'an tugamaid breth oirnn fein, cha tugtadh breth oirnn" (1 Cor. xi. 31).

Feumaidh sinn an t-aideachadh so dheanamh cha'n ann ann an rathad cumanta agus coitchionn, ach 'sann a dh' fheumar rannsachadh mean a dheanamh air peacaidhean, chum 's gu'm bitheadh ar coguisean air an cur thuige, oir le rannsachadh curamach thig ar peacaidhean gu ar cuimhne. Air an doigh cheudna, cha'n ann ann an rathad coitchionn no cumanta is abhaist dhuinn ar galairean cuirp fheuchainn d'an leigh, ach innsidh sinn dha ciod an galair araidh a tha oirnn, air neo feuchaidh sinn dha ciod e am ball do'n chorp anns am bheil sinn fulang, eadar an e lamh no meur a bhitheas ann, agus iarraidh sinn gu'n dean e a dh'chioll air son gu'm bitheadh an trioblaid air a togail dhinn. 'Nis, cha'n urrainnear ni fholach uaith-san ris am bheil ar gnothuch-ne anns an fhrithealadh spioradail so, oir is leir dhasan na nithean is diomhaire, ach ged nach 'eil feum aige air ar saothir-ne, airson gu'm bitheadh gach ni follaiseach dha, gidheadh cha'n i a thoil gu'n leighiseadh E sinn, agus ar galairean am folach oirnn fein.

Cha'n'eil E ag iarraidh an rannsachadh so uainn, chum 's gu'n deanamaid na peacaidhean, a tha am folach o dhaoine eile, a nochdamh do chuid a thilgeadh iad ann ar n-aodainn, no eadhon dhoibhsan a ghealladh le mionnaibh gu'n cumadh iad am folach

iad mar ni 'bh'air a sheulachadh. Is cuisean peacaidhean a ta am folach o chreutair air bith eile a bhuineas, mar a theirear, do Dhia 'mhain. Gidheadh ma bhitheas cuid ann a tha a' cur feum air comhairle, agus air combhfhurtachd àraidh (no sonruichte), agus nach h-urrainn na ceisdean a th' oirre fein fhuasgladh agus a tha mar sin iomaguineach agus fo amharus, nach h-urrainn na geallaidhean a tha air an toirt seachad ann an rathad coitchionn a mhineachadh mar air an son fhein, mar tha e ag radh: "Gu'n robh Dia ann an Criosd a' deanamh an t-saoghail reidh ris fein, gun a bhi a' meas an cionta dhoibh" (2 Cor. v. 19), agus a ris: "Gur esan a dh'orduicheadh le Dia 'n a bhreitheamh air beothaibh agus air mairbh, agus dhasan tha na faidhean uile a' toirt fianuis, gu'm faigh gach neach a chreideas maitheanas 'nam peacaibh tre 'ainm-san" (Gniom. x. 42, 43). Tha mi 'gradh, ma 'se is ann a bhi deanamh co-chur dhe an naigheachd shlainteil so, gu bheil iad sud mothachail air feum a bhi aca air neach a stuireadh agus a chuidicheadh iad, agus nach 'eil a' chridhe aca 'tighinn thun na Sacramaid so, dh' easbhuidh air gu'n gabhadh iad an toiseach comhairle maille ri comhairleach creidmbeach eigin chum 's gu'm faigheadh iad a mach am bheil toraidhean an aithreachais a tha iad a' faotainn anna fein dhe'n gne sin, gu'm foad iad le misnich iad fein a nochdamh fa chomhair. Dhe agus itheadh dhe na biadhan coisrigte so, air neo am bheil ni-eigin fathast a dh' uireasbhuidh orra a dh' fheumas a bhi aca roimh dhoibh 'tighinn gu compairteachadh dhe an t-Sacramaid so. Tha e ceaduichte agus bu choir dhoibh sin feum a deanamh de shaoithir an aodhairean fein, air thoiseach air saothir feadhainn eile. Oir direach mar a bha iad air an cur suas "gu a bhi nan teachdairean air son Chriosd mar gu'n cuireadh Dia impidh leo" (2 Cor. v. 20), mar sin mar an ceudna cluinnidh creidmhich gu toileach o bheul an leithidean sin: "Gu'n do chuir Dia air falbh am peacaidhean, agus nach faigh iad bas" (2 Sam. xii. 13).

Ach a chum 's gu'n sealbhaich sinn an ni mor so annainn fein, cha dean aideachadh a mhain air peacadh a' ghnathuch, ma 'se 's nach bi briseadh naomh cridhe a' dol comhladh ris an aideachadh, an ni a ta fuath peacaidh a' gintinn, oir cha'n'eil an Tighearn anns an t-seadh so ag amharc ach a mhain "airsan a tha bochd agus leonta 'n a spiorad, agus a chriothnaicheas roimh 'fhocal" (Isaiah lxvi. 2), eadhon air an neach a tha ag iarraidh di-chuimhne na n nithean a chaidh seachad ann an Dia, ach cuimhne bhuan orra ann fhein; neach leis nach bu mhaith gu'n cuimhnicheadh Dia a pheacadh ni's mo, ach leis am bu mhaith gu'm bitheadh e fein a' cumail an ni ceudna 'na chuimhne, chum 's gu'm foghlumadh e an droch ni ud a sheachnadh o so suas. Oir direach mar a ghabhas an neach a chiurr e fhein le bualadh ann an aghaidh cloiche araidh, beachd air an aite sin chum 's nach tuislich e air a' chloich sin ni's mo, ach gu'm bi i dha ann an aite carn-cuimhne, 's ann mar sin tha Dia an deigh dha sinn a' deanamh reidh ris fein gar fiosrachadh le smachdaichean, nithean a tha mar athailt (no lorg)

air leon, an deigh d'an leon fein a bhi' air a shlanachadh, agus mar so tha Dia a' cur impidh air a' pheacach gun e fhein a chur a ris anns na cunairdean ceudna.

Aris, cha'n urrainn gu bheil am peacadh da rìreadh searbh do neach, no gu bheil cridhe neach briste air a shon, ma 'se is nach cuir e ris na nithean a dh' ainmich sinn, rùn diadhaidh gu'n ath-leasaich e a bheath, cha 'n e a mhain ann a bhi a' seachnadh an uilc, ach mar an ceudna ann a bhi a' deanamh an nì a ta maith, agus curam a bhi air mu fhireantachd agus mu naomhachd. Oir d'ur tha sinn ag iarraidh gu'm bitheadh Mac Dhe a' gabhail comhnuidh annainn mar 'na theampull fein, cha'n e a mhain gu'm bu choir do na h-uile salchar a bhi air a thilgeadh a mach as, ach bu choir gu'm bitheadh e air a dheanamh maiseach le glaineadh agus le fireantachd, chum 's gu'n gabhadh E tlachd anns an aite comhnuidh-so, agus gu'm bitheadh clachan beo an teampuill, troimh 'n bheatha sin a bha air a compairteachadh leis an Spiorad Naomh, cha'n e a mhain air an togail gu h-ard le iad a bhi air an cur ri feadhainn eile, ach gu fasadh agus gu meudaicheadh iad annata fhein, mar gu'm beadh. Agus ged nach bi duil aig a' chreidmheach gu'r h-urrainn e le dhìchioll fhein so a thoirt m'an cuairt, gidheadh is coir dha iarraidh o Dhia agus a bhi ag amharc air a shon uaith-san a tha "ag oibreachadh an toil agus an gnìomh a reir a dheadh-ghean fein" (Phil. ii. 13).

Fosglaidh gach pairt dhe cleachdamh naomh so an aithreachais dh'an chreidmheach sgoil na h-irioslachd agus na fein aicheadh. Cha'n fhaigh e ann fein nì leis an ùrrainn Dia a bhi air a ghluasad, no aobhar airson gu'n gairmeadh Dia e gu compairteachadh dhe diomhaireachd a tha cho mor. Ach cuiridh e an t-iomlan as leth grais agus trocair Dhe. Aidichidh se gu'r th'ann a thoill e gu'm basaicheadh e le ocras agus le tart, agus e gun furtachd air bith aige, mar neach a thug le 'chron fhein air fhein na h-uireasbhuidhean agus na truaighean so uile comhla. Aidichidh e gu'r h-ann a bha e fein marbh ann am peacaidhean agus ann an euceartan, agus gu'r h-ann mar sin a dh' fhanadh e mar bitheadh Esan aig am bheil tobair na beatha. Seadh aidichidh e gu bheil moran dh' uireasbhuidhean maille ris gu ruige so, ach gu bheil 'fhoghainteachd o Dhia, chum 's nach deanamh neach air bith uaill ach anns an Tighearn.

(*Ri leantuinn.*)

"HOLD fast the truth, for the world sells not one drachm-weight of God's truth, especially now, when most men measure truth by time, like young seamen setting their compass by a cloud."—*Rutherford.*

"So narrow is the entry to heaven that our knots, our hunches, and lumps of pride, and self-love, and idol-love, and world-love, must be hammered off us that we may squeeze in, stooping low, and creeping through that narrow and thorny entry."—*Rutherford.*

The late Alexander M'Kenzie, Lochcarron.

WE regret to announce this month the sudden death of Mr. Alexander M'Kenzie, elder, Lochcarron, which took place at Inverness early on Tuesday morning, the 27th January. Mr. M'Kenzie came to the Inverness Communion in his usual health, and was quite well until late on Monday night. He complained of pain in his head to his bed companion when it was approaching twelve p.m., and before one a.m. he passed away. Apoplexy was the cause of his death. This very sudden removal caused deep sorrow to all who were present, and will cause sorrow to all who knew him. It is a loud call to all to watch and pray, for we know not at what hour the call may come.

Alexander M'Kenzie was truly a pious man. We were told that he became serious about his soul's salvation when he was a little boy. He showed steadfastness and consistency toward the Word of God and the Confession of Faith all through his life. We firmly believe that to die was gain to him. He will be very much missed by the Free Presbyterian Church, but more especially by the congregation of Lochcarron, to whom we extend our sympathy.

His remains were buried in Lochcarron Churchyard on Wednesday, the 28th January. His sister, Mrs. Macrae, Kyle of Lochalsh, came to attend his funeral. She was in her usual health that day; but on the Thursday morning she died suddenly at Jeantown, Lochcarron. May the Lord sanctify these painful bereavements to the rest of the family, with whom we have real sympathy.

Notes and Comments.

Spanish Colonel Imprisoned for Protestantism.—Sometime ago, the Spanish authorities put in prison a young marine for his refusal to attend Mass. He was afterwards pardoned and released by the King. Similar events have taken place during the last twelvemonth in connection with an officer in the Spanish army, Colonel Juan Labrador. The Spanish Court-Martial sentenced him to six months' imprisonment because he refused to go to the "Mass of the Holy Ghost" before acting presiding officer at a Court-Martial. It happens, however, that in May last year "the Cabinet Council at Madrid approved a measure which makes for increased Religious Toleration in the Spanish Army. Henceforth officers selected to try offences against Military Law will be absolved from the necessity of attending the Mass of the Holy Ghost before proceedings." The result has been that on 15th January King Alfonso granted a Free Pardon to Colonel Juan Labrador. It is encouraging to observe that Spain is getting more and more out of the trammels of the Papacy.

Mr. Michael J. F. M'Carthy and Irish Home Rule.—Mr. M'Carthy in the course of a letter in which he gives his reasons for having ceased some time ago to be a Roman Catholic (see *Protestant Alliance Magazine*) writes, as follows, regarding Irish Home Rule:—"I believe that the Protestant corrective applied to priestly pretensions in Ireland is greatly to the benefit of my Roman Catholic fellow-countrymen, under the Union with Great Britain. I believe that the check would be destroyed if a Dublin Parliament were established, and that Ireland under Home Rule would become a hidebound and decadent place, like Quebec or the Roman Catholic districts of the Continent, a prey to political intrigues by Rome and foreign countries in England—a miserable place inhabited by superstitious Romanists, and time-serving nominal Protestants."

Persecution of Protestants in Ireland.—The *Protestant Alliance Magazine* of February contains a number of notes which cast light upon the intolerant and persecuting conduct that already goes on against Protestants in Ireland—malicious proceedings that would be greatly strengthened by Home Rule. It appears that the Jesuits are desirous of having Protestant newspapers "excluded from the mails as immoral publications." A Protestant colporteur was recently driven out of a parish in Connaught, by a mob with a priest at its head.

The Immigration Bill in America.—*The Menace*, of 7th February, calls special attention to this Bill, which may "come up for vote at any time" at this session of Congress. The Bill is designed with a view to apply an educational test to emigrants entering the United States, and to prevent totally illiterate people coming in. It seems that during the period of Taft's presidency, "practically the same" Bill passed Congress and Senate, but was vetoed by President Taft at the instance of the Roman Catholic hierarchy. It is easily understood why the Roman authorities are opposed to the Bill, for hordes of their people who are quite illiterate, from Southern Europe and other Popish countries, are constantly pouring into the States, and any such test as this Bill proposes will inevitably stop the inflow of these devotees of the Roman Catholic Church, whose very ignorance of all education whatever is their peculiar excellency in the eyes of their ecclesiastical superiors. Protestants in the United States are eagerly waiting to see what President Wilson will do in this matter. Perhaps we should have said in our previous notice of *The Menace*, that readers must be prepared for a somewhat rough and ready form of expression with a certain lack of delicacy here and there in its columns, but still a robust and straightforward handling of the corruptions of Rome that cannot but be admired by earnest Protestants.

The Government and the Home Rule Bill.—From the tenor of the King's Speech at the opening of Parliament on the

10th February, it was anticipated that the Government were prepared to make some concessions to their opponents on the Irish Home Rule question. Since then, the Prime Minister has intimated that he intends to bring forward some proposals with a view to meet the demands of Ulster. But whether these proposals will be satisfactory, it remains to be seen at the time we write. There is no doubt that, under the Most High, the vigorous exertions of the Ulster people have had some good effect. King George appears to be very anxious about the situation, and it is well. But our eyes must be to Him who is King of kings and Lord of lords, and is able to make of none effect the ill devices of men.

The "Protestant Observer" and the Kikuyu Controversy.—This vigorous Protestant paper makes the following among other remarks relative to said controversy:—"The Kikuyu controversy is not merely a discussion as to whether members of other Christian Churches should be admitted to Communion services celebrated by Church of England ministers; it has resolved itself into something vastly more important. It is a battle between Evangelical Protestants, who are contending for the principles of primitive Biblical Christianity, on the one side, and pro-Popish interlopers in the National Church, on the other. We rejoice that the conflict is proving itself to be a decidedly uncompromising one. The time is coming when members of the Church of England must take definite sides in this matter. They must either throw in their lot with the Romanizing conspirators or else stand up manfully for those principles which our forefathers died to maintain."

Church Notes.

Communions.—Ullapool (Ross), first Sabbath of March; Portree (Skye), second; Kinlochbervie, fourth; John Knox's, Glasgow (Hall, 2 Carlton Place, South-side), and North Tolsta (Lewis), fifth. Stoer, first Sabbath of April; Lochgilphead, second; Greenock, third; St. Jude's, Glasgow (Jane Street, Blythwood Square), and Wick (Caithness), fourth. Kames (Kyles of Bute), and Oban, first Sabbath of May.

Communion at London Mission.—The Sacrament of the Lord's Supper will (God willing) be dispensed at our London Mission on the second Sabbath of April. The address is as usual: Conference Hall, Eccleston Street, Buckingham Palace Road, Victoria, S.W. The days and hours of service are as follows: Thursday (9th April), 3-30 p.m. (Gaelic) and 7-30 p.m.; Friday (10th), 3-30 p.m. and 7-30 p.m.; Saturday (11th), 3-30 p.m.; Sabbath (12th), 11 a.m., 3-30 p.m. (Gaelic), and 7-30 p.m.; Monday (13th), 3-30 p.m. (Gaelic) and 7-30 p.m. It will be

observed that there are Gaelic Services on Thursday, Sabbath, and Monday at 3-30 p.m., the rest being English. The Revs. Neil Cameron, St. Jude's, Glasgow, and Alex. Macrae, Portree, are expected to officiate. We hope that friends throughout the Church who have friends in London will call their attention to these services.

Church Deputy to New South Wales.—The Rev. Duncan Mackenzie, the Deputy of the Free Presbyterian Church to New South Wales, will (D.V.) sail on the 12th March from Liverpool. We desire to ask the prayers of our people on his behalf and on behalf of his labours amongst our friends in Australia.

Lochbroom Congregation.—We have pleasure in publishing the following note with regard to Church Building and financial matters in this congregation:—"It will be gratifying to those who sincerely desire the welfare of our congregations in general to know that the Coigach Church Building is now free of debt. The congregation worshipped for about seventeen years in Achiltibuie Public School. In 1911 they decided to erect a composite building. Messrs. Mackenzie, Greenhill, Achiltibuie, had the contract. Their workmanship is thorough. The congregation are indebted to them for having done extras gratis, which add immensely to the comfort of the place. The church, which cost over £300, was opened by the Rev. Alex. Macrae, Portree, on the ninth day of April, 1912. The people acted liberally in liquidating the church debt. They gave ungrudgingly of their means, though not in affluent circumstances. The young of the congregation who had emigrated also gave great assistance. Apart from this and the generous donation of £20 given by John Stewart, Esq., of Vancouver, they practically wiped off the debt unaided in little over a twelvemonth.

"There is still a debt on the Lochbroom manse. The congregation have diligently wrought to reduce it. It is now about £250. Hitherto we have made no appeal in the Magazine, but if any generous friends feel disposed to give financial assistance, it will be gratefully acknowledged by the Rev. Andrew Sutherland, F.P. Manse, Ullapool, or Mr. Alexander Mackenzie, merchant, Ardindrean, Lochbroom. A. S."

Acknowledgments.—Mr. Angus Clunas, General Treasurer, 35 Ardconnel Terrace (East), Inverness, begs to acknowledge, with thanks, the following donations:—*For Sustentation Fund*—£3 from Mr. D. Macleod, Badcall, Inchard, Kinlochbervie; 30/ from "Anon" (Lochinver P.O.); 5/ from "Anon" (Edinburgh P.O.), "There is that scattereth and yet increaseth"; 20/ from Mr. A. MacVicar, North Uist, per Rev. N. Cameron; £6 5s. 4d. from Messrs. Mackenzie & Co., Detroit, U.S.A., and £4 from same for College Fund, per Rev. J. R. Mackay. *For Matable Building Fund*—10/ from Miss Grant, Free Presbyterian Manse,

Inverness; 10/ from "A. M. P." (Glasgow P.O.); 10/ from "A Friend," per Rev. N. Macintyre; and 4/ from "A Friend," per Rev. J. S. Sinclair. *For Foreign Missions*—20/ from "A Friend," per Mr. Grant, Treasurer, London; 5/ from "Anon" (Bellonach P.O.), per Rev. J. R. Mackay; and 5/ from "Well-wisher," per Rev. N. Cameron, for Kaffir Psalms. 4/6 from "Fishermen," per Rev. N. Macintyre, for Yarmouth Fishing Mission.

Rev. J. S. Sinclair acknowledges, with thanks, 5/ received from anonymous donor, "for the Lord's cause"—applied to Sustentation Fund; and £1 from "A Friend," Halkirk, for the Rev. J. B. Radas.

Mr. Murdo Urquhart, Treasurer to the Dingwall congregation, acknowledges, with thanks, the following donations to the Dingwall Manse Building Fund:—£7 4s. from the congregation of Raasay, per Miss Margaret Tallach, sent to Rev. D. Macfarlane; and 2/6 from "A Friend," Kingussie, per Miss Maciver, Young Street, Inverness.

Rev. N. Cameron desires to acknowledge, with sincere thanks, the following donations:—In aid of Bembesi Building Fund—"A Lady Friend," Lochcarron, £1; "A Lady Friend," Glasgow, 7/6; "A Friend," Skye, £1. For St. Jude's Building Fund—5/; "A Friend," Oban, £1 10/.

Erratum.—On page 399 in last issue "colonists" should have read "Calvinists."

The Magazine.

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